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(SUPPLEMENT TO THE THEOSOPHIST.)

JOURNAL
OF THE
THEOSOPHICAL SOCIETY.

No. I.—JANUARY 1, 1884.

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N. B.—Subscribers to *The Theosophist*, who are Fellows of the Theosophical Society, will receive this Journal as a “Supplement” *gratis*.

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MADRAS, ADYAR.

1884.

(Price, Single Number, Eight Annas.)

MY DEAR BRETHREN,

The Cardinal principle of my movement in the Hindu Sabha is that Hindu social civilisation and religious institutions are or should be conformable to theosophical truths, and that the Clergy should be first reconstituted and honored so as to improve the beliefs and practices of the Laity. I recommend that the Hindu Sabha and General Council and a Pandit Priest Convocation should also meet at the Anniversary of the Theosophical Society, and I shall arrange for accommodation and food of the Pundits, in consultation with the President-Founder of that Society. Kindly reply at once what help you will give for this purpose and for honoring the Pandit Priests. I think that Astrologers whose assistance is so necessary to determine day, hour, horoscopic agreement, *Karma phala*, &c., &c., may have five prizes of Rs. 30, 25, 20, 15 and 10, and that other classes of Pandits as Logicians, Grammarians, Pauranikas with Ghanapatis and Purohiths three prizes each of Rs. 15, 10 and 5.

A. SANKARIAH,
President-Founder, Hindu Sabha.

The Constitution and Progress of the
Hindu Sabha revised and repub-
lished by the President-Founder,
December 1883.

THE HINDU SABHA.

Inaugurated Kali Era 4892.

162637 Allied to the Theosophical Society.

General Object.—Hindu national unity and progress.

Specific Object.—i. To adjust the beliefs, practices and institutions of the Hindus with the letter and spirit of the Vyasiam or the Arsham (i. e., teachings of the Rishies).

ii. To promote social and religious reforms with the support of Pandits and priests of standing.

iii. To promote good will amongst the sects and castes of India.

Canons of the President-Founder.—i. Any one apparently conforming to the Vyasiam or Arsham of any clan or caste, is a Hindu.

ii. English-educated Hindus promoting the aforesaid objects and all Hindu Theosophists, are fit to be members of the Parent Sabha, and a Vice-President represents at least four members.

iii. Toleration of existing and newly rising principles and observances, whether Loukika or Vaidika under the denomination of clans.

iv. All Hindus, whether educated in English or not, may associate in local branches for objects consistent with those of the Sabha. The Secretaries of the Local Branches will be *ex-officio* councillors of the Sabha.

v. The unity and progress of the Hindu nationality is consistent with fraternal regards for all races and creeds.

The General Council of the Sabha
consists of Vice-Presidents and
Secretaries.

M. R. Ry. Vice-President,

1. S. Ramasawmy Iyer, B. A., District Registrar, Madura.
2. A. Cupiah, Pleader, Cuddapah.
3. H. Subbaraya Iyer, Sub-Judge, Cochin.
4. V. Ramen Menon, Government Pleader, Calicut.
5. K. P. Sankara Menon, B. A., B. L., High Court Vakil, Mylapore.
6. M. Nataraja Iyer, District Registrar, Cuddalore.
7. A. S. Jugga Row, Daba Gardens, Vizagapatnam.
8. T. V. Seshagiri Iyer, B. A., Triplicane, Madras.
9. Sathu Seshayya, B. A., Provincial College, Combaconum.
10. C. Sriranga Chariar, District Munsif, Oodumulpet.
11. C. V. Gurusamy Chettiar, Black Town, Madras.
12. Kuppusamy Naidu, Dubash, Pondicherry, Madras.
13. Dharmalinga Chettiar, Railway Stn. Master, Salem.
14. Narayanasawmy Iyer, Taluk Sheristadar, Erode.
15. K. Rama Row, Hd. Master High School, Kurnool.
16. J. Narasimulu Naidu, Vakil, Chittoor.
17. C. Lakshminpathy Naidu, Barrister-at-law, Srirangam.
18. Krishna Iyengar, District Court Vakil, Trichinopoly.
19. C. Sundram Sastry, B. A., Sub-Registrar, Tripatore.
20. V. Dorasamy Iyer, Dy. Collector, Bellary.
21. P. Subramanya Iyer, Sub-Registrar, Madurai District.
22. T. Ramachandra Row, B. A., B. L., District Munsif, Trivellore.
23. A. R. Venkatarama Iyer, B. A., B. L., High Court Vakil, Negapatam.
24. M. Narayanasamy Iyer, B. A., Prov. College, Combaconum.
25. V. Pichoo Iyer, Head Master, Palghat.
26. G. Sriramanna, Peddapore, Godavery District.
27. S. Venkatesa Iyer, Stanes and Co., Coimbatore.
28. Tiruvengatasamy Mudaliar, Ootacamund.
29. R. Padmanabha Chariar, B. A., Dewan's Office, Trevandrum.
30. Rangasamy Iyengar, B. A., Sub-Judge, Mysore.

A. Cuddapa Branch.
(1) N. G. Gopalier, B. A., District Court Pleader (Secy.)
(2) M. Varadaraja Pillay (Asst. Secretary.)
B. Our Aryan Fore-Father's Society Branch, Tinnencelly
(1) S. Periasawmy Pillay (Secretary.)
(2) A. K. Krishna Iyengar (Asst. Secretary.)
C. The Karala Dharma Vichara Branch, Trichoor.
(1) A. Velu Mannady Nair, F. T. S., Trichoor (Secretary.)
D. The Peddapore Telugu Branch.
(1) G. Sriramanna, Peddapore (Secretary.)
E. The Remarriage Friends, Madras.
(1) P. Chentsal Row, Mylapore (Secretary.)
F. The "No-Remarriage" Sabha, Madras.
(1) P. Gooroomoorthy Iyer, High Court Vakil (Secretary.)
G. Hindu National Association, Saidapet.
(1) N. B.—The Parent Hindu Sabha, which I have the honor of having founded, just registers and reconciles and focuses the activities of Hindu Associations.

[SUPPLEMENT TO THE THEOSOPHIST.]

JOURNAL OF THE THEOSOPHICAL SOCIETY.

VOL. I. No. 1.

MADRAS, JANUARY, 1884.

No. 1.

EXPLANATORY.

WITH the present number begins the "JOURNAL OF THE THEOSOPHICAL SOCIETY," hitherto known as the *Supplement to the Theosophist*. As intimated in the December issue of the magazine, it is to be published solely for the benefit of our members, particularly for the poorer ones who cannot subscribe for the main journal. It will enable them to learn, for the small sum of Rs. 2 annually, everything that takes place in the Society, to help on its progress and to understand something of the philosophy it teaches. From this initial number, a good idea may be had of what can be made of the late *Supplement*.

As stated last month, it will not be sent any longer *gratis* as a *Supplement* to all the subscribers, but only to such of them as are our members. Exception to this general rule as to *non-theosophists* will be made in the cases of old subscribers, if they ask for it before the first day of February. Other Theosophists than the regular subscribers will be charged Rs. 2, (India and Ceylon) in advance for the 12 numbers, postage included, while, to *non-theosophists* the charge will be Rs. 5 (India and Ceylon). For foreign subscribers to the *Supplement* only, the charge will be 6s. for members, and 12s. for *non-theosophists*. Frankly speaking, we would prefer that no *non-theosophist* should apply, as we do not care to have the record of our Society's affairs thrown broadcast upon the world. But, allowing privilege to a few, we have to give a chance to the others.

It is evident, at a glance, that we could not go on giving year after year, twelve such bulky *Supplements*, free of charge to every subscriber. And the expenditure was useless in the cases of the large majority who, not being as yet registered members, had a personal interest only in the general questions, involved in the Asiatic philosophies and sciences. The price to the Fellows has been put so low (2½ annas per month) as to bring it within the means of the poorest; and if hereafter our liberality is not availed of very largely, it will be only too evident what cash value the Society's work has in the eyes of its members.

THE WORK OF THE BRANCHES.

MEMORANDUM.

NOTWITHSTANDING the repeated protests of the Parent Theosophical Society, there does yet seem to linger in the minds of individual members and of some Branches, a tendency to look upon the whole movement as a school where *Yoga Vidya* and Occultism may be learnt in a much more expeditious and easy way than heretofore. This arises out of an ignorance of the laws of Occult Institutions and those governing psychological development. Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable; and no living being, however high and powerful, can ever alter them to suit the convenience of students. The attempt, therefore, which is now being made is not to carry on the vain and profitless task of finding a short cut to *Brahma Vidya*, since this is an impossibility, but to revive once more its knowledge, and thus to stimulate a true aspirant to adapt his life and thoughts to that standard which will better him and lead him gradually to such ways as run their courses to the Divine Wisdom. It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge. Mr. Sinnett was distinctly warned on this point when he asked for the assistance of some adept as the guiding genius of the Simla Eclectic Theo. Socy., as will be seen on reference to his *Occult World*. No doubt there are individual members who have been fortunate enough to be accepted as *Chelas*, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through

the training and tests, enjoined upon aspirants for occult knowledge of every age and nationality. In their case the Theosophical Society was only the means of giving them the conviction of their intuitive beliefs, and thus urging them to follow the promptings of their inner consciousness. For the comparatively easy mode they thus had of gaining the conviction, they have to make up by helping the building up of the Theosophical Society and putting it on a secure basis. This explanation ought to make it clear that what the Society expects from all its Branches and individual members, is co-operation and help in its grand task of uniting the East and the West, the North and the South, in a Scientific Brotherhood armed against dissension and consequent failure by the principle of mutual Toleration and mutual Intellectual Sympathy. It is an unthinkable proposition that any man with average intelligence cannot contribute his quota towards the realization of this noble scheme. If each man were but to do his duty to search, to investigate, to study, to digest, and join with his fellow-men, actuated by the same noble aspirations, in giving to mankind the benefits of their labour, the day would not be very far off when the Masters of Occultism might find the necessary conditions to enable them to once more live in the world as openly and freely as did their predecessors of times long, long gone by, and give to such a prepared people the benefits of their knowledge. Until that blessed day comes, a duty is before us: we have to hasten its approach. And this cannot be done by merely joining the Theosophical Society and without preparation, training or qualifications, expecting the Adepts to place within our reach tremendous weapons of Power. For KNOWLEDGE IS POWER, which in the hands of the ignorant and the wicked is fraught with dangers to their holders and to Humanity at large. Enough has already been given out to bring home to any one, endowed with ordinary intelligence, fairness, and desire for knowledge—conviction of the truth of this Science and the Powers it confers upon its devotees. When once all this is clearly understood, the only question for solution is how best to promote the Cause, and thus by an unselfish effort for the good of our fellow-men and their regeneration, to fit ourselves for the higher life of a true co-worker with those who have devoted themselves to the amelioration of the moral and spiritual condition of Humanity. There are various ways of accomplishing this result, but as one man's meat is another man's poison, the Parent Theosophical Society has always endeavoured to leave the practical working of its Branches to their members, who are, or should be, the best judges of the circumstances they have to work under, and the material that can be utilized. Psychology is a vast field wherein many workers may employ themselves with advantage. The tastes of individuals must differ, but surely there can be found two or three in every Branch interested in the same subject. If a Branch divides itself into various Committees for the investigation of various subjects of Science, and communicates its results at general meetings, much good will ensue. Various articles in the *Theosophist* and other publications of the like nature might be taken up by different members, and the Society given the benefit of every individual exertion. Knotty questions arising out of such studies might be referred to the Head-quarters in the form of an article, or in any other shape which may be found best under the circumstances. Every legitimate demand for help and assistance has been, and will always be, granted by the Founders to their co-workers in this cause of Humanity. Several other matters of Reform might be undertaken by other Committees, without, of course, infringing upon any individual's or people's religious or social rights. For those who are capable of an unselfish impulse to work for the moral and spiritual regeneration of Humanity, there is plenty to do. And it is men of this stamp that are the pillars of such a grand movement, which must necessarily depend upon their co-operation and zeal for its success.

These are the lines upon which Branches are expected to be organised and worked.

By order.
ADYAR (MADRAS), }
15th December 1883. }
DAMODAR K. MAVALANKAR,
Joint Recording Secretary,
Theosophical Society.

COLONEL OLCOTT AT MORADABAD.

COL. H. S. OLCOTT with seven other gentlemen, all Fellows of the Theosophical Society, arrived at Chandausi on his way to Moradabad on the evening of the 9th November last, and was received at the Railway Station by the Vice-President of our Branch, who had gone there to arrange for the entertainment of the party, which took place in the garden of Ch. Benarsi Dass, also a Fellow of the Society. After the party had rested, the Colonel was presented with the following address of welcome by the members and citizens of Chandausi who had collected there for the occasion.

"I, on behalf of the members of the 'Atmabodh Theosophical Society' and the citizens of this station, have the greatest pleasure in addressing you with the object of tendering our best thanks to yourself and your party for accepting our humble entertainment and undergoing so much inconvenience in paying us a visit which we had long hoped for. Although we had long since heard much of you, we have had no opportunity of paying our personal respects to you. We are, therefore, very glad to see our long-cherished desires fulfilled at the moment which we regard as the best in our life and which is devoted to its best and highest purpose.

"But we are sorry to feel that the auspicious and joyful occasion is very transitory, and the time to give full vent to our feelings is very limited. We feel greatly indebted to you for your ceaseless and untiring labour in promoting the cause of human happiness and sowing the seeds of universal brotherhood of humanity so sadly needed in these parts of our degenerated Aryavarta, once a country of which fine culture as could have put to shame all the discoveries and philosophies of the West, but, alas, through successive ages of disturbed peace, totally ruined and deprived of its grandeur!

"It is, therefore, to our great pleasure that we have now been illuminated with this light of Theosophy which makes us believe with full confidence that there are yet hidden treasures of knowledge in this country which can be gained, if we but try to search after them with honest labor and persevering mind."

To this Colonel Olcott replied in a short, touching speech which was translated into Urdu to the audience, and was appreciated by all present on the occasion. After the speech was over, Colonel Olcott and party left for Moradabad, and reached there at 11-20 p.m. There they were enthusiastically received at the Railway Station by the members of our Branch and a few other gentlemen of the city, and just after alighting from the Railway carriage were presented with the address given below:—

"We, the members of the Atmabodh Theosophical Society and the citizens of Moradabad and its vicinity, take it a great pride to welcome and receive yourself and company in our midst. Our tongue is not eloquent enough to sing your praise for steadiness of purpose, continuous exertions to improve humanity, and strict observance of truth and justice which adorn your character. But we feel ourselves under heavy obligation to you when we think of the trouble you have taken in paying us a visit, which though the first will not be the last, as we hope to see you more and more, now that the bonds of union and fraternity have been closely fastened between you and us.

"Lastly—words are not sufficient to express our feelings of joy and gratefulness in taking this auspicious occasion as a great boon conferred upon us, for which we cannot but offer our cordial and united thanks."

From the station the party drove in carriages to the Kothi of Quazi Tajammul Hussain, a *reis* of the station, who had especially decorated and illuminated the building for their reception. On the morning of the 10th November the gentry of the district came to pay the Colonel a visit (as we had previously notified his coming and time of meeting). In the afternoon he called the boys of the Sanskrit school, established by our Society and was much pleased to hear the young children read Sanskrit verses. He distributed books and

fruit to all the boys who went away merrily receiving the *Inam* from the Sahib. In the evening he proceeded to the house of Raja Rai Kishen Kumar Bahadur, a great Zemindar and *reis* of the place, where he was received with expressions of joy by a large and enthusiastic audience who, long before the time notified, had assembled there in a crowd to see and to hear Colonel Olcott. We had already distributed copies of translation in Urdu of the aims and objects of the Theosophical Society to all present on the occasion. On taking his seat Colonel Olcott was introduced to the audience by Babu Baij Nath, a leading pleader of the station. He then rose and delivered an admirable lecture in his usual eloquent and masterly style. He strongly dwelt on the importance of the study of Aryan literature and science, proving by the discoveries of the greatest philosophers of the West their inferiority to our ancient scientific discoveries. He also sincerely regretted the untimely death of Swami Dayanand Saraswati, the founder of the Arya Samaj, the great reformer and the most eminent Sanskrit scholar, for whatever might have been the differences between the Theosophical Society and the Arya Samaj, and whatever the opinions of the orthodox Pandits in regard to his interpretations of the Vedas, no two opinions could exist concerning the fact that the Swami was a thorough-going Aryan and a true patriot. The lecturer felt much aggrieved in learning that other great men who had the reformation and welfare of Aryavarta at heart, such as the leaders of various other associations, were prevented from doing any substantial good to the country by one cause or another. He ended by reminding his audience that those were matters over which one had no control, and thereby we should not be discouraged, but should try our best to promote and further the cause of Sanskrit literature and science. After the speech was over, it was translated into Urdu for the benefit of those unacquainted with English by our worthy and learned Brother, Pandit Pran Nath, the President of the Satya Marga Theosophical Society of Lucknow, and greatly appreciated. When the Urdu speech was over, Raja Rai Kishen Kumar Bahadur offered a donation of Rs. 100 for the furtherance of the cause of Sanskrit education; many other gentlemen also came forward, and about Rs. 400 were subscribed on the spot. After a few minutes the audience were dismissed, and the Colonel with his party came back to his Kothi, where candidates were formally admitted into the Society. On the 11th he received visits from several sympathising gentlemen, and in the evening he left for Aligarh. He was accompanied to the Railway Station by the Fellows of our Branch, who had all along been conversing with him and who extremely regretted that his stay was necessarily so short. Indeed, he left many loving hearts behind. On the whole, his visit to us proved a great success, as it has thoroughly convinced the people of the importance of the objects of the Theosophical Society. In short, for two days Theosophy was the only subject of conversation in the city.

ESHRI PERSHAD, F. T. S.,
President, Atma Bodh Theos. Socy.

COLONEL OLCOTT AT ALIGARH.

In compliance with an earnest request from the Theosophists of the place, Colonel H. S. Olcott, the President-Founder of the Theosophical Society, accompanied by Mr. W. T. Brown, B. L. (Glasgow), F. T. S. of the London Lodge T. S., Mr. Damodar K. Mavalankar, Joint Recording Secretary of the Theosophical Society, Mr. L. Venkata Varadarajulu Naidu, Honorary Secretary to the Head Quarters Fund Committee, and Mr. Toke Narainaswamy Naidu, F. T. S., of the Madras Branch, arrived here on Sunday, the 11th November, at 11-55 p.m. On the Railway platform the party was received by the members of the Branch, and a number of respectable and educated gentlemen of the station. They were thence conducted to a suitable bungalow, well-furnished for their accommodation.

The whole of the following day was spent by the Colonel in receiving visits from a large number of gentlemen—both of the town and the outlying district—who had long been anxious to hear from the lips of the President-Founder the aims and objects of the Society, and the work it has accomplished. In the evening, at 7 o'clock, some of the influential Hindu gentlemen accompanied the Colonel and his party to the Institute Hall, where a large and appreciative audience, principally composed of Hindus and Mussalmans,

with a fair sprinkling of European ladies and gentlemen, were waiting eagerly to hear the Colonel lecture on "The Evils of the day and their Remedy." The Chairman, Babu Jogendro Nath Chettari, Vakil of the High Court, opened the meeting by referring to the three-fold objects of the Society, and the indefatigable and extraordinarily self-sacrificing labours of the venerable Colonel for their attainment. Amid loud and enthusiastic cheers of the assembly, the President-Founder rose and delivered *extempore* an eloquent and well-reasoned address which lasted for about two hours. In the course of his speech the lecturer pointed out that the innumerable evils, such as drunkenness, licentiousness and the like, with which the originally simple and sober people of India are sadly infected, have resulted, one and all, from the baneful influence of modern civilization, the outgrowth of the positivistic tendencies of the age, which dooms the fate of the Spiritual Ego by denying future existence, where the immutable Law of Nature metes out to every individual the results of his *Karma* on this earth. Then, after giving some undeniable scientific facts to prove the survival of the inner man after the death of the outer shell, and the independent action of the mental and spiritual principles in man, apart from the mechanism of the brain, the lecturer dwelt at length on the philosophy of the ancient Aryan Rishis. He pointed out how human beings attained divinity by a thorough study and practice of *Yoga*. He described some experiments in mesmerism which go to prove what wonderful phenomena could be manifested by "will-power", through the agency of Sensitives and Psychometers. And then in the most eloquent and pathetic words he stirred the sleeping souls of the degenerated sons of the mighty Aryans, by appealing to their sense of humanity, and by drawing their attention to the fact that their present deplorable condition was the fruit of their deviating from the path of wisdom and virtue, marked out by the holy Rishis of the ancient Aryavarta. He pointed out at the same time that their only chance of getting out of the mire and recovering their lost ground and former position lay in their strenuous efforts to revive and cultivate the sacred literature and matchless philosophy of their noble ancestors, the progenitors of all the diverse races of the earth, and teachers of the deepest philosophers of Egypt, Greece and Rome. The able lecturer resumed his seat amid a loud and prolonged cheering. He was followed by Mr. W. T. Brown, B. L. who like Colonel Olcott had forsaken his home and all, and come to India as a friend and sympathiser of the natives, and a student of the ancient philosophies of the land. Sweetly and pointedly he addressed the audience for some time, impressing upon them the usefulness of the toilsome work which the Founders have so nobly taken upon themselves to accomplish. The attentive hearers having shown by constant cheering their high appreciation of Mr. Brown's charming speech, the Chairman addressed the meeting on the importance of the advice given by the lecturers, and having urged upon them the necessity of following it, he, on behalf of the assembly, offered, in suitable terms, heart-felt thanks to the Colonel and his party for affording the audience an opportunity of seeing and hearing such good and sincere friends of India.

After the meeting was dissolved, the party, together with the local Fellows, returned to the bungalow, where some experiments in mesmerism were tried.

The next day, at 9-30 a.m., Colonel Olcott and Mr. Brown paid a visit to the Sanskrit Patashala at Sonpal's Mandir. He was received at the entrance by Mr. Dhiraj Lal, Babu Tota Ram, Babu Mohan Lal, Lalá Sri Lal, Lalá Chiranji Lal, and some other gentlemen, and then conducted to the garden house or Kothi attached to the Mandir. The hall of the Kothi was fairly filled by a number of respectable Hindus, who had assembled there to do honour to the occasion. Mr. Brown examined a few of the students and was much pleased to find that they had attained a fair knowledge of Logic and Philosophy.

By the evening train the Colonel and his suite left for Delhi. His brother-Theosophists and most of the respectable native gentlemen of the town assembled at the Railway Station to bid him a happy journey.

BAKHTAWAR LAL,
Secretary,
Aligarh Theosophical Society.

18th November 1883.

COLONEL OLCOTT AT MEERUT.

COL. OLCOTT, President-Founder of the Theosophical Society, accompanied by Mr. Damodar K. Mavalankar and Mr. Naidoo, arrived here by 11-30 p.m. train on the 15th instant, and was received on the platform of the City Railway Station by Babu Jwala Prasada, the President of our Branch, and a few other members. From the station the President-Founder and his companions drove to the house which was furnished for them in the city.

On the morning of the 16th, the Colonel gave instructions on Mesmerism to Babu Jwala Prasada and some other members. In the evening of the same day at 6-30, he gave a lecture on the relation between Theosophy and Mesmerism, at the premises of Lallas Saheb Sing and Holas Rai, Bankers. The lecture was attended by almost all the English-knowing residents of the city and the cantonments, and also by a few Europeans. Rai Bukhtawur Sinha Bahadur, the Sub-Judge of Meerut, was voted to the chair. The President of the meeting, in a short speech introduced Col. Olcott to the audience. The learned Colonel first gave a short history of Mesmerism. In his lecture he clearly showed how by the practice of Mesmerism the existence of the soul could be established. Under the influence of Mesmerism, while the body is dormant, the latent powers of the soul are awakened. The patient does not feel if his body is cut to pieces. He can read the contents of closed envelopes, describe things hundreds of miles away from him. All this he cannot do while in his normal state. This shows that, properly speaking, man is something other than the gross material body. Yoga was defined to be the mesmerising of oneself by oneself. After dwelling at some length on the three objects of the Theosophical Society, and on the progress it has made in the short space of these eight years, by spreading itself all over the world, and proving the usefulness of the Society by showing how hundreds of sick people are being daily cured by mesmerism, and how the divine Sanskrit language was reviving by the rapid growth and multiplication of Sanskrit schools in the country, under the auspices of the Theosophical Society, the eloquent Colonel resumed his seat. The lecture lasted for more than an hour. At the close of the lecture, the able Colonel was thanked by the Chairman on behalf of the audience, and by the Secretary of the Meerut Branch of the Indian Association on behalf of his Association.

From the Lecture Hall the indefatigable President-Founder drove to the new Medical Hall, where some new members were initiated. He returned to his quarters at about 11 p.m.

On the morning of the 17th, an oral address on behalf of the Meerut Theosophical Society was given to the President-Founder by Babu Baij Nath, B. A., the Munsiff of Meerut; and the Colonel made a short, touching reply. The President-Founder and his companions were escorted to the Cantonment Railway Station by the members of our Branch, and they left for Lahore by the Mail train of the 17th.

MEERUT, }
The 19th Novr. 1883. }
BHAGWAN CHAND,
Secretary, Meerut Theosophical Society.

COLONEL OLCOTT AT LAHORE.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, with his staff, reached Lahore on the morning of 18th November. At the station he was well received by many friends, including Pandits of good repute and learning. H. H. Raja Harbans Singh and other Sirdars sent their conveyances to bring the party to their quarters. Pandit Govindsahaya, F. T. S., introduced all the gentlemen present to the Colonel, and all were well pleased with his gracious manner and good advice. After waiting for a few minutes, for the arrival of the down mail from Peshawar to receive Mr. W. T. Brown and Mr. L. Venkatavaradarajulu Naidu, who had been deputed to organise the Rawalpindi Branch, at the request of the members there, Colonel Olcott was conveyed to the Parade Ground (maidan) opposite the Fort, where a camp of six tents and four *shamianas* had been pitched for the party.

Besides posting large notices on boards, walls and gates, letters of invitation had been sent beforehand to all the influential gentlemen of Lahore, interested in the subject. Among those who came to meet Colonel Olcott and had a talk on Theosophy and cognate subjects, may be mentioned the following gentlemen:—

H. H. Raja Harbans Singh (of Shephura); Dewan Mathura Das of Kapurthala State (who had specially come from

his State for the purpose); Lala Harichand, Judicial Commissioner, Kapurthala; Dewan Narendra Nath, *Reis*; Babu Navin Chandra Rai, Superintendent, Oriental College; Pandit Rishi Kesh, Honorary Magistrate (grandson of Pandit Madhusudan, Chief Priest of the late Maharaja Ranjit Singh, "the Lion of the Panjab"); Lala Sewaram; Rai Hukam Chund Bahadur, M.A.; Sirdar Dayal Singh Majethia, (*Reis* and Jagirdar of Amritsar); Munshi Harsukhrail, Proprietor of the *Kohinoor*; Hakim Bazurg Shah; Pandit Janardun, Honorary Magistrate and Professor of Hindi Medicine in the Oriental College; Nawab Fateh Jang Khan of Jaggar; Pandit Gawi Shankar Goswamy; Lala Rattan Chand Bary, Editor of the *Arya* Magazine; Mian Salal-uddin, *Reis* of Baghbanpura; Bhai Gurumukh Singh, President, "Guru Singh Sabha" (of the Sikhs); Sodhi Huken Singh, Mir Munshi to the Panjab Government; Maulvi Mahammad Husain Azad, Professor of Arabic, Government College, Lahore; Sheikh Wahabuddin, Commissioner, deputed by H. H. the Maharaja of Kashmir; Sri Nepali Swamiji Maharaj, an Occultist, &c. &c.,

On the 19th, the Colonel delivered a most impressive lecture to an unprecedentedly large audience, Dewan Mathura Das of Kapurthala, occupying the chair to the entire satisfaction of the meeting. This was the first time in the history of Lahore that a public lecture was delivered on the Parade Ground under *shamianas*; in fact no Hall here could have contained such a large concourse of people. The subject of the lecture was the "Aryan Philosophy." Even the most dogmatic persons had nothing to say against the arguments of the learned lecturer. Col. Olcott proved how both in theory and practical experiments the Aryan Philosophy was superior to that of the West—the latter ignoring the existence of the inner man. His comparing the Aryan Philosophy with the old lamp of Aladdin, in the Arabian Nights, made a very deep impression. He advised the people to rub the lamp and ascertain its potentialities; otherwise the cunning magicians of the West might offer their smart-looking and polished but practically inferior lamps, and take away in exchange the original lamp to enrich the Universities of Europe and America.

Col. Olcott then expressed his personal grief at the death of Swami Dayanand Saraswati, and declared him to be a patriotic Hindu to the backbone; one who loved his country devotedly. Although the doctrine he preached might not commend itself to orthodox or European Pandits, yet his energies were devoted to the cause of national reformation, and thus deserved admiring recognition. The breach of the alliance with the Theosophical Society was due to his being misinformed on the matter, perhaps from the very beginning, and he had, as the Founders thought, done them wrong; yet he ought to be respected as a bold and patriotic son of India, and he, Col. Olcott, did not know where his successor could be found.

The lecturer afterwards introduced Mr. W. T. Brown, B. L., F. T. S., of the London Theosophical Society, who in the very prime of his life had left all his professional prospects in England and, like himself and Madame Blavatsky, had come to India to live and die among the natives. For the benefit of those who could not understand English and whose number was not few, Pandit Gopinath, F. T. S., (Editor *Mitra Vilasa*) translated the lecture into Hindustani.

The next day, the 20th, at the same hour (6-30 P.M.) Col. Olcott addressed the audience on "Theosophy." The attendance was larger still than the day before, and the management most satisfactory, Mr. W. Bull, F. T. S., occupying the chair. The meaning of *Theosophy* was well defined and its objects satisfactorily explained. After concluding his lecture amidst loud cheers, Col. Olcott gave Mr. W. T. Brown the opportunity of addressing the public on his behalf. This promising young gentleman expressed his ideas so clearly and boldly as to win the respect of every one present.

PANDIT Gopi NATH, F. T. S.

THE SAME.

LAHORE, 21st November.

THE topic and sensation of the moment is the visit of Colonel H. S. Olcott, President-founder of the Theosophical Society, to this ancient city. The worthy Colonel arrived in Lahore on Sunday last at 8-30 A.M., and drove from the Railway station, in company with his party and several native gentlemen, Theosophists and Aryans, to the parade ground in

front of the Fort, where several large tents and a spacious *shamiana* had been pitched for his reception and accommodation. In course of the day and evening he received visits from many of the leading *Raies* and gentlemen of the city. The Colonel looked fresh and strong in spite of the arduous and unremitting labor he has had to undergo of late. He talked with the visitors, and answered every question about the aims, creed and objects of the Theosophical Society, and those relating to Aryan philosophy and science, &c., as gaily as a cricket, and to the thorough satisfaction of those who put them. The next day (Monday) also there was no lack of visitors from morning up till 4 o'clock in the afternoon, Dewan Muthra Dass of Kapurthala and other officials of that State, in company with many learned Pandits and Sadhus being present, and conversed, in the morning, with the American-Aryan *Yogi* on many intricate subjects in connection with the human soul and Aryan religion and philosophy. The Pandits and the worthy Dewan were mightily pleased with the acquirements of the Colonel, and expressed their unfeigned delight in finding in him such a learned champion of all that is now left of the most ancient and glorious Aryavarta. Mr. Brown of the London Theosophical Society arrived the same morning from Rawal Pindi, whither he had been deputed by his chief in answer to the request of the Theosophists of that place. There was another gentleman with the Colonel, Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society—a young man of remarkable intelligence and decidedly great Anglo-Aryan scholarship—an indefatigable worker for the cause of the regeneration of India, and last, though not least, an occultist of great promise. In the evening at 6-30 o'clock, the Colonel delivered a lecture in his *shamiana* on "The Aryan Philosophy." Shortly before that time, people began pouring in, and at the time of the Colonel's taking up his stand, there were gathered in and around the *shamiana* a crowd numbering thousands, some sitting in chairs, some squatting down upon the carpet on the floor, others standing. There was also a sprinkling of Europeans. On the Colonel entering his appearance, the entire audience greeted with loud and enthusiastic cheers. In course of his lectures also he was similarly cheered every now and then. After a few prefatory telling remarks the Colonel explained the objects of his Society at some length. He then spoke of the Aryan Philosophy, and in vindicating its superiority by comparing it with those of the West, he paid many a rich tribute of praise to those who had conceived it. He then expressed his regret at the neglect which the Sanskrit language at present suffers at the hands of the modern Aryans—the language in which Aryan Science and Philosophy are clothed—the consequence being that even the Pandits do not receive so much education as to enable them to comprehend the exact meaning of the pregnant *shlokas* they recite and chant, not to speak of the young Hindus who are being driven to scepticism. He made an eloquent appeal to those present for the revival of Sanskrit learning, and advised them not to be so foolish as the wife of Aladdin, who exchanged the old wonderful lamp for a new one by adopting new methods of thought in preference to old ones. He also said that the Theosophical Society has already been successful in establishing, and raising subscriptions for establishing, fifteen schools for the teaching of Sanskrit. Before taking his seat the Colonel expressed his deep sorrow and regret at the death of his distinguished co-worker, Swamiji Dayananda Saraswati who, he said, was a patriot to the very backbone, a bold and strong reformer such as he seldom met with among the modern Hindus. The breach which took place latterly between the *Arya Somaj* and the Theosophical Society was owing to some misunderstanding between him and the Swami, fostered by some evil-disposed persons. But now that he was dead he could not but express his sincere sorrow for his loss. The next day (Tuesday), the morning and afternoon were passed by the Colonel in receiving visitors and discussing about many religious and philosophical matters. In the evening at the same hour as the previous day, the Colonel delivered another of his eloquent and impressive lectures, the subject this time being "Theosophy." The audience was larger than that of the previous evening, and showed their appreciation of the Colonel's utterances by enthusiastic and repeated cheers. He said that "Theosophy" had no religion of its own. The objects of the institution were to search after the eternal Truth, wherever that was to be found, to form

the nucleus of an universal brotherhood by advising all religionists to rise above the bigotry and prejudice of sectarianism, and to co-operate with one another in a brotherly way to discover the divine Truth hidden beneath the foundation of every established form of religion, to vindicate the cause of all ancient philosophy, science, and religion, wherein lay the path to that glorious Truth, and lastly to discover the hidden mysteries in nature and the psychical powers latent in man. He then made a very eloquent appeal for the sympathies of all right-minded men with those objects, and assured the Hindus that though he was different in complexion, he was at heart but like one of them. On the Colonel taking his seat amid loud cheers, Mr. Brown rose and delivered a short but eloquent speech, telling the audience how he found the science and philosophy of Aryavarta to be superior to those of his own country, and how they were now attracting the attention of all learned men of the West. He referred to the establishment of a Branch Theosophical Society in London, of which some of the most eminent men, whether in point of rank or learning, were members. He then told the audience that he also, like Colonel Olcott and Madame Blavatsky, had come to India to live in it, to work for it, and die in it. The audience was greatly touched by Mr. Brown's words, and they expressed themselves by enthusiastic cheers. At the end of Mr. Brown's speech the proceedings closed with a few remarks from Pandit Gopi Nath, Editor of the *Mitra Vilasa*. The next day the Colonel left the station in the evening for Jammu, whither he has been invited to go by the Maharajah of Kashmir.—*Punjab Times*.

COLONEL OLCOTT AT THE COURT OF KASHMIR.

At Lahore, Col. Olcott was met by a Councillor of His Highness the Maha Raja Sahab of Kashmir and Jammu, who had been specially deputed for the purpose of escorting the President and his party to Jammu. His Highness had sent a special request that before proceeding from Lahore to Jammu, Col. Olcott should consent to accept the *khilat** which it is customary for the Court to offer to its most honoured guests, as a refusal would be derogatory to his dignity. The President accepted the kind offer on the distinct understanding that the presents would be received not for his personal benefit, but on behalf of, and for the benefit of the Society. The necessary preliminaries having been arranged, the party, accompanied by Pandit Gopi Nath, F. T. S., Editor of the *Mitra Vilasa*, the organ of the orthodox Pandits of Lahore, and by His Highness' Councillor, left Lahore by the evening mail of the 21st November, and proceeded from the Wazirabad Railway station in carriages direct to Sialkot, where they rested for the night. The Maharajah had sent his State carriages to that place to take the party to Jammu which, after about four hours' drive, they reached in the evening of the 22nd. On this side of the Ravi river, two State elephants were in waiting to take the party to the city. One of these was fitted up with a silver *Howdah* in Kashmiri *repoussée* work, with dragon supporters and velvet cushions for the President. An hour's ride brought the party to the barracks, where the bungalow set apart for the British Resident and other distinguished European guests had been fitted up for their accommodation. The next morning, elephants were sent with an officer and a guard of honor, and upon arrival at the Palace, the whole guard presented arms, and His Highness gave audience in full Court. The Maha Raja Sahab was very well pleased with Col. Olcott's exposition of Theosophy, and expressed great sympathy with the objects of the Theosophical Society, especially its efforts for the revival of the ancient intellectual and spiritual glories of India. Their Royal Highnesses Prince Rama Singh, Commander-in-Chief, and Prince Amara Singh, the junior Prince, also seemed very much interested in the subject. The same evening, Col. Olcott received the Royal presents. According to the ancient custom of the Court, first-class guests receive twenty-one pots of sweetmeats, those of the second class, fourteen, the third-class seven, while the fourth-class are given none. The President was treated as a first-class guest—a distinction shown to Princes and to the British Re-

* *Khilat* is a royal gift peculiar to Asiatic Courts: its richness and value being proportionate to the munificence of the Sovereign and the rank of the visitor.—*Ed.*

sident and other high Europeans, and was thus presented with twenty-one pots of sweet-meats and a purse of five hundred rupees as *Dawat*, for which he immediately receipted in his official capacity and on behalf of the Society. Every day the Maha Raja Sahab accorded him an interview of about two hours, and on some days even two. On each occasion, at the Palace, a guard of honour old turned out who presented arms, both at the time of his entering and leaving the Royal mansion. Two elephants and four saddled horses were all the time at the disposal of the party at the barracks—besides armed *chuprasis* and other servants. Col. Olcott had long discussions on matters of Aryan Philosophy and Religion with His Highness, who manifested a most thorough knowledge of the subjects, and seemed extremely gratified to find that the American *Chela* had derived his knowledge from the same school to which his own Guru apparently belonged. The Maha Raja Sahab not only believed in the existence of the HIMALAYAN MAHATMAS, but seemed to be sure of the fact from personal knowledge. He expressed his entire approbation of Col. Olcott's work for the resuscitation of Sanskrit in which direction he himself was working hard in his own State. The party remained at Jammu for a week. On the last day, they were presented with the *khilat*, which consisted of an offering to Col. Olcott of seven "cloths"—technically so called,* and three to each of the rest—as also an additional purse of two thousand rupees, which the President receipted for, as before, on behalf of the Society. Before quitting Jammu, the Colonel made over fifteen hundred rupees to the Honorary Secretary of the Headquarters House Fund Committee towards the purchase of the Adyar Property, and the remaining rupees one thousand of the Maharajah's cash present, to the Treasurer of the Society, for the Society's general expenses. Col. Olcott had special interviews with His Royal Highness Prince Amara Singh, the youngest son of His Highness the Maha Raja Sahab, with His Excellency the Diwan, and other high officials of the State, who were all more or less interested in what the President had to say, and professed themselves pleased with his advocacy of Aryan Philosophy. From Jammu to Sialkot the party was provided with State carriages. Thence they proceeded further on their journey. Col. Olcott's visit to the State of Kapurthala, where he was invited by the Diwan, who had specially gone down to Lahore for the purpose, will be found described elsewhere.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

COLONEL OLCOTT AT JEYPORE.

[FROM THE *Indian Mirror's* OWN CORRESPONDENT.]

Jeypore, 8th December, 1883.

COLONEL H. S. OLCOTT, the President-Founder of the Theosophical Society, with the Honorary Secretary, Headquarters Fund, Mr. L. Venkata Varadarajulu Naidu, and Mr. Brown, arrived here from Kapurthala on the 5th instant, at 6 P.M. There was a gathering of the members of the local Branch Society and of other Native gentlemen of the city at the Railway Station to receive the Colonel. He put up at the Dak Bungalow, and stayed only for 24 hours, during which time he had various engagements. He delivered a lecture on "The True Art of Healing" in the College premises, where the *élite* of this place thronged to hear him. Every one was highly pleased with his excellent lecture, and praised the Colonel for his noble efforts to revive the Aryan spirit among the people. Fresh strength has been added to the Society by two new men joining it. He started for Bombay, *via* Baroda, on the 6th December 1883, by the evening mail.

COLONEL OLCOTT AT KURNOOL.

On his arrival at Kurnool, Colonel Olcott was presented with the following address by the local gentry:

"We, the undersigned inhabitants and residents of Kurnool, beg to accord you a most hearty welcome on this your first visit to Kurnool. We deem ourselves singularly fortunate in having been favoured with your long-expected visit and thus allowed the opportunity, through your assistance and advice, of getting an insight into Oriental philosophy and sciences and of investigating the laws of nature in regard to occultism, and the psychical powers latent in man.

* In point of fact they comprised an embroidered coat (*choga red*) "*pashmina*," silk-lined, a Kashmiri square shawl (*rumal*) embroidered to the centre, a turban, an embroidered scarf, and three pieces of Kashmiri fabrics.

3. Deeply convinced as we are of the necessity of being in sympathy with the aims and objects of the Theosophical Society, to establish branches of which, in various parts of India, you and Madame Blavatsky have travelled and done not a little, at the risk of much personal comfort, imbued with the desire of resuscitating and promoting a study of our Aryan philosophies and religion and of convincing the people of the necessity of investigating and following them for their own future good—we are now assured in the belief that your stay amongst us, however short it may be, would be productive of much good among the people, who as yet from want of a systematic study of the philosophy of their own religion, and from various other causes are often led astray, and not unfrequently show a vast amount of indifference towards it and the cause of Theosophy.

4. We now, however, hope that such a state of things will cease to exist, and trust that before long our endeavours to establish here a branch Society through which we desire to create a feeling of brotherhood among the people and to be enabled to follow our time-honored customs *ceteris paribus* shall be crowned with success.

5. In conclusion, we beg that you will accept our welcome, given in the spirit of friendship and brotherly love.

We beg to remain,
Sir,

Your most obedient servants,

K. Rangamannar Iyengar, A. Lukshmandoss, V. Venkateshaya, L. Chendalala, T. Kumarasami Achari, C. Munusami Nayudu, S. Narayana Row, V. Varadarajulu, P. Ramanjulu Naidu, Sheroff Ummaji Row, C. Viswanadham, V. Pardasarahy, N. Varadarajulu Naidu, D. Sambiah Devara, V. Abboy, Ch. Rangayya Naidu, and Hanumanta Row."

Official Reports.

THE DELEGATE FROM AMERICA.

[The following credentials were handed over to the Recording Secretary of the Parent Theosophical Society by Dr. Franz Hartmann, F. T. S., late of Colorado, U. S. A., who landed in Madras on 4th December last]

FROM THE THEOSOPHICAL SOCIETY OF N. Y., July 30th, 1883.

Greeting to all to whom shall come these presents, know ye, that Dr. Franz Hartmann, F. T. S., is hereby authorized and empowered to represent this Society as its Delegate, at the Anniversary celebration, in India. Witness our hands and the Society's great seal, at New York, U. S., the day and year above written.

(Sd.) ABNER DOUBLEDAY, [MAJ. GEN.]

President pro-tem.

(„) WILLIAM Q. JUDGE,
Recording Secretary.

FROM THE ROCHESTER BRANCH OF THE THEOSOPHICAL SOCIETY.
ROCHESTER, N. Y., August 9th, 1883.

Know all ye to whom these may come:

That the Rochester Branch of the Theosophical Society, have authorized, and by these presents, do authorize and empower

Dr. Franz Hartmann of the United States of America, to represent this Branch at the next Anniversary meeting of the Society which he shall attend at Adyar, or other place in that country.

Witness the hands of the President and the Corresponding Secretary of the said Rochester Branch, at Rochester, N. Y., this 9th day of August 1883.

(Sd.) W. B. SHELLY,
President.

(„) J. H. CABLES,
Cor. Secy.

FROM THE PIONEER THEOSOPHICAL SOCIETY.

Know all men by these presents: That Dr. Franz Hartmann, F. T. S., is hereby authorized and empowered to represent the Pioneer Theosophical Society of Saint Louis as its Delegate, at the next Anniversary celebration of the Theosophical Society in India.

Dated at St. Louis, Missouri, U. S. A., this ninth day of August, 1883.

(Sd.) ELLIOT B. PAGE,
President.

(„) FRANK KRAFT,
Secretary.

THE PIONEER THEOSOPHICAL SOCIETY.

ST. LOUIS, U. S. A.

At a meeting of the Members of the Theosophical Society, held on the 17th of July 1883, at the residence of Mr. Elliot B. Page, No. 2714, Scot Avenue, St. Louis, Mo., U. S. A., the charter granted by the Parent Society in response to the application of the local Theosophists—was unanimously adopted.

The following office-bearers were then elected for the ensuing year:—

President, ELLIOT B. PAGE; Secretary and Treasurer, FRANK KRAFT; and EDWARD H. GORSE, Member of the General Council.

The above officers were constituted a Committee for the purpose of preparing a code of Bye-Laws and submitting it, for adoption, at the next Meeting of the Branch.

THE LONDON LODGE

OF

THE THEOSOPHICAL SOCIETY.

THE Theosophical Society, of which the London Lodge is a Branch, is permanently established in India, where its objects are (1) to promote the principle of a Universal Brotherhood of Humanity, without distinctions of race or creed; (2) to encourage the study of Eastern Philosophy, from which the Society believes that important truths are to be learned; and (3) to investigate the psychic powers latent in man.

The special objects of the London Lodge are:—

(1). The investigation of the nature of existence, with a view to the comprehension and realisation of the higher potentialities of man.

(2). The revival of research connected with occult science and esoteric philosophy.

(3). The examination of religious systems from an unsectarian standpoint, for the purpose of demonstrating the substantial identity subsisting beneath their apparent diversity.

(4). The reconstruction of religion on a scientific and of science on a religious basis; and the elaboration of a perfect system of thought and rule of life.

RULES.

(1). The officers of the Society shall be a President, two Vice-Presidents, an Honorary Secretary and an Honorary Treasurer. The offices of Secretary and Treasurer may at any time be held by the same person, and the Vice-Presidents are eligible to them.

(2). The Council shall consist of the officers, and of not less than five nor more than seven other Fellows, three to be a quorum for the transaction of all business, save as provided in Rules 7 and 14.

(3). The officers and other members of Council shall be chosen at general meetings of the Society, to be held annually on a day in January, of which the Secretary shall give not less than twenty-one days' notice to the Fellows (other than honorary Fellows), by posting the same to the addresses entered against their names in the list to be kept by him. Any two Fellows can propose officers or other members of Council. Written notice of such nominations must be in the hands of the Secretary fourteen days before the meeting, and he shall then transmit the names of the proposed and proposers to all Fellows entitled to vote, one clear week at least before the meeting. Fellows not attending the meeting may signify their choice by letter to the Secretary which shall be counted as votes. The vote of those present shall be taken openly, unless any two members demand a ballot, in which case the elections shall be by ballot and by the letters of the absent Fellows.

(4). The Council shall have power to fill up vacancies therein, at any time between the general meetings, by a majority of two-thirds, at any of its meetings at which not less than six shall be present.

(5). The election of Fellows shall be by a majority of two-thirds of the Council present at any of its meetings, every candidate being proposed and seconded by Fellows of the Society.

(6). Persons of either sex are eligible to the Society, to the Council, and to any office.

(7). The initiation fee is £ 1, and the annual subscription is 10s. except in the case of honorary Fellows who may be elected by the Council free from all pecuniary liability, and in the case of any ordinary Fellow whom, for special reasons, the Council decide to exempt.

(8). Subscriptions are due on election, and on the first of January in every year, except in the case of Fellows elected during the last three months of any year, whose subscription shall cover the succeeding year.

(9). Honorary Fellows shall be entitled to all privileges of membership except the right of voting and eligibility to offices of to the Council.

(10). Notice, in writing, of resignation or fellowship shall be given to the Secretary, before the 31st of December, or liability to the subscription for the succeeding year will be incurred.

(11). Fellows can be expelled by a vote of two-thirds of a Council meeting, at which not less than three of the officers and three other members are present.

(12). Power to transact all business connected with the Society, except the alteration of its constitution or rules, is vested in the Council.

(13). Every alteration of, or addition to, the constitution and rules shall be made either at the Annual General Meeting or at a Special General Meeting of the Society.

(14). Special General Meetings may be called for any purpose by the President or by the two Vice-Presidents, fourteen days' notice being given to the Fellows by the Secretary.

(15). All questions (other than the election of officers and Council) brought before the Annual General Meeting, or a Special General Meeting, shall be determined by a majority of those present.

THE TODABETTA THEOSOPHICAL SOCIETY.

BYE-LAWS.

1. ANY Fellow of the Parent Society or one of its branches may be admitted as a member by the President.

2. Every candidate for admission to the Society must be recommended by two Fellows.

3. The President, the Secretary, and the Assistant Secretary shall be elected for a term of one year, commencing from 1884 by a majority of the Fellows. The President may be re-elected with the sanction of the General Council obtained before the expiration of the year.

4. The President and two Fellows, or the Secretary and two other Fellows or any five Fellows, shall constitute a quorum in all cases.

5. Every member shall pay in advance a monthly subscription of not less than eight annas, towards the expenses of the Society. The Society may exempt a member who is unable to pay.

6. The Secretary shall keep a record of the proceedings of the Society and an account of its funds. He shall also correspond on behalf of the Society.

7. The members shall meet at least once a month on such day and in such place as may be found convenient and notified by the Secretary.

8. A small library, to begin with, of the books recommended by the Parent Theosophical Society shall be formed out of voluntary contributions by the members, while some periodicals, the *Theosophist* among them, shall be sent for out of the monthly subscriptions.

9. Each member shall select and study one of the books thus got out, and at the meeting communicate to others the portion he has studied, answering the question put by them in view to the proper understanding of the subject.

10. An extraordinary meeting may be called by the Secretary with the consent of the President.

11. No resolution shall be passed unless there be a majority of votes for it.

12. The President in case of a tie, shall have a casting vote.

13. Whoever infringes any of these Bye-laws or the Rules of the Parent Society, shall be called upon by the President to explain and defend himself. Should the President-in-Council with the Fellows think that his conduct is blamable, it shall be reported to the Parent Society for such action in the matter as the Founders may deem fit.

14. The above Bye-Laws may be modified, from time to time as occasion arises, with the consent of the majority of the members.

15. A copy of the Bye-Laws or any alterations therein shall be sent to the Parent Society.

(MAJOR GENERAL) H. R. MORGAN, F. T. S.
President.

Approved:—H. S. OLCOTT,
P. T. S.

17-12-83.

ROHILKHUND THEOSOPHICAL SOCIETY.

At a General meeting of the above Branch, held on the 20th November 1883, the following office-bearers were elected:—

President, BABU NIL MADHUB BANERJEE; Vice-President, PANDIT CHEDA LAL; Secretary, BABU PREO NATH BANERJEE; Assistant Secretary, LALLA DHURM NARAYAN; Librarian, RAI PEARI LAL; Treasurer, LALLA BALDEO SAHAY; Councillor, PUNDIT CHUNDRA SEKHAR; RAJAH Madho Rao Vinayak, Patron of the Society (Branch).

PREO NATH BANERJEE,
Secretary.

SANSKRIT SCHOOLS AT MORADABAD.

A MEETING was held on the 4th instant in which the proposal that both the schools (one is started exclusively by the Theosophists and the other by the citizens) should be amalgamated, was carried out. The school, thus established, will be entirely UNSECTARIAN. The Punjab scheme has been adopted for the guidance of the Pandits. The active management of the school has been placed in the hands of the Theosophists, though some outsiders are selected as the members of the Executive Committee. It is hoped that the step thus taken will end in producing important results, as the citizens have begun to feel that *Union is Strength*.

THE JEYPORE THEOSOPHICAL SOCIETY.

At a meeting of the Jeypore Theosophical Society, held on the 6th December 1883, the President-Founder in the Chair, the following office-bearers were elected for one year:—

Babu Opendra Nath Sen, President.

„ Purna Chandra Sen, Secretary and Treasurer.
Lalla Durga Sahaie, Assistant Secretary.

THE JAMALPORE THEOSOPHICAL SOCIETY.

The first anniversary of the Jamalpore Branch Theosophical Society was held on Sunday, the 18th November last. There were present on the occasion Baboo Parbatty Churn Mookerjee and Pandit Nitya Nanda Misra of the Bhagulpore Branch Society and the elite of the native community of this station.

The ceremony commenced at 7 A. M. with a hymn. Baboo Parbatty Churn Mookerjee, President of the Bhagulpore Branch, being requested by the members, presided at the meeting. The Secretary then read his annual report, giving a brief sketch of the rise and progress of this Branch Society, its list of members and a detailed account of its receipts and disbursements during the year under review. The report also dwelt on the importance of the study of Aryan philosophy, science and literature, and clearly stated the object which the Theosophical Society has in view by quoting its three fundamental rules in support thereof.

The President said that this Society has a high and noble mission to fulfil in so far as it seeks to form the nucleus of a universal brotherhood, and aims at the revival of oriental science and literature; and as such, it cannot fail to excite the sympathy of every true Indian who has the Aryan blood still running in his veins. This may be a lofty idea; but its consummation is possible. He also dilated at some length on the subject of concentration of the mind, which, he said, greatly depends on the discipline of the gross or material body, and cited several *shlokas* from our *shastras* in support, which he explained in such lucid and appropriate terms as to make them intelligible to all present.

Baboo Tarini Churn Roy, F. T. S., a member of this Branch, then rose, and in a short but eloquent speech exhorted the audience with a view to enlist their sympathy on behalf of the movement. He said that if we wish to know anything about God and the human soul, we must turn the pages of our *shastras* for an explanation, as it can be found nowhere

else. The so-called enlightened West which has made such vast progress in all directions relating to the material prosperity of man is silent on this point, and we must either look back to our Aryan Risks for a solution of this problem or despair to know. Western culture has made us grossly materialistic and thoroughly unmindful of our religion and science, and Theosophy has opened our eyes. He also dwelt at some length on the scientific basis of the Aryan religions, and illustrated it by examples. This lasted till 10 A. M. Then alms were distributed to the poor from 10 to 11 A. M.

From 11 to 2 P. M. entertainment of guests and rest.

From 2 to 4 P. M. hymns and religious discourse.

From 4-30 to 6 P. M. Pandit Nitya Nanda Misra replied to questions put by an outsider regarding Theosophy and its objects, in an able and satisfactory manner. The gathering was very large on the occasion, and all seemed pleased to hear him. The ceremony then ended:—

The re-election of office-bearers took place the next day. With the unanimous consent of all the members, the old office-bearers have been retained in office:—

Baboo Ram Chunder Chatterjee, President.
Deno Nauth Roy, Secretary.
Raj Coomari Roy, Asst. do.

In conclusion, I beg to add that this Branch Society, although it has not been able as yet to do much towards furthering the cause of Theosophy, has at least succeeded in drawing public attention to the movement, as has been clearly evidenced by the large gathering that assembled at our anniversary meeting. Theosophy has become the current topic of the day, and is being widely discussed in all circles.

This Society has under contemplation the establishment of a Sanskrit school for children at this station, and endeavours are being made in this direction.

DENO NAUTH ROY,
Secretary.

THE KURNOL THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held at Kurnool (Madras Presidency) on the 12th day of December 1883—the President-Founder in the chair—it was upon motion unanimously resolved that a branch be formed under the title of "The Kurnool Theosophical Society."

Upon motion the bye-laws of the Parent Society were temporarily adopted, and M. R. Ry. V. Venkatasashia Chetty Garu, V. Venkatasashia Chetty Garu and Komaraswami Achari Garu were appointed a committee for framing new Rules for the guidance of the Branch.

The following gentlemen were elected office-bearers for the ensuing year:—

President, M. R. Ry. V. VENKATASASHIA CHETTY GARU; Vice-President, S. V. VARADARAJULU NAIDU GARU; Secretary, S. KOMARASWAMY ACHARI FARU; Treasurer, A. LUKSHMANDAS GARU.

THE GOOTY THEOSOPHICAL SOCIETY.

At a meeting of the Theosophical Society, held at Gooty on the 14th day of December 1883, Mr. W. T. Brown presiding—it was unanimously resolved to form a Branch Society in that town. It was resolved that the Branch be known as "the Gooty Theosophical Society," and that the following gentlemen be elected office-bearers for the ensuing year:—

President, I. SRENEIVASA ROW GARU; Vice-President, PATTU KESAVA PILLAI AVERGAL; Secretary, BANGALORE PAPPU NARASIMHA GARU, B. A.

The Branch Society then adopted the Bye-laws of the Parent Society for the time being, and the members formed themselves into a committee for the purpose of framing bye-laws for the Branch itself. The proceedings then terminated.

W. T. BROWN,
Chairman.

Approved.

Let charter issue.

H. S. OLCOTT,
P. T. S.

OXFORD MISSION SHOTS AT OCCULTISM.

OUT of the clear sky of a correspondent's remarks on the comparative merits of Buddha and Christ, the thunder-bolt has been hurled against Occultism by the Indra of the Epiphany. The startled Theosophist but meekly enquires how his humble self could be suspected of intrusion in such sublime regions as the arena of discussion of our contemporary's correspondent—"A. B. C." In the meantime, however, as Great Indra threatens to bring his Meghasthra into play, it is necessary to avert the impending downpour by pointing out its unseasonableness. It is but proper that the misconceptions, so unmistakably glaring, should be, if possible, removed. The Epiphany thus begins what is meant to be a reply to its correspondent.

"I never grumble when Theosophists take to order to experience the power of the invisible worlds vouchsafed to them I must first practice *Yogi*." It is quite clear to me that there is a power working in them, to be attained only by certain processes. The only questions with me are (1) is the power of a kind worth attaining? (2) what is the nature and source of the power? (3) what is the trustworthiness of its result? To these questions I answer something as follows. 1. The power of supreme wisdom or of working what men call miracles is to my mind worthless compared with the power of love. I must learn to love, to labour for others, to desire their good more than my own, before I can be fit to be trusted with occult powers, which at present would only tempt me to pride, and be ill-used.

The erudite critic is manifestly unaware of the fact that the true *Yogi* does not study Occultism for the purpose of acquiring powers. In his onward spiritual progress toward deliverance from the shackles of *Maya*, the *Siddhis* come to him of themselves. There can be no psychological perfection so long as the *Ego* is in the least affected by the trammels of *Avidya*, and these *Siddhis*, however high they may be, are yet within the domain of illusion. Every student, even a tyro, of occultism knows that the acquisition of *Brahma-Vidya* is dependent entirely upon the development of a feeling of universal love in the mind of the aspirant. For his final goal, the attainment of *Mukti*, is the very identification of the *Jivatma* with *Paramatma*, the Universal Spirit, which manifests itself in ALL—which can never be accomplished except by one's putting one's self *en rapport* with Nature through a cultivation of the feeling of unselfish Philanthropy. It will thus become apparent to a mind free from preconception that the *Yoga Siddhis* are only the accessories of *Brahma-vidya*, i. e., Esoteric Theosophy, the acquisition of which is guided only by unselfish philanthropy and universal love. The misconception in the above extract is evidently due to the Reverend writer's confounding the path, pursued by a *real Yogi*, with that of ordinary jugglers and sorcerers. While the powers of the former are psychological, those of the latter are physical, pure and simple. If the writer had carefully studied the important articles in the *Theosophist* on this subject and various other publications on Rosicrucianism and Esoteric Theosophy, before hastily penning his remarks, the present controversy would have been saved. He says that he must "labour for others and desire their good" more than his own. The true *Yogi* replies:—"We postulate that the good of others is our own, since we are a part of the integral whole, and therefore it is not logical or wise to think of mere relative good to others." "When the student has once realised this important fact—and until he has, he is not a fit student—where then is there room left for "pride" from which the Reverend writer shrinks with such pious horror? Self-conquest is the first step on the ladder of *Brahma-vidya* leading to *Nirvana* or *Mukti*. If it is thoroughly comprehended that *Avidya* in every shape is to be got rid of, and if the way to achieve that object is found to be as stated in the preceding remarks, the basis on which the Reverend gentleman has raised a structure of fears concerning *Yoga* is necessarily removed, and the whole edifice thus must tumble down. One or two more points may also be noticed, with advantage. He says:—

"The trance consciousness in me may be the gateway to imperfect and distorted visions, the creations of brain in an unnatural tension, and not free from its own preconceptions."

* The learned Editor of the *Epiphany* probably means *Yoga*. *Yogi* is the person who practises *Yoga*.

Precisely so: this is just what the occultist guards himself against by first passing through the process of unlearning before beginning to learn. He rests neither upon the deductive nor the inductive method solely, but employs both before accepting any fact. More than this: he practically and experimentally demonstrates to himself the truth of the conclusion he arrives at, before taking them as final. Human will is merely the manifestation of the *Divine Will* or rather *Paramatma*. But its action or expression depends upon its associations and the medium through which it has to act. It is all these disturbances or the veils of *Maya*, that the occultist guards himself against in his studies, and it will be admitted that this mode of procedure is a purer source of knowledge than any other where the counteracting influences are allowed their full sway. In conclusion, the Reverend gentleman adds:—

"... His (Buddha's) noblest merit is that he never claimed to be God. If Christ did so claim to be without being so in reality, He must have been one of the world's 'least souls, its most deluded Prophets. Do you believe this?"

Before answering this query, it is essential to enquire whether Christ's Divinity is to be assumed on blind faith, or is the reason of the reader appealed to above? In the former case, silence is gold, but in the latter, the question becomes serious. In the first place, we defy the Christians to point out to us one sentence, one word, in the *Four Gospels* proving in plain and unambiguous language that Christ ever claimed or declared himself to be God. On the contrary—"Why callest thou me good? There is none good but one, that is, God" (Matt. xix 6)—is a rebuke showing plainly that Christ, far from considering himself God, looked upon any attempt to attribute Divinity to him as blasphemy; no amount of ecclesiastical sophistry can successfully distort the meaning. "I and my Father are one," is entirely weakened by "I ascend to my Father and your Father, to my God and your God." Moreover, the present writer very much doubts whether Christ, even if he did claim to be God, could ever have claimed divinity, as generally understood, if he was, as he is represented to be, a man of peace and love. Christ, not the Occidental or Oriental, must admit that in longer to wander a poor and unselfish philanthropy, Buddha is the soul-consoling, all events not inferior to Jesus. The whole sent to us, is pervinity must, therefore, rest either upon their have owed its parais and powers, or those of their later followers, versal solvent of the respective clergy. Pride is inconsistent with all their fury, and tness, and humility is the essential qualification Theosophy has foulsopher. In this respect too, Buddha shows wind can naught, y in not claiming divinity which might more too strong to be a y be attributed to him by his unphilosophical reincarnates itean to the Galilean Prophet by his. As regards cading assassin, tive powers, or (so-called) "supernatural" gifts, all lie upon them, can very well be decided by those possessed kin to all by pective followers at the present day. The readers the wate Buddhism and the Occult World need, of course, no is limpi tion on this point.

Concluding, an instance of the wonderful argument which the powers of the learned writer in the *Epiphany* may sink will be noticed. While admitting the philosophical force to its defence of Vedic Pantheism and Idolatry by Babu view, an Chandra Ghose, he remarks:—

"It may be very true that a mind capable of grasping only one million out of the thirty-three millions of idol personifications would have a very complex idea of God. But we would ask for an honest and candid answer as to whether the uneducated masses do not rather worship one or a few of these personifications. The Rishis made the analysis: what idol-worshipper, except an educated one like 'yourself, ever makes the corresponding synthesis?'"

The fallacy of this argument is self-evident and needs no comment. The Babu may well retort by asking in his turn how many Christians, even of education and culture, understand the teachings of their religion in that high sense, put upon them by the philosophical few? The perversions and misconceptions that a religion suffers at the hands of its ignorant followers are no argument against the religion itself. The vices and superstitions of the lower order of the Hindus do not injure their philosophical faith any more than the following incident degrades the high moral worth of the teachings of Christ. Only the other day the papers published the account of an English Christian husband having

sold his wife for a quart of beer!! And the part contract, witnesses and all, were so strong in a sense innocence, that each and every one acknowledged un-freely in open court. The excellence of a religion depends upon its intrinsic philosophical value and its moral influence upon its followers. It is only Statistics and History can show which Faith has acquitted itself most honorably its task.

D. K. M.
F. T. S.

THEOSOPHY.

"A Native Thinker" writes:—

On the subject which heads this, a few observations from a disinterested spectator may not be unacceptable to the public, especially as much misapprehension has prevailed. It seems now beyond doubt that the Theosophical movement inaugurated in India by Colonel Olcott, assisted by Madame Blavatsky, is a reality. It can no longer be treated as a myth or a chimera. Its popularity and increasing success are visible, and even striking. The movement has a sound and solid, though necessarily a general, principle to support it. The object is to inculcate the fatherhood of God and the brotherhood of man. In this, there is nothing of the nature of a new revelation. What is new is that the object is sought to be gained with an earnestness, with a perseverance, with an intelligence, and with an organization, for superior to any heretofore employed. The credit of this is certainly due to Col. Olcott.

This Theosophical movement is the outcome of circumstances. I mean that it is not a mere accident. Education has made considerable progress, and has created a demand for some such general religion as would commend itself to the vast and heterogeneous population of India without a direct and destructive conflict with the existing beliefs. Theosophy is acceptable to the educated natives on account of its broad national basis. To the vast mass of the people, it is acceptable, because it disavows hostility to prevailing creeds—because it even professes to have been distilled from those very creeds. The theological necessity above mentioned could not be satisfied by the Christian religion which European and American missionaries sought to introduce and diffuse in India in a manner repugnant to the Indian conservative spirit, and highly aggressive towards the indigenous religious systems of immeasurable antiquity. Reasoning and experience have equally shown that India will not accept Christianity in supersession of Hinduism. In these circumstances, the *Brahma Samaj* made its appearance in Bengal and was eagerly welcomed. For a course of years it spread with rapidity under the guidance of able and earnest men. It is now giving place to Theosophy as expounded and propagated by Colonel Olcott. The Theosophical movement possesses a vitality and an energy superior to that of its predecessor, and commensurate with the knowledge, enthusiasm and perseverance of its founder. It already covers a vast area and embraces the representatives of many creeds. There is much reason to conclude that Theosophy will do good and will do no harm in India. It will serve to promote union and concord, and knowledge and enlightenment, though not to the extent of the sanguine expectations of the good Colonel Olcott. The ends he has in view will take generations to reach.

As matters stand at present, Colonel Olcott is the life and soul of the movement. Whether the movement will long survive him is a fair question. Even in his own time, it may suffer the moment he quits his lofty and cloudy sphere of generalities, and descends to any details, for, it is in regard to details that wide and innumerable differences prevail among the Indian populations. Nevertheless, Col. Olcott is doing good work with good motives. On this account he deserves respect. As for Madame Blavatsky, she appears to be a woman of extraordinary learning, ability and tact. She cordially cooperates with Col. Olcott. But she claims to be in direct communication with "the Mahatmas of the Himalayan Mountains," and claims to be in possession of "occult powers." Many native gentlemen of intelligence, too readily I fear, admit this claim. They had better, I think, at least suspend their judgment until they have some conclusive evidence. For instance let them ask the Mahatmas for some efficacious remedy for cholera or snake-bite, obtain it, and use it all over India, and save the immense loss of life which takes place year after year! The recognition of the powers claimed by the lady in question is not, however, essential to Theosophy as proclaimed by its founder. On the whole, this Theosophical movement is a remarkable phenomenon of our times. It is too much of a reality to be despised. It deserves to be watched with interest. (*Madras Times*, Jan. 3.

OBSERVATION BY COL. OLCOTT.

The "Native Thinker"—whose identity as one of the most, if not the most, eminent among Indian statesmen his alias very thinly veils—having so unreservedly qualified

els witness as regards the theosophical movement, and testified as follows:—
I am not the sole but the joint Founder of the Theosophical Society.

Neither I nor my colleague is entitled to the credit of originating the movement: the impulse came from our Masters, Teachers, and Exemplars, the living Mahatmas of the Himalayan range. Moreover, the fact that we had been brought together, that we were in relations with them, and that we would come from America to India to extend our Society's operations, was declared by them to several living Hindu witnesses, who are accessible now at Jeypore, Benares, and elsewhere.

3. To Madame Blavatsky directly, as the visible agent of the MASTERS, sent to me in America for the purpose, do I owe all my initial instruction in Asiatic Philosophy and science. Her learning is far greater than mine, her zeal has ever warmed my own enthusiasm, and I owe her the greatest debt I could owe any one in her having shown me the path to wisdom, and brought me to the feet of the Blessed Ones.

4. The movement was for a time dependent largely upon the lives of the Founders, but that stage is passed. We have proclaimed our message, and the joyous tidings of which we were the heralds, have now been received so widely and thankfully, that if we were to withdraw tomorrow, the quiver of this new life would continue to thrill the heart of our generation. For those who stand behind and tower above us will not suffer it to die out.

5. For an answer as to the practicability of reconciling "details" under theosophical influence, I need not point to the spectacle, witnessed by our distinguished critic himself at the late anniversary, when he saw men of many races and creeds sitting and working of good-will.

6. The ends we have in view are immediate and remote; our plans cover the present and the future. We are until now working against not only the positive obstacles raised by hatred and stupidity, but also the very serious one of lack of money. If we were supported by the liberality of our sympathizers as anti-theosophical, and non-philanthropic Societies are by theirs, we would have made the "phenomenon" of our success still more staggering to that great body of superficial students of their kind who, having ever dealt with the selfish and worldly shell of human nature, have not suspected what lies beneath.

7. I thank our critic for not having descended, while defining his crucial test, to the stupid vulgarity of some Lawn Tennis philosophers, who have asked that the Mahatmas should prove their control over the laws of matter by bringing them boots or clothing from London through the *Akasa* ahead of the Parcel Post. Doubtless, it would be a good thing to "save the immense loss of life" which takes place in India yearly from cholera and snake-bite, if—special interferences with the operation of general law are ever desirable. In such case, however, why make two bites of the cherry? Why not vanquish death entirely, and earn the praise of "A Native Thinker" by keeping the successive generations of mankind alive indefinitely, to continue Mr. Darwin's Struggle for Life and prove his theory of the Survival of the Fittest? Let our critic bend the powers of his splendidly practical mind to gain as much experience with the realm of his inner, as he has with the—in comparison—beggary one of his outer self, and he would come to know that even ten thousand proofs or "tests" do not suffice of themselves to bring conviction. As research into the phenomena of sentient corporeal life has its methods, so equally has Psychic Research its imperative methods. One cannot extract the "Soul" with a corkscrew, nor carve it with a bistoury.

ADYAR, 3rd January 1884.

H. S. OLCOTT.

A splendid photograph has been made of a group comprising eighty-three Delegates attending the eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Mansion. Every portrait is excellent. Copies may be had at Rs. 2-8-0, inclusive of postage and packing. Apply to the Manager of the *Theosophist*.

A GENEROUS GIFT FROM LONDON.

On behalf of the Theosophical Society we have to render our best thanks to the unknown benefactor who has contributed a sum of £50 to the funds of the Society. The handsome donation was accompanied

by the following note:—"A contribution towards 'paying the way' and in grateful acknowledgment of light from the East, from F. T. S., London Lodge, 30th November 1883." The circumstance is not so gratifying to us for the addition made to the Society's funds as for the discovery that the Western mind is showing signs of a new Spiritual awakening. May the day be not distant when the East and the West will be knit together in the bonds of a real Intellectual Brotherhood.

Our Eighth Anniversary.

THE unprecedented success with which the eighth Anniversary of the Theosophical Society was celebrated on the 27th December 1883, and the following days, most clearly shows that the Mission of our great Association is far from being chimerical. At the early part of the last month Dr. F. Hartmann of Colorado, U. S. A., landed in Madras and was received at the Head-Quarters as the delegate of three American Branch Societies. Mr. Brown of the London Lodge T. S. had arrived from England some two months previously. There is no other philanthropic Society in any part of the world which can point to so much self-devotion on the part of its members as to lead them to travel over vast stretches of seas and continents to give their fellow-workers in so unpopular a cause the grip of true brotherhood. Although the 27th ultimo was announced as the day of the celebration, Indian delegates from all parts of the Peninsula began to drop in as early as the 23rd. In a few days the Theosophical Home became so full that every nook and corner of the main building and several out-houses were occupied, and tents had to be pitched on the compound for the accommodation of our welcome guests and the large gathering of delegates and Fellows, gave to the place the character of an epitome of India, by their variety of dress, manner, speech and religion. There is no other Society in the world capable of bringing together on such fraternal footing men of so many faiths and nationalities; and who shall say the cause is not worthy of such devotion?

At 9½ o'clock on the morning of the 27th ultimo, nearly 500 members and delegates, decorated with their appropriate badges of pretty blue ribbon with the word "Delegate" or "Fellow" written on it, gathered in the golden hall, and then with a solemnity befitting the occasion proceeded to the *pandal* (pavilion) erected for unselish Philanthropy. Although the pavilion was constructed in the to a mind free after the Syndicate of the University, as are only the shame, had refused us the use of the hall. The Theosophical Society, a vast and magnificent building, erected by unselish flags and festoons, and the pavilion contained a large number of persons. The *dais*, chairs was overhauled, and the silver posts. As the graph from the *Maa*, shall say no more of it. festival ran as follows:—

"THE THEOSOPHICAL SOCIETY"

EIGHTH ANN.

PROGRAM...

Thursday, 27th December.

AT THE PARENT SOCIETY'S HEAD-QUARTERS.

ADYAR—(MADRAS.)

From 9-30 A. M. to 10 A. M.

- (1)—Distribution of badges to Delegates and Members.
- (2)—Band playing.
- (3)—Assembling of Delegates and Members.
- (4)—Procession to the Pavilion.

" 10 A. M. to 10-30 A. M.

- (1)—Addresses of welcome to the Delegates by the officers of the Parent Theos. Socy and the Madras Branch.

" 10-30 A. M. to 11 A. M.:

- The appointment of Committees and distribution of work.
- " 11 A. M. to 1 P. M. Consultation by the Committees on the subjects before them.

" 1 P. M. to 2 P. M. Refreshments.

- " 2 P. M. to 4 P. M. Discussion on the proposals submitted by the Committees.

" 5 P. M. to 8-30 P. M. Public reception, with addresses by Delegates, Illuminations, Music, &c., &c.

Friday 28th December 1883.

From 9-30 A. M. to 10 A. M. Music by the band.

" 10 A. M. to 1 P. M. Unfinished and new business.

From 4-30 P. M. to 5-30 P. M. Assembling of the Delegates and Members at Patcheppa's Hall for the Public Meeting.
" 5-30 P. M. to 7-30 P. M. Public Meeting:—Address by Col. Olcott and presentation of the American, English, French, and other Delegates.

Saturday, 29th December 1883.

From 9-30 A. M. to 10 A. M. Music.

" 10 A. M. to 2 P. M. Further discussions on the subjects selected. Adjournment of the Convention.

NOTE.—The subjects for discussion will be the following:—

(1) The desirability of imparting to future Conventions of Delegates and Theosophists on the occasion of Anniversaries of the Parent Society, as far as possible, the character of a literary and scientific Congress.

(2) The necessity of instituting an Aryan League of Honour as proposed by the President-Founder; Report of Head-quarters Fund Committee; and the reading of the names of the Subscribers.

(3) Appointment of Trustees for the Adyar property, and the framing of Rules for the due administration of the Trust.

(4) On the adoption of necessary measures for raising a permanent fund for the support of the Theosophical Association.

(5) Discussion on the proposal of the London Lodge to call Branch Societies by the names of "Lodges."

(6) Discussion on the necessity of appointing inspectors for periodical examination and supervision of the work of the Branches.

(7) Revision of Rules and Bye-Laws.

By order of the President-Founder,

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

25th December 1883.

PRESIDENTIAL SPEECH.

At 10 A. M. the President-Founder in welcoming the Fellows and Delegates present spoke as follows:—

I welcome you, gentlemen delegates, in the name of the Parent Theosophical Society, which looks upon your respective Branches with a father's solicitude and care to the new home, our home, where under the same roof-tree we, though of diverse faith and nationality, may live in peace and harmony like children of the same father and mother. It is a matter of rejoicing, gentlemen, that the Society has found a home at last and has no longer to wander about, a stranger, unhoused and uncared for. The soul-consoling spectacle of Brotherhood and Unity, now presented to us, is perfectly unique in its character and could not have owed its parentage to any thing but Theosophy, the Universal solvent of hearts. Tempests of hatred may blow with all their fury, and waves of bitterness raise their foamy crests. Theosophy has found a safe harbour, and the power of wave and wind can naught avail against her security. The movement is now too strong to be stopped: it must run out its career and exhaust its momentum. Ideas penetrate the carcasses in which error incarnates itself as a rifle bullet does the body of an ambuscading assassin. The antagonisms and antipathies of mankind all lie upon the surface of being; the inner man of each of us is kin to all humanity. The surface stream may run muddy, but the water that trickles through the gravel bed beneath the clay is limpid. The surface stream brawls and mingles its tide with the offal of life's selfish industries, but the vapor of the clouds which afterwards drains from the glaciers of the mountain peak, to sink out of sight until it reappears and refreshes the valley, is crystal-pure. This is the secret of Theosophy. This the key to its success. Just in proportion as Theosophists keep this in view, will they enjoy peace and happiness, and spread them abroad.

Our Society is young as yet: it has all before it. It has gained its foothold and done much. But in comparison with what there is to do, it is nothing. But never despair. Lasting reforms grow slowly. We have no compulsion here. We are winning men by persuasion: drawing them out of their baser selves to a higher ideal of life and conduct. It is a slow process, because the odds are tremendously against us.

We are met, gentlemen and brothers, for a very lofty purpose: it behoves us to rise to the dignity of the occasion. No political question will trouble our harmony, no sectarian differences breed disunion of counsel, no worldly objects appeal to that base spirit of selfishness which is the bane of mankind. From homes thousands of miles apart, we have gathered together as seekers after spiritual truth, as lovers of mankind. The word has come to us that in the ancient days our forefathers had solved the mystery of human existence and the riddles of natural phenomena. We have been convinced that they had evolved out of their highly refined moral perceptions a code of ethics that leaves nothing to desire. These facts have been long forgotten. For lack of them human society has been making to itself false creeds and low ideals. Man has gone so far down the scale that our best moralists plead the argument of utility as the best provocative to clean living and good thinking. Things

could have never come to this, if there had survived an experimental metaphysics with the full realisation of the limitless potentialities that ennoble human nature. We are groping on the level of a physical humanity, a sort of higher automatic existence, a single span of life, bounded at one end by the cradle; at the other by the funeral pyre or the grave. Hindu, Buddhist, and Parsi philosophy alike protest against so imperfect a conception. Ours is the task to show its scientific and moral fallacy, and to point out the safe and sure paths to perfect knowledge which our progenitors discovered, and upon which we are entering with firm purpose, even if with faltering feet.

You came here, for the most part, as strangers, gentlemen; you will leave as so many brothers. But the object of this Convocation will not have been attained if these friendships which you are cementing do not lead to concerted action, all over India, for the promotion of the objects which our Society has in view. You have made yourselves, in point of fact, the volunteer champions of the moral and spiritual interests of your Motherland. Her hopes are in you, her honour is in your keeping. If the glory of the Aryan name shall once more fill the earth, to your labors will be due the triumphant result. The names of the Founders of Asiatic religions have grown tarnished with the lapse of the centuries, and the dust of neglect obscures the pages of their immortal works. Superstition is rampant, and ignorance has filled the world with grotesque distortions of religious truth. Many—nay, I might say most—branches of science are, by the confession of their best exponents, full of gaps, of half glimpses of first principles, of misconceptions of natural law. The human body is a mystery to our doctors, almost as puzzling as the human mind. So there is a wide enough field awaiting the seed of Aryan thought if you are ready to sow it. You may answer me that this has already been done to a considerable extent. You may point to the intellectual quiver that is running throughout India and the Western world, as ample proof that Theosophy is already a powerful factor in the social problem of our day. True, we can see these signs. Theosophy is in every man's mouth and has crept into thousands of hearts. To many it has come like a beam of golden sunlight, a rift in the black cloud of doubt. It has been a blessed comfort to many, who were in despair for the present, and in perplexity as to the future. Blessings, a thousand blessings, upon those Masters who saw our necessities and helped us to enter the safe path! The woes of humanity are myriad, but Theosophy giving Wisdom reduces their sting to the minimum; and such as it cannot remove it teaches us to bear with courage and hope. If an ideal of human perfectibility, and of the truest manhood has ever held up to view, it has been by Theosophy, the wisdom of the ages, the priceless heirloom left us by the Pitris. Heart to heart and hand in hand, come, brothers of many nations, tongues and faiths, let us pledge the best efforts of our lives to the cause of Universal Brotherhood, and of the propagation of truth, whencesoever we may be able to derive it. For,

"The Truth is perilous never to the True.

Nor knowledge to the Wise: but to the fool.

And to the false, error and truth alike."

[Bailey's *Festus*, p. 41.]

NEW BRANCHES FOUNDED IN 1883.

In no other way can the progress of our Society be so clearly shown as by a simple, numeration of the statistics of our new branch organisations. At the time of the celebration of our Seventh Anniversary, on the 7th of December 1882, at Bombay, there were in existence but thirty-nine Branches in Asia. All of these had been formed since the arrival in India of the Founders, on the 17th of February 1879. But, whether as the result of last year's Convention or not I cannot say—the greatest interest was soon manifested in our cause throughout India, and invitations to visit distant places and form Branches came crowding in at Head-quarters, and my time has been continuously occupied since then in answering the calls. On the 17th of last December, the Head-quarters staff left Bombay for Madras; on the 19th we all safely reached our new and beautiful home at Adyar, and took up our residence in it. On the 17th of January I took steamer for Calcutta where, on the 20th, I began a tour which led me 2,000 miles of a journey through Bengal and Behar within 92 days. On the 27th of June I sailed from Madras for Colombo, whither I had been urgently called by the leading Sinhalese Buddhists to advise them about the recent religious riots. I stopped there a fortnight and then crossed over to Ceylon, where a South Indian tour arranged for me began. By the 23rd of September I was back again at the Head-quarters, after having visited almost, if not quite, every important station in Southern India, and spent some three weeks at Ootacamund, in the Nilgiris, to have the relations between the Madras Government and our Society properly defined. After four days of rest at home, I began my third and last tour of the year—a tour of over 7,000 miles, taking me to the extreme northern limits of British India, and enabling me to found new Branches in Northern Madras, the Nizam's, Hyderabad, the North-Western Provinces, the Punjab, and Rajputana. Thus I have made since the last Session of this Convention in December last, journeys in the aggregate to the extent of 16,500 miles on Society's business, and by the gracious favor of our Masters, the

Mahatmas, not only I but the brother-Theosophists who have kindly accompanied me, lending me their invaluable services, have enjoyed throughout excellent health, and met with not a single accident.

The fruits of all this work are to be seen in the number of Branches, inscribed in our Register. Since the last Anniversary there have been organized the following

NEW BRANCHES OF THE THEOSOPHICAL SOCIETY:—	
In India	46
„ France... ..	2
„ U. S. of America	2
„ Queensland (Australasia)	1
„ Russia... ..	1

Total New Branches formed in 1883... 53

We have now in India 77 Branches, in Ceylon 8, or 85 in all as against 39 in December 1882—an increase of 120½ per cent. I have also been fortunate enough to raise subscriptions at Tinnevely and Combaconam for the purchase of libraries for the sole use and benefit of Hindu school-boys and undergraduates.

While the thanks of the Parent Society and General Council are due to our brothers and well-wishers at all the stations I have visited during the year for their exertions to make my tours successful and to arouse an interest in Theosophical ideas, I have personally to express my grateful recognition to the gentlemen who have shared the fatigues of my journeys and aided me in the capacity of Private Secretaries. Messrs. Coopposwamy Iyer and Soondaram Iyer of the Madras Branch, Babu Nivaran Chandra Mukerji of the Calcutta Branch, and Mr. L. V. V. Naidu, Honorary Secretary of the Head-quarters Fund Committee and Fellow of the Madras Branch, have severally laid me under deep personal obligations in this manner; and very warm thanks are also due to Babu Norendronath Sen, of Calcutta, M. R. Ry. S. Ramaswami, of Tinnevely, L. V. V. Naidu, of Madras, Babu Avinash Chandra Bannerji, of Allahabad, and Pandit Gopinath of Lahore, for special services in the arrangement of tours and management of correspondence. But when I glance back in memory to the thousand and one acts of brotherly kindness, shown me by our friends throughout the four quarters of this dear land of Bharat Varsha, my heart is so full of thankfulness that I do not find words to give it expression. If there was ever a man who has felt the kindly beating of the Aryan heart, surely it is I; and why, then, should it be expected that I could ever despair of “forming the nucleus for a Brotherhood of Humanity” which is what our Theosophical Society aspires to? And now, dear brothers of many races, religions, and complexions, behold us gathered together from the very ends of the earth into our common home, to pledge once more our allegiance to the sacred cause of humanity, and to the MASTERS who whispered into our willing ears that noble watchword!

SANSKRIT AND OTHER SCHOOLS.

I am happy to say that the past year has furnished many practical proofs of the interest which the members of our Society take in the revival of Sanskrit learning and the education generally of the natives. There are now in existence the following schools which we have founded—mainly since the last anniversary:—

At and near Guntur, 3 schools for boys and two for girls.
At Bhagalpur, 1 Anglo-vernacular school for boys (the Tej Narain City School), with above 300 scholars.
At Calcutta, 1 Religious (Sunday) school for boys, where the Bhagvad Gita is expounded.

At Naldanga, 1 Anglo-Sanskrit and 1 Sunday school.
At Moradabad, 1 Sanskrit school, established by our local Branch, and 1 (new one) by public subscription after my recent lecture there, which is now to be amalgamated with the older one.

At Madras, 4 Sanskrit schools established by our local Branch, and two receiving aid from the latter. Also 1 religious school.
At Nellore, 2 schools.

At Gorakpur, 6 night schools for imparting elementary instruction in Hindi reading, writing and arithmetic, to persons who are actually earning their livelihood by manual labour. There are above 250 persons in these schools. Besides these there is 1 Sunday school for instruction in the Hindu religion, with about 50 scholars.

At Gooty, 1 Sanskrit school recently established and in a flourishing state.

At Srivilliputtur, 1 elementary Hindu school.

In addition to these there are to be at once begun schools for Sanskrit and English at Jubbulpur, where about Rs. 1,700 was subscribed after my lecture; at Allahabad, where Rs. 2,700 was subscribed at my lecture, and Rs. 2,500 more pledged on the next day; at Ghazipur, where a self-imposed cowrie tax upon each box of sugar and package of goods passing through the bazaar was voted by the merchants, for the upkeep of a Sanskrit school. The revenue from this source is estimated at Rs. 50 per month, and additional sums are counted upon.

At Lucknow, where our Branch has already raised a popular subscription of Rs. 7,000 and expects to make it more than one lakh, and thus found not merely a school but a Sanskrit college.

So here we have a total in India alone of 27 schools in actual operation, and 3 schools and 1 college for Sanskrit teaching to be opened.

THEOSOPHICAL WORKS PUBLISHED.

The year has also been fruitful in useful books and pamphlets upon subjects cognate to Theosophy. Among them are—

1. An excellent Sanskrit Primer, by Pandit Nitya Nanda Misra, F. T. S., of Bhagalpur;
2. 3. An Elementary and a more advanced Primer for Sanskrit; Telugu and Tamil students, by Dewan Bahadur R. Raghunath Row, F. T. S., President of our Madras Branch.
4. Hints on Esoteric Theosophy, No. 2, by A. O. Hume, Esq., F. T. S.

5. Paradoxes of the Highest Science; a *résumé* of unpublished writings of Eliphas Levi, the great French Occultist.

6. The Occult World, 3rd Edition, by A. P. Sinnett, Esq., Vice-President of the Parent Theosophical Society.

7. Esoteric Buddhism, 2 Editions, by the same Author.

8. Thoughts on the Metaphysics of Theosophy, by a fellow of Tinnevely.

9. A Collection of Lectures, by the President Founder, edited by M. A. Theyagarajier, Assistant Secretary of the Madras Branch.

10. A French Translation of my Buddhist Catechism, by M. D. A. C.—F. T. S., of the Paris Branch.

11. Theosophy, a highly praised pamphlet, by M. P. Sreenivas Row, Vice-President of the Madras Branch.

12. La Quadruple Constitution, by the Dowager Countess of Caithness and Duchess of Pomar, President of the Paris Société Théosophique d'Orient et d'Occident, one of our new Branches.

13. A Tamil translation of the 1st Upanishad, by M. Theyagarajier, F. T. S.

14. At Poona a Marathi Edition of the *Theosophist* is being issued monthly. And to crown all, the entire contents of Madame Blavatsky's *Isis Unveiled* have been translated into French, and the MSS. are now on their way hither for revision by the Author.

The above facts will show how rapidly a new literature of Theosophy is growing both in Asia and Europe, and how things are tending towards a collaboration of our students in these several quarters of the globe for occult research. The taste for this, as for every other branch of knowledge, grows with the supply furnished, and we see every promise of an enormous development of ancient ideas upon the subjects of Philosophy, Science and Religion.

MESMERIC CURES.

Many of you will recollect that I began last year in Southern Ceylon to give some practical illustrations of the curative power of vital magnetism, by restoring to health about sixty persons afflicted with partial or complete paralysis. The rumour of these cures preceded me to Bengal, and I was so strongly pressed to afford similar examples in that country, that I finally, with the permission of my blessed Guru, yielded. I was fortunate enough to effect many very striking cures, and, first and last, gave relief to a greater or less extent to above 2,000 patients during that tour. In Southern India, I treated in one way or another about 5,000 more; and at stations between Madras and Bombay perhaps another 1,000. But such an enormous drain upon my vitality could not be kept up indefinitely, and so upon reaching Bombay a peremptory order came from the revered Mahatmas to discontinue healing, and reserve my strength for my legitimate presidential duties. The relief was most timely, for it was only when I had actually stopped the work that I could realise how near I had come to complete exhaustion of my vital power. Even now, after a rest of some weeks, I have not fully recovered my normal nervous tone. I have mentioned these facts for two reasons. 1st, to enforce upon your minds the fact that the power of a healthy person to heal the sick of a wide range of diseases by the impartation of his vital aura has been absolutely proved by a large number of examples; and 2nd, that it is most unwise to overdo the thing. There is a just limit within which one benevolently inclined can safely exercise the healing power, and that differs greatly with different individuals. One may without injury to himself treat ten or a dozen parties of a morning, while another ought not to venture upon more than half or fourth of that number. The morning is the best time to choose, and the sensitiveness of each patient to the mesmeric current should be invariably tested by the simple and scientific method which I have shown you all when visiting your several stations. I am glad to see before me a number of brothers among the delegates whom I have cured of various afflictions, and who will doubtless be quite ready to give you the particulars of their respective cases. Among others, Babu Ladi Mohan Ghose of our Bhagalpur Branch, can certify to the restoration of sight to one of his eyes after he had been blind from childhood.

FINANCIAL.

Our Society has, for the first time since its organisation, received enough from various sources to defray its ordinary and extraordinary expenses. In fact, but for the very heavy cost of removing the Head-quarters' installation in the new premises, erection of new chambers, repairs, purchase of furniture, &c., the

Treasurer's account would have shown a handsome surplus. This fact is most gratifying, and we may all hope that before long our pecuniary condition will be as satisfactory as could be desired. You will have laid before you the Report of the Head-quarters' Fund Committee and certain suggestions by the Poona and other Branches as to the future up-keep of the organization. The Founders feel that they should leave all these matters to be settled by the Convention according to its best judgment, and content themselves with the promise to co-operate in carrying out any and every wise plan that may be agreed upon by their colleagues. For my own part, as the party most interested, I would wish that a limit should be fixed to the expenditure to be incurred by local Societies for the entertainment of visiting officers from Head-quarters. I fully appreciate the desire of our brothers to testify their affection by lavish hospitalities, but at the same time I think it would be better to keep the same within such moderate limits as to prevent the visit from becoming at all burdensome to young Branches, not yet supplied with the necessary theosophical libraries. With these few words, I leave the matter to be disposed of by the appropriate committee.

FUTURE WORK.

The Theosophical Society has two parallel and distinct lines of work laid out before it. I wish this to be very clearly understood, so that all unjust suspicions and misconceptions may be avoided, alike by friend and foe. These are—(1) The reformation and re-habilitation of pure Buddhism in Ceylon and other Buddhist countries, where it has become degraded by admixture with superstitions of various kinds; and (2) The revival of the Aryan and other non-Buddhist philosophies, religions and sciences throughout India, and the vindication of their merits. These fields of labour do not clash with each other, and both are alike important to the world's moral and spiritual well-being. The Founders of the Society were long ago taught the essential identity of basis under all these ancient faiths. Accepting, as they do, the fact that all rest upon the archaic secret doctrine, of *Brahma jñānam* it seems to the Founders equally important that all should be studied, and expounded by the common key which that esoteric doctrine provides. If, then, we are seen at one time doing our best to help Hindus to understand the Hindu Shastras, at another the Parsis to catch the glorious hidden light of Zoroastrianism, and anon the Buddhists of the Southern and Northern Schools to confound their differences and mutually compare ideas, it must not be inferred that our own belief is but an intellectual phantasmagoria. Far from it; we have very distinct and pronounced convictions upon religious subjects. But our Masters have ever taught us that man never did and never will think alike, and that this diversity is but the necessary corollary of the universal harmony of nature—a symphony composed of apparent discords. The corner-stone of our Society is, as you all know, Tolerance and Reciprocity of Good-will. So attuned is the human mind to this sense of essential religious harmony, that you can find the more spiritual thinkers of even the most bigoted exoteric creeds agreeing upon a common esoteric basis. There is an esoteric Christianity under the bigotry of its externalism which is almost identical with our own Eastern *Gupta Vidya*. And some of our warmest friends in Europe and America are such, because they hope we and they can agree to bring out this truth before the world. Then again, as to Mohammedanism. There is a bitter hatred between the orthodox followers of Islam and the orthodox Hindus of all our sects. Yet what can come nearer to our highest Indian philosophy than the Mohammedanism of the Sufis—of which class we now have a number of the most intelligent in our Society? These Sufis say that there are four stages of spiritual development, corresponding with the Hindu Dhyana:

1. *Shriyat*, or Ceremonial worship, dogmas, and civil observances.

2. *Tariyat*, simpler ceremonials, with a preponderance of spiritual training. This includes secret teaching as to methods of practice, given by the *Murshid* (Guru) to the *Murid* (Chela).

3. *Habikat*, attainment of true knowledge of the Divine Being (Allah) who seems to correspond with Jehovah, Brahma, &c. &c. in attributes.

4. *Marafat*. The merging of self into the Divine Principle.

When that splendid Arabian philosopher of the 11th Century, Averroes, had evolved out of crude Mohammedanism, the quintessence of his philosophical Islamism—as Draper calls it—and had penetrated the thought of Europe, the fanatical and ignorant masses of his co-religionists were allowed to spit in his face and beat him with their shoes, while, by a brutal decree, he was forced to sit in the mosque to receive these indignities. The same spirit wars at this moment in the breast of every rabid sectarian of whatsoever creed; and from them Theosophy expects no mercy, nor asks any favors. Perhaps the day will never dawn when the world will be more tolerant, yet I am sure that none of us who call ourselves Theosophists and aspire to be worthy of the name, would on that account relax a single effort to try to hasten its coming. We may never realise a noble ideal, yet it is always profitable to make the attempt. The world is never the worse for the proclamation of a truth, but always the sufferer by its suppression.

THE ARYAN LEAGUE OF HONOUR.

In the progress of my work I have been, of course, compelled to keep, if possible, the future outcome always in view. We are building for all time and not for a day, and unless we are content to have theosophy written by the future historian in the list of social ephemera, we must lay our foundations deep and strong. Our successors in Society work are now in the cradles or sitting on school-benches. To their hands must we commit the perpetuation of reforms by us inaugurated. The question of the hour with us is to arrest the tendency to Aryan denationalization; to save the tottering temple of ancestral wisdom from a fall; theirs will be that of rebuilding and restoring it to its pristine perfection. On the 7th of June 1882, during the first visit to Madras of the Founders of our Society, I gave a special lecture to University graduates. I then showed to them that in the Indian graduates and matriculates was slowly differentiating itself what was practically a new caste—a sociological evolution almost identical with that which in the early morning of Aryan civilization developed the Brahman caste, is now accreting a social group which may very well be the dominant social and moral force of the future. Among the potential agencies that can be employed by the well-wishers of India to mould the aspirations and furnish the motives of this group, none can be compared with Theosophy. We are all aware that it is the dream of the Founders of our Indian Missionary colleges, schools and societies that the social destinies of our country shall be controlled by them. But without laying myself open to the charge of prejudices, I feel that the experience of the past makes it but too plain that this dream can never be realised. No one can doubt that a powerful influence has been and may be exercised by the Christians upon our educated youth; nor that this influence is most unfortunate in its effect upon the Asiatic mind. Its tendency is to subvert all religious belief rather than to make the student accept Christianity. Passing out of the reach of ancestral religious influence at a tender age, the youth is brought into contact with religious ideas, for which he has no sympathy, and with one-sided free-thinking companions and books which soon make him irreligious. It is clear, therefore, unless I sadly mistake the signs of the times, that the future graduate caste, whatever it may be, will not be Christian. Now, we Theosophists, pretend to a thorough devotion to Indian moral and spiritual interests, and our chief desire is to bring about the resuscitation of the ancient Aryan Wisdom and Virtues. We may do this in part by reforming our own conduct according to the ancient model; but the full fruition of our hopes lies in the womb of the future. In the Madras Address to graduates, referred to, I ardently besought them to promote Sanskrit learning; to make themselves familiar with its contents, at least at second hand; to learn at least theoretically the secret doctrines of the Hindu Shastras; to agree upon a higher standard in their *corps* which a new public opinion among them should compel every graduate to live up to; and to form a Graduates' Union in each Presidency, with such of their illustrious colleagues as Sir T. Madhava Row and others at their head. The two years and a half which have come and gone since that Address was delivered, have seen me travelling in every part of India within the extreme limits of the Peninsula. And now, after having come into personal contact with almost all our educated men, I have reached the conclusion that our purpose can never be fully accomplished without the concurrence and co-operation of Indian youth. In this conviction, I, in the month of November, addressed a circular to our Branches, asking for suggestions as to the best way of forming what I am inclined to call the “Aryan League of Honour.” The time has been too short to elicit anything like a general expression of opinion, but some minutes have been handed in which are under consideration. Without venturing upon an exact scheme, I may state my views generally as follow:—

(a) The League to be composed of school boys and undergraduates between the age of 10 and 21.

(b) Membership should be confined to youths, whose ancestral religions have the same foundation of esoteric philosophy, viz., Hindus, Parsis, Buddhists, and Jains.

(c) Upon attaining the maximum age of 21, a member's active relation with the Society shall terminate.

(d) The League should be organised independently of the Theosophical Society, but nevertheless be under its fatherly care and protection. Our local Branches to be, as it were, appellate and advisory bodies, to which the boys may have the right to appeal for advice in case of necessity.

(e) Each member should have the right to wear a distinctive badge—a medal, ring, pin, or *keyura* (armlet)—upon complying with certain very rigid conditions as to morality, &c. This medal to be worn after a strict preliminary probation of six months, to be forfeited upon a breach of either of rules of conduct, and to be redeemable after a subsequent additional probation. No espionage whatever to be practised, but every boy to be put on his own honour to decide as to his fitness or unfitness to wear the badge; but with the distinct understanding that if any misconduct not voluntarily confessed shall be brought home to him, his badge shall be forfeited, he shall be expelled from the League, and for ever disqualified from readmission.

(f). That no attempt should be made to compel boys to hold stated meetings of their several Lodges, or to make any organization likely to be burdensome to themselves or to be supervising Branches of our Society: the object being only to create a health by moral tone among the rising generation, and a deep sense of obligation to be worthy of the ancestry from which they spring.

The virtues which adorned the character of the mighty dead of Aryavarta are exhaustively enumerated in *Srimad Bhagvat* (Skanda vii, ch. XI. v. 9 & 10). They are, truth, generosity, harmlessness, command over passions, charity, study, honesty, equanimity, a spirit of enquiry, love, piety, kindness, courage, sympathy, straightforwardness, and others.

It is to be expected that the rising generation of India should try to live up to the high ideal of moral greatness here delineated, and must always guard themselves against the ten cardinal sins mentioned and deprecated alike by Lord Buddha and Bhagavan Manu. Purity of life will always follow a sleepless watch against the sins of body, mind and speech. The sins of body, say the Shastras, are:—

- | | |
|------------|--|
| | (1) Unchastity, |
| | (2) Theft, |
| | (3) Taking life; |
| Of mind, | (4) Disbelief in a future life, |
| | (5) Harboursing thoughts of injuring others, |
| | (6) Grieving at the prosperity of others; |
| Of Speech, | (7) Lying, |
| | (8) Slander, |
| | (9) Abuse, |
| | (10) Empty talk. |

There are pessimists in plenty who will declare that such a League as this is impracticable. In view of the prevalent loose notions of truthfulness, they will smile at the idea of expecting school-boys to come forward, declare their breast too polluted to wear the Aryan Medal, and give it to their officers to be held in trust until they can win it back. With such gloomy natures, I do not sympathize. I have, and have always had, a perfect conviction of the inherent nobleness of human nature. Boys, I love and have the utmost confidence in. Let 10 boys pledge to me their word of honor in support of some high and noble cause, and I should expect at least 8 of them to keep it loyally. Why, our own Theosophical Society is based upon our mutual pledge of the simple Word of Honour; and although our membership has increased to thousands, and embraces almost every nationality, those who have actually broken their pledge of secrecy may be counted upon the fingers of a single hand. What, then, if men, all more or less tainted with the bad influences of Society, and who were never put under so noble a self-restraint as this League of Honor contemplates, can keep their pledges, why should not the dear boys, who are still "unspotted of the world" and in the state to receive the best as readily as the worst influences—be trusted. At any rate, I do trust them, and have the greatest hopes of the future through their enthusiastic and loyal co-operation. During my recent tours I have by special request lectured to the boys of nearly all the Colleges and Universities, and I can assure you that not one of us feels so strong a love for the cause of Aryan moral regeneration as has been shown by them. Seeing this, the idea of this Boys' League gradually developed itself in my mind. I then began broaching the subject to the parties interested in the several Presidencies, and am in a position to say that the League can be formed with very little trouble simultaneously in all parts of India. What I aim at is to make the medal or Keyura which indicates membership in the League of Honor as highly prized and valiantly struggled for as the Victoria Cross of Great Britain, the Iron Cross of Prussia, and the Cross of St. George of Russia, are by the soldiers and sailors of those great empires. Breed up a boy to base ideals, and you make him a human scourge; give him a worthy one, and the heroic character evolves out of the slime of physical grossness, as the spotless lotus in yonder tank has under the stimulus of sunlight drawn the vital essences which make its beauty and its fragrance out of the muddy bottom. So, trust the lads; make them feel that the honor of Aryavart, the reformation of religion, the revival of the ancestral wisdom, is a duty they must perform, and, my word for it, you will not be disappointed. When we have passed behind the veil, they will carry on our work, emulate and better our example, and crown the edifice of the house whose foundation stones we are now laying.

NECROLOGY OF THE YEAR.

In a widespread association like ours, whose membership includes persons of various ages, nationalities and possessional occupations, the inroads of death are always noticeable. It has been our misfortune to lose during the past twelve months various colleagues of marked merit in the Theosophical sense,

and some whose loss is felt by a wider circle than ours. The reported deaths of Theosophists are in number nine: D. M. Bennett, of New York, the fearless and indefatigable Editor of the *Truthseeker*; G. Narasimulu Chetty, a higher official in H. H. the Nizam's service; Jogendronath Basu Sarbadhary, the touching story of whose death, recently told in the *Theosophist*, shows that it might better be termed a translation or spiritual rebirth; C. T. Winfred, of Trichinopoly; Peary Chand Mittra, of Calcutta, gentlest of spirits, purest of minds, our dear brother; P. Teroomal Rao, Sub-Judge of Tinnevely, whose eyes had been but too recently opened to the glimmer of the divine light, and who would have been, I am sure, as devoted and unselfish a helper as his brother, of Madras; Gregoris Edrewere, a member and officer of the the Galle branch, whose equal in untiring zeal, in sweet tolerance of disposition, in perfect loyalty to the cause and affectionate regard for myself, I can hardly name; Emanis DeSilva Gunasekera, of Ceylon; and Baldeo Prasad, an officer of the Educational Department of the N. W. P., whose integrity and efficiency had just been rewarded by deserved promotion, and whose interest in our Society had never flagged since we first met him at Meerut in the year 1879. When the roll of our early colleagues in the Indian field comes to be compiled by the historian of this movement, let these names be written among these whose memories deserve to be preserved.

DEWAN BAHADOOR R. RAGGONATH ROW, President of the Madras Theosophical Society, then rose, and having addressed a few words of welcome to the Delegates assembled, on behalf of his Branch, delivered the following address:—

MR. PRESIDENT, DELEGATES AND GENTLEMEN,—I rise to address you a few words on behalf of the Madras Branch which I have the honour to represent. Since the celebration of the last anniversary of the Parent Society, the Theosophical Society has made considerable progress in this Presidency. The number of new Branches established in various parts of this Presidency, the books and pamphlets published to explain the aims and objects of our Association and to promote its cause, the schools opened for reviving the study of Sanskrit literature and philosophy, and the interest evinced by the public in our work, unmistakably show that the Society has acquired no small amount of additional strength and vigour. And even those who do not sympathize with us, are obliged to admit the power and influence which our Association is gradually acquiring in the native community. However Utopian the idea of a Universal Brotherhood may be in the opinion of some people, the Society is doing all that it can, and decidedly more than any other institution has as yet done, or attempted to do in this country, to strengthen the ties of friendship and intellectual sympathy between the intelligent sections of the various races of this country and induce them to work together on a common platform to accomplish the mighty work undertaken by it. This very assembly, which I am now addressing, consisting of delegates who came here from places at an enormous distance from the Head-quarters of the Society for the purpose of exchanging thoughts with their brethren and co-operating with each other for achieving a common object and promoting a common cause, proves the truth of my assertion.

But, gentlemen, a Universal Brotherhood of Humanity can only be practically realised in this country to some appreciable extent at least, when the other two objects of the Society are gained. It is absolutely necessary that a vigorous effort should be made in every part of India for reviving the study of ancient Aryan literature and philosophy and recovering the grand truths regarding the mysteries of nature and the "psychical powers latent in man," disclosed therein. Divergent creeds, customs and usages are very often traced to a common source, and are professedly derived from a common authority in this country. That common source is Sanskrit science, philosophy and literature, and the ancient Rishis of India constitute that common authority. It may appear strange that such marked differences in religious opinions, ceremonies and usages should have been brought into existence by different teachers relying upon the same books and upon the same authority. But when the real key to our ancient religion and philosophical mysteries, which is only to be found in the "psychical powers latent in man" is lost sight of, later interpreters of the writings of our Rishis have failed to realize the intellectual and spiritual stand-point of their authors, and have, in consequence, constructed to the best of their ability various dogmatical systems of religious faith, each of which claims a monopoly of the philosophical truths, revealed by the ancient Mahatmas. And until the original

sources of our true religion are thoroughly investigated with such help as is derived from psychological science of the ancient Aryan mysteries and the practical knowledge of living Adepts, it will not be possible to test scientifically the claims of these various religious systems, and recover in all its purity, simplicity and scientific completeness the ancient wisdom-religion, professed and preached by the Aryan Rishis. In order to accomplish this object, it is highly essential, as I have already stated, that every possible effort should be made to revive the study of Sanskrit literature and science. The foundation of a few primary Sanskrit schools for children will not serve the purpose above indicated. And, moreover, practical experience has shown the utter uselessness of getting the Vedas by heart, or cramming for a certain number of years works on grammar or logic. It is hardly necessary for me to point out to you how very insufficient is the knowledge of Sanskrit acquired in English colleges and schools for the object above mentioned. For national progress and for the improvement and systematic exposition of our religion and science, we require a class of Pandits who have added to the purely literary acquirements of the best of our modern Pandits, an accurate scientific knowledge of the subjects investigated by our ancient Rishis, a good knowledge of modern science, an aptitude for scientific investigation and an unprejudiced mind. Such are the teachers that are needed for the purpose we have in view, and for assisting the Theosophical Society in its work.

It is not my purpose here, gentlemen, to lay before you, any definite plan for securing the aforesaid object, and it is impossible for me to do anything more than make a few suggestions for your consideration within the limited time allotted to this address. Before any decided advance can be made on the existing system of imparting instruction in Sanskrit literature and science, the most important works on the various branches of modern science may be translated into Sanskrit, and the sciences already existing in that language in a form, more or less developed, must be improved by the help of modern scientific discoveries, instead of being altogether superseded or replaced by systems of foreign growth. And it is my humble opinion that a beginning should be made in this direction as soon as possible.

It is also necessary that the Society should, as far as practicable, collect funds and organize printing establishments at a few prominent centres in this country for the publication of important Sanskrit works on philosophy, science and religion. And the members of the Theosophical Society and others who have some sympathy for the proposed object, should be invited as soon as possible to suggest such schemes of imparting Sanskrit education as are calculated to secure the desired result. Before concluding this short address, I cannot help inviting your attention to a very important subject in this connection. One of the greatest philosophical writers of England, John Stuart Mill, enumerates in his essay on Bentham and Coleridge, three important conditions required for the formation of a nation, viz., (1) the absence of great physical barriers between the different parts of the country, inhabited by the people comprising the nation in question and the presence of well-defined geographical boundaries separating the said country from its neighbours; (2) similarity of political and social institutions throughout the length and breadth of the country; and (3) a common language. In the case of our country, the first condition is supplied by nature, and the requisites for the second condition are being rapidly brought in to existence by the political power which reigns in the country. I sincerely hope that, through the agency of our Association, the last and the most important condition of national unity and strength will be brought into existence.

Telegrams were read from various Branches expressing congratulation and good wishes—some of which are given below:—

From Allahabad:—"Some fellows here are distributing blankets to the needy in honor of Anniversary celebration."

From Avinash Chandra Banerji, F. T. S., Allahabad:—"I am sorry I am unable to attend the Anniversary. My best wishes for its success."

From a Chela to Colonel H. S. Olcott:—"Congratulations to Brothers, Theosophists and Chelas. Humble pranam to most venerated Gurudeva."

From J. Ghosal, F. T. S., Calcutta:—"On this auspicious day my congratulations to you all, and humble pranam to most venerated Gurudeva."

From Saligram (Gorakhpur), to Thakur Ganesh Singh, Dy. Collector, Gorakhpur, care of Secretary, Theosophical Society:—"I congratulate the Founders and Brothers, assembled, on behalf of our Branch and myself on the occasion of the Anniversary."

From K. M. Shroff, Vice-President, Bombay Theosophical Society:—"Absence unavoidable. Bombay Branch offers sincere congratulations to the Congress."

From Govindprasad, (Aligarh, N. W. P., President A. B.) Theosophical Society:—"In the absence of delegate we hereby congratulate Brothers present. May Parabrahm bless the day."

From Srischandra Basu, F. T. S., Calcutta:—"Salutations to Mahatmas. Congratulations to Brothers. Success to Anniversary."

From N. B. Nakhre, (Panchmari):—"Circumstances prevent my presence; though absent in body, yet present in spirit. Panchmari brothers send greeting to the delegates assembled."

From G. H. Crichton, F. T. S., (Bombay):—"Anniversary congratulations; Philindianism great as ever. Theosophical greetings."

From Mrs. Gebhardt (F. T. S.) Elberfeld, Germany, via Turkey, to Colonel Olcott, Adyar:—"Our best wishes and congratulations."

Etc. Etc. Etc., all in the same brotherly spirit.

After the President-Founder had appointed various committees for the consideration of the several propositions before the Convention, the meeting was adjourned.

At 5 P. M. took place the Public Reception, during which many addresses were delivered.

Dr. F. Hartmann, Delegate of the American Societies, having been introduced to the audience, read the following paper:—

MR. PRESIDENT, BRETHREN OF THE THEOSOPHICAL SOCIETY, LADIES AND GENTLEMEN,—Having been delegated by some of the Theosophical Societies of the United States of America to represent them at this our Eighth Anniversary, I feel it my duty to say a few words and to present their congratulations and sympathies to you, and especially to our esteemed President and Founders, Colonel Olcott and Mme. Blavatsky.

The Theosophists of the United States see with astonishment and admiration (not to say envy) the rapid progress which you have been making; and if they have not progressed as fast as you, it is because there is no Colonel Olcott to lead them. They have to look to the East, to this far-off land of India, for light and the long-lost word.

This is a fact too little taken into account by some who have been writing upon the spread of Theosophy. Imagine only what would have been the numerical strength of the Theosophical Society in India and Ceylon, if the two Founders had passed out of Asia into Europe within a year or two after their first appearance at Bombay in the year 1879, and left the movement to take care of itself? Imagine this, I say, and no longer wonder that, while nearly one-hundred Branches of the Parent Society have sprung up in this your sacred country, only a handful of stars have been added to our bright galaxy in America, the birth-place and cradle of this wonderful movement of our times. If Colonel Olcott had expounded Theosophy and Aryan Philosophy throughout his native country as vigorously and persuasively as he has in his new motherland—as he likes to call India—we would undoubtedly now be able to count at least two or three hundred American Branch Societies, and the public mind would have enthusiastically accepted the Aryan esoteric ideas, so incomparably grand and inspiring are they. And the spread of these ideas would have been doubtless greatly hastened by the wide and national reputation for sincerity and honesty of purpose which Colonel H. S. Olcott gained by his services to the country during the late civil war, as an officer of the War Department.

I am glad to be asked to give our Indian friends this personal assurance of the honorable esteem in which our venerable President-Founder is held by his countrymen, and it is with no little indignation that I have read from time to time the calumnious aspersions upon his private character and that of his equally respected colleague, Mme. Blavatsky, which interested parties have put in circulation. But still the Theosophists of America are neither dead nor asleep. Our regular Societies in New York, St. Louis, Rochester and Chicago are in a flourishing condition, counting among their members men of great talent and high social standing; new Societies are in the process of formation, and isolated Theosophists can be found all over the country, in cities as well as among the rural districts of the west, the plantations of the south, and in the solitary cabin of the miner.

Three months ago, I left my home amongst the snowy peaks of the Rocky Mountains in Colorado, some 15,000 miles from here; crossed the blue waters of the Pacific Ocean, and I am now standing in your midst, as a living representation of the fact that Theosophy is not dying out in America.

No, the work has just begun. The tree planted eight years ago in New York, has spread its roots all over the American continent. New trees are springing up everywhere, and only require sufficient sunshine and rain, and the hand of an experienced gardener to keep them from growing in the wrong direction. America is a land of rapid progress. Where yesterday you beheld only a wilderness, there to-morrow you will see a city appearing as if by magic, provided with steam engines, electric lights, telephones, printing presses and all modern improvements. Thousands of railroads are stretching their iron arms over immense tracts of territory, and a journey which formerly occupied many months of toil, can now be made in a few hours in flying palace cars. Waste tracts of land are rapidly settling up by thousands of emigrants from Europe, escaping from poverty to comparative affluence. We have free schools, free lands, free elections, free thought and a free government. There is no distinction on account of race, or color or religions. America is not a Christian country. Our Government fortunately does not intermeddle in any manner whatever with religious matters, and to this our progress is principally due. As yet we have neither Pope nor King, and it is to be hoped that we never will have either. The prevailing tone of thought in America is agnosticism, or an assumed indifference to things which are considered unknowable. But this indifference is only apparent. The intense enthusiasm, which the free-thought lectures of Robert B. Ingersoll have awakened all over the country, prove that the material cares of this world do not make men indifferent to spiritual progress. No, we are only indifferent to the unprofitable and useless wranglings of a hundred different sects, who are fighting each other, and whose contradictory doctrines do not interest us. Instead of mere assumptions and arrogant dogmatisms, we want facts. Let it once be known that some of these supposed unknowable things can be known, and there will be thousands eager to learn. The proof of this lies in the rapid spread of Spiritualism, so far the only system in America, which, instead of theological assertions, furnishes men with solid, although often wrongly-explained, facts, upon which the Spiritualist can build his little paradise, until the light of Theosophy awakens him to the appreciation of the grand and majestic truth, which is open before him.

If the ancient esoteric philosophy were properly promulgated in America, thousands would fly to its banner; because, as I understand it, it exacts no blind credulity from this thoroughly practical age, is ready to submit its pretensions to severe scrutiny, and is in accord with the latest discoveries of science. Already these discoveries touch upon occult ground. The new and interesting work of Professor Wms. A. Hammond on Insanity, in which he speaks of the relation of mind and instinct to the brain and spinal cord, contains opinions, in many respects identical with those printed seven years ago in *Isis Unveiled*; he says that "three hundred years from now, those who came after us may be ashamed of their ancestors for doubting that a man can be in two places remote from each other at the same time,"—even the mere fact of his expressing such a prophetic (?) sentence is a sign of the times. Of course, if I should tell him, that I have indisputable proof that a person can be consciously in one place, while his physical body lies slumbering in another, a hundred miles away, I would certainly incur the displeasure of the Professor, and he would

classify me as a lunatic, affected with intellectual monomania, with exultation, because in spite of his learning, he knows nothing yet of the secret science.

We must not judge these scientists too severely. I know from personal experience how painful it is to have your acquired scientific convictions slapped in the face by occult facts, to have the basis upon which your opinions rest shaken by a mental earthquake, and to see all your dear little authorities tumbling down into the dust, at the magic touch of a Mahatma.

Let modern scientists once grasp the idea of the seven-fold constitution of man; let them comprehend that this physical body with all its perplexing nerve-centres is nothing but a temporary condensation of matter, a necessary shell for the development of the higher principles of man, which in their turn are only matter in a higher state of evolution; and they will find that their scientific bibles are full of superstitions and need to be revised, and their infallible dogmas require modification. They find that the existence of the soul is as much amenable to proof and experiment as the existence of electricity or magnetism or any other so-called force, whose existence has been ridiculed in the not far distant past.

It seems to me, that if Scientists, Theologians and Spiritualists would direct their attention to Theosophy and Occultism, and carefully read the Theosophical Journal, they might save an immense amount of useless labor and tons of waste paper, and they would not need to puzzle their brains over questions which have been satisfactorily answered thousands of years ago.

The *Scientists* would find that the existence of elementals, elementaries and spirits is as necessary in the chain of evolution of matter from the mineral kingdom, through the vegetable, animal and human kingdoms up to the spiritual kingdom, as the missing link for which they are seeking is necessary to complete the chain of the evolution of man. They would find that man is not a mere automatic machine, whose existence is dependent on the possession of a physical body; they would find this speck of mud, which we call the planet-earth, has been inhabited and civilized in such remote ages, that the number of their years must be counted by hundreds of thousands, and that there are yet an infinite number of things in the universe, of whose existence they know absolutely nothing.

The *Theologians* would learn that the God to which they pray they carry around within themselves; that it is in their own power to grant their own prayers; that their fighting and wrangling about the merits of their different theological systems is profitless; because the common foundation of all religions, which is the only true religion, is in all systems one and the same, and that their so-called holy books are often full of errors; that they do not need inspiration from without, if they will only listen to the divine voice within themselves; and that no man can be saved by vicarious atonement or in any other way, unless he makes an effort to save himself. Furthermore, it would help them to understand the symbolical and allegorical language in which their books are written, and which as yet not one in a thousand from the Pope down to the youngest Missionary seems to understand.

The *Spiritualists* would learn that their material conceptions of the spiritual universe are entirely too little to explain the sublime grandeur upon which the cosmic constructive energy has evolved the universe; they would learn that their "angel guides" and "celestial visitants" are not always the innocent creatures which they suppose them to be, and that they may be seriously injured by them, or injure them in their turn. They may learn that many of the incongruities of messages and tomfooleries are only the innocent effusions of their own minds; they may learn that a continuance of their family relations in the post-mortem condition would lead to interminable quarrels and difficulties, and that they may have to take up the thread of life again where they left it, after shuffling off this mortal coil, and return to a world they despise.

As to what the so-called *Materialists* could learn, I will say nothing. They can learn nothing under any circumstances, because they are blind; and, besides, there are at present very few outspoken materialists in America—outside the lunatic asylums.

So far even the meaning of the word Theosophy is a puzzle to them. Let me, therefore, tell them, that "Theosophy" or divine wisdom is the intuitional perception of the truth. It proves that every man is a "son of God," or a part of the divine essence, out of which the universe is formed, and that

he possesses extraordinary powers, which can be developed by a course of proper physical and mental training.

A Theosophist is one who has learned to subdue his passions and to keep his desires within due bounds, who is a perfect master of himself and acts up to his highest intuitions, especially in accordance with the principles of justice and truth. He has purified himself and his spirit, and being free from the attractions of matter, is able to soar to higher spheres and perceive verities, which are yet a mystery to the ordinary run of mankind. As he advances, he grows stronger, until he becomes a god himself.

So far the blind have been leading the blind, and vice and social corruption have followed; but let it once be understood that after the dissolution of the physical body, there is a far higher existence, which we may obtain by will and determination, and that in the beautiful language of Edwin Arnold.—

"Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a power divine which moves to good,
Only 'tis laws endure."

If this idea is grasped and realized, then man becomes a responsible being, and his will becomes free. It will then appear foolish and unprofitable to do wrong; there will be no more inducement to be selfish; war and bloodshed will cease; and the angel of peace step in their place. The devil will be killed; his professional combatants will find their occupation gone; harmony will prevail; and we all will take our refuge in the law of good, whose concrete embodiment is to be found in the esoteric philosophy, evolved and perfected by the old Aryan Rishis and Munis.

Mr. T. W. Brown of the London Lodge Theosophical Society, read the following address, sent by its President:—

From MRS. A. KINGSFORD, M. D., President of the British London Lodge (Branch) Theosophical Society.

TO THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

DEAR SIR AND BROTHER,—It gives me great pleasure to address you officially, for the first time, as President of the British Theosophical Society. This letter must do duty as a delegate from our Lodge to your Anniversary Meeting of December, it being impracticable to send you any one of our brethren as a representative.

I venture, therefore, to ask that you will permit me, as chief of your British Fellows, to lay first before you, in your official capacity, and subsequently before the readers of the *Theosophist*, a brief résumé of what I believe to be the right aims and method of our work in future, and the wisest policy possible to our Society.

I have read with interest, and hail with joy, the evidences published in the October number of your Journal, (pages 10 and 11 of Supplement) of a rapprochement between the Theosophical Society of India and a Christian Mission established in that country.

To me personally, it has always been a matter of regret that in attacking the orthodox presentation of Christianity, your Society has hitherto been hardly careful to guard itself against the imputation of antagonism to the essential mysteries of that religion.

In my inaugural address, delivered at the *soirée*, held by the London Lodge last July,—an account of which is given in p. 4 of the Supplement to the October *Theosophist*,—I endeavoured to put before our Fellows and our guests what I hold to be the true attitude of Theosophy towards all the great popular creeds of past and present; and I was gratified to have read, quite unexpectedly, in the course of Mr. Sinnett's subsequent discourse, a letter from one of the Indian adepts, in which my own view was emphatically endorsed and ratified. The writer said:—

"Once delivered from the dead weight of dogmatic interpretations and anthropomorphic conceptions, the fundamental doctrines of all religions will be found to be identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same highway to final bliss. Mystical Christianity, that is to say, that Christianity which teaches self-redemption through one's own seventh principle,—the liberated Paramatma or Angoiesis, called by the one, Christ, by the other, Buddha, and equivalent to regeneration or re-birth in spirit—will be just the same truth as the Nirvana of Buddhism."

These are wise and far-seeing words, and ought to sound for us the key-note of our policy and aims, especially in regard to the work of the Society in Christian lands like

England and France. It is not by wholly setting aside and rejecting names and symbols, hallowed by familiar use among our people from their birth as a nation, that we shall create for ourselves the largest sphere of usefulness. It is not so much the revelation of a new religious system that is needed here, as a true interpretation of the religion now existing.

In the country in which your labours are conducted, you are undoubtedly right in adopting as your platform the exposition of that form and system of doctrine which is indigenous to the race and soil of India. The terms you employ, the names of the various deities, principles and conditions, etc., to which continual allusion is made, whether in the pages of the *Theosophist* or in your own oral addresses, are familiar to the mass of your Oriental readers and hearers. But in this quarter of the world, they are meaningless and unintelligible save to a few—a very few—students of Asiatic literature. Most of us, in reading such expositions, skip the terms and names unfamiliar to us, and lose, of course, utterly, the force of their interpretation. Not knowing their esoteric acceptance, it is impossible for us to appreciate the demonstration of their esoteric value. And if this be the case with Fellows of the Society, it is easy to judge of the insuperable difficulties which such reading must present to those who are altogether strangers to our system and design. It is too much to ask English-speaking people, with but little leisure, to devote the necessary time, toil and trouble to the study of a foreign language and theology, as a preliminary to the explanation of problems which are related to that theology, and which do not immediately involve or concern their own, so far as they can see. Much more, the mysteries of existence which underlie all religious structures, ought to be expounded in familiar terms, as well to Occidental as to Eastern enquirers, without need of recourse to foreign epithets or reference to processes which, to the Western mind, must necessarily be so obscure and difficult of comprehension as to repel it from the serious consideration such matters demand.

Orthodox Christianity, both in Catholic and in Protestant countries, is languishing on account of a radical defect in its method,—to wit, the exoteric and historical sense in which, exclusively, its dogmas are taught and enforced. It should be the task of Theosophy in these countries, to convert the materialistic and, therefore, idolatrous interpretation of the ancestral faith and doctrine into a spiritual one,—to lift the plaque of the Christian creed from the exoteric to the esoteric level, and thus, without touching a stone or displacing a beam of the holy city, to carry it all up intact from earth to heaven. Such a transmutation, such a translation as this, would at once silence the objections and accusations now legitimately and reasonably brought by thinkers, scholars and scientists against ecclesiastical teaching. For it would lift Religion into its only proper sphere; it would enfranchise the concerns and interests of the soul from the bondage of the Letter and the Form, of Time and of Criticism, and thus from the harassing and always ineffectual endeavour to keep pace with the flux and reflux of material speculation and scientific discovery.

Nor is the task, thus proposed, by any means a hard one. It needs but to be demonstrated, first, that the dogmas and central figures of Christianity are identical with those of all other past and present religious systems,—a demonstration already largely before the world; next, that these dogmas being manifestly untrue and untenable in a material sense, and these figures clearly unhistorical, their true plane is to be sought not where hitherto it has been the endeavour of the Church to find them—in the sepulchre of tradition, among the dry bones of the past, but rather in the living and immutable Heaven to which we, who truly desire to find 'the Lord,' must in heart and mind ascend.

"Why seek ye the Living among the dead?
He is not here, He is risen."

Lastly, it should be demonstrated that these events and personages, hitherto wrongly supposed to be purely historical, accurately represent the processes and principles concerned in *interior development*, and respond perfectly to the definite and eternal needs of the human ego. That thus the Initiate has no quarrel with the true Christian religion or with its symbolism, but only with the current orthodox interpretation of that religion and symbolism. For he knows that it is in the noumenal and not in the phenomenal world, on the spiritual, not on the material plane that he must look for the whole process of the Fall, the Exile, the Immaculate Conception, the Incarnation, the Passion, the Crucifixion, the Resurrection, the Ascension, and the Coming of the

Holy Spirit. And any mode of interpretation which implies other than this, is not celestial but terrene, and due to that intrusion of earthly elements into things divine, that conversion of the inner into the outer, that materialisation of the spiritual, which constitutes idolatry.

For, such of us as know and live the inner life, are saved, not by any Cross on Calvary eighteen hundred years ago, not by any physical blood-shedding, not by any vicarious passion of tears and scourge and spear; but by the Christ-Jesus, the God within us, the Immanuel of the heart, born and working mighty works, and offering oblation in our own lives, in our own persons, redeeming us from the world and making us sons of God, and heirs of everlasting life.*

It is because I earnestly desire to rescue the divine and lovely teachings of Christianity from the abyss of anthropomorphism, idolatry and contempt, that I have deprecated with fervour the apparent endorsement given by the *Theosophist* to the coarse and ignorant ritualism with which these teachings are befogged by such writers as the authors of certain Antichristian literature. These men are materialists of the grossest type, and their inderent onslaughts on Christian faith and doctrine are wholly devoid of intelligence and learning. They are ignorant of the very alphabet of the sacred tongue in which are written the mysteries they presume to criticise and vilify. It is no love for orthodoxy nor desire to spare it that calls forth from me this protest. Bigotry and religious exclusivism are intolerable to me; such movements and demonstrations as that afforded by the Salvation Army, are to me the very type of the abomination that maketh desolate. But it is inconsistent with the whole end and aim of Theosophy—the science of the Divine—that it should lend its countenance to the desecration of Divine things, and to the dissemination of shallow witticisms and flippant suggestions bordering on the obscene. Many of the men who perpetrate these attacks on the Christian mysteries, are upholders of the worst cruelties of materialism; the special organ of their school advocates vivisection and 'Malthusianism,' and pleads the lowest utilities and the most sensual enjoyments as a sufficient vindication of practices alike repugnant to justice, to morality and to the highest interests of the race. Surely our Society would wish its fair fame cleared of the suspicion of approving such views of Man's destiny and place in Nature as these teachings imply.

Confident as I am that the idea, I have thus ventured to put forward, of the attitude which our Society ought to take in respect of Christian doctrine, will meet with the approbation of those highest in authority among you, I venture to add a few words on a kindred subject affecting the direction to be taken, in this country above all, in regard to what I may fairly call the Theosophical creed. That creed should be essentially *spiritual*, and all its articles should relate to interior conditions, principles and processes. It should be based upon experimental knowledge, not on authority, and its central figures should be attributes, qualities and sacraments, (mysteries)—not persons nor events, however great or remarkable. For persons and events belong to Time and to the phenomenal, while principles and processes are eternal and noumenal. The historical method has been the bane of the Churches. Let Theosophy and Theosophists remember that history and individual entities must be ever regarded by them as constituting the accidental and not the essential element in a system which aims at repairing the errors of the theologians by reconstituting the mysteries on a scientific and intelligent basis.

Suffer me, in conclusion, to expound for your readers' meditation a certain passage in the Christian Evangel which has hitherto been supposed to bear a meaning purely circumstantial, but which, in the light of the interpretative method, appears to carry a signification closely related to the work which I trust to see inaugurated, under the auspices of a truly Catholic Theosophy:—

"And it came to pass that as the multitudes pressed upon him to hear the Word of God, he stood by the lake of Genesareth.

And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

And going into one of the ships, that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing: but at thy Word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.

Which, when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord.

For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

And so were also James and John, the sons of Zebedee, who were Simon's partners.

And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men."—St. Luke, ch. v. (*Donay Version*).

In this parable, the Christ standing by the water-side is the Logos, the Word of God, and the lake by which he stands is the Psychic element, the soul of the Macrocosm and Microcosm. (Genesareth,—the garden of God.) Beside these spiritual waters there are two ships, but they are empty; their owners have gone out of them and are washing their nets. These empty ships are the two ancient Parent Churches of East and West, the Asiatic and the Pagan. At the time of the re-birth of the mysteries under the Christian dispensation, both these Churches were barren and vacated, the life and vital power which once thundered from their Sinais and Olympuses were dead and gone out of them, the glory of their ancient oracles and hierarchies was no more, the nets with which they once had caught the *Gnosis* and spiritual graces needed cleansing and renovation; the vivifying spirits or angels which had animated these two Churches had forsaken their shrines.

And the Christ, the Word, entered into one of them, which was Peter's, and desired him to thrust out a little from the land. The ship into which the Christian Logos thus entered at its outset was undoubtedly the Pagan Church which had its head-quarters at Rome. It can be proved from monumental evidence and from the writings of the Fathers—(see, *inter alia*, *Monumental Christianity*, by Presbyter Lundy,) that the new faith, whose epiphany must have been at Alexandria, adopted from its earliest age the symbols, the rites and the ceremonials of the expiring Pagan system, incorporating them into its own mysteries, endowing them with new vitality, and thus perpetuating and preserving them almost intact to our own times.

Peter is the universally accepted representative of the Genius of Rome. Peter's Ship is the Roman Church of this day, even as the ship of Janus was in pre-Christian times the appropriate symbol of Pagan Rome. Peter is the opener and shutter of the gates of the Church, even as Janus was of the portals of heaven. It is, therefore, into this Pagan Church of Rome that the Logos enters, and prays its genius to thrust out a little from the land. Now in sacred allegory, the 'land' or earth is always a figure for the bodily element, as opposed to water, or the soul. It represents matter, and material plane and affinities.

We see then that the Word, or 'Christ' demanded in this first age of the Christian dispensation the partial spiritualisation of the existing Church,—demanded the basis of doctrine and dogma to be shifted from the mere dry earthy bottom of materialism and hero-worship on which it had become stranded, to the more appropriate element of ethical religion, the province of soul,—not yet however far removed from the shallows of literalism and dogma. This done, the word abides on the renovated Church and, for a time, teaches the people from its midst.

Then comes the age which is now upon us, the age in which the Logos ceases to speak in the Christian Church; and the injunction is given to the Angel of the Church;—Launch out into the deep and let down your net for a draught. Quit the very shores and coasts of materialism, give up the accessories at human tradition which, in this era of science, are both apt to offend, and so to narrow your horizon as to prevent you from reaping your due harvest of truth; abandon all appeals to mere historical exegesis, and launch out into the deep of a purely spiritual and metaphysical element. Recognise this, and this alone henceforward, as the true and proper sphere of the Church.

* See *The Perfect Way*, p. 117, 'The Atonement.'

And the Apostle of the Church answers, "Master, all through the dark ages, the medieval times in which superstition and sacerdotalism reigned supreme and unquestioned,—the night of Christendom,—we toiled in vain; the Church acquired no real light, she gained no solid truth or living knowledge. But now, at last, at thy word, she shall launch out into the Deep of Thought, and let down her net for a draught."

And a mighty success is prophesied to follow this change in the method and system of religious doctrine. The net of the Church encloses a vast multitude of mystic truth and knowledge,—more even than a single Church is competent to deal with; their number and importance are such that the Apostles or Hierarchs of the Christian Church find themselves well nigh overwhelmed by the wealth of the treasury they have laid open. They call in the aid of the ancient oriental Church, with its Angels, to bear an equal hand in the labours of spiritualisation, the diffusion of truth, the propaganda of the divine *Gnosis* and the triumphs of esoteric Religion. Henceforth the toilers in the two Churches of East and West are partners; the Vedas and the Tripitika find their interpretation in the same language, and by the same method as the Christian Evangel, Krishna, Buddha and Christ are united, and a true Brotherhood—a true *Eireneicon* is preached to men.

From that day forth, 'the Church Catholic and Christian need have no fear, for she shall indeed, catch men.'

And so, suffer me to remain,

Fraternally yours,
A Toiler in the Ship of Peter,
and

President of the British Theosophical Society.

LONDON LODGE, }
October 31st, 1883. }

MAJOR-GENERAL H. R. MORGAN, President of the Todabetta Theosophical Society, Ootacamund, then kindly undertook to read the address of one of our Paris Societies:—

FROM THE COUNTESS MARIE CAITHNESS,

Pres. of the Société Theosophique d'Orient et d'Occident;

TO H. P. BLAVATSKY,

Corr. Secretary of the Parent Theosophical Society.

51, RUE DE L'UNIVERSITÉ,
PARIS, 19th November 1883.

DEAR MADAME AND SISTER,

In view of the coming conference of the Theosophical Society at Madras, I desire to place before its leaders some thoughts which have been forcibly impressed on my mind regarding the position and action of our Society in this part of the world; and which, I find are shared by my friends and colleagues, Mrs. Kingsford and Mr. Maitland, the President and Vice-President of the London Lodge Theosophical Society.

In all the joint ideas and views of these our Brethren in England I fully concur, knowing, as I have done from the first, the nature and source of their Mission, and it is because I know that their work will be carried to completion, whether alone or in conjunction with the Theosophical Society, and that it is essentially one with that of the Theosophical Society. Especially as formulated in the revised rules of the London Lodge, that I desire to combine the aims and forces of both movements, their special one in which I take a personal interest, and that of the Theosophical Society.

With union both may succeed. With antagonism one must fail. The acceptance of the idea in my mind, will at least prevent the rise of what might become an *opposition* to the Theosophical Society, and that a formidable one.

Indeed, it is essential to the success of the Theosophical movement in a part of the world, already pre-occupied with, and committed to Christian ideas, that the platform adopted be harmonious to those ideas. Your own experience in India will have shown you the impossibility of effacing traditional and indigenous ideas, and replacing them by new and foreign ones.

The attempt to replace Hinduism by Christianity there has failed. Similarly, an attempt to replace Christianity by Buddhism here must fail also.

For the Theosophical Society to succeed here, therefore, it must recognise the Christian forms of Theosophy, and encourage the study of these, as well as those of the Orient—and to this end, all appearance of rivalry and antagonism must be carefully excluded from the Society's publications and programmes generally.

In order for Theosophy to succeed in France its members must be free both to seek for truth in all questions, and to submit it to the test of intelligent criticism. We cannot accept anything on "authority."

Already has one good result of your work been to rehabilitate Buddhism in the esteem of the Western world. This is because you have shown that beneath the apparently material forms, there lies a sacred system of thought. The application of the same method of analysis and interpretation to Christian forms will have the same result in regard to Christianity. When like you in the East we shall get rid of all incrustations and perversions, and so shall be in a position to compare and prove the substantial identity of the two systems, a course more than any other calculated to procreate a firm bond of Brotherhood.

By thus acting we should reap the success denied to the "Missionaries." For we should be working on a method infinitely surpassing theirs, in charity, in intelligence and in knowledge.

If only you can acquiesce in, and act on these suggestions, which after all are in strict accordance with, and conformity to, your Programme, you would enable us to present our Society to the world as bent not on destroying any particular form of religion, but as interpreting all religions, I believe we may anticipate results of incalculable magnitude. If, on the contrary, we remain fixed to a narrow and exclusive programme, we shall not only fail ourselves, but minister to the success of others.

I have the honour to remain, Dear Madame,

Sincerely yours,

MARIE CAITHNESS,
Duchesse de Pomar.

After which Major General Morgan delivered, on behalf of himself and his Branch at Ootacamund, the following address:—

As the Delegate of the Todabetta Theosophical Society, it is my pleasing duty to congratulate the Founders of the Parent Society on the great accession to their numbers they have lately received, and our Branch trusts that there is a magnificent future in store for the Society. The motto of the Society being, "There is no Religion higher than Truth," I would earnestly commend it to the attention of all Theosophists and to those inquiring regarding Theosophy. I have watched for a number of years the spread of Truth in India, and I regret to say, so far as I can learn, it is infinitesimal. Annual and I regret to say, by the leading members of society addresses have been delivered by the leading members of society both at the Senate House and Pachasappah's Hall, and these, though voluminous, do not dwell upon Truth,—which should be the beginning, middle and end of every exhortation—and the motto of our Society, fully bears me out in this.

Mr. SOUNDRA POULLE, Delegate from, and President of the Pondicherry Branch, delivered in French an address which will be translated and given in the separate pamphlet of the Annual Report. This gentleman was covered with gold medals of honour, and held in his hand the golden cane, given to him and his family by the French Government for various services rendered by them to the State. The biography of this, our Brother, is given in the October No. 1883.

PUNDIT PRAN NATH, Delegate and President of the Satya Marga Lucknow Theosophical Society, next read the following address:—

MR. CHAIRMAN AND GENTLEMEN.—We, the Members of the Lucknow Satya Marga Theosophical Society, have sent Pundit Pran Nath—our President—to represent us at the celebration of the Eighth Anniversary of the Parent Society. It is the custom on all such occasions for each Branch to say what it has effected during the year, what it is occupied with at present, and what it hopes to do in the future. This

of the greatest service to those engaged in the study of Adwaita Philosophy. As regards practical work there is not much to say. But it must be stated that some of the members who have understood the aims and objects of the Parent Society, are trying to shape their life according to the high standard, placed before them by Theosophy; and although bound hand and foot by the inexorable law of "Karma," they fail to advance now, yet they look hopefully forward to a brighter future. At present one of our members is engaged in practising curative mesmerism with considerable success. We again have this consolation that Bombay has given to Theosophy two members, who, by their unselfish devotion to the cause, have attracted universal attention. The psychological development of one of them recorded in the last No. of the *Theosophist* is a source of the greatest encouragement to us all in the unselfish luxury of doing good. All the ridicule and misrepresentations which the press of Western India indulged in, are being replaced by a more guarded tone towards Theosophy. People have begun to inquire about Theosophy, and show it a spirit of tolerance. There is a Marathi magazine published every month at Poona, containing translations of some of the selected articles from the *Theosophist*. This periodical is doing a great service in familiarising the people of Western India with Theosophical lore and securing their sympathy. In the biography, recently published under the patronage of the Dakschuna Prize Committee in Marathi of Eknath, one of the galaxy of saints, philosophers and poets of Western India, while discussing the credibility to be attached to the so-called miracles, performed by the saint, the authors make mention of our Founders and the *Theosophist*. He asks if Col. Olcott and Mme. Blavatsky by purely scientific means perform some spiritual phenomena, why the so-called miracles performed by the great saint could not be believed in?

These facts show that the Theosophical movement is not ignored in Western India, but that it occupies the attention of discerning persons. There is, therefore, every encouragement for us to work hard in the cause of truth.

The last and most stirring address by a Delegate was that delivered by BABU NORENDRA NATH SEN, the President of the Calcutta T. S., and the eminent Editor of the *Indian Mirror*. He was received with every possible mark of appreciation by his brother-Delegates, and the Madras native public in attendance. He spoke as follows with his usual vigor and impressiveness:—

FRIENDS AND BROTHERS OF MADRAS,—I have come from Calcutta to offer you my friendly and fraternal greetings on the occasion of this eighth Anniversary of the Theosophical Society. You, my countrymen of Madras, form an important branch of the great Indian family; and I come from the other side of India, historic Bengal, as a brother from the East, to extend the right-hand of fellowship to my brothers of the South, assembled here to-night to celebrate this jubilee of Universal Brotherhood; and I hope to find a warm response and to be greeted as an Indian, as one of you, and not simply as a Bengali. My brothers, I hate to see ourselves called Bengalis; and yourselves, Madrassesees. I hope the day is not distant when we all, the people of this country, will be welded into a homogeneous whole, and forget to call ourselves by any other name than Indians or Aryans. Let us drown all our sectional prejudices, and look upon each other, as, in fact, we are, and as is intended by our Great Maker—as units of the ONE LIFE pervading this universe, and as members of one great family. Our first duty should be to form a Universal Brotherhood among ourselves, and, unless we do so, it is of no use expecting to form a Universal Brotherhood with the other branches of the human race. Let us in our own small family in this home of the ancient civilization of the world, set an example, so that we may attract other nations to our fold. Let us try our best to realise in ourselves in every shape and form the character of the Aryans of old. The number of religions in the world, my brothers, is endless. The first object of every religion should be to bind together men of all races and of all classes by ties of Universal Brotherhood. If any religion fails to fulfil this cardinal principle, it is wholly useless. But Theosophy makes Universal Brotherhood its first object. And whether it be a religion or not, it is the best religion that can be preached to the world. Let each of us, Theosophists, then by his own conduct in life, show that Universal Brotherhood is not a myth, but a reality, and, thus, go on adding to our numbers considerably from year to year. Example teaches better than precept; and the days of preaching, my friends, are passed. We have had enough of preaching. The day of action has arrived; let us now practise what we have hitherto

preached. Gentlemen, it so happens, that, while we are celebrating this annual commemoration of our Society, the Christians are celebrating their great religious festival. They consider this to be the peculiar season for the cultivation of peace and good-will among mankind. It is rather a strange coincidence that we should, at exactly the same time, be preaching and, I hope, also practising, the principle of Universal Brotherhood. We, are not Christians—we are regarded as heathens. We are traduced as a debased race. We are calumniated, I am sorry to say, in no measured terms. But let us be traduced and calumniated as much as possible. We have found a haven in Theosophy. We had hitherto been wayward strangers in our own home. But, thanks to the High Powers, the voice of Theosophy, which contains the germs of our ancient religion, philosophy and science, has at last made itself heard through foreign tongues in our dear land of *Aryavarta*, and called us back from our wayward course. Let us now act up strictly to the teachings of Theosophy, and by our own personal lives give the lie to all the calumnies that may be heaped upon us, as a nation; and though we may not be Christians, let us yield the palm to none in love of Humanity and in fear of God. That should be the great aim of life among us all. The tongue of calumny will then be effectually silenced and, in spite of ourselves, we shall raise ourselves in the estimation of the whole world, if we shame even the Christians themselves by our own practical lives and examples. Our duties and responsibilities as the descendants of the great Aryans, as the inheritors of a great name, and the possessors of glorious traditions are vast and manifold. We are a fallen nation; it is now our turn to retrieve our ancient reputation and, if possible, try even to excel the glory of our great ancestors. When we consider the degradation of our mother-land, we are overpowered by our sense of responsibility. We, Indians, must not consider our duties in life fulfilled, if we only faithfully perform all that we owe in our personal relations in the world. Every native of India is a guardian of his country's interests; the more so, every educated native. He is in his own person the representative, as well as the guide of his less educated and his uneducated countrymen. The responsibilities of education cannot be over-estimated. We are all answerable for our own deeds. If an educated native be wanting in his duty to his country, he proves unfaithful to the sacred trust, impliedly vested in him by his education.

And when his world's career is over, he will be answerable for this, as well as for all other failures in life. Our time is too valuable to be lost in frivolous amusements; for every moment wasted we shall be called to a strict account. Life in all cases is a continued struggle. But it is the more so in our case, as we have to rebuild the ancient fabric of our national greatness. When we get a glimpse into the future of human existence, it will be found that our struggle does not end here below, but that it begins anew in another world, and that there is almost an endless succession of lives till *Nirvana* attained. So we must not allow ourselves to be idle for a moment and to complain of want of rest. As we go on working for the good of our country, we shall find ineffable pleasure in the work that we do. The dignity of labor is always great, but it is particularly so, when labor is directed to the furtherance of the cause of one's fallen country. Brothers and fellow-workers of Madras, last year I had the pleasure of addressing a Bombay audience, and expatiated on the good that Theosophy is likely to do to India. This year I have the pleasure of appearing, before you, as a laborer in the same vineyard. Bombay is too commercial; but still for all that she in her own way is contributing to the progress of India. If Bombay is commercial, Madras, I should think, is spiritual and, Bengal, as some people say, is intellectual. Madras is proverbially the land of conservatism. Theosophy has found its proper home among you, and should find a more congenial soil here than anywhere else. While in Bengal the teachings of Theosophy may

sound new to many Europeanised Hindus; to you, people of Madras, they are nothing new. Western education has not done the same work of destruction among your ancient usages and traditions, as in other parts of India. I think you and the Shingalese still approach more nearly the ancient Aryans than any other race in India.

It is a pleasure to be in your midst; for you remind me, however remotely, of the marked characteristics of our common ancestors. As, therefore, one of your humble brothers, I greet you with as much warmth as my feeble tongue can express. At all events, it is a pleasure, even for a time, to come away from Calcutta, amid the jarring elements that are now dividing society in our city, to cultivate brotherly feeling among you. Gentlemen, since the celebration of the last Anniversary at Bombay, Theosophy has made a deeper impression upon me than ever. I consider it a great piece of good fortune that I have had the opportunity of learning its esoteric doctrines. I have found a new world opened to me. In fact, I have suddenly discovered a mine of gold in my desultory researches in life. I feel a happier and stronger man. I now know what I am, and what I am likely to be, if I only try to be what I should be. I regret that this new light did not dawn upon me at an earlier stage of my earthly career. It pains me to think that so much time of my life has been wasted. I hope only that by the blessings of the High Powers ruling the destinies of this world, I may yet acquire a larger knowledge of the mysteries of nature and be enabled to attain that standard of excellence, of which, I am grieved to say, I feel very far short. Every event in life possesses a deep significance and interest for me now, and I feel a peculiar joy in watching and analysing the events of the world, as controlled by an Immutible Law. My belief in the existence of the great Himalayan Brothers has been even more strengthened this year than in the last; and however an incredulous and unthinking public may disbelieve their existence, considering all the events that are transpiring around us and watchful of the signs of the times which none but the blind can mistake. I feel almost a presentiment that the day is not far distant, when the existence of the Brothers will make itself more perceptibly felt, and the world will be astounded and stand aghast at its own scepticism and unbelief! But I believe it is in our power to accelerate the approach of that day, if we only show ourselves worthy of their favors. We are now at the dawn of a new era; and the approaching light will gradually disperse the gloom of ignorance and unbelief in which we have hitherto been enveloped. The great theory of evolution will apply to time; and it will always be an interesting study from this time forward to watch the gradual development of events which promise to bring us to that happy day, on which all the races, peopling this world, will form one Universal Brotherhood, and we shall revel in peace in the simplicity of old. I look upon Theosophy as a priceless gift to the children of India, vouchsafed in the mercy of those Great Beings, who are the custodians of a knowledge of the deepest secrets of nature. We should feel deeply thankful to them for the more than fatherly interest they have displayed towards us by spontaneously affording us a chance of sharing that knowledge with them. This fact in itself ought to be sufficiently hopeful and encouraging to induce us to meet their efforts to give us an insight into that knowledge in a corresponding spirit, and to show ourselves deserving of what they have already done, and are prepared to do for us. It rests with us alone to reach the goal, which they have pointed out to us. Remember that we are likely to lose an inestimable prize, if by our neglect we prove ourselves in the least undeserving of their efforts to promote our weal. When we know that the Theosophical Society is under their special protection and care, we cannot but be led to redouble our energies to work for the furtherance of its

great cause. The light of the West was derived from the East, and the extinct light in the East is being rekindled to diffuse itself far and wide again. History always repeats itself, and we shall have a repetition of it in our own native land. We are now only receiving our first lessons in that repeated history, and many a page has yet to unfold itself. With patience and perseverance you will reap your reward in time. The world in its learned ignorance may laugh at the Theosophists now, but we pity it in the present, and a day will come when we shall be able to remind the world that "he laughs best who laughs last." We can afford to be laughed at, but we cannot certainly afford to allow the world to wilfully shut its eyes to the truths of Theosophy, and to refrain from enquiring into them.

The circumstances of India have come exactly to that stage in which Theosophy more than anything else is needed to elevate us as a nation, and to make our foreign rulers interested in our country, more for its moral and intellectual treasures than for its material wealth, and to persuade them not to scorn us but to cherish a more kindly feeling for us. To me the future of India is an open book. Take courage, my friends. Always act as Theosophists should act. Cast away base selfishness in your efforts to serve your country. Be honest and truthful, as the old Aryans were, not in word only, but in deed also. Fear no man; for we are all equal. Always speak out, especially when the interests of the country are concerned. If you want to win your own respect and the respect of others, be not hypocrites, toadies or time-servers. We can only correct ourselves and correct others, and remove all the abuses and evils in this world by having the courage of our convictions. We badly want some men of true mettle among us—men, whom no difficulties will daunt, who will not sacrifice truth on any account, whom no worldly inducements, however high or dazzling, will lead astray from the straight path of duty. And then, and then only, we can expect to be a great nation, but not till then.

If all other addresses had been applauded, this one was the most vociferously so. After this, several letters were read, of which two are given below, one from the Rev. Sumangala, Buddhist High Priest; the other from our respected friend and Brother, Iyaloo Naidu, of Hyderabad:—

From REV. SUMANGALA, Buddhist High Priest at Colombo;
To COL. H. S. OLCOTT, President T. S.

DEAR SIR AND BROTHER,—I have much pleasure to inform you that Dr. Hartmann paid me a visit on his way to Madras as a delegate representing the American Societies at your Parent Society's Annual Meeting, which is to be held on the 27-28th Inst., and I am doubly happy to see that Theosophy so far from being at an end in America, as falsely reported in some local papers, is growing daily stronger, and that its members take so much trouble in coming over to India to promote its work. I would have been also glad to be present at your meeting, but old age and my much impaired health do not permit me to leave the Island. I, therefore, have much pleasure in introducing brothers, W. de Abrew and C. P. Ganawardana, our able and much beloved Secretary, of the Colombo Society, as delegates, to represent the Buddhist members in Ceylon at the Annual Meeting. They carry with them my best wishes and fraternal greetings to all good Theosophists who meet on that auspicious occasion.

As to the Colombo Branch, it is not altogether what it ought to be, and considering the responsibilities which lie on it, should carry on the work more boldly, more vigorously and with a stronger hand, since it is surrounded by powerful and implacable enemies—it is very weak indeed. The cause of this backward state may be traced in the want of a competent leader to take care and to work it properly. We admit that you, Sir, of course, are quite unable to devote the whole of your time to this work in the Island; for it is certain that India with its crores of inhabitants will deeply feel the loss of your beneficial acts and philanthropic work. Still, if you are in a position to spend more time in Ceylon for the benefit of the Buddhists, who look to you as the only fit person to bring on the revival of their religion to its ancient glory, they would no doubt prefer your presence to that of any body else.

But, as the case stands now, we shall be relieved of much anxiety if you could make arrangements to send some competent person to remain here, at least for some time, even until the great work you have begun in raising the Buddhist National Fund could be brought to a successful issue and the Society placed on a sound footing.

There is every indication of success in this matter, if the work is properly carried on. So far as I can gather from the local press, the policy, of our new Governor in regard to the education question, seems to me quite a different one from that of his predecessor. So I could see that you would find much good and substantial work in that direction before long, if you could only impress on their minds the usefulness and the immense good that could be done to Buddhists if they would see to the question in its proper light, specially at the present time.

The only reason in bringing these facts at this time to your notice, is that I see delay or procrastination is dangerous in this instance as in many others. Last year, within three months you were able to raise some 8,000 Rs. in the Southern Province for the Fund, and in the year before last you collected some 4,000 Rs. in the Western Province within a very limited time; but this year nothing has been done, as you had no time to devote to it. So you can judge that the Buddhists are willing to give you a larger measure of help and sympathy if you only come among them.

Therefore, it seems to me that had you been able to engage in this work without any interruption during the last three years, I am certain Rs. 30,000 could have been collected without much difficulty, and a practical effect would have been given to so beneficent a work. You will agree with me that immediate steps ought to be taken in carrying on this much neglected and most important work. I have full confidence that with your continual and earnest efforts the improvement of education among Buddhists will be a *fait accompli*.

HYDERABAD, CHUDDERGHAT,
24th December 1883.

DEAR AND RESPECTED SISTER AND BROTHER.—My desire to be present at the ceremony of the Anniversary which is to take place on the 27th instant cannot, I am very sorry, be accomplished owing to domestic difficulties, some of which you are, I suppose, aware of. This Anniversary is a very important one and an historical event, as it is the first to be held at Madras, the capital of the Southern country, where the existence of Mahatmas and Siddhas is known to man, woman and child, and where psychical phenomena are performed by some Adepts through their chelas daily in one part or the other. Delegates from different parts of the world will attend the grand meeting, and some of them are no doubt approved chelas of our Holy and Illustrations Masters. The mere act of my paying them my respects will be a happy occurrence in my life.

Some of the venerable brothers and Adepts will bless the meeting with their presence in spirit if not in physical body, so my desire has been great to be present at the occasion; but unfortunately family affairs prevent my leaving Hyderabad at the present juncture.

But although I may not be with you at the Anniversary in body, yet I beg to assure you that my spirit will be there to thank you both gratefully and sincerely for the great and earnest work you have at such great sacrifice undertaken for the spiritual welfare of Aryavarta.

May I ask you to cause this letter to be read to the delegates, and to tender them my heartfelt thanks for the real devotion and admiration they evince for Theosophy or Universal Brotherhood bound together to develop Psychical powers latent in man.

Yours fraternally and obediently,

P. ITALOO NAIDU, F. T. S.,
Vice-President Madras Branch and
a Councillor of the Parent Theos. Society.

To

MADAME H. P. BLAVATSKY and
COL. H. S. OLCOTT,
Founders of the Theosophical Society.

We copy from some independent and hitherto not very friendly testimony—the Madras papers:—

THE THEOSOPHICAL ANNIVERSARY.

The eighth anniversary of the founding of the Theosophical Society was celebrated, on Thursday evening, by the members of the local branch and the Indian and foreign delegates, under the presidency of Colonel Olcott and Madame Blavatsky. The occasion seems to have been one of more than ordinary interest, as addresses were to be delivered not only by delegates from London, America, France and Germany, but by about seventy others, including those from Calcutta, Bombay, Lucknow, Ceylon and even Pondicherry. Calcutta was represented by Mr. Norendra Nath Sen, the talented Editor of the *Indian Mirror*, whose address was the *piece-de-resistance* of the evening. The gathering, which included a good many notabilities, was in a spacious and magnificent *shamiana* erected before Colonel Olcott's residence. A thousand chairs, we are told, were provided (all of which were occupied) besides benches,

and standing room; and so crowded was the place that it is estimated that not less than a thousand and six hundred persons were present. Among the more noticeable were Rajah Sir T. Mahdava Rao, K. C. S. I. Rajah G. N. Gajapathi Rao, Dewan Bahadur Ragoonath Rao, Mr. Seshagiri Rao, Mr. Sreenivasa Rao, Mr. Muttusawmy Chetty Garu, Mr. C. V. Cunniah Chetty, Major-General and Mrs. Morgan and the majority of the Vakils of the High Court. The carpeted dais on which the presidential chairs were placed, was surrounded by a canopy supported by massive silver posts, the canopy itself being an exquisite work of art, of cloth of gold. Beside the dais was suspended the banner of the Theosophical Society, upon which were the letters T. S. and the motto of the Society in Mahatti. The *shamiana* was brilliantly illumined by shades and chandeliers, Madame Blavatsky wore the glittering badge of the Society, consisting of the double triangle in precious metal. The meeting seemed very enthusiastic, and the speakers were frequently interrupted by vociferous cheering. There were about seventy delegates present, all of whom were prepared to speak; but as so many speeches would most probably have lengthened out the meeting till day-light, only the most prominent of the delegates delivered addresses, the President announcing that all the addresses would be published, in their entirety, in the Society's journal, the *Theosophist*. After the meeting, a grand reception was held in the spacious verandah and hall of the Theosophists' residence, which was brilliantly illumined and furnished. A band was in attendance to enliven the occasion, and the gathering dispersed, to the strains of the National Anthem, at about half past 8 o'clock.—(*Madras Times*).

On December 28th, the Convention devoted the morning to business and adjourned at 1 p. m. At 5, the Delegates met at Patcheappa's Hall. Dewan Bahadur R. Ragoonath Row, in charge of the arrangements, had caused the building to be decorated inside and out with flags and evergreens around. In the Hall were suspended 85 shields, inscribed with the name and date of formation of each of our Indian and Ceylon Branches. A brilliant illumination was made by a range of handsome lustres, kindly lent by our Vice-President, C. V. Cunniah Chetty Garu; and on the platform outside the building were a great quantity of lights, among them many electric lamps. The columns supporting the portals were wreathed with coloured streams and greenery; the stair-case was lined with potted plants, and over the arch doorway leading from the street was a transparency with red and gold inscribed

"TRUTH, THEOSOPHY, UNIVERSAL BROTHERHOOD."

A band of native musicians playing upon European instruments discoursed native and foreign airs. We have always been accustomed to crowds at our several meetings at the Hall, but the building and its approaches were never so blocked up as on this occasion. Even the roofs of the adjacent buildings were crowded with spectators. When the hour for commencement arrived, the President-Founder, preceded by the standard-bearer carrying the splendid Banner of the Parent Society, had great difficulty in forcing his way into the building. The appearance of the Banner was greeted with deafening applause. And this enthusiasm was the key-note to the whole affair. First came the Delegates, of whom only one half had time to say a few words,—and they were applauded with enthusiasm,—more especially those from America, Europe, Ceylon and French East-Indies. Of the Indian orators, Babu Norendra Nath Sen received the greatest ovation. As we were ourselves too actively occupied to make any notes, we are glad to be able to copy the Report of the *Madras Mail*, which—thanks to some miraculous change of temper—seems to have tried to make amends for its recent surly treatment of Theosophy. It is as follows:—

THE THEOSOPHICAL SOCIETY.

MEETING OF THE MADRAS BRANCH.

Colonel Olcott, Madame Blavatsky, and other leaders of the Theosophical movement are now in Madras. Last night Patcheappa's Hall was crowded to hear a number of delegates from various parts of India, Ceylon, one from England, and one from America report as to the work of the branches of the Society. Among those present on the Theosophical side of the platform, were Rajah the Hon. Gajapathi Row, the Rajah of Pittapur, Major-General Morgan, C. V. Cunniah Chetty, Babu Norendra Nath Sen (editor of the *Indian Mirror*, a daily Calcutta paper), Mr. Ezekiel (a member of the Sassoon family), Mr. Niblett (of Allahabad), Mr. Jugga Row (Nellore), Rewal Shree Roopsingji Harisingji (cousin of the Thakore of Bhownagur), M. E. Ry Soobra manya Iyer (Madure), Mr. de Abrew and three others from Ceylon. On the side of the platform devoted to non-Theosophists were Rajah Sir T. Mahdava Rao, Mr. Willie Grant, Mr. Ananda Charlu, Mr. Alexander, and others.

The President-Founder, Colonel Olcott, called upon some of the delegates to briefly address the meeting when their names were mentioned by the Secretary. A large number responded, among whom were the following:—

Dr. Franz Hartmann, representing the Theosophical Societies of America.

Mr. W. T. Brown, B. L. of the London Theosophical Society, said that "the glorious truths of ancient science are being appreciated in the West, and that the spirit of brotherly love is having its due apper-

ciation also." It was extraordinary that those in the West could now look through their holy scriptures and the Orientals could look into the Eastern sacred books and both find the same glorious truths. Instead of coming and asking the Hindus to leave their caste, their manners and customs, and their family circle, the Theosophists simply asked them to search their own scriptures, and live up to the grand principles found therein. He greeted the Eastern Theosophists with the very best wishes of those of the West, and remarked that there was a most glorious future before them. Major-General Morgan, of Ootacamund, representing the three Paris Societies as well as the Duchess de Pomar (President of the Occidental and Oriental Society), said that the Societies he represented studied the Aryan religion and literature, and were in accord with the Parent Society now assembled. Mr. Ezekiel, from Poona, made a few remarks as to the co-operation of Jews with the Theosophists. Mr. W. d'Abrew, of Colombo, alluded to the wonderful progress of Theosophy. Mr. Secoundrum Pontle of Pondicherry, greeted the Theosophists present on behalf of their brothers in the French East Indies. Mr. Norendra Nath Sen, of Calcutta, met with an ovation. He said that Theosophy was making considerable progress in the Bengal Presidency. Branches were springing up as fast as those of the Brahmo Somaj did some years ago. The Bengal Branch had the largest number of Theosophists, excepting the Sinhalese branch. A Pandit from Lucknow remarked that he felt quite happy and "at home" among so many Theosophists in Madras. Another Pandit and Mr. Niblett of Allahabad, having spoken, Mr. Jugga Row, of Nellore, said one good result of the working of the Theosophical Society had been the formation of Sanskrit schools.

The Secretary of the Madras branch then welcomed the delegates, on behalf of the local Theosophists. A Bombay delegate spoke of the improvement in the moral character of Theosophists in the western city. The Cawnpore delegate said the Society was working wonders in that part of the country, uniting the people in bonds of friendship and brotherhood.

Colonel Olcott (Chairman) claimed to have fulfilled the promises he and his colleague had given when the Society was first started. He asked whether the Society had not been true to the spiritual and moral welfare of India. He refuted the idea that the founders of the Society had done their work with a personal, selfish object in view. What they were now trying to do was to revive the study of Sanskrit, so that it might be made familiar throughout the length and breadth of the land. The influence of the Society had made many persons get together, and found Sanskrit schools and colleges, and he hoped that at the close of their labours, which would be the close of their lives, India would be dotted all over with Sanskrit colleges and schools, and the old blessed mother-tongue spoken as it should be (applause). The old records were written in the most perfect of all languages, Sanskrit. The object of the Society was not to fill the country full of poor begging pundits; they wanted to raise a class of men well up in the physical science of the day. They wanted the means of comparison. They had reason to believe that what was necessary for every age was to take advantage of that which their forefathers had discovered, and add to it all which had been discovered in latter days. There was a one-sided development going on now. People said that a greater knowledge of agriculture was necessary. Mr. Sabapathy Mudaliyar had told him that he had used European ploughs and doubled his crops thereby. India did want better agriculture, but they could not live on ploughs and seed corn for ever. They had something spiritualistic within, and must attend to that. They were all in want of something more than physical needs which would clothe and support and warm the body. The oblivion of that fact was due to the negligence of Sanskrit. All those cunning men who had learnt to make cheap cloth and railways and telephones were under the delusion that they were the apex of human development, and that after them would come the deluge. The Aryan fathers might not have had fine Pullman cars and railways, but they had what was more, a perfect philosophy, and without that we are all at sea in making our plans for life. No one could guide us unless he had attained to the knowledge himself so as to fit him to speak with authority on the subject of the survival of the man after the death of the body; they would not find a psychology worthy of the name. The physiologists did not even know the function of one of the most important organs in the body, the spleen. They supposed it to be so and so. They did not know the reason of the convulsion in the brain, and many other things. There was a large amount of conjecture still in what was called the science of Physiology. If they had not got a perfect physiology, how could they have a perfect system of medicine? Nothing could be done until they had cleared away the ideas that after this life man is to be obliterated. One of the cardinal principles of Theosophy was to vindicate the importance of the study of the ancient of Aryan philosophy and science. They had simply to prove by an abundance of citations that there did exist in India those rare peculiar psychological powers, and they could prove it. That was the beauty of the ancient Aryan system, that the physiology was drawn from observed facts. We of modern days had not had time yet to evolve a thoroughly spiritualistic system of philosophy; it would take ages. The evolution of language required thousands of years. It took that time to evolve Sanskrit, and with it the philosophy contained in it. Western people had not arrived at the time when they could present a perfect philosophy. What the Society was trying to do here in India, was to impress upon the minds of the Indian youth the fact that if they would only take the trouble to read the national records they would find that Mill, Bain, Spencer and others had evolved nothing which was not to be found in the Hindu Shastras, and nothing half so good as what could be found there (Applause). The speaker then referred to the rapid growth of the Society, notwithstanding that they had met with many difficulties. He urged his hearers to purge themselves of their weaknesses and vices and be examples to the youth around them.

The meeting then terminated. A band of native musicians was stationed on the upper verandah.

Fair as this report is, it conveys but an imperfect idea of the temper of the audience, which was evidently in the mood to applaud every good point in the various speeches. This was especially the case as regards Col. Olcott's *extempore* address, his popularity with the Madras public having been again proved by round after round of applause and a roar of laughter at each of his hits at the fertile efforts of our enemies to put down the Theosophical movement. The presence of Dr. F. Hartmann, the representative of our American Branches, who had made a journey of 15,000 miles from his home in Colorado to attend the Anniversary, and the earnestness of Mr. W. T. Brown, B. L., the chosen Delegate of the London Lodge Theosophical Society, made a profound impression.

There being no room at the Adyar head-quarters large enough for the sittings of the Convention, a *pandal*, or temporary structure (technically called a *wigwam* in America) 100 x 50 feet in size, lined inside throughout with white cloth and decorated with a great number of flags and pennons, chandeliers and globes, had been erected under the superintendence of our excellent Brother Judge, P. Stroenivas Row, Vice-President of the Madras Branch. Over a raised dais, carpeted with costly Persian rugs, was erected the gorgeous canopy of embroidered cloth of gold, supported by pillars of solid silver, mentioned in the *Madras Times*. Under this the late sovereign Prince of Arcot was accustomed to sit on occasions of State. Here were placed the chairs of the two Founders. Each evening after nightfall the grounds were brilliantly illuminated, and the main approach to the house was lined on both sides with gay flags, alternating with cressets and torch lights fixed on bamboo staves. At the principal gate, stood two huge colored elephants over bamboo frames, with their trunks elevated, as if giving the salute to the arriving guests. The Society's flag streamed from its staff upon the roof of the main bungalow, and that of the President-Founder in front of his quarters. The appearance of the place when the towers and buildings were covered with an Indian crowd in their picturesque costumes, and the illumination made it almost as light as day, was really a most enlivening scene. The whole Anniversary, in fact, from beginning to close was a grand success without an incident to mar its completeness. The whole day of the 29th was devoted to Theosophical business, and a brief session of a couple of hours on Sunday, the 30th ultimo, sufficed to dispose of all the unfinished work; at 3-27 p. m. the annual convocation of the General Council was brought to a close, and the body adjourned *sin die*. The little speech of the President-Founder, bidding farewell to the Delegates and invoking upon them the blessings of the Mahatmas, whose philanthropic work they were assisting to carry forward, was delivered with visible emotion, and brought sympathetic tears to many an eye. Immediately after the adjournment a large photographic picture was taken of the members of the Convention—a group of 83 persons in all—in which the crimson and gold banner of the Society had a conspicuous place. Taking it all in all, the Convention of 1883 was a most impressive practical proof of the potential unity of men of every race, colour, and creed upon a common platform of UNIVERSAL BROTHERHOOD.

M. A. (Oxon) writes in *Light*:—

Society journals reflect, in a certain way, the floating opinion of what in London passes for fashionable life. It is so far interesting, therefore, to find the *World* concerning itself with what it calls "The New Religion." "Aestheticism is becoming obsolete, and the new gospel of Buddhism is rapidly supplementing it in drawing rooms and boudoirs." "The modern Leuconoe," it seems "reads 'Isis Unveiled,' and fervently accepts the new revelation according to Mr. Sinnett and Madame Blavatsky..... Few male worshippers are associated with her in the new religion, and these few are of the weak-kneed race.... The new religion is essentially feminine.... The air is heavy with aspiration (sic); ghostly forms sweep round the threshold, and the astral body of Madame Blavatsky stands within before the vision of the sacred Lotus." And so forth. The stuff is poor enough, and the writer is ignorant of what he (or is it she?) deals with. The fact is that some very powerful and robust intellects have been and are influenced by this new religion. The dealing at all with the subject in a society journal is the only point worth noting, unless I accept the admission that "literature and conversation

witness on all sides to a decay in the general conviction of immortality." This note of the age is beginning to strike even observers so superficially flippant as the writer in the *World*. What he calls "the preposterous imposture," which he fails to understand or appreciate, is not the only answer to this craving for new spiritual food.

OBITUARY.

Another of my earnest fellow-workers has been stricken down by death. I am extremely grieved to hear of the death of our Brother Gregoris Ediriwera, Secretary of the Galle Theosophical Society, Ceylon, at the early age of 31 years. His death has produced a gap which will not be very easily filled. The particulars of this melancholy occurrence will appear from the following letter:—

H. S. OLCOTT.

GALLE, 10th December 1883.

MY DEAR SIR AND BROTHER,

One of the greatest calamities that ever could have befallen our Society took place on the 2nd instant, in the death of Mr. Gregoris Ediriwera, the indefatigable Secretary of this Branch. He was attacked with dysentery about ten days previous to his death, and was under native treatment for some days; and when the case was hopeless, his relatives resorted to English practice, when it was too late. He was sensible up to the last moment, and about twelve hours before his death he requested his wife and children not to disturb him but allow him the short time he was to live to contemplate about the various acts of benevolence and charity he had done during the 31 years he was in the world, and to enjoy the hope of future bliss. He declined the brandy and water prescribed by the Doctor, as he said he should have his presence of mind when dying.

His place in our Society is not filled up as yet, and I am sure we can never get his like in Ceylon to succeed him.

I remain, dear Sir, Very

Yours obedtly,

G. C. A. MASSEKARA.

To Col. H. S. Olcott, President, Galle Theosophical Society, Adyar, Madras.

It has been our sad fate this year to chronicle the passing away of our earnest and devoted fellow-workers month after month. This time it is our dear friend and brother Pandit Baldeo Prasad Sankhdhar, for sometime Secretary to our Meerut Branch, who departed this life on the 14th December last at Lalitpur, N. W. P. It is our melancholy task to pay the last tribute to him, who was one of the most indefatigable labourers in the field of Theosophy and one of its staunchest advocates, a personal, and a devoted friend. He leaves a large family to mourn his untimely end. We all know Death is not a respecter of persons and—

Seeing that Death, a necessary end,

Will come when it will come,

—we have all of us to prepare, sooner or later, to fall into her fatal embrace. Yet though "great proprietor of all" she be, when implacable Death carries away men so full of life at its prime and so necessary to their families, one has a right indeed to murmur against her blind and brutal decrees. It is such daily and hourly events that strengthen the hands of the materialist and widen the gulf between the philosophical Pantheist and the profoundly unphilosophical believer in a conscious intelligent Providence, caring for its creatures. Were it all that, such idiotic blows could escape censure from only the credulous victim of that sophism of ages which teaches that its decrees and mysteries are inscrutable and must not be questioned.

SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

Proper names and foreign words should be written with the greatest care.

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

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

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (not Madras), P. O. India.

Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom has to do with financial matters, and both of whom are often for months absent from Head-quarters.

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MADRAS, ADYAR.

[SUPPLEMENT TO THE THEOSOPHIST.]

JOURNAL OF THE THEOSOPHICAL SOCIETY

VOL. I. No. 2.

MADRAS, FEBRUARY, 1884.

(EXTRACTS.)

FROM A LETTER OF AN OLD FRIEND AND THEOSOPHIST.

...WELL, my dear friends, I read with boundless satisfaction of your triumphal march, for it seems like a continual triumph in all your walks and ways. Who but yourselves could have established such a paper as the "Theosophist"? Probably no other two people in the world! And what is very gratifying is, that you are receiving recognitions as you go along (not common) of your valuable services. People, who have been illustrious in life, have had monuments raised to them after their departure, but you are greeted everywhere as veritable gods who have come down from heaven to save the nation. Your work is noble indeed, and your names will live in the annals of the Orient, yet to adorn the ages, as few others, less than that of Buddha himself.

As I said in a former letter, I believe, tears have more than once come into my eyes when reading of your splendid receptions; I have as often wished that I could have been present to add my humble congratulations.

I have seen in the *Theosophist* lately, some of the Occultist ideas about the Sun. Would it sound egotistical for me to say that for many years, I have had similar ideas. I say similar, for I do not recall all the views expressed in your paper. I will state my own views which, I think in respect of heat, is not Buddhist or of the Brothers. I believe the sun to be only a focus of the Supreme Light and has no heat; that the heat we get is from the friction of the rays of light, making more warmth as it approaches the earth (the air becoming denser,) for as we ascend toward the sun the colder it grows. If self-producing, then it is simply the expression of its magnetic forces, evolved from its vast evolutions, or from reverse currents of magnetism surrounding it.

...I have been reading your "Reply to an English F. T. S.," and find in its first column and a quarter exactly what is generally, I think, wanted by European Theosophists, and which Mr. Sinnett has failed to afford. Indeed here it is clearly shewn why he could not fulfil the promises some of his statements led us to expect. I have always felt, and I may say, known, from my own experience, that it was not 'selfishness' on your part, nor that a "Chinese wall" had been erected around esoteric Buddhism, that its great truths were not imparted to all. The many merely "curious" and even the "earnest seekers" are not always prepared, by courage, self-denial and perseverance, to swim the dark stream that could land them on the bright shore of sublime spiritual knowledge. They look earnestly, think earnestly, but dare not make the plunge Mr. Sinnett could not convey what is implied in your 2nd paragraph. "The inability to reach them lies entirely with the seekers;" for, as you further say, "It rests entirely on the impossibility of imparting that, the nature of which is beyond the comprehension of the 'would-be learners,'" &c. &c. Exactly so. And this is the reason why I wrote a couple of articles for *Light* (of London). Not, as I think you will see, that I distrusted the powers of the Brothers, nor that I disbelieved in the possibilities lying behind what they were enabled to convey to the outer world—if I may so name it.

G. L. DITSON, F. T. S.

[We are sincerely glad to find our old and true friend, Dr G. L. Ditson, addressing us the above explanatory remarks in respect of his two letters to *Light*. Knowing him so long, and so well, we have never believed he had written his objections to *Esoteric Buddhism* in any other spirit but that of frankness and kindness. We were pained beyond measure to find him, as it were, siding with our enemies; but now, we are glad to see, it was a mistake; having given his own peculiar views upon the subject he now explains his position. Only why should our old and trusted American friend address us as though we were the author of the "Reply to an English F. T. S." It was explained, we believe, and made very clear that the letter of the English F. T. S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so,

something we never laid a claim to. In point of fact, it is not one word in the "Replies" that we could consent from preserved packs of M.S.S. in the hand-writing of their Chelas; and if we got them sometimes col was simply to avoid desecration at the hands of Nor is it right to say that Mr. Sinnett has failed to doctrines; for their broad features have been out accuracy unapproachable by others. By this time, dantly clear that the Mahatmas are willing to a *Esoteric Buddhism* in their general outline to rest rtisans unusual as in the course of their long replies to the quest in every port those teachings, they have been nowhere diff. Our paper there are more than one mistaken, notion here an Holland, Ger- the volume, and a few false inferences, more the South Africa, meagre details received; but the misconceptions, following very the fallacious conclusions arrived at by his many critic still. This, we hope, will be amply proved in a pam- paration. We hope our friend and brother will under- ings better some day and retract much of what he spee- ana. two articles to *Light*.—EDITOR.

A LAPSUS CALAMI.

Says the Editor of the *Indian Churchman*, in BOMBAY. of January 5, under the head "Resumé of 1883."

...Theosophy, the cult of the followers of Olcott and Madame Blavatsky, is another movement which is creating some (?) interest in India; in our opinion seems a reaction against extreme Materialism in favour of pure Spiritualism. The Bishop of Madras has directed his attention to it, and has issued a not ill-timed caution against its subtleties.

A "caution" to whom? To the Hindus—who care little for the dicta of all the Christian Bishops the world over, or to the followers of the orthodox Church-going Christians, who—unless they are prepared to give up their one-sided prejudices and bigotry—could never be accepted in our Society? We are afraid, our esteemed contemporary has used an ill-fitting adverb before his noun. No caution is necessary against that wherein lurks no danger. In the case of the Bishop of Madras, it was simply a bit of vain boasting, a display of would-be authority, harmless as to Hindus, and useless in the case of Christians—since the best ally of the Bishop is Article VI of our Rules. Evidently our "subtleties" are not very formidable, since there are highly educated, sincere and in every way honourable Christians who would have gladly joined our Society had they not been warned of the danger, and prevented from doing so by the uncompromising honesty of Col. Olcott himself, our President.

MR. MONCURE CONWAY.

UNDER this heading our old well-wisher, a pious Baptist editor in Ceylon, takes an opportunity of snapping at us. As usual, he goes out of his way to perform the pleasant duty. He had a call he tells his readers from the eminent ontologist, Mr. Moncure Conway, of Loree, then on his way to India. At the first reading the Doctorial compliments to the address of this "man of candour and abilities," as the gentleman is correct to be by the editor, may appear to an innocent person, a genuine coin. Nothing of the kind, however. The Baptist never lauds but to abuse. The Editor never more dangerous in his perfidiousness purring the loudest; and a pious dissenter on his principle of intolerance but to make

[January, 1884.]

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February, 1

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SUPPLEMENT TO THE THEOSOPHIST.

29

ys that dear old literary cheeta of

ay.... is willing to recognize Him Except in the last particular, we sympathy for Mr. Conway's views; but and genius like his is not to be con- d of Olcotts, Blavatskys and Sinnetts of the *Pioneer*!) with their humbug Buddhism," "Occult Revelations," and an in Thibet.... he is not the man to high sillinesses (sic) of the Olcott-Blav-

spirit of God" has but half descended one fails to recognize in him a prophet Mr. Moncure Conway has "frater-osophists; and a more charming, instant afternoon and evening has been in the company of this remarkably soon as landed in Madras (Jan: 10th), n paid a visit to the Head-quarters of ylar, bearing a letter of introduction Jersey Grut, F. T. S., of Australia, had enjoyed nearly two years ago at Ceylon Christian editor was right in say- OWING was oped I. Conway is... willing to recognize proceedin he letter "and in me." The said gentleman has corobo- ve could not gment, adding that what he admired and ng accounts of not a Christian," thus showing himself which it is our in Theosophical ideas about that exalted ore the readers

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Whether or not the response came from the Master named, it bears at least the one great mark of genuineness that it affirms the very first, most cardinal condition of personal intercourse with our teachers. "First DE-SERVE, then desire" is the key-note always. Moreover, as every Chela knows, nearly every communication from the Masters is preceded by a very peculiar sound—that of a silvery bell.

THE OXONIANS AND THEOSOPHY AGAIN.

BARRING an occasional drop of gall in the cup of Hippocras, our esteemed antagonists of the Oxford Mission are very kind towards us. In fact, being both gentlemen and scholars, they go far to make us forget the priest and see only the friendly critic. If all Asiatic missionaries had been such Christ-like Christians, the page of our history would have been unsoiled by one savage retort. They seem to treat all in the same kindly, self-respectful tone. We scarcely recall a more tender, genial narrative than the *Epiphany's* account of the cremation of our gifted foe, the late Babu Keshub Chunder Sen, whom they nevertheless were obliged to regard as a serious opponent to their evangelising work. The issue of their journal for January 12th contains the following significant article upon Theosophy:—

THEOSOPHY AGAIN.

We are sometimes asked why, in a Missionary paper, we speak so much of Theosophy. Our answer is twofold. First, every Theosophist professes to be aiming at a life higher than now lives, and we naturally wish to offer to him the Christian solution of the problem which he has, in common with us, to solve.

Secondly, we recognize in Theosophy, or in the 'Theosophist' Magazine, or in Theosophists, (choose your own expression) the most formidable foe of Christianity in India amongst educated natives.

The revival of Aryan thought commends it to them; the subtle philosophy which avoids the stigma of Materialism, while soaring far above the confessed humility and helplessness of the Christian and the Theist, fascinates them; it gives a grand thirst for knowledge, a sense of power. But above all the unmistakable depth of the intellect enlisted in its service, both among Europeans and Natives, makes it worthy of our attention. Some people speak of Theosophy as a mere juggle; but those who read Theosophical publications know that it is a profound theory of the Universe, the nearest perhaps to the revealed truth of any, as far as it goes, while the farthest from the revealed truth, when it stops short and denies all beyond its arbitrary limit. Often do we feel how almost hopeless it is for the Editors of the *Epiphany*, immersed in other work, to deal fairly with the mass of clear thought and clever speculation monthly poured out in the pages of the *Theosophist*, not to speak of the various other publications of the Theosophical Society. We wish that we could obtain for the *Epiphany* so ardent and laborious a band of contributors.

But our very appreciation of the *Theosophist* makes us very sorry to see it using hostile language. Two articles in the last issue of it (Number 51) have seemed to us unworthy of its general tone. Both occur in the Supplement. One is called "The Saracens of Theosophy and the Madras Crusaders," which we will call A. It is without signature, and appears to us to be an editorial. The other is called "an Anglo-Indian Theosophist on the Bishop of Madras," and is signed H. R. M. (F.T.S.) Let us call it B.

We are of course ignorant of the provocation given by the Madras press, and by individual clergy or Missionaries, but we are sorry to see bitter personal insinuations replied to and retorted as regards the press, and we should have thought the bad clergy or Missionaries best left in contemptuous silence.

It is very painful to a Churchman to read in the letter of H. R. M., remembering that he is "a high military officer and an Englishman," so complete a misconception of the Church in India and its position. The Bishop of Madras is described as "a paid servant of Government," paid "only for looking after his twenty-four chaplains;" and he is blamed for "taking upon himself the office of a Missionary." In so doing he is said to "overstep his official position," to be guilty of "direct violation of the orders of Government" (religions neutrality), and to "contravene the spirit of Government orders quite as much as when a civil servant takes to trading." The Bishop is "patron of some half a dozen religious Societies connected with the conversion of the Heathen," and when he talks of "special measures" against Col. Olcott he is said to intend to "use his official position."

Let us be clear. The Bishop will not say "I advise you to oppose the Colonel because I am officially recognized as a Bishop by the Government," but "because I am a Bishop."

Official recognition must carry weight, but it does not make every act of the officially recognized Bishop an act of Government. The Bishop is solemnly warned by the high military officer, who is perhaps according to this method of argument, paid by Government to convey this warning, that a petition will be sent home to the Secretary of State, if he does not amend his Episcopal ways, and the "Ecclesiastical Sedan" of the "Open Letter" is again threatened by our warlike critic.

Now what are we to say to the charge of nudely using official position, and to the threat of disestablishment? We can only say that Christianity is certainly not spread by force or by fraud, but by personal influence. If Christianity were really the religion of love which it

theoretically is, we can imagine even bigoted Hindus looking quietly on while Viceroys or Judges abused their official position to spread it. They would say—"They love us, let them convert us by love if they can." But alas! the unhappy Christmas-tide of 1883 is still re-echoing with the war-cries of un-Christian Christians and irritated non-Christians.

The spread of Christianity is looked on with a jealous eye, and the Government policy of religious neutrality carefully claimed as bare justice.

That policy is in no wise infringed by the Bishop of Madras.

The Bishops and the Chaplains are paid by a Government which favours all religious sects in some degree, to teach Christianity to its Christian officials and their children. But Government is perfectly aware that Mission work is an essential part of Christianity. Quite apart from the right of every Government official to use his spare time in propagating either Theosophy or Christianity,—the established clergy are bound as Priests to do some Mission work, the religious life of their congregations would be dwarfed and distorted without that Missionary zeal which every parish Priest at home in England tries to evoke. The established Bishop is bound to take care of that part of the Chaplains' work; and he must also remember that he is quite as much the Bishop of the Missionaries whom he is not paid to take care of, as of the Chaplains whom he is paid to take care of. He is a Bishop of the Church, there is an "imperium in imperio," and the commission of God over-rides the commission of the State. If they clash, the state must expect to see her commission disowned, and must and will withdraw it. Nothing is more entirely legitimate than the campaign for disestablishment on the part of those who do not wish the religion of Christ to have the position of the state religion, and the aggressive impetuosity of such a position.

Any Bishop or Chaplain who neglected Mission work would neglect an important factor in his "official" work, as well as an important command of Christ. He would be false to the Christian tradition of love. Every Bishop or Chaplain who feared the threat of Disestablishment or Disendowment in the prosecution of his work would be false to his Master, and to the Christian traditions of suffering and of martyrdom.

When will Statesmen and Theosophists recognize the carelessness with which the Church of Christ regards these things, except in so far as she desires that national recognition should be given to the truth of her Mission, so long as the English nation honestly accepts that truth? How glorious is the sense of the Divine Mission which precedes and survives all earthly recognition, the Mission, so shamefully fulfilled, to suffer and to love.

Let us call our respected adversary's attention to the following points, suggested by the above:—

1. If Theosophy is "the most formidable foe of Christianity in India amongst educated natives," it must be because exoteric Christianity does not win their approbation, while the vital essence of Esoteric Christianity, or its Theosophy, has never been preached to them. Certainly, we Founders have never handled the former with clutch and claw, and the methods of Western Freethinkers and Secularists, though we have uniformly affirmed that the "Secret Doctrine" underlies external Christianity equally with every other form of theology.

2. We confess with pain that we have at various times been goaded into reprisals, when we have seen the majority of so-called Christian clergy and laity as if conspiring to traduce our characters and malign our motives. The loathing felt by the Oxonian Brothers for such a tone as that adopted by the Rev. Mr. Hastie towards the whole Hindu nation, was no more righteous than that which we feel for others bearing the ear-mark of Christianity in view of their treatment of Theosophy.

3. In saying that the Rt. Rev. the Bishop of Madras is justified in doing what he can, while a paid official of a professedly neutral Government, to promote religious apostasy, and adopt any "special measures" to check the Theosophical movement because he is a Bishop and "there is an 'imperium in imperio,'" is simply the setting up of the old Papist claim of theocratic supremacy. "The commission of God over-rides the commission of the State." Does it? By all means let that be officially promulgated as an Appendix to the Queen's Proclamation of religious neutrality to her non-Christian subjects. Or if this be not so, then it would surprise nobody to see the law-making authorities taking the Epiphany party at its word, and, to avoid the "clash of commissions," seeing the State's "commission disowned, . . . withdraw it." There is nothing like honesty. If the guaranteed religious neutrality were a bait and a sham, as it most assuredly would be, under such a partisan view of a Bishop's duties, the gravest consequences would inevitably ensue. The peace of Asia is maintained because the good faith of the above Proclamation is thoroughly believed in. As Dr. Gell, the private gentleman and sectarian, his Lordship of Madras might do his best to break

down Idolatry and stamp out "Heavenly" opinions expressed by which they agree, with H. R. M. pointed out—no more right in the Journal is the prerogative in his private personality a mixture of facts and religious peace, than the civilian has the trade. The world's mind is large enough to welcome and schools—provided they do as the Editor.

Phenomenal.

1.

In these days of scepticism and unbroken point of testimony to a phenomenon, not capable of being explained on any theory of trick or fraud, will not some exciting at least a spirit of calm inquiry be sent to the minds.

On the 24th of November Mr. S. myself, both went to the Adyar Head-quarters to a We found Madame Blavatsky seated in a room at the front of the main building conversing with Mrs. Morgan and Miss Flynn, then on here an Holland, German Head quarters, and a number of Chelas and the South Africa, Theosophical Society. After about an hour's waiting, following very there, Mme. B. wished good night to our English critic and went upstairs to her own room, asking in a pamper her thither. Accordingly we went up. They what time in all in the room, which was lighted. I arranged myself seated herself facing west on a chair in a north-eastern corner of the room, S. and I applied to

of and facing Mme. B., close by an open shelf, our left. Babu Mohini Mohun Chatterji, Ichman, is Bombay. (Solicitor, Calcutta,) Messrs. Pawajee, Anandaram Chy, Chand Mallik, also seated on the floor near us, the wall-shelf and facing it. What had originally been a window was closed with a thick wooden plank, which I examined full examination I found was immovably fixed to the wall frame and thus converted into a wall-shelf with two in favour of boards. The plank behind was hung and the board directed I were covered and ornamented with black oil cloth and a fringe. About half an hour after conversation began, while S. R. was talking about certain important matters concerning himself and the others were listening, a slight rustle of the oil cloth, hanging in the back of the middle compartment of the wall shelf, was observed by the four gentlemen seated opposite the same. From it, immediately after, was extruded a large hand more brown in complexion than white, dressed in a close fitting white sleeve, holding an envelope between the thumb and the forefinger. The hand came just opposite my face and over the back of S. R.'s head, a distance of about two yards from the wall, and at a jerk dropped the letter which fell close by my side. All, except S. R., saw the phantom hand drop the letter. It was visible for a few seconds, and then vanished into air right before our eyes. I picked up the envelope which was made of Chinese paper evidently, and inscribed with some characters which I was told were Tibetan. I had seen the like before with S. R. Finding the envelope was addressed in English to 'Ramasawmy Iyer,' I handed it over to him. He opened the envelope and drew out a letter. Of the contents thereof I am not permitted to say more than that they had immediate reference to what S. R. was speaking to us rather warmly about, and that it was intended by his Gurn as a check on his vehemence in the matter. As regards the handwriting of the letter, it was shown to me, and I readily recognized it as the same that I had seen in other letters shown me long before by S. R. as having been received from his Gurn (also Mad. B.'s master). I need hardly add that immediately after I witnessed the above phenomenon, I examined the shelf wall, plank, boards and all inside and outside with the help of a light, and was thoroughly satisfied that there was nothing in any of them to suggest the possibility of the existence of any wire, spring, or any other mechanical contrivance by means of which the phenomenon could have been produced.

V. COOPOOSWAMY IYER, M. A., F. T. S.
Pleader, Madura.

27th November 1883.

I attended the Society held at the Head-Quarters of the occult room on the 24th. It had been asked to

2. The room is the same. It is not fixed fully examined wall against the existence of a I saw. Inside two of the M. a silver bowl.

3. On the the shrine. The were all quite of the shrine with a bowl. It was shown nothing in it. M. into it a letter Mahatmas. The which was locked by me to a hear

OWING was opened the letter put in our place by the proceeding, and in its place. Anniversary, we regret we could not give this month, some very interesting accounts of phenomenal occurrences and facts, which it is our intention to place every month before the readers of this Journal. As this Journal is intended mainly for the benefit of our members, who can obtain it much more cheaply than outsiders, it will contain every month, at least one or two stories based upon psychological truths, and also contributions from the pen of eye-witnesses to the wonderful phenomena now brought to public notice through the instrumentality of the Theosophical Society. Many of our brothers and friends have till now been reluctant to put in

SPECTICE. N. O.

a publication, likely to fall into the hands of profane readers, accounts of what to some of them are most sacred occurrences. The change in our programme in regard to the *Supplement* has, however, succeeded in breaking a deal of their reserve, and we may now hope and give the assurance to our readers that the future numbers of this Journal will form an interesting and instructive contribution to Theosophical literature; and the reports of the work of the Parent Society and the Branches will as heretofore keep our Fellows informed of the practical results achieved by the Society. In short, it will always be our aim to make this Journal as interesting and useful as possible to both exoteric and esoteric Theosophists.—Ed.

THE SECTRINE, A NEW VERSIISIS UNVEILED." WITH A NEW ARRANGEMENT MATTER, LARGE AND IMPORTANT ADDITIONS, AND CO.TES AND COMMENTARIES,

H.ATSKY,

Corresponding of the Theosophical Society.

BY

T. SUBBARU, B. A., E. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch.

B'S NOTICE.

Numerous and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for more light," and necessarily misunderstanding the thing, have erroneously supposed it to be contradictory later revelations, which in not a few cases, have entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a genuine character throughout the two volumes. Much additional information upon occult subjects, which it is not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many

the hitherto unorganised teachings found in the "Isis Unveiled" and a Table of Contents will be compiled. It is intended that the Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follows:

	Indian countries.	Foreign countries.
If paid Monthly	Rs. 1 4 0	3 shillings
" Quarterly	3 0 0	8 "
" Half yearly	6 0 0	16 "
" Yearly	10 0 0	27 "

(Subscriptions payable invariably in advance, and no names entered on the list nor Part forwarded until the money is in hand. All applications to be made and sums remitted to the "Manager, Theosophist Office, Adyar (Madras), India," at which office money orders must be made payable and always in his favour. In making remittances it should be noted that no other amount should on any account be included in the drafts or money orders, except that intended for this work. Should nothing unforeseen happen, and should a sufficient number of subscribers be registered, the first Part will be issued March 15th.

ry, 1884.

expressed by agree, with clients, and journal. facts and opines and de welcome ned. the fact be sent India. ing them neither ers, and ent from

February, 1884.] SUPPLEMENT TO THE THEOSOPHIST.

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II.

I attended the eighth anniversary of the Theosophical Society held last December, in Madras. I was at the Adyar Head-Quarters several times on the occasion. I was also in the occult room. I witnessed certain phenomena when in the room on the 26th and the 28th of December last. Having been asked to testify to them, I hereby do so:—

2. The room in question is situated upstairs. In the room is the shrine—a wooden cupboard put up against a wall. It is not fixed to the wall but only touches it. I have carefully examined the shrine inside and outside and also the wall against which it is put. I found nothing to suspect the existence of any contrivances which could account for what I saw. Inside the cupboard are two framed likenesses of two of the Mahatmas overhung with pieces of yellow silk, a silver bowl, and some images.

3. On the 26th, it was at about 7 p. m. that I went up to the shrine. There were 14 other Theosophists present. We were all quite close to the shrine. Madam Blavatsky opened the shrine with a key which she had and took out the silver bowl. It was shown to the gentlemen present. There was nothing in it. Mr. Venkata Jagga Row, C. S., then dropped into it a letter addressed by him to one of the Reverend Mahatmas. The bowl was then placed inside the shrine which was locked by Madam Blavatsky. In about 5 minutes the shrine was opened and the silver bowl taken out and shown. The letter put in by Mr. Venkata Jagga Row had disappeared and in its place there were 5 letters in the bowl. Four of them were addressed to particular persons present and the other to all the delegates from the different Branches of the Theosophical Society. This last I saw. It was in the handwriting known to or recognized by the Theosophists as that of Mahatma K. H. I had seen the same handwriting before in letters in the possession of my friend Mr. S. Ramaswamiar at Madura.

4. On the 28th, I went to the shrine at about 10-30 a. m. Seven persons were present. The windows were open and it was broad day light. Madam Blavatsky gave the key of the shrine to Mr. P. Srinivasa Row, Small Cause Judge, Madras, and stood aside amongst us. Mr. Srinivasa Row opened the shrine, took out the silver bowl and showed it to all present. There was nothing in it. He put it into the shrine, locked it and kept the key. About 5 minutes after he was told by Madam Blavatsky to open the shrine which he did. He then took out the selfsame silver bowl and in it the envelope well gummed, addressed to Mr. Srinivasa Olcott as the only person envelope and found it to contain redressed." Our colleague of Mahatma K. H. and currency and so he had no room for deception, no wires, no springs inside or outside the shrine. I requested permission to examine the shrine and was allowed to do so. Not only did I not see any wire or spring or any contrivance, but I felt none when I put my hand into the shrine and examined it.

6. What I may here say may not carry conviction where the overwhelming testimony already recorded by Mr. Sinnett and others has failed to produce any. Yet I may be allowed to subjoin my testimony, however slight, in the hope that it may not be altogether useless.

7. I know a very acute and able man, a friend of mine, also jeered at me on finding my name appear in the Theosophist as a member of the society, but who in less than two months from that time became a Theosophist himself and the Vice-President of his Branch.

S. SUBRAMANIA IYER, B. L.,
High Court Vakil, Madura.

MADURA, 10th January 1884.

Official Reports.

THE ARYAN THEOSOPHISTS OF NEW YORK.

(President's address, P. O. Box 8, Brooklyn, N. Y.)

Companions:—
The New York Branch of the Theosophical Society has been formed with the above title. The officers are:—

President.....WILLIAM Q. JUDGE.
Secretary.....MORTIMER MARBLE.
Treasurer.....GEORGE W. WHEAT.

* This sum was to indemnify a Theosophist, who had to bear an unjust expense.—MANAGER.

The next business meeting will be held, December 10th inst., at Mr. Wheat's house, 355 West, 28th St. N. Y. City—at 8 p. m. sharp. If you are in sympathy, and desire to join us, you are requested to come.

Fraternally yours,
WILLIAM Q. JUDGE,
President.
MORTIMER MARBLE,
Secretary.

December 4th, 1883.

The Society's objects are—

To promote the study of Aryan and other Eastern religions and sciences, and vindicate its importance; to investigate the hidden mysteries of Nature, and the psychical powers latent in man; and to co-operate in the general work of the Theosophical Society.

Concerning the above the New York Herald of December 4 has the following somewhat too coloured account, we are afraid.

THEOSOPHISTS REORGANIZING.

THE PEOPLE WHO SET NEW YORK TALKING SEVEN YEARS AGO.

A most extraordinary meeting was held in a private residence up town last night, at which a small group of gentlemen gathered together for the purpose of reviving the work of the Theosophical Society, started in New York nearly a decade ago, by Madame Blavatsky.

Since her departure for India in company with three of the leading members of the Society (Colonel H. S. Olcott and two others), some half a dozen years ago, no active work has been done by the society, but the nucleus has been preserved, and some ten days ago word was received by several of the initiates that a certain priest would be in New York, yesterday, and would expect to meet a select few at the place mentioned last evening.

Accordingly at eight o'clock were gathered some well known men. General Abner A. Doubleday, the author of certain well known historical works and the originator of the grip and cable system, was there and presided, William Q. Judge, a Brooklyn lawyer of some note, was Secretary. There were a boss printer, a somewhat noted journalist, a professional accountant, a retired merchant, a student or two and others of less note, present.

General Doubleday introduced the Hindoo, not by name, but as the messenger of the Society. Some of those present recognized him as the man who was present at the cremation of the Baron de Palm and at the later ceremony of casting the Baron's ashes into the sea. He was attired with Oriental magnificence, strangely contrasting with the business suits of the others. On his breast gleamed a jewel wrought with the mystic word, "OM." He spoke very little, but after announcing that the time had come for the active work of the New York Branch of the Theosophists, he read in Hindoostanee a short passage from the Mahabharat and gave to the acting President (General Doubleday) a copy of the Bhagavad-Gita.

What he read was, being translated:—

"I delivered this imperishable doctrine of Yoga to Vivasvat; Vivasvat declared it to Manu; Manu told it to Ikshvaku. Thus the Rajarshis learned it, handed down from one to another. During a considerable period of time this doctrine has been lost in the world. Oh, harasser of thy foes! I have now explained to thee this same ancient doctrine, as I considered thee both my worshipper and my friend. For this mystery is very important."

The Bhagavad-Gita is a discourse between Krishna and Arjuna on divine matters, taken from the Upanishads of the Mahabharat, and has been translated into English by the political agent of His Highness, Guycowar Mulhar Rao, Maharajah of Baroda.

After delivering his message and the book, the Hindoo disappeared. No one followed him or asked a question. His errand was accomplished. The Society immediately organized under the rules of the Theosophical Society, now of Madras, elected officers and appointed a meeting for next Monday night. Secret branches are already in active operation in three other American cities, and the Newport branch is thought to be likely to grow rapidly.

THE KAPURTHALA THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society held at Kapurthala on the 3rd day of December 1883, the President-Founder in the chair—it was unanimously resolved that a Branch be formed at this place under the name of "The Kapurthala Theosophical Society." Upon motion the Bye-laws of the Parent Society were temporarily adopted, and the Chair appointed H. E. Dewan Mathura Das and Babu Hari Chand a committee to prepare Bye-laws.

The choice of office-bearers being next in order, the Chair made the following appointments for the ensuing year:—

President:—H. E. Dewan Ramjas, C. S. I.

Vice-President:—H. E. Dewan Mathura Das.

Secretary:—Babu Hari Chand.

The President-Founder then declared the Branch duly formed and the meeting adjourned.

W. T. BROWN, F. T. S.,
Acting Secretary,
pro. tem.

Approved. Let Charter issue.

H. S. OLcott, F. T. S.

THE TIRUPPATTUR THEOSOPHICAL SOCIETY.

Our indefatigable brother, M. R. Ry. S. Ramaswamiar Avergal, organised a Branch Theosophical Society at Tirupattur in Madura District. This is the 79th Branch in India.

The office bearers for the current year are:—

M. R. Ry. S. VENKATESWARAIAH AVERGAL, President.

N. SREENIVASIER AVERGAL, Secretary & Treasurer.

THE GHAZIPUR THEOSOPHICAL SOCIETY.

The following office-bearers were elected for the Ghazipur Theosophical Society:—

BABU SHANKAR DAYAL PANDAY, President.

KEDAR NATH CHATTERJEE, B.A., Secretary.

BENODI LAL MUKERJEE, M.A., Asst. Secretary.

LALA RAM SARAN LAL, Treasurer.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

The following office-bearers were elected for the "Prayag Psychical Theosophical Society," Allahabad, for the year 1883-84:—

H. C. NIBLETT, Esq., President.

BABU OPROKAS CHANDER MUKERJEE, Vice-President.

DR. AVINAS CHANDRA BANERJEE, Joint Secretaries.

BROJENDRO NATH BANERJEE, Joint Secretaries.

THE VASISHTHA THEOSOPHICAL SOCIETY (VIZIANAGRAM.)

At a meeting of Theosophists held at Vizianagram on the 10th January 1884, the President-Founder in the chair, it was resolved:—

That a Branch Society, called the "Vasishtha Theosophical Society," be organised at Vizianagram.

That the Rules of the Parent Theosophical Society be temporarily adopted;

That a Committee be appointed for framing Bye-laws, composed of Messrs. Chandrasekhara Sastriar, K. Subbarayudu, C. Venkatarao Sahib, V. Venkata Rayudu, and K. Vijayaraghavachariar;

And that the following officers be elected for a term of one year:—

MR. C. CHANDRASEKHARA SASTRIAR, B. A., President; MR. C. VENKATA RAO SAHIB, Vice-President; MR. V. MADHAVA RAO, M. A., Secretary and Treasurer; MESSRS. K. SUBBARAYUDU, C. RAGHUNAYAKULU NAIDU AND G. THAMMAIAH NAIDU, Counsellors.

C. CHANDRASEKHARAM, President.

THEOSOPHICAL SANSKRIT SCHOOLS.

We have been informed from Cawnpore that the Branch of our Society at that station has raised a monthly subscription of one hundred rupees for the establishment of a Sanskrit school proposed to be started in the month of January. It is a pleasure to see that the number of Sanskrit schools is steadily increasing. And we shall consider our duty to have been rightly performed when we find the whole Indian Peninsula dotted over with such Institutions. If we are to judge of the future from the success which has attended our past efforts, we feel confident that the day is not very far off when our hopes will be fully realized; for as the saying has it, "Nothing succeeds like success."

THE PRESIDENT-FOUNDER IN THE NORTHERN CIRCARS.

At the invitation of His Highness the Maharajah Sahib of Vizianagram, Colonel Olcott left Madras on the 4th January by S. S. "Malda" and landing at Bimlipatam on the evening of the 7th, arrived at Vizianagram at 7 p. m.; after a drive of two hours. During the President-Founder's stay at the capital of the most important native state of the Northern Circars, the hospitality shown to him, the intelligent interest that his Highness took in the discourses of the Colonel on Theosophy and Occult Sciences, and the best possible use made by the Maharajah of this visit, attest the eminent culture of one of the most enlightened Princes of India. At the request of His Highness, Colonel Olcott delivered an extempore lecture, highly interesting and impressive, before an audience composed of the educated residents of the place, at the Daba Gardens at 4-30 p. m. on the 8th. He showed that Theosophy is identical with the essence of all ancient religions; explained at length the aims and objects of the Society; dwelt on its achievements; maintained that the Materialistic theory can be pulled down and the survival of man after death established, by scientific experiments, &c.; pointed out the superiority of the ancient Aryan philosophy over all the Modern systems in its having an experimental basis, and concluded by exhorting the audience to foster Sanskrit Literature in which are embalmed inestimable treasures, the teachings of our Rishis, whose resuscitation and comprehension would revive the ancient spiritual glories of Aryavarta.

The speech made such a sensation among the people that a Branch Society called Vsaishtha T. S. in honour of the Maharajah's *gotra* or "clan" was organised on the morning of the 10th, consisting of almost all the leading gentlemen of the place. In the four Telugu Districts of the Northern Circars, Theosophy was hitherto so little known—by reason of their Geographical isolation from the rest of India—that the benefits of the formation of the Vasishtha Theosophical Society cannot be overrated; and there is every reason to believe that splendid results will accrue for the cause. On board the steamer, the all-absorbing topic of conversation among the native passengers was Theosophy. To the front forwarded until the and Vizagapatam, to Chatrapur, the made and sums many an important station, the principles of the are now being diffused with unusual interest. Adyar

The kindly sympathy shown by His Highness for the Theosophical movement has already begun to exert no small influence on the public at large. The President-Founder seems to have secured the friendship of a Prince already engaged in right earnest in the moral regeneration of India.

Leaving Vizianagram early on the morning of the 11th, Colonel Olcott reached Bimlipatam at about 9 a.m. A committee of the Hindu Debating Union interrupted his carriage on the road, and persuaded him to give them a short lecture before embarking on the steamer *Kangra*, which lay at anchor in the harbour. As he had no time for doing anything more, being in a hurry to reach Head-Quarters and prepare for his European tour, he contented himself with kindling in the hearts of the leading men a desire to study Theosophy, and paving the way for the formation of a Branch.

When the *Kangra* arrived at Vizagapatam a number of gentlemen who had already invited the Colonel by telegrams, came aboard and earnestly requested him to go on shore and lecture on Theosophy and form a Branch Society. But to his great regret this was impracticable as no other steamer for Madras would serve before one week and his foreign engagements forbade delay. He was obliged to dispose similarly of an invitation from Cocanada. If, however, the gentlemen interested in the matter would report to Head-Quarters when the Branches in these places are actually ready to be organised, the President-Founder promised to spare the valuable services of Mr. W. T. Brown, R. L., whose heart is in warm and entire sympathy with the educated gentlemen

of India, for a tour along this coast. Friends at the chief points throughout the Northern Circars will kindly communicate with Mr. D. K. Mavalankar, Recording Secretary, as soon as practicable, so that Mr. Brown's dates may be arranged and the necessary preliminaries be agreed upon.

An official tour by the President-Founder through Europe has been long needed because of the recent growth of our Society in that part of the world, attested by the formation of several Branches and the surprising interest awakened in Asiatic Philosophy by Mr. Sinnett's books and other agencies. It is now five years since the Founders passed that way en route for India. At that time we could count but two Branches from Cape Fear to the Volga—the one at London and the other at Corfu in Greece. Yet, despite their subsequent absorption by their work in India and their consequent inability to second the efforts of our Brothers in those countries, a number of Branches have sprung up, and the indications are most cheering. Our British Branch has always been able to boast among its members a number of the best thinkers and writers of the day; but since Mr. Sinnett's return to England the accessions have been both numerous and important. According to late advices it appears that Theosophy is quite a topic of discussion in cultured Society, and Theosophical "At Homes," "conversaciones," and other social meetings at which it is the chosen subject of talk are getting to be quite common. The presence of the President-Founder, therefore, at the several intellectual capitals of Europe, will be opportune and we hope for good results from his tour. The immediate cause is however, a special and earnest appeal from his co-religionists, the Buddhists of Ceylon, to try and remove their present religious disabilities. As was justly remarked by Mr. Abrew, one of the Delegates from the Colombo Branch, to the late convention of the General Council, our Society, (at first suspected of a design to supplant Buddhism by Hinduism in Ceylon) is now respected, and when there was a failure of justice after the recent Catholic Riot, "the eyes of all Ceylon were turned to Colonel Olcott as the only person who could have their grievances redressed." Our colleague never "does things by halves" and so he hopes to finish at London the "immensely beneficial" work he began in their behalf at Colombo. He is now in Ceylon, and after a short visit to Kathiwar will sail from Bombay for Europe by the middle of February,—probably reaching Paris and London about the middle of March. At London he may be addressed c/o A. P. Sinnett, Esq., 7, Ladbroke Garden's Kensington Park W. He expects to be back at Calcutta in July or August to hold the Provincial Convention of the General Council recently decided upon. The rest of the year will be spent in another foreign country; about which block of work full particulars will be given in due course of time. His correspondence (unless sent direct to London) should always be addressed to the Adyar Head-Quarters. But no letters of trivial importance will be forwarded to him, nor any which can be as well attended to here.

THE NEUTRALITY OF THE SENATE HOUSE.

With reference to a correspondence on the subject of this heading that is now taking place in the *Madras Mail* a few remarks will be perhaps timely. At the time of our "Eighth Anniversary" the Council of the Theosophical Society applied to Mr. Duncan, Registrar of the University of Madras, for the use of the Senate Hall for a few hours, wherein our numerous Delegates and members could meet. We were refused—as might have been anticipated—and no reasons given for the refusal. The request was not made in the way as the *Madras Mail* puts it, i. e., by "the disciples of Mad. Blavatsky," but by the Council of a Society which counts, besides many thousands of native members in India, some of the most distinguished and scientific men of England—even *Fellows of the Royal Society*—and of Europe generally. It was neither a religious nor a scientific meeting, but simply a social gathering

of men from all the quarters of the globe, who, putting away, for the time, all their political and religious strifes, social distinctions and every race feeling—were to meet on one common platform of UNIVERSAL BROTHERHOOD, and mutual good will, something orthodox Christianity speaks much about but fails to carry out practically, and which the Theosophical Society alone puts in practice according to its programme. On January 17th, a letter, probably from one of our Anglo-Indian Fellows who felt indignant—as well he might—at the unmerited outrage, appeared in the *Madras Mail*, preceded by an editorial that does the paper credit. I quote a few sentences from it to show the grievance the more clearly:—

"In your issue of the 9th, there is a little paragraph to the effect that a fancy sale of Burmese curiosities was held in the Senate House at 4 p. m., on the 8th instant, on behalf of the S. P. G. Ladies' Association, and the following ladies presided at the stalls:—Miss Gell, Mrs. Handley, &c. You are, perhaps, not aware, that last month certain members of the Theosophical Society, applied for the use of the Senate House for their annual gathering, and were refused. Now, as the Senate House was built with the money of the natives, it seems strange that they should be denied the use of their Hall for one of the noblest objects ever contemplated for the regeneration of the people of India, and that the Senate House should be granted to ladies, one being the sister of the Bishop, to raise funds for the purpose of the conversion of Natives to Christianity. . . .

Now, Sir, do you consider for one moment that the natives will be at peace when they find their Senate House denied to them, though required for a noble purpose, and that it is but to the sister of the Bishop (a high Government official) for the purpose of raising funds for the conversion of natives to Christianity which is abhorrent to them? Will not their indignation be excited, and will they not consider that the Government has lent itself to their being converted to Christianity, and their own high aims, the seeking of Divine knowledge, ruthlessly crushed out. . . .

Here we see the natives of Madras absolutely refused the use of their own Senate Houses and the same quietly handed over to the sister of the Bishop Gell for the furtherance of the Bishops' Missionary work. . . .

It will be edifying to know, why the Chief Justice, a Vice-Chancellor of the Senate, should have refused the use of the Senate House to the Theosophical Society, and yet granted it to the Society for the Propagation of the Gospel?

To this, Mr. Duncan replying in the same paper, on the 18th to the effect that "The refusal of the Senate House to the Theosophical Society was the decision of the Syndicate as a body"—adds the following characteristic explanation:—

" . . . It is a mistake to suppose that the question of religious neutrality was the only reason. Many of the Fellows would have objected on scientific, rather than on religious ground, to the Senate House, being given to a Society, whose methods of investigation cannot be regarded as in harmony with the recognized method of modern Scientific enquiry, as the columns of the *Madras Mail* have frequently shown."

I will not stop to notice the rather curious reference to the columns of the *Madras Mail* thus suddenly raised to the eminence of a public arbiter in questions of science. But I would respectfully remind the honorable gentleman, who appeals to its decision that the *dailies* are not generally regarded as very impartial judges. That they often talk of things (theosophy for one) of which they have not the remotest conception; enlightening their leaders with what they are pleased to regard as "chaff" and "fun," while they are no better than most slanderous and unmerited attacks upon those they do not sympathize with. The *Madras Mail* is no scientific, but a political newspaper; therefore, in this connection, at any rate, we have the right to rule its evidence out of Court, as being irrelevant to the subject under consideration. But what I would like to ascertain is, how much more "scientific" than our methods of investigation, are those of the lady patronesses or the so-called "Ladies' Association of the Society for the Propagation of the Gospel?" Has the object they work for, and the subject they would propagate, ever been found more "in harmony" with recognized science than our "methods of investigation?" Can the learned Registrar of the Madras University inform us upon this question or answer satisfactorily this other one;—How much, and what is precisely known to the honourable Syndicate of our "methods of investigation" beyond what it thinks it has learned from the course, silly and ever undeserved attacks on our Society by the daily papers, and the positively libellous, wicked, *un-Christian* gossip of the "Christian" Society of Madras and Anglo-Indian Society in general, whose malice against the Theosophists can only be equalled by its ignorance of their objects and doings. For five years we have invited investigation; but with the exception of those English born Theosophists who have joined our Society to become its staunch advocates and defenders, the Christian Society in general

refused to inquire into the unpopular subject, answering like Nathanael of old: "Can there any good thing come out of Nazareth."

Nevertheless, one feature, at any rate, we have in common with the scientific method of investigation. We take nothing on faith, and we go beyond and higher than any dogmatic religion or materialistic physical science, since our motto—"There is no religion higher than truth" is followed by the principle enunciated by Arago "outside of pure mathematics never pronounce the word impossible."

H. P. BLAVATSKY,
Corresponding Secretary,
Theosophical Society.

[SPECIAL CIRCULAR.]

ANNUAL PROVINCIAL CONVENTIONS OF THE GENERAL COUNCIL.

AFTER the Convention was adjourned, the Founders were advised to hold every year, either in May, June or July, a Provincial Conference for the benefit of local Branches, in other parts of India than the Madras Presidency. The place of Convocation to be selected by vote of a majority of the Branches or in the Presidency designated by the President-Founder in any given year.

The celebration of the Anniversary of the Parent Society on the 27th and the 28th of December will invariably be at the Head-quarters in Madras. The President-Founder accordingly decides that the Provincial convention of the year 1884, shall, unless the Bengal and Behar Branches object, be held at Calcutta. The exact date, which will depend upon the state of Theosophical affairs in Europe—will, when fixed, be notified, in time by Babu Norendro Nath Sen, President of the Bengal Theosophical Society, and Editor and Proprietor of the *Indian Mirror*, Calcutta. Many of the Branches in the North could not be represented properly at Adyar on account of distance. It is therefore considered desirable that they should take advantage of this semi-annual Conference to meet together and consider proposals for improving the efficiency of the Parent Society's work and bring about more harmonious and practical working of the Branches than heretofore. While, therefore, the Northern Societies and especially those in Bengal and Behar are strongly urged to attend the Conference, it will be understood that the meeting is open to qualified representatives of every Branch throughout the world. Various cities and towns are in the habit of competing with each other, one in a friendly rivalry to secure the Annual Meetings of the British Association for the advancement of Science and other learned bodies, by offering special inducements in the way of hospitalities to Delegates and facilities of one kind or another to the executive officer of those Associations. Similarly, it is competent for various places in India to compete for the holding of the mid-year Provincial conventions of our Society, and the matter is left entirely to the choice of the Branches.

By order of the President-Founder in Council.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

HEAD-QUARTERS, ADYAR (MADRAS), }
1st January 1884.

[We are requested to republish the following discussion, which we do—without comments—Ed.]

(TO THE EDITOR OF THE EPIPHANY.)

SIR,
I do not know why you have sent me two copies of your issue of 22nd September last, which reached me this morning.

Perhaps you wish to draw my attention to the article headed "Theosophy and Christianity." But since my views are so different from yours—I hold God, religious beliefs and persuasions to be one's own private and sacred convictions that I would not wound any brotherman's feelings in this respect; while you on the contrary would gladly join our Society if you "might urge the claims of Christianity as the true key to the development of our latent powers." We must therefore remain apart in our views.

Your remark that "we (you) perform certain physical acts, as you (the Theosophists) go through certain processes of Yogi, simply as a means to attaining the development of certain latent powers of human nature, such as humility, love, communion with the personal All-Father, holiness, immortality, and, if God wills, even in this life dominion over

physical nature, . . ." is certainly misleading, since it would lead the readers of the *Epiphany* to believe that all Fellows of the Theosophical Society are believers in a personal God, whereas the contrary is the case. Those following the Esoteric doctrine, whether they be Adwaita Brahmins, or Buddhists, do not believe in a personal God, or as you term it "personal All-Father."

You are not right in saying "that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities." Such statements require clear proof.

If you, as Christian Ministers, "do not very carefully enquire into the evidence for the existence of Christ, because we (you) find it as a rule admitted as fully by the most learned (?) enemies as by the friends of Christian Theology." What do you think the Christian laity should do? Accept a religion in blind faith, to be thrown aside on mature consideration?

I for one, although once a blind believer in Christianity have come to different views after mature consideration and some study of the Christian history and evidence. I have now accepted for my guidance the following words of Buddha:—

"Do not believe in anything because it is rumoured and spoken by many, do not think that is proof of its truth."

"Do not believe merely because the written statement of some old sage is produced; do not be sure that the writing has ever been revised by the said sage, or can be relied on. Do not believe in what you have fancied, thinking that because an idea is extraordinary, it must have been implanted by a Deva, or some wonderful being."

"Do not believe in guesses, that is, assuming something at hap-hazard as the starting point, and then drawing conclusions from it—reckoning your two and your three and your four before you have fixed your number one."

"Do not believe merely on the authority of your teachers and masters, or believe and practice merely because they believe and practice."

"I (Buddha) tell you all, you must of yourselves know that this is evil, this is punishable, this is censured by wise men; belief in this will bring no advantage to any one, but will cause sorrow; and when you know this, then eschew it."

I am altogether with you in saying that no right-minded man for the purpose of hurting the religious feeling of his brother-man, would use such words as that quoted by you from the *Anti-Christian* for January 1883.

Yours truly,

H. C. NIBLETT,

President, Prayag Psychic Theosophical Society.

[May we ask you whether "we must remain apart in our views," is a principle of Theosophy? You regard Christianity as an antiquated and superstitious creed, and we regard the practical side of Theosophy the side apart from what the term obviously presents, as pernicious. If Theosophists say that this gap must remain as wide as ever, they point to a most woeful state of affairs. Surely they do not aim at that complete "equality, fraternity and liberty" which is aimed at by Christianity.]

We are sorry that one of our remarks, pointed out by you in your 3rd para. could be misunderstood. All that we meant was that we perform certain physical acts simply "as a means to attaining the development, &c.," just as you go through certain processes, like Yogi. We did not pretend to determine your objects in going through certain processes, all that we did was to tell you about our own objects. We have indeed too bitter an experience, that you do not believe in the quality of existence, nor, like Berkeley, in the difference between the Divine and the human souls; but that you are Advaitabodhis, believing that what are 'popularly' distinguished as good and evil are but manifestations of one eternal soul.

We did not mean our article on Theosophy and Christianity as an exhaustive treatise on Christian evidence. If we did we ought certainly to have dealt with the subject of Faith in Christ as a source of perpetual strength to believers, very prominently. We cannot expect to prove the point very clearly in this short reply. All we can do here is to indicate one source of strength and life, viz., the Sacrament of our Lord's Body and Blood. This Sacrament is not merely a propitiatory sacrifice in which we get renewed assurance of our reconciliation with our Heavenly Father, whom we have offended by our sins, but also a commemorative rite leading us at once to the very source of life and strength. Isn't this very rational that the remembrance of an act of perfect obedience to duty, an act of utter unselfishness, an act of perfect love for sinners, an act of patient sacrifice which was purely voluntary, isn't it quite rational that such remembrance itself is a source of very great spiritual strength? Take our testimony, take the testimony of every believer to the fact that the death and passion of our Lord is the chief source of our spiritual life and comfort. The love and sympathy of our Lord for us and for our nature draws us by the unfailing attraction of friendship towards His own self, towards His own party, His own devotion to duty. In vain will you search, in the pages either of history or even of mythology, for one who equates Jesus Christ either in His attractiveness, or in His perfection. Have we then no reason in saying, "that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities?"

* Most assuredly we do, and much more effectively than "Christianity," since with us the last word "liberty" means what it conveys, i. e., a full and unconditional liberty of conscience in all matters of faith, while in Christianity on the other hand, it becomes a paradox. No one outside of the pale of the Christian Church—or even a Christian of a rival denomination, for the matter of that, will ever be regarded as a "Brother" by another orthodox Christian. Setting the laity aside, when we shall be shown the Roman Catholic clergy fraternising and on perfectly equal terms with the Protestants, then will there be time for us to confess—Verily—"See, how these Christians love each other!" Until then, the less said of "equality, fraternity and liberty" in Christianity—the better.—Ed., *Theosophist*.

In the 5th para. of your letter you mean to suggest that some very learned men have doubted about the existence of Christ. The question of existence or non-existence of a person is a historical question. A learned man is not in a position to deny the existence of Christ, it is his learning consists simply of a knowledge of the Vedas, the Vedangas, the Darshanas, the works of Auguste Comte and Herbert Spencer, and the whole range of physical and mathematical science. The denial of the existence of Christ by a learned man, who is not learned in history, amounts to a denial by an ignorant man. Now, can you name some "most learned" men, their learning embracing a thorough knowledge of history, who have denied the existence of Christ?

We quite see how your faith in Christ was a blind faith; how you were accustomed to say that you were Christian, although you never saw that Christianity really was, what it professed to be. But you are not to suppose that the faith of the laity, who have no time or opportunity of going through the historical evidences and establishing for themselves the truth of the Christian religion, is a blind faith in every case. The laity are like soldiers who place implicit confidence in their captain in the battle field. They believe that the war they are engaged in is a justifiable war, because the Parliament have found it so after mature deliberations. But, whenever a soldier doubts about the justice of a war, his hands are weakened. He may even desert his ranks on conscientious grounds, if he takes it into his head to think, that his fellow-soldiers, his captains and generals and the Parliament have all erred, and that he himself must be right. But before deserting the ranks should not he regard it as a peremptory duty to lay open his doubts before his Captains and Generals? If any layman ever entertains any doubt, rational or historical, regarding the truth of his faith, instead of proudly proclaiming himself as an infidel or heretic, dis-regarding the learning and piety of 1800 years and more, he ought to lay open his doubts to Priests and Bishops, such as have devoted their life to the maintaining of the faith.

You seem to think that certain words of Buddha that you quote being your watch-words you cannot accept Christianity. Christianity you seem to think, is something "which is merely rumoured and spoken of by many," which is the "written statement of some old sage." We pity your simplicity. Any Christian can take these words of Buddha as his watch-words without in the least compromising his faith. One of your quotations, viz., the fourth, seems, at first sight, to be in opposition with the authority of Christian priests. Laymen do not believe in Christianity merely on this ground, that some of the priests, whom they love and venerate, and whose honesty they never doubt, have proved Christianity to be true, and that they themselves simply receive the benefit of their findings and share in their beliefs without going through the laborious task of establishing these for themselves. It is not merely this: the layman does not "believe merely on the authority" of his teachers. He finds the practical utility of these beliefs; in other words, he sees, that if he believes in certain facts and doctrines as true, and faithfully receives the sacraments in connection with these facts and doctrines, he actually feels himself more and more edified and ennobled. Then, as to the historical truth of those facts and doctrines, he may have recourse either to authority, or, which is almost impossible for a layman, to personal examination of the vast tomes of history and historical records in their original language which you don't seem to know anything about. It is a grievous error to think that Christianity is one of the many antiquated religions which began in some mythical period, the truth or falsity of which depends hopelessly upon our own opinions regarding it. Christianity claims to be the very only revealed religion which has had historical surroundings from its commencement, and truth of which may be established by certain history.—[Editor *Epiphany*.]

CREDAT JUDÆUS APELLA.

HISTORY repeats itself. That which was once said by grateful posterity of the Emperor Titus *delicia humani generis*—is now declared, we are told by the not less grateful Bengal graduates of their vanishing principal, the much wronged Mr. Hastie. No doubt, could the public believe that the sentimental address—extracts from which are given below—has been really presented to him by our Calcutta students of the General Assembly's Institution, and that it is the correct echo of their genuine feelings—the name of the reverend "victim of a foul conspiracy" becomes entitled at once to a most conspicuous place in the annals of Martyrology. He would, indeed, be a truly good man; one, who "after a distinguished Indian career of fame and splendour" (the latter shining with too increased lustre, perhaps, during the Pigott-Hastie case) was, nevertheless, "loved so warmly," and so truly by his pupils that their (the students) "hearts would be better performers than their words." Thus they are made to say,—

"Indeed to bid a farewell to a friend like you whom we have revered so much, and loved so warmly, is in itself a sad business (it is, it is!), and the sad character of it is heightened by the peculiarly sad circumstances in the midst of which we are addressing ourselves to it. It must be admitted to be a great misfortune to Indian youths, of whom so many have been educated under your kind care and fatherly watchfulness, that a person of your extraordinary intellectual attainments, (chiefly in the art of back-biting) of your rare aptitude for the difficult business of training young minds, is going to be removed from their midst, so soon. The students of the General

Assembly's Institution whom you see assembled around you, to show their heart-felt gratitude for the acts of kindness which they have so often enjoyed at your hands, . . . express their unqualified sorrow that so great a friend and so renowned a scholar is going to be torn away from them so unexpectedly."

Powers of the implacable Scottish Mission—this is your work! And if, after reading the above, your cruel hearts bleed not, and your cheeks fail to become wet with the hot tears of shame and repentance for snatching away from so many henceforward orphaned goslings, the father Pelican who tore open his breast for years to feed them with his own blood, it is only that every human feeling, as we know, has long departed from Puritan hearts. It is useless to argue and say to these poor bereaved youths that the "kindness" they have "enjoyed" at the hands of their principal expanded chiefly its energy in turning away their kind hearts from their ancestral religion, their homes and sires; that the "renowned scholarship" of your victim shone brightly in his translation of Dr. Christlieb's Protestant Mission; his "rare aptitude" in disfiguring and perverting the figures given in the numbers of Christian converts; and that while his "extraordinary intellectual attainments" are undoubtedly shown in the clever way he watched the movements of, and dug pit-falls for, all who stood in the way of his personal ambition—Christians and heathens alike—and in destroying the arduous work of long decades of Missionary work. It is useless, you see. For, to all this, the grateful youths will only gush the more, and turning, to their principal will be made to say:—

"We pray to you to retain for us, in the midst of the hills of your native Scotland, a soft place in your heart, and to exercise your rare powers for the good of our race in this remote region. We do most sincerely hope that even when our faces would cease to be before your eyes, you would remember us, and direct your energies towards the redemption of the evils which are eating into the vitals of our society, and which you have witnessed with a painful heart, and with a singleness of eye striven to remove. We admire the boldness and justice with which you have lashed these evils, and the sincere motive for doing good which has inspired all your actions."

We also tender to you our heartfelt thanks for the many lessons on morality and piety which we have received at your feet, and which, we hope, we shall be able follow in the struggle of life which awaits us."

We, of the Calcutta University and Colleges have, also, greatly "admired" the "boldness," and recognized the "sincere motive" that prompted Mr. Hastie, when he "lashed these evils" in various slanderous pamphlets. That the said "evils" were mostly due to his own perverse imagination is a trifle, disregarded by the clerical historian; that the "disgusting immorality," which "idolatry entails," and of which he publicly accused our mothers and sisters, was far outshone by the revelations we had in the Pigott-Hastie trial of the far greater immoralities that are eating into the core of certain Christian and Zenana Missions of Calcutta—is another. His calumnies on our religion and country in his disgusting libel "On Hindu Idolatry," have brought with them their own reward. Among "the many lessons on morality and piety" which were received at his feet, we shall have to include, of course, the lesson on the sanctity and meritoriousness that lie hidden in the act of opening other people's private letters—in Mr. Hastie's code of honour.

It is reported that the mournful choir of Hindu students closed their famous address by thanking their pious principal for helping them "to a correct and high appreciation of Jesus Christ and his teachings." The said grateful young gentlemen remaining, however, with the exception of an infinitesimal number, as unregenerate idolaters as they ever were, we have to regard the sentence as an additional figure of speech. The said appreciation must have been drawn from the feverish imagination of the friend who concocted the address, rather than found in the saddened hearts of the heathen collegians. One thing, I for one, find wanting in the famous address: no thanks are rendered to the Rev. Mr. Hastie by his Hindu wards for having lashed their mothers, sisters and wives, dragged them through the mire and traduced and dishonoured them before the reading world. This

looks like ingratitude. It ought to have been mentioned along with other items while thanking him for directing his energies "towards the redemption of the evils which are eating into the vitals of our (Hindu) Society." To conclude.

"The Rev. M. Gillon then followed, expressing astonishment at Mr. Hastie's dismissal, the news of which came to him like a thunderbolt."

The thin veil under which the Rev. W. Hastie seeks to cover his ignominious retreat from the scene of action is of course too transparent to deceive anybody. The only wonder was that in the rising generation of Bengal even five boys could be found to lend themselves to such a disgraceful sham. But perhaps the youthful wags having a keen sense of the ridiculous in them, took the whole thing as an excellent joke and enjoyed themselves to their hearts' content at the keen irony with which the whole address is pervaded. The wording of the latter would have left many in a glorious maze of admiration for the dramatic capacities of both master and pupils, had not a brutally sincere remark of the *Statesman* opened the eyes of the public at once to the truth of the whole incident. Says your frank contemporary:—

"THAT THIS ADDRESS WAS NEVER WRITTEN BY THE STUDENTS OR ANYONE OF THEM GOES WITHOUT SAYING. Mr. Gillon's astonishment at Mr. Hastie's dismissal must arise from the fact that he is not in possession of the true history of the matter."

The cat is out of the bag. It becomes evident that Mr. Hastie's "intellectual attainments" and "rare aptitude" for dramatizing every situation, however great, are not yet fully developed and need final polish. Not being born for penitence and a cilicium, our ex-Principal may consider himself strong for the Scottish Mission and in the eyes of his converts—if any; but he is much too weak for the present emergency. Having been floored by an old woman, Miss Pigot, he is now checkmated by the wicked *Statesman*.

We are glad to learn that the "address" was not the production of the students. After the slur and opprobrium cast by the Scotch Patriarch upon the whole Hindu nation, to find even a few of our boys licking the hand of the traducer of their household gods and religion, would have cast an ugly spot, indeed, on the character of the rising generation of Bengal!

AN OLD COLLEGEIAN, F. T. S.

CALCUTTA, January.

NOTES ON MODERN EGYPTIAN THEOSOPHY.

Read at a Meeting of the British Theosophical Society, April 2, 1882.

By W. F. KIRBY, F. T. S.

MR. E. W. LANE, in his "Modern Egyptians" and his notes to the "Thousand and one Nights" is admitted to have given the best account extant of Egypt as it was before it had been interpenetrated with European influences. Three chapters of the former work are devoted to what he calls their "superstitions," of which he has given a faithful account, though without apparently having any belief in them himself. I propose to select from these chapters and other sources any passages that may be of special interest to Theosophists, and add brief comments of my own.

The beings which play the most important part in Arab romances are the *finn*, or *Genii*, which appear to correspond very closely to the beings known to us as the *Elementals*. They are said to be created of fire; to have existed before Adam; and to pervade the solid matter of the earth, as well as the firmament, "and to inhabit rivers, ruined houses, wells, baths, ovens, and even the latrine."* They "are believed often to

* They are the *Preta*, *Yaksha*, *Dakini*—the lowest of the Hindu elementals, while the *Gandharvas*, *Vidyadharas* and even the *Apsaras* belong to the highest. Some of them—the former are dangerously mischievous, while the latter are benevolent, and, if properly approached willing to impart to men useful knowledge of arts and sciences.—Ed.

assume or perpetually to wear the shapes of cats, dogs, and other brute animals." "It is commonly affirmed that malicious or disturbed *finn* very often station themselves on the roofs or at the windows of houses in Cairo and other towns of Egypt, and throw bricks and stones down into the streets and courts. . . . I found no one who denied the throwing down of the bricks, or doubted that it was the work of *finn*."* It is believed that each quarter in Cairo has its peculiar guardian genius, or *Agathodaimon*, which has the form of a serpent.† In the Thousand and one Nights the *finn* appear either wholly as human beings, like the fairies of Spenser; or more or less in the human form (often winged,) and possessed of various superhuman powers, frequently plunging through the earth, as well as flying through the air; or else they appear in the forms of animals, especially apes or serpents. They are frequently summoned by casting incense on a fire, with or without an invocation. They are thus described in the Thousand and one Nights. "Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey." "O my master, the *finn* are of very different form; some resemble quadrupeds, some birds, and some men."

All this is of extreme interest. The frequent appearance of *finn* as animals suggests that some classes at least of *Elementals* may be the temporarily disembodied spirits (or shells) of animals. Those of domesticated animals are occasionally seen by clairvoyants (that of a pet dog for instance is mentioned among Lord Adair's experiences with a medium). But I don't see why we should expect to meet with such spirits, except those of domesticated animals, in civilised and highly cultivated countries; for it stands to reason that they, like the animals to which they correspond, should fly from the neighbourhood of men. The "heads without bodies" may well represent the flying globe of the ancient Egyptians, or the cherubs of the mediæval painters; and Mr. Felt tells us that some of the figures on the Egyptian monuments represent *Elementals*, which he professed to be able to make visible to the eye, though I have not heard that he was successful in the attempt. *Elementals* being inferior to men, would naturally have preceded him in the order of Creation. The strange localities which the *finn* are said to inhabit, remind us of certain passages in Swedenborg concerning the state of evil spirits of Heaven and Hell (§§ 481, 488, &c.). The burning incense to *finn* shows how idolatry may have originated, either in divine worship being offered to beings which are usually invisible, or in fumigations being found useful to induce or to compel them to become visible. Iron is said to act as a charm against them,‡ perhaps on account of its magnetic properties.

The spirits of dead men rarely appear in the Thousand and one Nights; but possession, haunting, stone-throwing, and other phenomena ascribed to human spirits in Europe, are here ascribed to the *finn*. But it is curious that a house where a bad case of stone-throwing

* Spiritualists regard them indiscriminately as the "spirit" of the dead. There is a like superstition among the uneducated in India who think that no sooner a person dies than he (or she) stations himself on the roof of his house and sit there for nine days. But if, at the expiration of that time he renders himself visible, he is considered as an unclean spirit, a "bha" whose sins prevent him to attain *Mukti* and get out of *Kama-loka*—the abode of "shells."—Ed.

† In every Bengal village, and we think every where else in India, a serpent couple is always considered the guardian spirits of a house. These serpents are the deadliest cobras. Still they are so much venerated that no one would ever throw a stone at them. Killing any of these serpents is believed to be followed invariably by the death of the impious slayer, whom the bereaved mate is sure to track out even at a great distance and kill in his turn. Instances are numerous in which such serpents have been in houses from generation to generation unmolested and unmolested. Their departure from a house is considered the sure precursor of the utter ruin of the family. This shows a great similarity between the Egyptian and Hindu myths, which preceded them.—Ed.

‡ The same as in India.—Ed.

occurred, in which Mr. Lane himself lived at Cairo, was haunted by the ghost of a Turkish soldier who was said to have been murdered there, and was occasionally seen by natives, though not, I believe, by any of the Europeans.

Several superhuman beings, besides *finn* of various orders, are believed to inhabit desert places, especially the cannibal monsters called *Ghools*. It seems to have been a creature very similar to the Arab *Ghool* that Apollonius of Tyana saw in the desert on his way to India, and which is spoken of as an *Empusa*.*

A very singular account is given of the "Welecs," or saints. These are said to be "persons wholly devoted to God, and possessed of extraordinary faith, and according to their degree of faith, endowed with the power of performing miracles." They are subject to one chief, called the "Kutb," or "axis," and he has various officers under him only known to himself, or perhaps to each other. The Kutb and his officers are often seen, but are not recognized by others. He is said to be frequently at Mekkah on the roof of the Kaabah, and at various other places; but wanders through the world, dispensing evils and blessings. When he dies, he is immediately succeeded by another. The Kutb is also said to receive his authority from the immortal prophet, Elias. Of course this dignity is unattainable; but some persons become welecs by retiring to the desert to fast and pray, whereby they acquire clairvoyance, and other abnormal powers. A devotee at Cairo, who chained himself to the wall of a room and remained there thirty years, was said sometimes to cover himself with a blanket, as if to sleep; but if the blanket was removed immediately, no one was found beneath it. All these accounts, though some details may be misunderstood or exaggerated, evidently refer to the great world-wide Society with which we believe ourselves to have some distant connection.

The pilgrims to El-Medeenah assert that a light is always seen over the cupola which covers the Prophet's tomb, which disappears when you approach very closely. Again, when about three days' journey distant, they always see a kind of flickering lightning in the direction of the city. These may be either optical or odic effects; but there can be no doubt that the sacred places of Arabia must be very strongly charged with odic emanations which are likely to affect all who are *en rapport* with them; and this is so powerful that some pilgrims are positively unable to enter the shrines, the effect being such as almost to throw them into a fit. It is hardly probable that the glare of any city appears the same to all eyes, on account of its odic emanations affecting persons differently.

As regards the feats of the darweeshes, Lane says that some of them "pretend to thrust iron spikes into their eyes and bodies without sustaining any injury; and in appearance they do this, in such a manner as to deceive any person who can believe it possible for a man to do such things in reality." They "are said to pass swords completely through their bodies, and packing needles through both cheeks, without suffering any pain, or leaving any wound; but such performances are now rarely witnessed." They are also apparently fire-proof; and on great occasions the Sheykh of one of the principal orders of Darweeshes rides over a number of his followers, and others who throw themselves before his horse, without their receiving any injury.

I pass over Lane's account of charms, divination, &c., and proceed to the subject of magic. Clairvoyance by the pool of ink is too well known to need description; I will only say here that some European travellers who have tried it have seen more or less in it; and that Miss Martineau who tried the experiment found herself affect-

* The *ghools* are known under the same name in Bretagne (France) and called *Voordalaks* in Moldavia, Wallachia, Bulgaria, etc. They are the Vampire shells, the *Elementaries* who live a posthumous life at the expense of their living victims.—Ed.

ed as if by some mesmeric influence, which she thought it prudent to throw off.

One of the most sensible of Mr. Lane's Muslim friends assured him that he had visited a celebrated magician residing some distance from Cairo who, on request, served him with coffee and sherbet in cups, which he recognized as those of his father, who was then at Cairo. He then wrote a letter to his father, which the magician put behind a cushion, and in a few minutes it was replaced by another in his father's handwriting containing family intelligence which proved on his return home a few days afterwards, to be perfectly correct.

Another magician is said to have taken a friend out into the desert for a treat, where he conjured up a beautiful garden around him. Mr. Lane suggests that this was the effect of drugs; but I should suppose it was more probably due to glamour or electro-biology.

A magician suspected of causing the illness of a young man by enchantment was imprisoned; and in the middle of the night, one of the guards who happened to be awake, heard a strange murmuring noise, and looking through a crack in the door of the cell, saw the magician sitting in the middle of the floor, muttering charms. Presently, the candle before him went out, and four other candles appeared, one in each corner of the cell. The magician then rose, and standing on one side of the cell, knocked his forehead three times against the wall, and each time he did so, the wall opened, and a man appeared to come forth from it. After a short conversation the visitors and candles disappeared, and the original candle resumed its light. In the morning, the patient was convalescent, and rapidly recovered.

The terrible hyæna sorcery of Abyssinia which combines the worst features of possession, witchcraft and lycanthropy, is unknown in Egypt; but transformations of men into animals are believed in. This is effected by a spell pronounced over water, which begins to boil, after which it is sprinkled on the subject. Sand or dust is sometimes used; and sometimes it is necessary for the patient to have previously eaten charmed food. Sometimes it is necessary for the magic liquid to touch every part of the body for the charm to be effectual. Speaking of such reported transformations, I may say that in so far as the narratives may contain any truth, it seems to me that transformations may be explained on various hypotheses. Drugs, glamour, the action of one mind on a weaker one, or the obsession (perhaps compulsory) by an elemental, would explain a good deal; and if an adept can transfer his own spirit to another body, it is conceivable that he may be able to effect such a transfer in the case of another person; or again, if the life of a medium was permanently transferred to a materialised form, (a possibility which we can hardly deny) we should have a case of genuine metamorphosis in the ordinary sense of the word.

Many feats of Oriental Magic appear to be due simply to glamour, or an illusive mesmeric influence capable of affecting several persons simultaneously in the same manner. Such illusions as "fairy gold," and the like, I take to be produced in this manner; and a curious story in point is that of the Barber's Fourth Brother, in the Thousand and one Nights. The victim was a butcher, who was deceived by an enchanter with fairy gold, which turned to leaves; but when he charged the enchanter with his dishonesty, he retorted on him for selling human flesh; and caused the carcasses hanging up in his shop to appear human. "Only a fable" you will say; but to those who believe that it is out of human power to imagine anything which is not true in one sense or other, even a fable may contain the germ of some important truth which only needs to be sought for to be discovered.

THE VEIL OF THE TEMPLE RENT. LECTURES ON OCCULT SCIENCES.

BY ELIPHAS LEVI,
Professor of High Magic, the Kabala and so-called
Hermetic Philosophy.*

Part I. LECTURE I.

On the Unity and the Rationale of Dogmas, whose profundity is in exact proportion to their apparent absurdity.

On Universal Mythology.

A young man, rather a child, of high birth, but of an intelligence more obtuse than his spirit, was brought up in the country and entrusted to the care of three nurses. One of these was white, the other yellow and the third black. The boy eschewing the hardships of study, delighted only in the recital of marvellous and amusing tales. While attempting to teach him history, it was found that he gave preference to fairy tales, which to him were far more interesting. Geography appeared to him dull and incomplete, because he could not find in his book the exact place, where the "Mountain of Mirrors," of which the "Blue Bird" speaks is located. However he, like all children, was a great questioner, but when ever a reasonable answer was given to his everlasting "why's" and "how's," he invariably imagined that people were making fun of him. Professors were secured for his education, but he forgot immediately what he was taught, and remembered well only the fairy tales of his three nurses. The white nurse was a Jewess, the black one an Egyptian, and the yellow one was a native of India, where she still was said to possess some lands on the shores of the Ganges.

"Now then, nurses"—said the boy, one day when he was not inclined to play—"I want each of you to tell me a story to explain to me how the world came into the world, and how the first child could become a child without either father or mother? Tell me first of all what took place at the time when there was yet nothing at all. After you have told me this, I will ask you a good many more questions."

"I heard"—begun the Jewess—"that at the time, when there was nothing, not even time itself;—because there was neither sun nor moon, neither sun dials nor clocks, but only a great genius,—who lived shut up in night as in a black egg, who was doing nothing, as he had no time to do anything, since, as already said, there was no time at all; but as he finally felt a desire that there should be something, he lit a light and then there was the first day which came into existence before the world was born."

"Then the genius perceived that he was endowed with a singular power. He had but to pronounce the name of a thing that did not exist and presently the thing came into existence. Thus, he said, 'light,' and forthwith he could see by it, and this after such a long darkness gave him great satisfaction. He then said 'heavens,' 'earth,' 'sun,' 'moon,' 'stars,' 'plants,' 'fishes,' 'birds,' 'beasts,' etc. and all these things began to exist. The genius was very much pleased, and an idea suddenly struck him, which made him pause and reflect. He wanted to create some one like himself, but on a smaller scale, so as to give commandments to him, and to do good or evil to him according to his own will and pleasure. But, as his idea about this creation had not yet reached a definite form, instead of simply speaking the word, he took a little red clay and modelled out of it a body, such as he would himself have liked to possess; for he himself had neither body nor color, neither shape nor substance, but was only a spirit, that is to say, a breath. He breathes therefore into the face of that clay statue and says to it: 'Let us make man.' Presently the statue began to think, and the

* These lectures are translated from unpublished manuscripts, kindly furnished to the Theosophical Society by a disciple and pupil of Eliphas Levi, M. G.—F. T. S.

genius assumed the appearance of the form of the statue, each of the two communicating to the other something of its own likeness.

"When the genius saw himself thus doubled, he felt frightened and began to devise means to destroy his dangerous handiwork; but he found one impediment, which was this: as man and himself had become the complement, the realisation and so to say, the likeness of each other—then if one would die, the other would have to die also, and the genius could not then come back to life, unless by again bringing to life man.

"The first thing which the jealous genius did to subdue his rival, was to weaken him by making two out of him, and in doing so, to give him a dangerous reflection and an image which would be jealous of him. He put him to sleep, opened his chest, took therefrom a rib and made out of it a woman; because after man was made, the genius found that it would be no longer possible for him to create something out of nothing, for man's reason was opposed to that."

The spirit-breath, whom the man and the woman addressed as their Lord, then showed himself to them under the form of a gardener. He had placed them along with some other animals in a fine beautiful garden, planted with trees, and as he well knew beforehand what they were going to do, he forbade them under the penalty of death to eat of the fruit of a tree which he showed to them. In those days the beasts were endowed with speech, and thus a serpent advised the woman to steal an apple from the wicked genius. She not only did so, but induced her husband also to take a bite at the forbidden fruit.

"The 'Lord' who was near by, lying in wait, then condemned both, and also all their future children to death for all time to come, and drove them out of the garden, after having fashioned with his own hands breeches of skin for them. But as they were leaving, the genius felt that his own figure was departing along with them, and that he would have again to become a formless breath, unless he consented to die to regain those which he had just condemned to death, so as to be able to bring them to life by bringing himself to life, for he could not very well remain dead for ever."

".....And this is precisely why Monsieur the priest is daily saying mass. As for myself, who am not a Christian"—added the Jewess—"I believe that the Lord 'Spirit' or 'Breath' has contrived very well to rid himself of the human figure, and was never under the necessity of dying in order to retain it. It is for this that the Christians have burned and killed my ancestors for over a thousand years, and that is all I have to say."

"This must have certainly so happened," thoughtfully said the child, "for this story is so absurd, that nobody in the world could have been stupid enough to invent it. Spiritual things only are invented and stupid things only come to pass in reality. My professor of history told me but the other day that nearly all the sublime characters in history have been invented. We dream of a reign of Germanicus and have that of Caligula; our ideal is Faust or Don Juan, and the reality is a clown."

"Your story, my good nurse, reminds me of a tale I have read when a very small boy. Instead of a garden, there was a beautiful castle, in it also a Lord with a sky-blue beard. He was not jealous of his apples, but he had a little key, which he entrusted to his wife, forbidding her to ever use it. His apple tree was I believe called the tree of knowledge, and the little key is the Way of science. The inquisitive woman uses it and is immediately condemned to death by her husband; but after this severe test she is finally saved, and Mr. Bluebeard himself has to die as he well deserves."

"I know"—said the white nurse—"yet of another tale, which is still more pretty than the first one. It is called

'The Beauty and the Beast.' In the plot the forbidden fruit is neither an apple nor a key, but a rose. The jealous proprietor, the Lord demands that the charming young girl for whom the rose was plucked from his garden, should be sacrificed to him. The maiden to save her father sacrifices herself and is shut up in a delightful palace alone with the horrid Beast, who heaps upon her so many proofs of his kindness and his ardent devotion, loving her so much as even to die for love of her, that the girl, listening only to the voice of her good heart, forgets the repugnance of her eyes, and consents to give the Beast her hand, upon which the Beast is suddenly transformed into a beautiful prince."

"This"—remarked the black nurse—"is an imitation of the tale of the great African Initiate Apuleius of Madura in his marvellous book called 'The Golden Ass.'"

"He tells us of a young girl called Psyche, doomed to be devoured by a monster. Zephyr transports her into an enchanted palace, wherein she receives the attention of an unknown admirer. He makes her very happy, forbidding her only one thing, that of attempting to see him; but she disobeys and finds herself alone in a terrible wilderness, where she suffers a thousand tortures. Warned however one she opens a box, which she was curable; the box contained, her curiosity being quite incurable; but just as curious as Psyche, and disobedient as Eve and Mrs. Bluebeard, she opens the box and all the evils which afflict mankind fly out of it and spread over the world. Only one thing remains at the bottom of the box, namely, Hope."

"There is also"—said the child—"a fable in the Mythology of the Greeks concerning a beautiful woman called Pandora, herself a product of the joint powers of all the gods. She is entrusted with a box, which she must not open; but just as curious as Psyche, and disobedient as Eve and Mrs. Bluebeard, she opens the box and all the evils which afflict mankind fly out of it and spread over the world. Only one thing remains at the bottom of the box, namely, Hope."

"None of these stories"—said in her turn the yellow nurse—"is the true one. In my country, where the most miraculous things are known, it is shown that men could not have sprung from one common parent; because their natures are so very different, and no genius could have made them from one clot of clay. To create men a woman is necessary, and this woman is Parvati. The eternally existing, supreme essence, had three sons, which are Gods, and which are called Brahma, Vishnu and Rudra, or as others call them, Siva, Iswar, or Ixora. Brahma concealed himself in an egg, which is the universe, and out of his head sprang the priests; the kings crept out of his right hand; the warriors out of his left hand; the laborers came out of his feet, and the pariahs from a place which I will not name. After such a difficult labor, Brahma felt tired and fell asleep, and while he slept, a monstrous giant came along, took the world which had just been peopled by Brahma and cast it into the sea, where he disappeared with it. When Brahma awoke and became aware of his loss, he gave a loud scream and called his brother Vishnu to his assistance. Vishnu formed himself into an immense fish, plunged into the sea, broke to pieces a big cave in which the giant was hidden, killed him and carried the still living world back to light. This story is at least just as likely to be true as that which my sister the Jewess told, and besides it has the superior advantage of explaining a great many things, which the Jewess cannot explain at all."

"I begin to suspect"—said the boy, who was of a rather credulous nature on account of his ignorance, but who loved to tease the people because he was full of pride and ambition;—"I begin to suspect, that all these stories are only so many lies; because the one which my Indian nurse told, is still more absurd than that of the Jewess; and especially I, being a Christian, can never admit that the Indians are right in their teachings."

"You are a Christian"—said the yellow nurse—"and you do not respect the Indians. Do you then not know, that your Christ, whom you believe to have been born in Bethlehem in Judea, was actually born in India of the beautiful virgin Devaki, and that his real name is Christna? Oh, if you had read the Bhagavadadharma, you would know, how he was adored by the shepherds, while he was lying in his cradle; how the king Kansasen wanted to kill him, and for that purpose killed a great many innocent children; how he went preaching innocence and peace to all and how all the hearts of the people flew towards him; how the people carried him in triumph into the city of Mathura, and sacrificed at his feet all their cloaks of purple and riches of every kind, and how he refused to accept any of them, and refused all; except one single flower which was offered to him by a poor gardener. If you were to read that, you would see how he died for the salvation of man on a thorny tree at the base of which his two feet, one resting upon the other, were nailed to the same by an arrow; and all this was written several centuries before the gospels of the Christians were written."

"Would you tell me"—said the child,—“that the gospels are so many lies? Fortunately the stories which you tell are not gospel truth. That alone what the gospels tell us, is true; and the fables of all non-Christian peoples are simply lies.”

Just then a wise man who happened to have been near, and this conversation, approached and said: "My child, you are in error. These fables are neither lies, neither are they true accounts of things that have actually happened; but they are all more or less ingenious allegories, which, while they appear to contradict each other, are in reality in perfect harmony. They are purposely absurd, so that we may not believe them literally, but that we may be stimulated to a research for their hidden meaning."

The boy was very much pleased with this explanation, and asked for another story.

"With pleasure"—said the sage,—“I will tell you another story and even several others, but first I want you to understand the true meaning of those stories that have been told to you before; and above all you must not accept fables for history. All the fables of Lafontaine are true in a certain sense, because they signify things which are true; but a child of six years would not believe that the time ever was, when animals could talk like man."

"The fable which the Jewess told, is true;—not as being a historical fact, but as a symbolic representation. Evidently an immense genius is directing the forces of nature. It is a sure thing, that man is unable to comprehend this genius in any other way, than by investing him with his own image. Man has sprung from earth; because Geology indicates ages which existed prior to man. The genius of nature made them appear and disappear. He lives by breathing, and therefore is said to be animated by a breath."

"Science demonstrates that mankind has not descended from one single pair; but fable, whose poetry is more true than science, affirms such a unity, to make of the same a symbolical cradle for the entire human brotherhood."

"The tree of good and evil, whose roots are interwoven with those of the tree of life, is the tree of freedom. Woman prefers liberty to life; man prefers love to obedience, and their noble fall brings the gods down to earth, which means that humanity becomes godlike by becoming free."

"The law seems to prohibit progress. A step in advance breaks down a barrier; which means that disobedience is the law of death, and that by it the eternal life is perpetuated."

"Jesus said that he alone who is willing to lose his soul can save it. For this reason Eve, transfigured

under the halo and glory of Mary, becomes the mother of God; for this reason Lucifer becomes the redeemer of the angels, for this reason Prometheus will dethrone Jupiter; for this reason audacity escapes servitude, and for this reason at last, the genius of liberty and love always reaches victory through martyrdom.

"I know that I am talking to a child which will soon get tired of listening to lectures of this kind; but who is sufficiently intelligent to understand them. You are a child, but you are old; you are the strong child of Habbu, you are called 'the people,' and it is necessary that you should at least hear what you are able to understand. Let us return to our pretty stories. Did you notice that Psyche and the sweetheart of the Beast have each of them a bad and jealous sister? There is also another one, who has two such sisters; the meek and modest Cinderella. She alone is beautiful, and while the two others run after pleasures, she does all the housework and is despised by everybody. But she too has a good fairy for godmother. Cinderella, the Beauty and the Beast and Psyche represent intelligence. The two bad and rude sisters are the favored darlings of Doctor Buchner, they represent force and matter. Everything is transformed to adorn the charming Cinderella; a pumpkin is changed into a golden carriage, a mouse becomes a footman in livery, she goes to a ball in magnificent attire and her sisters cannot recognize her; but she is subject to a law; should she transgress that law, all her charms would be lost. Cinderella disappears and disappears; but they seek for her and her, she is recognized by the traces she left on her way, and she becomes the bride and spouse of the king. This again is another variation of the beautiful fable of Psyche.

"There is furthermore, another, very ancient legend which is entitled the 'Ass's Skin,' in which the mysteries of the 'Golden Age' of Apuleius are brought together with those of the fable of Psyche.

"It is known that the Syrians and the Samaritans represent the God of blind faith by the figure of a man with the head of an ass and called him Thartac. The Jews and the Romans accused the Christians of adoring that ass, and Apul, who for some time had been a Christian, submitted to expiate for what he regarded to be an apostasy from the lustrations of the grand mysteries, by telling that he was changed into an ass, and did not regain his previous form until after he had eaten roses, which were presented to him by the grand hierophant of Eleusis.

"I will now tell you the allegorical of the 'Ass's Skin.'

"A ravishing princess (human intelligence), to escape from a malicious king (human pride) who wanted to take advantage of her, hides herself under the skin of an ass. (The ancient science seems to disappear under the follies of the new faith). She travels in this guise through the country, humble and unknown, and becomes a servant at court; but a wonderful gold ring falls from her finger and comes into the possession of a prince. (The treasures of intelligence cannot always remain hidden). They hunt for the hand that is worthy of such a ring, and the truth is laid open by the casting off the clothes of Thartac; then the princess Azurine is permitted to clothe herself at pleasure either with a robe of silver like the moon or with a dress of gold like the sun; the son of the king marries her, she becomes a queen and still preserves the ass's skin, and so we ought to preserve the stories, fables and legends, of which we have spoken to-day.

"Intelligence and faith cannot be separated; because intelligence cannot doubt herself, and the spirit which feels its own immortality, believes in God. For this reason the impious try to suppress her by force, to entomb her in matter and to become absorbed by the same. They subject her to the torture of Prometheus, imprison her with Socrates, dismember her with Orpheus, crucify her with Jesus; and still she survives, is for ever young, smiling and full of hope. She is the bride of the future. Once in a while she seems to disappear from the world

and to sleep the sleep of Epimenides. At such times religion is in a state of lethargy, like that beautiful princess in the fable of the Sleeping Beauty. Parasitical plants encumber the gate of the garden; the castle itself can hardly be distinguished, because the surrounding trees have grown so high as to hide its towering spires from view; she sleeps, a victim of her own disobedience; because she was forewarned not to touch the key to the closet, in which the mysteries of life were hidden from the eyes of the vulgar and not to play with the distaff of intrigue. She wanted to spin, the distaff wounded her hand, and losing her senses, she fainted away.

"The wound is troublesome and difficult to heal, but the spirit returns, a new and truly young century appears, and man, the veritable prince of the future, approaches the enchanted castle. He finds the beauties of the past ages unsullied and awaking at his magic touch. Centuries of sleep are detracted from the age of old humanity, she awakes rejuvenated, beautiful as in the olden times of heroism, and is put into possession of all what progress has conquered. This at least has been the hope of all ages and the belief of all martyrs. This still is the dream of the poets and the object of all the serious thinkers."

"Some day I will be a man," said the boy, "I won't care any more about such that you will be a man, I hope," said the sage, "to your son, who will be but you will tell the same mankind will never arrive at a child as you now are. There will always be children and old people, there will be deaths and births, joy and tears, good and bad; and all that we can hope for is, that evil will decrease and good increase in proportion."

"So be it," said the nurses and the child. Yes; the ideal of intelligence and love will triumph over the brutalities of force and the impediments of matter. The Divine Unknown, hidden in the human soul, will break forth and revel in triumph through the sacrifice—not of fear, which bears the punishment of the law,—but of love, which overrides impediments, that are put in her way by the law under the penalty of death. This is the great arcanum of Occultism; this is the sacred fire which Prometheus stole, this is the deification of man, and this will be the subject of our next lecture.

NOTE.—This is only the first instalment of a series of translations of the unpublished M. S. of Eliphas Levi we mean to print monthly in the JOURNAL OF THE THEOSOPHICAL SOCIETY. Having received a large number of them—enough to cover several years of such publication—from one of his pupils, one for whom they were purposely written by her Professor, the above named French Occultist—we intend to give to our members the benefit of these writings by translating them, and giving them only in the Supplement. This journal, which is published more for the benefit of the Fellows of our Society, will moreover contain from time to time other important articles on Occultism, which it is considered desirable should not find their way into the Theosophist—the latter being intended both for the public as for our members.—ED.

THE DIVINE PERSONALITY.

My attention has just been drawn to an article on the above subject in the *Indian Messenger* of 18th November last. I am not at present concerned with examining the misconceptions of the Rev. Mr. Dall concerning the Hindu and the Buddhist idea of God—which have given rise to the present controversy, but with the *Messenger* who quotes the following passage from the *Theosophist* for his text:—

For all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus; an irradicable, congenital belief in an inner Nature reflected in the inner man, its microcosm; on this our earth we can know of but one Light—the one we see. The Divine Principle, the whole, can be manifested to our consciousness, but through nature and his highest tabernacle—man, in the words of Jesus, the only 'Temple of God.' Hence the true Theosophist, of whatever religion, rejecting acceptance of and belief in an extra-cosmic God, yet accepts this actual existence of a Logos, whether in the Buddhist, Adwaitic, Christian, Gnostic or Neo-Platonic Esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation.

The extravagant criticism of the Brahmo Editor on the above extract is amusing to a student of the Adwaitic

tee Philosophy which—be it said to his honour—the Editor admits is followed closely by the leaders of the Theosophical Society. The learned writer argues in the following wise:—

Now if our consciousness of the inner man as manifest in us, be the only testimony of this Divine Principle, what right have we to infer the existence of a 'Whole'? For it is only a part of which we are conscious, and that consciousness is the sum total of our knowledge on that head.

Reasoning on these lines the critic tries to prove further on, that, since the inner Ego has a sense of personality, the whole of which it is a part must also be personal: in other words, while denying the premiss entirely he accepts the conclusion which he forces upon the same. It is hard to understand the cause of this contradiction unless we take him at his own word when he admits:—"We have not any philosophical pretensions." The fact is that the whole extract from the *Theosophist* is entirely misconceived. And the chief cause of it lies in not trying to understand the sense in which the terms "inner man" and "inner nature" are used. While this journal refers thereby to the Logos, the Divine Atma, or the seventh principle as the occultist calls it, the erudite critic understands by it the gross ego or the fifth principle of the occultist, in which Ahankara is centred. It is only through Atma acting in its vehicle, the sixth principle—Buddhi—that the whole "can be manifested to our consciousness," for it is itself but a part of the whole. I should not be understood to imply that the all-pervading Parabrahm is divisible. What I mean is that when the individual has once risen above his gross tendencies and begins perceiving beyond his concrete conceptions, which pertain but to the physical and the astral man, the inner man, the Atma, feels like the whole or in other words, it attains its state of absolute consciousness. This has been the experience of every true Raj Yogi in his periods of temporary Nirvana, while no seer, save the artificially developed Hatha Yogi, has ever yet seen the limited and conditioned Personal God of the Theist. On the one hand every practical occultist has realised more or less the fact that his higher inner man (Atma) is but a part (I use this word for the want of a better one) of the whole—Inner Nature, or Parabrahm; on the other hand, all Theistic assertion to the contrary notwithstanding, has any ever yet seen his God. Nevertheless, with a strange inconsistency the gifted Brahmo Editor remarks:—

We too shun anthropomorphism as much as possible, but is not the belief in the evolution of the moral order in the universe equally instinctive? This means Intelligence, Love and Will—in other words, personality.

It is difficult to perceive the fine distinction between an anthropomorphic and a Personal God, the Greek and Latin adjectives being nearly synonymous. Man is admitted to have intelligence, love and will, but owing to these attributes—is finite. God too is endowed by man with the same attributes but—is proclaimed, infinite. But is not then God also an anthropomorphised being, represented under a human form, with human affections and attributes—simply a gigantically magnified man? Any other solution of this contradiction would be quite welcome to us. Surely the erudite critic in the *Indian Messenger* does not mean to deny to man intelligence, love and will though in a lesser degree, than possessed by his deity? For, if he does, then man becomes an automaton, irresponsible for his acts. No, for he himself postulates "the evolution of the moral order of the universe." It is too tall a phrase, however, for us to comprehend. What is meant by the "moral order of the universe" in the present case is difficult to perceive. Is the growth of trees, plants, &c., due to the "moral order of the universe"? Are, on the other hand, earthquakes, floods, fires and so on, the outcome of the same beautiful order? We want some stronger light on this point so that our mental horizon

may be entirely cleared of every misconception. Further on we read:—

Then again, who is conscious of the existence of this 'whole'?—the part? Does this consciousness pervade the whole or is it in the part? If it be in the part, does not this doctrine mean that the self-conscious part discerns the existence of a 'whole,' besides and beyond itself, that does not share its consciousness and is rather the object of that consciousness?

I am sorry to find that the writer of the above passage puts in his conclusion a word (to draw the inference from) which is not warranted by the premises of his syllogism. While talking of the consciousness of the part and of the whole, whence does he introduce the adjective "self" before consciousness? That makes the greatest difference, as will be seen by the reader who has grasped the difference between the inner man—the Atma—and the ego in which inheres Ahankara. Even then, the argument we are confronted with, comes to this in plain language. At the time the part feels conscious of the existence of the whole, the consciousness is not transferred from the part to the whole; therefore its vision is not true. Following the same logic, we can show that the article in the *Indian Messenger* is nonsense. At the time of penning his remarks, where was the consciousness of the writer? If in him, then there could be no sense in the article, for the sense was in him, inhering as it must in consciousness. If, on the other hand, the consciousness was transferred to the article, then at the time of writing it he was unconscious and could not know what he wrote. Another instance: when he looked at the inkstand to dip his pen in where was his consciousness—in him or in the inkstand? When he will solve this problem, he will find a solution to the mystery of the part being able to have consciousness of the existence of the whole. Further on we are told:—

"What we mean to show is that to discard belief in an intelligent Personality in and beyond Nature and yet to maintain a belief in the existence of a Divine Principle in Nature.....leads into hopeless metaphysical complications."

Every one who knows anything of logic finds it a "hopeless metaphysical complication" to understand what is meant by "extra cosmical" and "beyond Nature." If nature and the cosmos be infinite, it is difficult to conceive of an existence beyond Infinity. If they be finite, then we must know where are their limits? God being infinite, he must be in all Nature or cosmos, and since the latter includes also all evil, God must necessarily reside also in evil and it is he who leads man into temptation? It is useless to enter into further details. The whole article in the *Indian Messenger* is based upon misconceptions which being pointed out will make it easy for the thoughtful reader to understand the meaning of the para. quoted from the *Theosophist*. Before closing, however, I am tempted to make a few remarks on the concluding para. of the article under notice; for, it is extremely amusing. While the writer calls God "unknowable," he yet says:—"What is not within the range of experience as actuality may be conceived and intuitively believed as a possibility." Does the writer imply that the knowledge obtained by intuitive perception is not within the range of "actuality"? If he does, then surely he goes against the primary Aryan doctrine that the objective is all Maya and the subjective, the only reality. His Hinduism is then theological Christianity, pure and simple, hiding itself under an oriental garb. In the same para.; he again mentions the attributes of God, which are all human however, without any of the human weaknesses. And yet in the face of such assertions his God is still "unknowable" and "not anthropomorphic!" AN ADWAITEE, F. T. S.

PRESIDENTIAL SPECIAL ORDER.

HEAD-QUARTERS OF THE THEOSOPHICAL SOCIETY.

ADYAR, 21st January 1884.

THE undersigned, being called abroad upon official business, hereby designates the following members of the General Council as an Executive Committee to exercise during his absence in Europe, the supervisory and executive powers of the President, in all matters arising in the course

of business at Head-quarters, which are too pressing or not important enough to be sent forward to him personally for action:—

Messrs. R. Raghoonath Row, Diwan Bahadur;
" G. Muttuswami Chetty, Garu;
" P. Sreenivasa Row, Garu;
" T. Subba Row, Garu.

Their jurisdiction to cover the financial, executive and supervisory affairs of the Society.

And he further requests, in case of any unforeseen contingency happening to himself, that the abovenamed gentlemen and Brothers, will, at the earliest practicable date, convene a General Council of the whole Society, to adopt such measures as shall seem best to promote the interests of the Society and of the sacred cause of which it is the exponent. Finally, he solemnly charges them and all his and their colleagues to ever feel the weight of responsibility for unfaltering effort and self-forgetfulness which the sense of the highest duty imposes upon them as Aryan patriots, and lovers of their fellowmen of all races, creeds and conditions.

H. S. OLCOTT,
President-Founder, Theos. Socy.

By the President.
DAMODAR K. MAVALANKAR,
Recording Secretary.

The President-Founder left the Head-quarters for Ceylon, via Tuticorin, on Monday, the 21st ultimo. He hopes to finish his business there so as to take the Mail Steamer of February 6th, for Bombay, whence he intends sailing for Marseilles about the 20th instant. His London address will be 7, Ladbroke Gardens, Kensington Park, W. Letters will be forwarded thence to him to any part of Europe which he may be visiting. He will return in July.

We are sorry the reply of the *Epiphany* to the letter of D. K. M., published in our last, came too late for being reprinted in this issue. It will appear in our next.

WHITE AND BLACK MAGIC.

[A REPLY TO MIRZA MOORAD ALEE BEG, EX.-F. T. S.]

HAVING just had a little leisure I was going over Mirza Moorad Alee's letter in the *Philosophic Inquirer* of the 6th Instant. Col. Olcott's reply covers the whole ground in essentials, and I would have remained contented with it, especially that I may not be the cause, directly or indirectly, of any more exciting the nervous system of one upon whom I once looked with great respect and affection for his intellectual powers and what seemed to be unflinching devotion to Truth—had it not been for the fact that I apprehend the readers of the *Philosophic Inquirer* will not form correct ideas concerning white and black magic, were not the subject entered into a little deeper than Col. Olcott had the leisure to do.

The first time that Mirza Moorad Alee came to the Head-quarters of the Theosophical Society in Bombay to stop with us a few days, the very first thing he told me was:—"If you ever want to progress on the right path, beware of sensual appetites dragging you down, and above all take care of the *Brothers of the Shadow, the Sorcerers*, with some of whom I have had personal dealings, to which fact I trace all my present suffering, struggle, and misery." These are not his exact words, but this is the idea he conveyed to me, and confirmed in all his subsequent

conversations. I therefore stand aghast now at reading:—"The Theosophist leaders never 'discouraged' but rather encouraged me in such practices (of black magic)"—as Mirza Moorad Alee says in his letter under consideration. I cannot believe he is wilfully misrepresenting facts, but will fain attribute his present forgetfulness to mental aberration, caused by nervous exhaustion brought on by his futile struggle to get over the horrors of black magic and rise up to the spiritual glories of an Adept. When he joined us he had already opened the door and was gone too far to be able to shut it against the workings of the sorcerers with whom he had had "personal dealings." I only pity his fall and hope he will not have to share the fate of all black magicians. He is misrepresenting the meaning of *Nirvana* when he uses it as a synonym for annihilation. Yes: it is annihilation, not of the spiritual Ego, but of the lower principles in man, of the animal Soul, the personality which must perish. The powers of black magic are due to the will-power engendered by a concentrated form of selfishness. This is possible only when the *Manas*—the fifth principle of man, as the occultist calls it—resides very firmly in his lower principles. A careful study of the *Fragments of Occult Truth* and other literature on Esoteric Theosophy knows that these lower principles are destructible and must therefore be annihilated. Of course, the greater the powers of a black magician, the greater must be his selfishness. The energy of cohesion being thus very powerful, it must take a very long period before annihilation is complete. For aught we know, it (not his physical body which cannot live so long) may extend over thousands—nay a million—of years. The tendency for evil is there; the desire for mischief is strong: but there are no means for the gratification of sensual appetites: and the miserable being suffers the throes of dissolution for a very, very long period until he is totally annihilated. While, on the other hand, the white magician, by his training as described in the *Elixir of Life*, gradually kills his lower principles, without any suffering, thus extending over a long period their dissolution; and his *Manas* identifies itself with his higher—the sixth and seventh—principles. Every tyro in Occultism knows that the sixth principle being but the vehicle of the seventh—which is all-pervading, eternal essence—must be permanent. From the foregoing remarks it is evident that it is the black magician whose lot is annihilation; while the adept, the white magician, enjoys the blissful condition of absolute existence where there is no pain or pleasure, no sorrow or joy, since these are all relative terms, and the state is one of supreme bliss; in short the latter enjoys an immortality of life. It is therefore amusing to see how Mirza Moorad Alee Beg has endeavoured to represent black as white and vice versa. But his sophistry will be plain to every student of the Occult Philosophy.

DAMODAR K. MAVALANKAR, F. T. S.

ADYAR (MADRAS),
28th January 1884.]

REPORT OF THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

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Councillor of the Theosophical Society and Secretary of its Madras Branch.

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No. 4.

RESUME OF RESEARCHES IN OCCULTISM.

BY AN AMERICAN SPIRITUALIST.

"Now I acknowledge what the Master said :
The world of Spirit is not closed before us.
Our eyes are dim, our sense immured in clay ;
Awake, oh child and rise and see how glorious
Is the bright sunlight of eternal day."

The writer of the following lines has been for many years an earnest investigator of "Spiritualism." He has many times witnessed the most astounding phenomena, including full form "materializations," bringing of plants into closed rooms, levitation of human beings, and so on. In his investigations he has met with only a small percentage of deliberate fraud and actual humbug, and he has therefore defended the truth of these facts by word and pen.

However, being of a sceptical nature, he was never fully satisfied as to the source of these phenomena, and desired a more reasonable explanation than that given by the "Spiritualists." He therefore took up the study of Occultism, and having obtained satisfactory results, he made up his mind to visit the Headquarters of the Theosophical Society in India, to receive if possible still further light and to make practical experiments.

He was not only very kindly received by Colonel Olcott and Madame Blavatsky, and the Chelas, but he also was so fortunate as to see, soon after his arrival, a high Adept in his astral form.

It is not his intention to tell about all the wonderful things which he has seen and heard at Adyar and which are there every day-occurrences, but to give, if possible, a short and plain summary of the results of his investigations. Necessarily many points will only slightly be touched upon, which it would take volumes to fully explain.

THE CONSTITUTION OF MAN.

Terra legit carnem, tumultum circumvolet umbra, Orcus habet manes spiritus astra petit.

Goethe's Faust speaks to the materialistic philosopher (Wagner) in about the following language :

"One sense alone is conscious in your heart,
Be happy and avoid to know the other.
But in my heart, alas ! two souls reside ;
Each from the other tries to separate.
One clings to earth with passions and desires
And fond embrace ; the other breaks her bonds,
And rising upwards spurns the dust of earth."

Every one whose spirituality is not by a total immersion into materiality or entirely lost, feels that his material body is inhabited by at least two spiritual elements, which follow different attractions and differ essentially from each other. Man is therefore usually considered to be a triune being, consisting of his animated physical body, his intellectual soul and his divine spirit. But occult science, having superior means of investigation at her command, tells us that man is composed of seven principles, each of which can again be sub-divided into seven.

These principles interlink and influence each other by mutual attraction during life ; but at death they separate into three distinct groups. The physical body, whose vitality is departed, becomes disintegrated into the element out of which it was evolved ; the more refined principles, which were the cause of his animal desires, the "spirit" of the Spiritualists and what the Occultists call Elementary, may under certain circumstances live a very long time before it perishes ; but the spirit alone is immortal. It rises to its proper sphere, where it no longer intermeddles with the affairs of earth, and after a time of rest, whose duration and enjoyment is determined by the purity of the acts and thoughts of the man during life, it becomes reincarnated to start again on the road to progression.

As the proportions in which these principles and their component parts may intermingle, are almost infinitely numerous, they present an infinite variety of forms and conditions. A lower principle may be more or less active by being more or less infused by the emanations of a higher one, and a higher principle may become more or less developed, according to the amount of activity which has been expended for that purpose. By using the word "principle," neither matter nor force is meant in the usual interpretation of the term, but the element out of which both have formed, and of which

they are the positive and negative poles. So is water solid in the frozen state, becomes liquid when melted, gaseous when heated to steam, and when overheated evolves electricity. So do those principles progress from a lower state up to a higher one ; but all have been originally evolved out of one primordial element, the common source of all being.

I. PHYSICAL MAN

consists of the first three principles.

1. *The material body* with its organs and senses, which is visible and tangible to us simply because the organs and senses by which we perceive it, are formed of the same principle in the same state of evolution. Matter in a higher state can pass through it, as water penetrates sugar. It decomposes after death, but sometimes its vitality may be retained for a long time after all signs of life and consciousness have apparently left it, as shown in cases of buried Fakirs, also in well known cases of vampires, &c.

2. *Vitality*, the seat of life, formed by a correlation of lower forces, such as heat, electricity, magnetism, &c, being a separate and non-intelligent force, whose vibrations are of a higher order. Its movements and modes of action can be guided by will, it can be attracted or infused into other bodies, and thereby many occult phenomena, such as animal magnetism, abnormal growth of plants, &c., can be explained. It does not die but becomes attracted to other bodies and helps to develop new forms.

3. *Astral Body*. It is the ethereal counterpart of the physical body and the instrument by which WILL acts on the vital force. It is unconscious and non-intelligent. It is the cause of involuntary movements, reflex actions, spasms. It is the tool of the atomic body so to say, vital force being its spirit. It dies at the death of the body, but may sometimes be seen by sensitive persons hovering over the tomb or near by, in the shape of the man, as long as the emanations of the body are yet strong. It disappears when the body is decayed.

In healthy persons this principle can never during life separate itself from the physical body ; but in weak and diapidated persons so called physical mediums, it may ooze out and be seen as a "materialized spirit." The difference of its outward appearance and resemblance to the "departed one" is due to and determined by the activity or intensity of the desire of the audience, or the medium, or both, to have such or another person represented, or also greatly by the will of the Elementaries attracted to the seance room. It is essentially the double of the medium, and shows only like a mirror a reflex consciousness or memory.

It cannot go beyond a few hundred yards from the body of the medium. If the magnetic thread that connects the two snaps, the medium will die. The seeress of Prevorst went about more in her astral form than in her physical body, but no further than the room she was confined to or the garden. The astral body is the especial playground of Elementaries and Elementals.

II. INTELLECTUAL MAN

consisting of

4th. *The Animal Soul or Kama Rupa*. This is the vehicle of the will, the body of desire and illusion. It is the realm of all gross appetites, passions and cravings for animal necessities or enjoyments. It is the cause of voluntary but unconscious movements, such as mediumistic writing, &c. Its ruling power is selfishness and instinct, whose forces are focussed in the spinal cord. It is neither conscious nor intelligent, but these powers dawn upon it from the higher principles. It can involuntarily separate under certain circumstances from the body and travel to long distances, where it may be felt as a presentiment or seen by sensitive and even often by normal persons as an apparition, wraith or Doppelgaenger of a living person, or it may be projected by the ardent desire of a dying person and then appear at the time of death or soon after as a ghost, &c. It shows no intelligence and acts unconsciously, although sometimes it may be accompanied by a ray of light of the higher principles of the dying man, before their separation took place. Here the majority of ghost stories might find their explanation.

An adept however can project his astral form voluntarily to long distances. It is then infused with the higher principles, acts consciously and intelligently and can be made visible and audible, or materialize, so as not to be distinguished from a physical living body ; and this is the way in which the adepts of the Himalayas and other places communicate with people at

April, 1884.]

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long distances, for instance with the officers of the Theosophical Society at Adyar, and those who witness such phenomena every day have ceased to be astonished thereby.

This principle may survive a very long time after death. In men whose spirituality preponderated during life its vital power is very small, and it is then wholly unconscious and dies out soon ; but if its loves and hates have been very strong and if it has thereby assimilated with it a large portion of the lower parts of the fifth principle, it becomes strong, enduring and tenacious and dies hard. It may also in cases of very material (wicked) but intellectual persons (black magicians) have attracted to it the whole of its fifth principle and thereby become fully conscious, after which it may live and suffer for thousands of years, perishing slowly and gradually, until it finally dies.

This unconscious or half conscious principle is the occasional visitant of seance rooms, where it is galvanized into a semblance of life by the reflection of the higher principles of those present. It may have a faint memory of its own, but it is incapable of forming an original idea. These elementary bodies, if they are the remnants of good men and women, are difficult to raise into a semblance of life, which can only be done by the strong will of necromancers ("mediums" are involuntary necromancers). The remnants of others draw more strength from the mediums and sitters, live thereby longer and have consequently longer to suffer. In exceptional cases, however, such as sane suicides and sudden deaths, a division of the higher principles may not yet have taken place and such are genuine cases of spirit communications, which are in so far detrimental to the spirit, as they re-attract it to earth.

This principle is only guided by impulses and after death its impulses are no more controlled by a consideration of the moral consequences of its acts. Its desires and appetites may still be very strong. It then follows wherever its attractions may lead it, to gratify its craving for lust, life, passion, revenge, etc., and will therefore associate itself with corresponding living human beings (sensitives) or even animals. To this class belong the cases of obsession, hysterical curiosities, etc. By drawing life and strength from living beings, it becomes a vampire. Its magnetic connection with the body in the grave may or may not be broken. In the latter case the "materialized spirit" diffuses a cadaverous odor. It may also serve as a puppet for Elementals and then appear under different forms.

5. *The Intellectual Soul or Manas*, is formed by a higher unfolding of the lower principles and a rising up of the same to the higher ones. This is the link "which joins the ape to god," that is, it forms the step by which man's animal nature reaches up to the higher spiritual principles. It is the seat of the mind with all its powers of reason, memory and imagination, of observation, reflection and conception, and these powers find their central focus in the brain. Here is the seat of intellectual consciousness. In the present state of evolution of man this principle has not yet fully developed. Man is only partially free ; because although being able to choose between good and evil, yet his knowledge is still very limited and he is therefore only partially a responsible being.

After death the higher parts of the constituents of this principle separate into two parts. The higher groups, such as are fitted for a pure spiritual condition combine with their sixth principle and rise to their proper sphere as an immortal (as far as his individuality is concerned) spirit. Here it lives in a condition of rest, whose duration and more or less pleasant or unpleasant sensations and conditions are proportionate to the purity of his thoughts and acts while on earth. It passes there through a corresponding infancy, youth, manhood, old age and dotage, when it will be re-attracted to this or some other planet by the laws governing reincarnation :—

The lower parts go to join the elementary remnant of the fourth principle and strengthen the same. Man has it therefore in his power, either to lower himself below the brute by giving way to his inferior attractions, or by reaching up to the higher ones to rise to the divine.

There are exceptional cases to be found of living corpses, that is of persons who by a life of bestiality have during their corporeal life lost their higher spiritual principles, or others such as cretins, and idiots, in which the same never could take root.

III. THE SPIRITUAL MAN.

To him belong besides the higher parts of the 5th principle, especially the sixth and seventh. So far the principles under consideration have become developed especially from below upwards ; but now a rising up of the same to the sixth becomes necessary. As man, guided by his intuitions, advances, he becomes less dependent on space and time.

6. *The Spiritual Soul or Buddhi*. This is the highest principle, pure spirituality, materiality and a condition which only very few have yet reached. Those who have progressed so far, are called Illuminates, Initiates or Adepts. Here is the realm of knowledge. Spiritual consciousness, of which man in his normal state has only a vague impression, is here fully developed and personal immortality established. By assimilating with this principle man becomes proportionally all-seeing and omniscient ; that is, he can put himself *en rapport* with everything that is not repulsive to his nature and thereby perceive the same. He knows his own powers and the powers of nature, and knowing

them he can control them, instead of being controlled by them. He can now guide himself and direct his future incarnations, if such are considered necessary.

But still he advances. His reason becomes wisdom, his goodness broadens into universal love, his powers expand. He becomes a Buddha and finally one with the highest, the source of all principles.

7. *The Spirit or Atma*. This is an inconceivable state. It is the universal fountain from which all things come and to which all return, the unimaginable, unchangeable state of Nirvana, the spirit of the spiritual soul, *Parabrahm*.

MAN'S PROGRESS.

"When shall we three meet again,
In thunder, lightning, or in rain?"—(Shakespeare.)

The individual spiritual Monad from its first descent into matter, up to its full development as a perfect spiritual unity has to pass seven times around the septenary chain of planets belonging to our system and to pass on each through seven races and sub-races, (as fully explained in Mr. Sinnett's "Esoteric Buddhism.") It does this by repeated reincarnations, during each of which it remains inwardly the same spiritual individual, but appears every time on the stage of life as a new personality.

"Fresh
Issues upon that universe that sum,
Which is the latest of lives.
Who toiled a slave, may come a new prince,
For gentle worthiness and merits won,
Who ruled a king may wander earth in rags
For things done and undone."

E. ARNOLD (*Light of Asia*.)

Man's personality is therefore not immortal so long as his spiritual consciousness has not been thoroughly established, and unfortunately the majority of mankind have as yet very little of the same, it being a product of the sixth principle. Normal man in his present state of cyclic evolution has only reached the fifth step on the fourth of the seven ladders of progress. Only the fourth principle has reached maturity, the fifth is in its adolescence, the sixth in its infancy and the seventh has only an embryonic existence in him.

Men may be very intelligent and self-conscious and conceited ; but not possess a glimmer of spiritual consciousness, and unless they possess this consciousness, they can be neither complete nor perfect.

The great secret of occultism and the great work before us is therefore to establish this spiritual consciousness ; for while the individual Monad, if unguided and left to itself, may wander blindly along through untold ages, and perhaps finally be wrecked on the rocky shore of materiality, the illuminated soul, guided by the divine light of the spirit, is able to find its way and to take unimpeded its flight to the summit of perfection.

To accomplish this great work man must observe the following :—

1. *Learn* that the sixth spiritual principle, the divine spiritual soul does not descend to him, but that he must rise up to it. It would be useless for him to sit down in devout pious meditation to wait for the blessings to come down, instead of helping himself.

2. He must obtain *Knowledge* and know himself and his own powers. This knowledge he may obtain by meditation (intuition) and instruction. It forms the basis of his faith, self-confidence and courage.

3. The strengthening of his *Faith* forms the firm basis upon which to rest his will. It develops the elements of the will which are self-esteem, firmness and continuity.

4. As his *Will* becomes strong he must put it into *Action*, by exerting it continually in the proper direction, and by rising mentally up to the higher principles and grasping them. "The Kingdom of heaven must be taken by force." This can only be done by the power of will, assisted by the practice of the highest morality and virtue. "Only the pure in heart can see God."

5. He must purify his imagination, so as not to impede his progress and weaken his will, which would drag him back to a lower plane. To do this he must never lose sight of the great object in view and repress all low and animal desires. Christ (the seventh principle) must drive the money changers (low cravings) out of the (human) temple, the sixth principle before. He can take up his residence there. Man must therefore always follow the voice of the divine Gurn in his heart.

6. By controlling his actions and purifying his imagination, he starves to death all the lower instincts of his animal nature, contained in the fifth principle. In ascending to those sublime heights he must tear himself away from material attractions which are his internal enemies. He must not only avoid them, but outgrow all desire for them.

7. To overcome his external enemies he must avoid all noxious influences, such as impure physical or moral surroundings, combative or irritating associations, the influence of

Elementals and Elementaries, and everything that may be detrimental to his bodily or mental health. He must be free and independent, and press fearlessly forward, without looking back to the missteps he may have made in the past.

"He who ascends to mountain tops will find
The loftiest peaks most wrapped in clouds and snow;
He who surpasses or subdues mankind,
Must look upon the hate of those below.
Though high above the sun of glory glow,
And far below the earth and ocean spread;
Round him are icy rocks and loudly blow
Contending tempests on his naked head;
And so reward the toils, which to these summits led."
(BYRON.)

The kind reader, who interests himself for such subjects, will now be no longer in doubt as to what Occultism is, how Spiritualism can be explained, and how one may become an Adept. But only few of us are able to climb to such giddy heights during this one life. However, we may accelerate our progress by waiting, watching and working, and by ever keeping before our mind the old motto, engraved with golden letters on the holy cross of Wisdom and surrounded by the rosy light of Love:

Know, Will, Dare and Be Silent.

TRY.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Translated from the French.

III. LECTURE.

WHAT IS NECESSARY TO BECOME INITIATED.

PLATO wrote over the door of his academy: "Let no one enter here, who is not well versed in Mathematics." Pythagoras exacted further the study of Music. In this way the two great Masters desired to teach that above all we must possess the sentiments of accuracy and harmony.

Exact and inflexible mathematics preside indeed over the laws of nature. Subjected to the intelligent evolutions of calculation, they prove the existence of a calculator who is superior to man. For Man by his most exalted exertions can only obtain an intuitional perception and prove only to his own satisfaction more and more the sublimity and infinity of the divine intelligence.

We must know that nature is harmonious in spite of the apparently existing discords, and this we learn by contemplating the high intelligence of music, which knows how to harmonize even discordant sounds and to transform them into the most perfect harmony.

We must know that there are no discords in nature, and that the mutual destruction of imperfect beings represents only the creative labor of progressive perfection, which is the universal law of being.

We must know that exact proportions exist between the beings, that therefore no man will ever walk on his hands, for the purpose of astonishing an ant; that nothing of a similar character can be supposed to take place between man and a being so superior to man as man himself is superior to an ant, and with still stronger reasons; that the universal principle of being has never subverted and will never subvert the laws of nature, for the purpose of confounding man's reason and to obtain his homage.

We must know that the universal and regular laws of nature produce sometimes exceptional manifestations, which are due to a concurrence of certain causes which only rarely happen and which result in singular facts or phenomena, which by the ignorant are mistaken for miracles or wonders.

We must know that matter is only a phenomenon and that mathematical reason alone is a reality.

We must know that matter is inert and that intelligence alone is action; that force is the lever of intelligence, that life is the labor of universal reason; that outside of the demonstrations of mathematics phenomena will always remain doubtful; that if we record phenomena, we only collect the materials necessary for the study of the laws, which govern them. We must know that reason is not a sentiment, that sentiment is not reason; but that a reason which we feel and a sentiment which is in accordance with reason, can conduct us to certainty by combining the two living forces of the soul.

We must know that the soul is the very person of man, whose body is only the phenomenal appearance; that the soul-essence is liberty, its attributes intelligence and love, and its immortality a sufficient cause for durable and perfectible action. We must know that pure mathematics are the examination of reason and the logical manifestation of the divine principle; that supernaturalism is a hypothetic fiction of extraneous operations of this principle, and that Metaphysics are only a dream, if they are not the differential and integral calculus of the mathematical powers of thought.

We must know that moral emancipation is accomplished not by violence but in spite of violence; that he who demands does not deserve; that silence imposed upon truth by constraint shifts the responsibility of falsehood, and that it is often useful and even necessary to deceive unreasonable people; but that nobody ever obtains a good object by evil means.

God and Nature will that beasts shall be submissive to man. The tiger may surprise a disarmed or careless hunter, he may break his chain in captivity and destroy his keeper; but such an accident is never a victory. Mobs rebel but do not become free. They take up arms in the name of justice and their first acts are crimes. The heat of unchained passions produces ferocity but never gives birth to heroism.

Imagine yourself the bands of Spartacus as masters of Rome, where they install a Government of revolted slaves, ordering pillage, overthrowing the monuments of glory of their masters, defiling and staining with filth the Senate and the Capitol, then turning traitors against each other and selling themselves; next falling asleep, tired and exhausted by their saturnalia, and proclaiming themselves victors at a time when the avenging host is already in possession of the city; waking up and taken by surprise they kill their wives and children and fly to bury themselves amongst the smoking ruins of the "Eternal City," dying conquered and infamous, justly punished as rebels, thieves, assassins and incendiaries; made unfortunate by their faults, cowards by their crimes which could not save them, evil-doers and still slaves.

Not in the ancient world was seen this tremendous disaster. The gods of ancient Rome have spared such a sight to the capital of Brutus and Cæsar; it was reserved to the pretended modern civilisation.

I am writing these lines with a trembling hand and a sick heart on the 31st of May 1871. Oh unfortunate, unfortunate city of Paris. And nevertheless we may consider as providential those circumstances by which an evil, which might have extended over the whole of France, was restricted to the city of Paris alone.

The experiment has been made and is decisive. Anarchy has furnished her proof and history will mark down this formidable lesson. Now more than ever will it be necessary to remember that the feet can never usurp the functions of the head, and that the social body has functions like the human body. The most intimate union of all the members must be established. When one suffers, all the others ought to come to its assistance, and in this consists their equality of nature, regulated by an inviolable hierarchy. The feet must walk, the hands work and the head govern to keep the body in health. Well balanced man represents a living monarchy. The universe is the monarchy of the sun. Great monarchies have never been flourishing except through great monarchs. Republics end always by the conflicts of those who pretend to reign in virtue of the audacity of the greatest villain. They are in fact monarchies in fusion. They are the boiling metal which is waiting to be formed into a colossus of monarchic pride; a mould crossed by a sword.

Even the highwaymen and robbers, the most offensive of all mankind, always choose a leader to whom they give absolute power. Republics like ships in danger need a dictator for captain, and when the dismantled wreck, having been deserted by the crew, founders, the living wrecks of the republic, engulfed by the sea, consider themselves fortunate to be permitted to save themselves in the galley of the empire. No one despises the poor so much as those who are poor themselves; and of all tyrants the worst is the slave.

The robbers of 93 and 71—robbers in the name of liberty and conscience, began by closing and profaning the churches and murdering the priests. If the Roman republic was a success, it was because the resolution which dethroned the Tarquins was made by the best people in Rome and not by the vile mob. It is certainly a long way from Brutus to Mirabeau, still further from Mirabeau to Marat. After Marat—will it be possible to descend still further? Yes. There is the Pere Duchesne, and still below the Pere Duchesne, what can we find there? The populace.

What is the populace? Is it only the poor classes? No. This is not a question of poverty or wealth. Many great men have been poor. Jesus did not have a stone on which to rest his head, and his most fervent disciples, those who have changed the face of the earth, professed poverty. The populace is the fertile soil of the ignorant, the indolent and the willfully blind. These are the men subjected to their passions; these are the lepers of vice, the paralytics of intelligence, the cripples of reason, who do not want to be asked questions or to be guided; in short, they are the turbulent beasts, which society must either enchain or demolish, if it does not wish to perish by them.

Men without moral freedom are the most dangerous of all animals, and we must always exert our strength in their interest and sometimes restrain them for the same reason in their liberties. We must only confide to them that which we desire to lose, and it is necessary to conceal from them all truths which they may misuse. If I have two watches, one made out of gilded brass, and the other one of pure gold, am I obliged to deliver the golden one to a thief who wants to rob me of it? And if I abandon to him the brass watch, can he say that I cheated him? Must I reconduct the miscreant to the road from which he strayed and who fears that he might not reach his destination in time to commit a crime? No! I repeat to you again that the slaves of fatality are unworthy of freedom, unworthy of truth and unworthy of human brotherhood.

The occult and primitive book of Tarot gives in the eighteenth symbol the representation of them under the form of three different animals, a dog, a wolf and a water-crab, which obtains its nourishment from animal and vegetable corruption in impure water. We educate the dog, kill the wolf and eat the crab. The dog is the fool who obeys; the wolf the fool who howls and kills. The crab is not a fool, it is foolishness itself, for a popular tradition tells us that the crab marches backward, and here the crab of natural history becomes mixed up with the symbolical crab.

Which is more valuable; the dog or the wolf? If you ask a shepherd this question, you will know beforehand what his answer will be, or perhaps he will give you no answer at all. He will laugh, because he does not suppose that you would ask such a question seriously. It is just as if you would ask what is more valuable, the soldier or the brigand. Nevertheless it is known that the brigand is the ideal of ladies of high standing, while kitchen-maids and chamber-maids are perhaps the only ones whose hearts are captured by a soldier.

The high truths of science are neither made for brigands, nor for soldiers, nor for the majority of women. A soldier cannot be free; a brigand does not know how to be free, and a woman answers always according to the sway of her heart. The grand, true and only emancipation of women is maternity, which makes her—not free—but sovereign. Women who want to become free in the same manner as men, become unavoidably prostitutes; the most abject and despicable slave.

Ninon de l'Enclos was a woman of talent and fortune, who sacrificed to a false liberty the most precious gift of her sex,—her virtue. She could obtain a reputation of honesty only by a paradoxical pun. It was said that she was an honest man. No one, not even one of those of her courtiers who were made to blush the least by her, ever attempted to deny for a moment that she was a dishonest woman. A passionate man casts himself at the feet of the dishonest woman in the servile insolence of his desire, because he disrespects her sufficiently beforehand to suppose that she will submit to him. After she has submitted, he becomes certain of that fact and his disrespect is justified.

To be worthy of initiation it is necessary to know how to subdue the beasts, beginning with those which we carry in our heart. The passions which rule us are living forces which aid us to conquer immortality. Those which govern us are weaknesses, which lead us unavoidably to death.

I have often beheld with a curiosity mixed with pity the deep and insane love which certain degraded creatures have for animals. I have seen some old ladies who were rich and without children, eat at the same table with pet dogs, fed with partridge wings, served on precious plate.

I have seen how in the midst of a great conflagration a terror-stricken woman with dishevelled hair wildly rushed about, crying in such heart-rending tones, as could possibly be produced by maternal despair: "Let everything perish; but save my cat." Often did I ask myself, what may have become of that unfortunate woman, if her cat had not been saved? Undoubtedly she must have gone mad, provided grief had not killed her. We smile at such an unfortunate mania; but how many intelligent and distinguished men have died of despair for the loss of an animal; because that animal had a pretty female form.

It is very difficult to be always reasonable, and not to suffer occasionally the consequences of our animal weaknesses. The wise are not without sins and faults; but they do not love sin and the faults which they commit are to them signals of danger, stimulating them to make renewed efforts towards the good and to be still more carefully on their guard. The fool, to whom you show his faults, gets offended for not having been found perfect, and says that nature is responsible for his stupidity. If you had always remained such as nature made you, you would never have learned to talk or walk. Nature wishes that man shall go on and progress; correcting his faults and becoming more and more perfect every day. No one has the right to make himself troublesome and noxious to others and he who rejects moral progress becomes an apostate of the eternal life.

The Parisian students insulted one day the honest M. Nizard, for having said in one of his public discourses, that morality is not the same thing to every body.

The greatest folly of modern pride is the dream of equality and it is wrong to say to anybody that Boquillon has less intelligence than Pascal. Boquillon wants to be told the whole truth. That which remains unintelligible to him must not be intelligible to another. The vagrants who almost ruined France during two months, wanted to burn the Louvre and the public libraries. Their morality was to themselves certainly not the same as to the valiant Archbishop of Paris whom they assassinated; but they would have been the very first ones to cry down M. Nizard, if they had heard him say that morality is not the same thing to everybody.

What an incredible thing! It surpasses all possible dreams of Victor Hugo! It so happened in the nineteenth century that the court of miracles took possession of the capital of the world and organised plunder, tried honest people for their lives and set fire to the church of Notre Dame of Paris. The Tuilleries, the Palais Royal, the Hôtel de Ville and the most beautiful parts of the capital were in ashes. And these criminals had an army of two hundred thousand men, and three hundred thou-

sand men let them do as they pleased. In this case the wolves terrified the dogs, and the crabs remained quiet in their corner.

May it not displease the contraditors of M. Nizard; There are three different kinds of morality. The natural morality, the philosophical morality and the religious morality.

The natural morality is simply that of common sense. The philosophical morality is the morality of reason, and the religious morality is that of spirit and faith. By using your common sense you arrive at reason. With reason enlightened by the illumination of spirit you certainly arrive at faith; but faith does not impose itself upon good sense by doing violence to reason, and reason by rejecting faith parts by this very act from common sense.

There is nothing in the world more dangerous and at the same time more pitiful than those little reasoners who comprehend nothing that comes from spirit and who believe themselves to be above ordinary common sense. They are those who preach Atheism, Materialism and Anarchy. A wise man said in my presence: "A little philosophy makes Man an atheist, but a great deal of philosophy leads him to the knowledge of a God."

The boor with his good common sense is satisfied with the faith of a charcoal-burner and lives quiet. He follows nature and the usages of his country. He knows that his priest preaches neither vice nor dishonesty, and he feels perfectly that the morality of the gospel is true. If you tell him about some bad priest, he draws therefrom no conclusions against religion, because he knows that there are also good ones and that by them only religion is represented. If he has gross vices, he does not attempt to excuse them by sophistry. This man is in the right path. He has read neither Proudhon nor Büchner; it is useless to tell him that God is evil, that possession is theft and that he has no more of a soul than his dog. He would only be offended and he would be a thousand times right. But let this fellow come to town, let him talk with some smooth-tongued workman, let him be inoculated with the poison of pride and envy, and he will be lost. He thinks that he has only been a brute and to become emancipated he becomes a square fool; he loses his reason with his good sense; he has lost his faith and not learned science, there remains with him only that which is necessary for making him a criminal.

It is evident that the duties of a laborer or workman are different from those of a judge, and that a judge is not subject to the obligations of a priest. A workman must have good sense and reason; a judge needs science and a more elevated reason and a priest ought to have a reasonable and knowing piety, which should be like an apotheosis of good sense. Duties become more difficult and more severe in proportion as the functions become larger, and morality in proportion to man's elevation becomes more exacting and rigorous. Not in this manner were the two moralities of M. Nizard understood. They made him say that duties were more rigorous for small people and easier for the great ones, which is an absurdity.

To preach theology and asceticism to common laborers, blind belief to free-thinkers and scepticism to priests is an immoral way of instructing. Devotion is very dangerous for ignorant men; intellectual blindness suits not reason; and doubt is the deadly enemy of faith. We must distribute science to all, in certain proportions we must develop good sense amongst the masses, lead reasoners to reason and speak of piety only to men that are reasonable enough and know enough to arrive at faith without assistance. In short, instruction ought to be hierarchic like nature. Then will it cease to be revolutionary and become constructive instead of being continually destructive.

On this hierarchy of intelligences and on the necessity of a proportional and gradual instruction rests the law of Occultism, which was the great secret of the ancient sanctuaries and which is yet the secret of Free-Masonry.

Amongst the Free-Masons the apprentice does not comprehend the symbols of the fellow-craft, and the fellow-craft is not initiated into the secrets of a master. Each grade has its rites, its pass-words, its sacred signs and formulæ.

In each degree the candidate is subjected to new trials. In olden times all this was meant seriously; but now Free-Masonry as well as the Church has lost the key to its ceremonies and mysteries.

After having the Church in her temporal power stabbed to the heart, Free-Masonry in her turn is driven back by another conspiracy, which is much more formidable in its way than all the secret societies of ancient and modern times. We mean the organized society of Jacks, the united conspiracy of work against capital; the hands which try to kill the head under the pretext that the hands work and the head does nothing. We see those acephalic revolutionists at work; they have lost Paris, but the world still remains to them. They they have undermined and this they will set on fire. Nothing can prevent them; persecutions will bring them new followers, and this ferocious anti-christianism is at present in its period of martyrdom.

Each sect which pretends to renovate the world, seeks first to destroy the old world. It is not clearly proved that it was Nero who burnt Rome to find a pretext to burn the Christians.

What did Nero care, whether or not there was one more superstition in that Rome, where the places of execution exhaled gods towards Olympus? The public voice accused the Christians of being the incendiaries, and if we remember all the monstrous extravagances of Gnosticism, which were just then confounded with newly-born Christianity, we can understand that the "Commune" of Roman heretics had their share in this immense forfeit, which was reproduced eighteen centuries afterwards by the "Commune" of Paris.

Do not the followers of modern sectarianism begin to murmur that it was the army of Versailles which set the city on fire and that M. Thiers wanted to destroy Paris, to revenge the ruin of his house? Let a drawer of caricatures come and show us the little man perched like a screech owl upon the tower of St. Jacques, looking through his spectacles at the fire and pinching the strings of a fiddle, and we will have the complete parody of Nero's epic and paradoxical crime.

If we would now take the incendiaries of the "Commune" to our burnt quarters, tie them to stakes, pour petroleum over them and set them on fire, the honest people would be very much horrified; but the mob would undoubtedly applaud. In such a manner did Nero make himself horribly popular through the tortures of the Christians, by burning the martyrs like torches, after having plastered them over with pitch. He was only complying with the demands of the public rage; these execrated men were to the Roman mob only criminals subjected to the talianian law.

Indeed these pale and dark men, who met in subterranean caves to perform magic operations, and who pretended to eat the body of an executed criminal and then restore him again under the form of bread;—what effect must they have caused to the Roman world! These fanatics who loved death, who came out of the catacombs to proclaim the ruin of ancient civilization and to order the demolition of the temples. Those enemies of the gods, ready to break the masterworks of Praxiteles and Phydias; in their hatred for the religion of their country! They were not men, they were monsters. They were believed to be powerless, and yet they have triumphed. Is there any more affecting grief, than Julian shedding tears over the ruins of the altar of Jupiter, the glory of the forefathers and virtues of ancient Rome? But what were those tears good for? The fatal hour had arrived, and stars which are once extinguished cannot be relighted.

May a new catholic Julian now appear, and certainly one will appear, to restore the kingdom of the Pope and to reinvest the priests with their temporal influence, which they possessed during the Middle Ages! Will he also restore the ancient creeds? Will he create the face of an angel with a mask of Veuillot? No! He will galvanize a corpse, in which by tormenting him he will hasten the final decomposition.

Like Christianity must Anti-Christianity have its reign and all the apostolic sees of the ages have foretold this.

The supreme law of equilibrium requires that the spiritual movement inaugurated by Jesus shall have the corresponding material movement of Proudhon and Buechner. Faith has to undergo her last persecution, and already the most eminent and spotless priests of Paris have been the first victims.

Violence unfortunately produces violence. The violence of the "Commune" was insane; the reaction in proportion to that will prepare a new revolution, which sooner or later will break forth, and which by its excess of impiety will make a new impulse in the world towards religious ideas and a powerful manifestation of piety and faith possible and even necessary.

When man walks, he moves forwards by alternate and apparently contrary movements. He makes a step to the right, one to the left, one again to the right, and so on and nevertheless he never makes the same step again. Nothing endures except the eternal, and that which is past never returns. Life is an unceasing creation, and the same breath never passes twice over one's lips. While we are in the shade we wait for the sun, and when we are exposed to the heat of the sun, we seek the shade. The one and the other are desirable, and for the wise, good like God is always present; at all times and in all forms.

Often it seems that evil rules the world, but always the good by its ever living power of equilibrium reigns supreme. A pain is always productive of joy; error is truth in disguise; the Sphinx appears to be a monster and is a problem; the paradoxical is the hyperbole of reason. All folly is wisdom, which decomposes to become formed again and more complete; a cadaver is a genesis; crime is a forceps by which the difficult births of virtue are assisted; and M. de Maistre who believes in the divine mission of the soldier did not flinch before the apology of the hangman. Every evil contains its own remedy and therefore we see in the book of Job, Satan preside according to his rank, and in his turn in the senate of the Beni-Elohim and answering the Eternal who interrogates him in the presence of the sons of God. By the permission of Jehovah he tempts Job, and in the holy book, the work of hell has the character of a divine mission. "Quod superius—quod inferius" says the secret dogma of Hermes.

We must know how to support the divine treatment and patiently await the end of the trials to which we are subjected by the eternal physician. We must suffer without silent revolt the cruel operations and bloody amputations. Life can never be a hell as long as we keep courage and hope, and the sick and aching heart even when it is failing and guilty, cannot be lost as long as it remains submissive to God—the eternal order.

We must know how to make use of reality by beholding the ideal without ever mistaking one for the other, or to confound them.

Then we shall never mistake the relative for the absolute; the means for the end; the instrument for the music; riches for happiness; a passion for destiny, a woman for divinity, nor a beloved being for the perfection of love. Ideal love is perfect love, and it alone can fill and satisfy our soul. We must not seek it in others but in ourselves, ask no one for it as long as we have not found it, and exact it the less as we feel ourselves more capable of approaching it. The legitimate cravings of our heart are not the torture of Tantalus, and nature never refuses to us anything which she owes us. Those that are dissatisfied with life are bad players, who wish to be paid without having gained. All deception is the punishment of an imprudence, all despair is the rage of a robbed thief. A man who despairs has put his confidence in lies, for truth does never cheat. He loved injustice because the immutable justice of truth did not console him. He is a sick person who prefers death to recovery. What are in fact lost illusions, if they are not a desire which goes? But reason is horrible to mad men, who prefer to consider themselves happy in their folly. Rather than to return sincerely to truth, they fly voluntarily into the bosom of death; because their desperate way of looking at the face of death transforms it into a last illusion and makes it look like an eternal lie.

We must finally know how to stand the trials, and this we cannot do without a perfect knowledge of the aim which we wish to reach and an immovable will to arrive there.

This will be the subject of our next lecture.

Letters to the Corresponding Secretary.

MR. NIBLETT AND THE "EPIPHANY."

I HAVE just read the comment on my letter to the *Epiphany* by the Editor of that paper in the Supplement to the *Theosophist* for this month. The Editor of the *Epiphany* has no doubt acted with Christian spirit in regard to my letter. He ought at least to have sent me a copy of his paper as he had done of his issue of the 22nd September last, by which he invited discussion, as he is no doubt aware that I am neither a subscriber nor a reader of his paper, and not to have allowed the readers of his paper to remain in the happy belief that I have been unable to reply to his learned cutting up of my letter, which, to say the least, is not a strong attempt in that direction.

The note on my letter in the *Epiphany* shows ignorance on the part of the learned Editor of that paper of the grand principle of the Theosophical Society. The Editor asks "whether we must remain apart in our views is a principle of Theosophy." Now it is a known fact that Theosophy is not dogmatic, neither a sectarian creed nor religion. The Theosophical Society embraces persons of all sectarian creeds and religions. Besides if he had but carefully read the 2nd para. of my letter he would have found that I was giving expression to my personal views and not the views of the Fellows of the Theosophical Society at large. How then does he say "May we ask you whether we must remain apart in our views is a principle of Theosophy."

It seems to me that the learned Editor of the *Epiphany* has a happy and novel method of shifting the burden of proof from off his own shoulders. In his 4th para. he writes, "Now, can you name some 'most learned' men, their learning embracing a thorough knowledge of history, who have denied the existence of Christ." He quite forgets that it was he himself who asserted that "as a rule the existence of Christ is admitted as fully by the most learned (?) enemies as by the friends of Christian Theology." By all the rules of reason (perhaps the rule of Christian orthodoxy excepted) he ought to make good his own assertion and not to need my help of historical knowledge.

I am indeed much obliged to the learned Editor for his note about my acquaintance of history and historical personages, and also for pitying my simplicity and for telling me that I regard "Christianity as an antiquated and supersti-

tious creed." I accept all this as coming from a Christian spirit of the 19th century and am much obliged to him for it.

ALLAHABAD,
February 1884.

H. NIBLETT, F. T. S.

Note.—We can say from our own experience that Editors generally do not know the names of subscribers. The Editorial and Manager's are two distinct Departments, neither interfering with the other. Our brother is, therefore, we think, rather too severe upon the Editor of the *Epiphany* in charging him with having, by not sending the paper, "allowed the readers of his paper to remain in the happy belief that I (Mr. Niblett) have been unable to reply to his learned cutting up of my (Mr. N.'s) letter."

D. K. M.

PRACTICAL WORK FOR THEOSOPHISTS.

THE objects of the Theosophical Society are very laudable, and if they are realized by the Hindus, immense service will be rendered to mother India. I attach much importance to the second rule of the Society, which, if strictly followed, will, I make bold to say, materially help the regeneration of the children of the soil, and along with them the whole Aryavarta. We are called heathens, barbarous, by the occidental nations only because our books on science, philosophies, &c., are buried in oblivion, and more so because there is no trace of their existence in the present century. A nation can only be termed civilized or uncivilized according to its arts, sciences, literature, &c. It is therefore incumbent on the fellows and members of the Theosophical Society, Branches of which are established at every important station in India, to set themselves without loss of time in right earnest to resuscitate our books on sciences, philosophies and arts and to publish them for the intelligent public.

The full complement of the Hindu Medical books (Ajarveda Sastra) cannot be found now, and hence the children of the soil who are receiving education in Western Sciences and imbibing Western ideas, do not hesitate to pronounce that we never possessed works on Chemistry, Botany and Surgery, and I had the mortification to hear on several occasions from men versed in the so-called exact sciences that the healing art never was studied and developed in India in the way it has been in Europe and America. Now the time has approached for the scales from the eyes of the Hindus being removed; they will then have the opportunity of obtaining a sight of India, as she was attired in precious garments not borrowed nor new, but manufactured long before Newton, Galileo, or Hippocrates saw the light.

Ajarveda Shastra is the parent of all western and modern Medical Sciences. This no one can deny, and every Arya is therefore in duty bound to try to restore it according to his might.

It is not idle to expect that those members of the Theosophical Society who have taken the Medical Science for their special study (whose number is not small, I presume) should be up and doing to bring out new Editions of *Charaka*, *Susrutha*, *Bagvata*, *Bhavprokas* and host of other books of Aryan Rishis with necessary annotations. It is a pity that reliable *tikas* (notes and annotations) of ancient medical works now extant, *Charaka* and *Susrutha*, cannot be had in Bengal. I trust the opportune time has now come for the members and the sympathisers of the Society to form themselves into groups to promote the study of the Aryan science and philosophy, and work in harmony for the religious, moral, social and intellectual regeneration of Bharatvarsha.

Will you or any of your numerous readers kindly enlighten me with the information as to how many books on Hindu Medical science are in existence, and what subjects they treat of?

I shall be highly obliged if you will be good enough to find a corner for this.

JAMALPUR,
5th January 1884.

RAJ COOMAR ROY,
Assistant Secretary, T. S.

We publish the above letter with a view to place the excellent suggestions of our brother before Branch Societies and individual members desirous of doing some practical work for the good of their country and fellow-men. The bringing to light of long-forgotten Sanskrit works will not only revive the ancient learning of Aryavarta, but it will also prove to occidental scholars that the ancestors of those they

now look down upon as of an "inferior race," were intellectual, moral and spiritual giants. This part of theosophical work is the real link between the East and the West, uniting them both in a bond of Intellectual Brotherhood.

H. P. BLAVATSKY,
Corr. Secretary, Theosophical Society.

A CANON OCCULTIST.

[A RUSSIAN Theosophist sends to us extracts from a letter received from an old friend of his—a Canon having his prebend in one of the R. C. Districts of Southern Russia. It is not every day that one meets with Catholic priests so profoundly versed in Occultism; and one especially who, appreciating the Kabala at its real worth, takes a proportionate interest in Eastern Occultism and Theosophy. The letter is interesting in various ways, and not to our members alone. We hope to gratify our readers by translating extracts from it.]

".....You seem a great linguist... But you ought, in addition to this, to study Hebrew, at least so far as to be able to understand all the Kabalistic terms. Were I younger, I would certainly study Sanskrit, as this would offer very little difficulty to one of my nationality; for, I am neither a Pole, nor a Slavonian, but a Lithuanian; our language being wonderfully similar to the Sanskrit—so much so, indeed, that the words Sayembuva, (Swayambu) *Vissapradji*, etc., would be understood by every Lithuanian peasant. Thus *Sayembuva*, means literally in our language 'one born through himself,' ('Self-born.') *Vissapradji*—'the very beginning,' etc. Some time ago I read in the papers that a learned Brahmin upon his arrival in Berlin, hearing of the existence of a people in Prussia, who spoke a language very much akin to the Sanskrit, travelled purposely to Tiltz. Once there, he addressed the inhabitants in Sanskrit and was answered by them in Lithuanian, and both understood each other to perfection! Your son should study Sanskrit; it will prove useful to him in the future when the great (cyclic) change prophesied by the adepts will come to pass.

I congratulate you upon the post occupied by you in the Theosophical Society of*you must have many members. It is to be regretted that your organ (*the Theosophist*) should appear in English, instead of being published in either French or German...I know little of your Society...and am anxious to learn something of its Rules, Objects and Laws. Who are your *Mahatmas*? Are they Magi, Zoroastrians or Brahmins? Kindly send me your translation of some of these (theosophical) publications..... Why you should regard me as an adept in secret sciences is a matter of wonder to me..... It is rather I that could be taught by you than yourself learn anything from me.

Action and Reaction! this magic law or dogma is repeated now-a-days by every profane without understanding its significance. And yet it is to be found every where: in all the Societies, religious and political, among the nations as within man himself. Like action, like reaction. As the Kabalists have it—*Malkout* is always made in the image of *Keter*. But to form *Malkout* in a large Society, requires several centuries. Luther abolished fasts; the Protestants reject fasting and never fast. It was easy to foresee that to preserve the equilibrium, people would be found one day, who would for one reason or the other be always fasting. Thus just when the Roman Catholics themselves are gradually abandoning this religious custom, appear the vegetariansAdepts prepare for their *Magni operi* with 40 days' fasting, they eat but fruit and use neither flesh nor anything sour. The Roman Catholic 40 days' fasting has originated in this alone; after which period—come Easter and the Resurrection. All the great Magi—Moses, Christ, Paracelsus, Trithemius—lived like all other men..... Take care lest instead of adepts and Magi, you should be made to become fakirs.....

* The writer alludes to our Society.—Ed.

† "Notwithstanding his protests"—remarks the gentleman-theosophist who sends us the above extracts—"he is a man profoundly versed in these sciences, one who had studied occultism for over twenty years. But they are all the same, ever hiding their knowledge behind the veil of ignorance!"—Ed.

‡ For a better comprehension of those of our members who are ignorant of the meaning of these Kabalistic terms, we explain them. *Keter* is the *equilibrating power* (lit. the "crown"), and *Malkout*—The kingdom, the synthesis of the whole creation—or in another sense supreme and absolute universal intelligence.—PARABRAHM.—Ed.

The history and progress of initiation (into adeptship) ever varies and is being ever resurrected. It began in India, with the Brahmins; and when these profaned it, making it the means of robbery and manslaughter, it was transplanted in its pristine purity into Egypt and Chaldea. Abraham was but an Indian Brahman, *Abba Brama*, meaning simply "Father Brama," two words transformed into one—"Ab(-b)raham." When Egypt profaned the occult sciences, the secrets of initiation were carried by Moses into Palestine under the name of the Holy Kabala or oral tradition. When the Hebrew high-priests left it in their turns to profanation—came Christ who renewed, purified and transmitted it to his apostles. St. John was a Kabalist. All of the first Christian founders, writers, fathers of the Church, Apostles, Popes and Bishops were Kabalists and adepts of various degrees—therefore there are many of the latter. The very rites of the Passion Week in the Roman Church contain in themselves the programme of Christian initiation and represent strangely the *Magnum opus solis*,—"Le Grand Œuvre du soleil."

The Christian initiation has now, however, ceased. There are but few adepts now-a-days—yet there are some left. As for the rest, they repeat (to them unknown) words, and perform ceremonies, without in the least understanding their true spirit. The adepts are waiting for the renovation of Initiation through two persons; that is to say, of the two persons who will reveal once more the grand mysteries, one will become the spiritual, the other the political ruler—"Aaron and Moses." The object of the true initiation is to found the Kingdom of Heaven, on earth, based upon truth and justice supported by one strong Church and one strong empire. Let us hope it will come soon! Moreover, who knows! Perhaps, these two persons (the two expected Messiahs) will come forth from your Society; not being sure I would not dare deny it. The said events are prophesied especially and strongly by Paracelsus. I made a copy of his prophecies written in Latin, with its diagrams and figures and will send it to Dr. E. G. you can get Paracelsus from him.

Why should you not know more than I do? You know better and more languages than I do, and have easier access to books than I. The religion or rather the philosophy of the adepts, i. e., their rites, are easy enough to learn theoretically; sufficient for it to read, to reflect and understand. As to the practice, or the application of the secret forces in nature to deeds—it is very difficult; none of the adepts ever put this science clearly in writing, on the contrary they have all concealed the means used. One can be toiling 20 years and more and have no success. Being of delicate health from childhood, I sought relief in the Universal Panacea, and, though it never cures disease radically, it supported and preserved my life. Besides this I searched and pursued the mystery of "the rod of Moses" and partially—the Philosopher's stone. My labour was interrupted only owing to the iniquitous and impious attempts of the Nihilists and I gave it up lest I should become suspected of treason. Thus I was prevented from discovering fully these secrets, yet I learned something of them and embodied some of my knowledge in two works called "The Rod of Moses" and "The Mysteries of the Sphinx" I will be very glad to learn more of No society can well develop without the participation of women in its work; it is they who are most useful in the spreading of new ideas.

I would read the work of Baron du Potet (*La Magie dévoilée*) with great interest, if it were but to learn how far people owing to personal and unaided labour are able to penetrate and unveil that strange secret which was known to Moses, Elijah and Jeremiah—who destroyed in one night over 100,000 men of the army of Sennacherib. Very natural that

* The Great Work of the Sun.

† It is the firm belief of the Kabalists (the Jewish especially) that the time will come when all the nations will be one under one Church composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one.

‡ The writer refers here to alchemical works. The crucible and the ever burning fire of the seeker after the Philosopher's stone risks certainly to be easily mistaken by the ignorant Police and detectives (in search for the criminal fabricators of dynamite and explosive bombs)—for an apparatus of the murderous Nihilists.—Ed.

such a man should be really unconquerable. No need for him to be present at the battle and risk danger. Of what use before such a power all the modern inventions of far reaching guns and cannons! In the *Apocalypse* (St. John's Revelation) the Kabalists point out to a passage prophesying that the above-mentioned "two personages" will be in possession of this fearful secret, as also of the *Rod of Moses*. I would fain learn how far my own ideas coincide with those of Baron du Potet.

Kindly send me the *Rules* of the Theosophical Society as soon as they are translated. I would like to have two copies, if possible, for I desire to send one to my friend and college fellow of the Academy * * now Bishop—as a corroboration of a certain prophecy made by me to him several years ago....."

"PHENOMENA."

In the Supplement to the February issue, I find registered two occurrences under the head "Phenomenal," which are remarkable,—remarkable, not in the hackneyed unmeaning sense of the newspapers, but remarkable in the literal sense of the word—worthy of remark.

My first observation is that the record of these occurrences says either too much or too little for the reading public, among whom are members of the Theosophical Society and the uninitiated as well. It says too much, because while publishing a lot of details connected with the phenomena, it excites a hope well warranted under the circumstances in the breast of every one, that members of the Theosophical Society, in addition to the mental and moral progress they secure, are constantly under the guidance of their "Masters," who interfere (pardon the word) in almost every trifling affair of this world, even to the extent of compensating in hard cash for the pecuniary losses which the members may "unjustly" be subjected to—a hope which I need hardly say is thoroughly out of place and almost inconsistent with the high moral tone of the eloquent and impressive admonition which the President addresses to the candidates at the initiation time.

The record again says too little, because while the writers honestly believe that they have given to the public all that is necessary for them to know that the occurrences registered are free from jugglery, there is an amount of omission, very important omission indeed, which leaves a very unpleasant impression that the statements published are only those elicited in the "Examination-in-chief" of a witness by a partial advocate; that much of the cross-examination and re-examination have been most unwisely omitted, and that fuller statements were deemed either ruinous to the cause and purposely suppressed or omitted from an inadequate appreciation of their great importance. I believe it is the latter.

The object of the first phenomenon was to check Mr. S. Ramaswami Iyer's vehement talk. He was doing this in the presence of a venerable lady, which fact alone should have curbed the ribald license of the tongue. And what was this "rather warm" and "vehement" tone, which a single look from any ordinary lady, much more of Madame Blavatsky could not chasten and tone down? Was the interference from the spiritual world a necessity in the case? I find the substance of all this big talk omitted in the record, and that purposely—an omission which I do not regret; and knowing, as I do, some particulars connected with it, it would be a breach of ordinary propriety were I to mention them in spite of the intentional silence of Mr. Coopposwami Iyer: but I must say that to my mind at least the cause that excited the vehement tone was most trivial compared with the grand machine that was used for its removal: a quiet snub from Madame Blavatsky would have done all the good the young man required, and Master S. Ramaswami Iyer in his teens would have richly deserved a few cuts on the back from the strong hand of the President. As it is, there has been a waste of energy and force, which is one of the sins against Laws of nature and (pardon me) an abuse of power. Suppose an officer, who is a Theosophist as well, is ordered to lead a forlorn hope, would you not think him fit for the Lunatic Asylum if he talked "vehemently" and "rather

warmly" against the orders and waited for a Mahatma to give him an encouraging word? And why should he not wait in hope inasmuch as the Mahatma had condescended to do so in one case, comparatively a trivial case, and could not in fairness be justified in withholding his aid in another and more serious case?

Now the next case. Does the Mahatma undertake to indemnify every Theosophist who bears "an unjust expense?" The absurdities of the question are on its very face, and yet one would be justified in raising it. The "unjust" nature of the expense Mr. Subramanya Iyer has not explained: that explanation would have shown how far the Theosophist who bore the expense was not himself to blame for it, how far he was not a careless victim of his own credulity and deserved the indemnity. There are fools and villains in this world, and the latter are constantly living at the expense of the former, and a great deal of the consequent misery is due to ignorance, to wipe off which is the grand object of the Mahatmas, not in the direct way, which has been most singularly adopted in the present instance, but by teachings.

"But who are you to lay the law down for the Mahatmas? They act as they will, your duty is to believe and admire," will probably be the remark of the Editor of the *Theosophist*. A similar reprimand has been addressed in the "Occult World." I shall bear this reprimand and, aye, a great deal more. God knows I am not a critic for the sake of criticism. Knowledge is my thirst, and the publications of such phenomena push me back a considerable distance in my way onwards. Would it be difficult for the Mahatmas to exhibit a phenomenon at each initiation? Would not the Theosophical Society be simply mobbed for initiation under such circumstances? and yet how long would such a state of things last? and how long would the initiated remain content after the first experience? The craving is the most unhealthy ever known and is never satiated. Miracles, using the word in its ordinary sense, have never done much good. On the grandest occasions—I cannot even conceive of such occasions—a miracle may be justifiable: but man's fate in this world is to struggle on, is to study, is to see through the hollowness of this material world by observation and contemplation, and not to be waiting for money compensations for "unjust" losses or for words of encouragement from the Mahatmas at every petty annoyance that he must suffer by thousands as long as he is in this world.

Theosophy has a deep foundation of its own; if its sublime principles were not found sufficient enough to convert the world, such phenomenal occurrences as these would prove simply impotent. They may for a time excite curiosity, wonder, and be the talk of a few for a month: then they lose their effect and there is a craving for more: you must satisfy it: you try to repress it, it is at your peril. K. H.'s letters in the "Occult World" are explicit on this point: his theory is sublime: his participation, however, in the two recorded phenomena has staggered me. Will you teach me to reconcile the theory with the practice?

"A STUDENT."

NOTE.—I must state at the outset that I have the greatest respect for the writer, for he is one of the very, very few enlightened natives of India who have joined our Society for the sake of the Philosophy and its high aims and objects and not for the sake of "phenomena." In fact what kept him so long from us was the latter. If the percentage of such exceptional men were to steadily increase, that would indeed be a very hopeful sign of the intellectual and philosophical progress of humanity. In the present case, our brother's remarks are directed against the two articles appearing under the heading of "Phenomenal" in the February Number. I shall, however, show that his criticisms, although well meant, are to some extent misdirected.

In the first place, he seems to think that the interference of Mr. Ramaswami's GURU, in what he calls a trivial matter, was a waste of power. This observation betrays an ignorance of the mode of communication between the Adepts and their *Chelas* or fellow-initiates. A careful consideration of the article on PRECIPITATION will show that the *Adept* and the *Chela* or another Adept are like the two signallers at the two ends of a Telegraphic line. It is only when the batteries are out of order, or moisture or some such cause prevents the free working of the wires—that expense has to be undergone to restore or keep the communication intact. In the same way the Adepts have to use no power in communicating with one another or with their *Chelas* of a certain degree, unless either of them is ill or exhausted by fatigue, &c., or unless some antagonistic influence interferes with the Astral Wires, if I may use the expression. In the case under notice, Mme. Blavatsky, who is in constant communication with the Adepts, was there. The

presence of all the *Chelas* helped to keep the Astral Telegraph free from any disturbance, and little or no power had to be used to send the letter in question to Mr. Ramaswami. Mme. Blavatsky could no doubt have checked the vehemence of the language used by Mr. R., but at the same time Mr. Coopposwami Iyer's description indicates that the check exercised by the Mahatma was only one of the purposes of the letter in question. Advantage was probably taken of the opportunity, while communicating serious matters, to also add a few words of reprimand in regard to the subject then vehemently discussed. This latter fact, however, was "phenomenal" for those who have no idea of the possibilities of Occult powers, and naturally enough Mr. Coopposwami Iyer gave prominence to the same. My brother should remember that what is "phenomenal" for an outsider, is not necessarily so for a *Chela*. If others were to see my MASTER as I see Him, they would consider it a "phenomenon." I do not, for I know that as the usual mode of communication between an Adept and his *Chela*. The same remarks more or less apply to the second phenomenon mentioned by Mr. Subramanya Iyer. There was no intention of exhibiting "occult powers." The absence of Mme. Blavatsky and other *Chelas* would have prevented the occurrence; for in that case an appreciable amount of "power" would have to be used to lay the Astral Telegraphic Line. The two gentlemen in question only took advantage of the opportunity of their presence on those occasions to mention what they saw, for the benefit of those who were then absent. Surely our philosophic brother does not mean to deny that the overwhelming testimony of eye-witnesses to facts, influences people in favour of the same, and that there are many, who now "despise phenomena" as *tamasha*, but were led to a study of the philosophy by the force of unrefutable evidence poured forth before them through the "Occult" literature. Happy would be that day indeed when the *phenomenal* will supersede the phenomenal; but till then we have a duty to perform, and that is to hasten its approach, through not by any radical means. If these occurrences then, in which no special power had to be exercised, can stimulate not a few to enquire into the philosophy, why should they be lost, without turning them to some advantage, however slight that advantage may be? I would also refer those interested in the matter to the article on "Occult Phenomena" in the current number of the *Theosophist* (See page 165).

D. K. M.

Phenomenal.

I.

ENCLOSED is an article, entitled "Chastity," to which a little history is attached, that may perhaps interest my brother-Theosophists.

I left Wadhwan on the 15th of February in company with Madame Blavatsky and Baboo Mohini M. Chatterjee. We were on our way to Bombay, returning from a visit to His Highness, the Thakore Saheb of Wadhwan. A few hours before we started, Madame Blavatsky had read the said article, corrected a few words and returned it to me. I read it carefully to see what corrections she had made, and whether I might not myself make some changes. I only found a few words corrected, folded the paper, put it in my pocket-book, deposited the pocket-book in my satchel, locked the same, entered the car and put the satchel on my seat, where it never left me and never was out of my sight, until the event which I am about to describe, occurred. We travelled on, Madame Blavatsky being in the same car. Towards evening Madame Blavatsky requested me to let her see that article again. I took it out of my satchel, unfolding the paper before handing it to her, and as I did so, imagine my surprise to find on it four long lines written on a space which was blank before, in the well-known handwriting of our Master, and in a different kind of ink than that used by Madame Blavatsky. How that writing could have been done in my satchel and during the shaking of the cars, I do not pretend to explain.

Another incident occurred when I was alone by myself. On the morning of the 20th of February, I received a curious Tibetan medal from our Master through Madame Blavatsky. I then accompanied her on board the steamer on which she was to sail for Europe. On my return to the shore I went into a native jewelry shop and brought a locket to deposit my medal, but could not find a chain long enough for my purpose. I then returned to my room, and paced the floor, studying what to do in regard to the chain. I finally came to the conclusion that I would buy a rose-colored silk ribbon. But where to get it, being a stranger in Bombay: that was the question. My pacing the floor brought me again in front of the open window, and there right before me on the floor lay exactly the very silk ribbon, brand new, and just the one I wanted.

BOMBAY.
21st Feb. 1884.

A. B. F. T. S.

II.

THE following is the substance of a letter sent to the Editor by Babu Parvati Charan Ghosh, a Fellow of the Satya Marga Theosophical Society of Lucknow:—

At the request of Pandit Pran Nath, the President of our Branch Society, I beg to report an account of the following occurrence. When the Pandit left Madras after the anniversary celebration, he stayed a few days at Allahabad on his way home. Here it occurred to him to write a letter to the Masters, to obtain information in regard to certain matters. He wrote the said letter, handed it to a probationary Chela residing there, and that Chela sent it with an explanatory note to Mr. Damodar K. Mavalankar, asking him to submit it to his Guru.

When the explanatory note arrived, Mr. Damodar was surprised not to find the letter in question enclosed, and therefore wrote back to the Chela, that he was glad the letter to the Mahatma was by some oversight (as he supposed) not forwarded; because since the VIIth anniversary celebration in Bombay he had received strict injunctions not to accept any letters addressed to his Guru.

The fact, however, is that Pandit Pran Nath's letter was forwarded from Allahabad; and the mystery was solved, when, on opening Mr. Damodar's letter, it was found to contain a Chinese envelope, addressed to the said Pandit, and containing a reply from the Mahatma. The letter, as sent by Mr. Damodar, was sufficiently stamped; but when it arrived it required additional postage on account of the Master's reply. The paper on which it was written was of a peculiar kind, such as cannot be found in India. We merely mention these facts with a view to stimulate our Brothers in their search for truth, and to remind them that whenever they deserve the notice of the Mahatmas, such notice will be taken. If any further information in regard to the above related case is desired by any Theosophist, it can be obtained by applying to our President.

LUCKNOW,
24th Feb. 1884.

Official Reports.

THE BEHAR THEOSOPHICAL SOCIETY
(BANKIPORE.)

THE following Office-bearers were elected for the Behar Theosophical Society for the year 1884:—

BARU TRILOKYA NATH MITRA, President. BABU GOVIND CHARAN, M. A., B. L., and BABU PURNENDRA NARAYAN SINHA, M. A., B. L., Vice Presidents. BABU PURNA CHANDRA MUKERJEE, B. L., Secretary, and BABU BENI NATH BANERJEE, B. A., Assistant Secretary.

THE KANCHUNJANGA THEOSOPHICAL
SOCIETY (DARJEELING.)

THE Secretary to the "Kanchunjanga Theosophical Society" reports that the first Anniversary of that Branch was celebrated with success on the 5th of January last. The Office-bearers elected for the current year are:—

BARU ISHAN CHANDRA KUNDU, President; Dr. KHIRODA PRASADA CHATTERJEE, Secretary; and BABU BARADA KANTA CHOWDHRY, Librarian and Treasurer.

THE BHIRIGU KSHETRA THEOSOPHICAL
SOCIETY (JUBBULPORE.)

A THEOSOPHIST visiting the above Branch reports:—

"On the day of my arrival here, a meeting for the carrying out of the Sanskrit School project, announced by Col. Olcott—during his visit to this station—was held. Rupees 4,300 have up to date been subscribed, out of which Rs 3,200 have already been collected. Besides this a monthly subscription of Rupees fourteen has been promised. The Members are trying their best to get more subscriptions or donations. The meetings of the Branch Society are held regularly, and some of the Fellows are engaged in performing marvellous cures by means of mesmerism."

THE CHOCHAN THEOSOPHICAL SOCIETY.

Extract from the Proceedings of an Ordinary Meeting of the Chochan T. Society, Cawnpore, held at the President's Quarter, on Wednesday, Jan'y. 27th, 1884, at 7 p. m.

With reference to the President's proposal laid before the Branch at its last meeting, and to Resolution No. 1 of that meeting, Babu Ganendra Nath Chakravarti, M. A., laid before the meeting the result of his personal consultation with the members of the Branch, as regards their contribution to the Permanent Maintenance Fund of the Parent Society. After a discussion of the proposal, it was resolved:—

"That all the members of the Branch who, in conformity with Rule 4. of its Bye-laws and Rules, have been up to this time paying Rupee one per month to the Branch Funds, should contribute Rupee one per mensem to the Permanent Maintenance Fund of the Society."

The President wished to remark that though Rupee one per month per member paid by the Branch would not amount to any considerable sum, it would yet show that the members of the Branch were really willing to actively help the Society—and were worthy of their honorable position as Members of the Chochan Branch; and further that if all the Branches followed their example, the Parent Theosophical Society would soon cease to be a pecuniary burden on its life-devoted Founders, and would save them many an anxious thought about the financial future of the Society.

M. N. GANGULI,

Secretary.

KISHEN LALL,

President.

SANSKRIT SCHOOLS AT BAREILLY.

PANDIT CHANDRA SHEKHARA, the Delegate of the Rohilcund Theosophical Society (of Bareilly) at our last Anniversary, gives us the welcome news that his Branch is doing its utmost to raise subscriptions for the estalishment of Sanskrit Schools at Bareilly. His Highness, Rajah Madhavrao Peshwa, a Councillor of our Society, has subscribed Rs 2,000; while Lala Damodar Dass, a resident of the town, has contributed Rs 500 for the laudable object in view. Our industrious brothers have collected rupees five hundred more and intend raising a considerable sum. They have, moreover, one and all, cheerfully put down their names for the amount of a month's pay. If all Hindus were but to follow the noble example, Bareilly would, no doubt, within a very short time, boast of a splendid Institution, where the foundation of the revival of the National Language will be laid.

THE FIRST ANNIVERSARY OF THE
SECUNDERABAD THEOSOPHICAL SOCIETY.

THE 1st Anniversary celebration of the Secunderabad Theosophical Society took place on the 26th January 1884, in the Albert Reading Room and Library, Mr. P. Iyaloo Naidu Garu being in the chair. Among those present were Messrs. Dorabji Dasaboy, Mr. Balakrishnah Moodaliar, Ramachandra Pillai, Raghunadha Prasad B. A., Mr. Dorasami Pillai, B. A., Venugopaul Pillai, Ruthnasami Mudaliyar, Vardaraja Moodaliar &c. &c. A large number of native gentlemen attended and the Hall was overcrowded.

The Secretary, after explaining to the audience the aims and objects of the Theosophical Society, gave a short account of the progress made during the past year, and hoped that similar Branches would be formed all over Aryavarta and inspire the rising generation with such lofty moral notions and veneration for the past glories of our ancestors as may effectually check the spread of National degeneration and moral degradation.

The Society during the year met twice a week and many extraordinary meetings were also held. Experiments were also tried at the meetings on mesmerism and other subjects with some success. During the year, Colonel Olcott the President-Founder visited the place and gave some practical lessons on mesmerism as a healing art to the members of the Society, some of whom, have begun to acquire that power of healing mesmerism which Colonel Olcott during his tour throughout India exercised for the public benefit.

Mr. Dorasami Pillai, B. A., then made a speech of about two hours. It is very gratifying to note that, although not a Theosophist, he spoke very appreciatively of our movement, and we would recommend to our friends and sympathisers as also the opponents a careful consideration of that most beautiful lecture.

C. KUPPUSWAMI AIYAR,

Secretary.

SECUNDERABAD,
15th February 1884.

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL
SOCIETY (BERHAMPORE, BENGAL.)

OUR Anniversary was celebrated on the 7th and 8th Magh 1290 B. S. corresponding to the 20th and 21st January last. A Brother from Bhagulpore came as a delegate and others sent sympathising letters. Pundits had explained to them our object and they were invited to expound Shastras and to lecture. Twelve of them complied with our request. The Bhagulpore Brother was much taken up with the ceremony, complained that they had to work under great difficulty and begged our co-operation. There was a holiday at the beginning of this month and we advised them to hold their Anniversary on that occasion. This they did. Myself, Brother Dina Nath Ganguly and Brother Shyama Churn Bhattacha went.

Jamalpur is a very important place, about 2 hours' journey by rail from Bhagulpore. There is a small branch working there under still greater difficulties. I am very glad to say that not only every thing went off very satisfactorily, but that for two successive days we had public meetings where-in we undertook to answer the queries of every enquirer. We did so from 6 A. M. to 11½ P. M. to the complete satisfaction of all. Ideas were put into our heads which even startled ourselves on the occasion. Brother Shyam Babu spoke eloquently, and the Brethren of Bhagulpore and Jamalpur felt doubly strong. The latter pressed us to go to Jamalpur and we have agreed to do so on the occasion of Good Friday when they will celebrate their anniversary. The result reminded me of the saying "That there is much to do but few laborers in the field."

NOBIN K. BANERJEE,

President.

BERHAMPORE,
5th February 1884.

THE BHAGULPORE THEOSOPHICAL SOCIETY.

THE first Anniversary of this Branch was publicly celebrated on the 7th of March. Babu Ishan Chandra Misra, M. A., F. T. S., gave an interesting address on *Theosophy*. He maintained that the idea of Universal Brotherhood, as preached by our Society, was really catholic. In this respect it essentially differed from the teachings of theologians who recognise only such as brothers as embrace their particular creed. Theosophical Brotherhood is therefore bound to spread, as it is formed upon an intellectual basis and does not meddle with physical considerations. The speaker also showed how groundless were the certain prejudices entertained by the local public against the movement.

This Branch has moreover practically carried out the idea put forth by Col. Olcott in his last anniversary address, about the formation of an "Aryan League of Honour." Several teachers of the *Tej Narain School*, among whom is our good friend Babu Ladhli Mohun Ghose, F. T. S., took prominent part in the proceedings. The movement was organised under the name of "Students' Moral Association," with Babu Ishan Chandra Misra, M. A., F. T. S., as the President. During the infancy of the Association the members of our local Society and the teachers of the school propose to take the lead. The start was made with forty-two students.

MR. LANE-FOX AT ADONI.

THE Secretary of the Adoni Theosophical Society officially reports the work done by Mr. Lane-Fox at that station. He delivered there an interesting and instructive public lecture on *Theosophy*. He successfully endeavoured to adapt his language and style to the comprehension of his audience. The

impression made by him there is believed to be lasting, as he is a very effective speaker and his philosophical placidity remains unruffled in all cases. His short stay has infused additional vigour into this Branch.

Mr. Lane-Fox directed a great portion of his efforts towards the elucidation of the true object of the Theosophical movement, and in clearing away certain misconceptions as to the meaning of the word "Mesmerism" and the phrase "gaining powers." He pointed out that true powers were the necessary result of enlightened knowledge, that is to say, knowledge coupled with spiritual perception.

SELF-MESMERISATION.

A Brother Theosophist, writing from Midnapore, mentions wonderful cures by the process of self-mesmerisation. During an attack of choleric diarrhoea he perceived a nerve current rising up to the stomach in front and then descending along the spinal chord. By concentrating his attention on the current, he tried to change its direction. In an hour he was much relieved and fell asleep. After getting up, however, he found he had another attack. He took a dose of an opiate and then meditated as he did before. Although he did not go to sleep in the latter case, he got perfectly cured. He feels, he says, quite sure that a single dose of three grains of opium could never have cured a disease which the doctors had pronounced to be of a serious nature. On another occasion he had an attack of lumbago. The pain was so intense that he could not walk erect. He concentrated his attention on the part affected and imagined that the affected portion of the spinal chord had become curved, although in reality there was no such curvature. He then concluded that there must be some displacement of the spinal chord of the *Pranamaya* body. Efforts were made to restore that particular portion of the *Pran*. The effect of the imagination was to produce "a state of strain" on the affected part. This was done for some length of time before sleeping. The next morning the patient was all right. Our brother thinks these two instances of self-cure may prove interesting and instructive to his Fellow-Theosophists, who can employ with advantage the same process, should they suffer from the same or similar complaints.

D. K. M.

Personal Items.

THE vacancy caused by the untimely death of Mr. G. Edwrewe in the Secretaryship of the Galle (Buddhist) Branch has been filled by the election of Mr. Paul Edward Ponnumperoma, a very excellent man and devoted Buddhist.

Mr. Charles Frederick Jayawickrama has been elected Secretary to the Board of Managers under the National Fund Trust.

Mr. Charles Amardas d'Silva, Proctor, the son-in-law of the late Emanis d'Silva Gunasekara, has been appointed by Colonel Olcott a Trustee of the same Fund, in place of the latter gentleman, deceased.

In the VIIIth Anniversary Report, the name of Babu Kunud Chunder Mookerjee, F. T. S., of Simla, was printed as having paid Rupees thirty to the Fund for the purchase of the Adyar Theosophical Head-Quarters Property. That gentleman now writes to us that the amount was remitted through and not by him, the real donor being "G. C. C." who does not wish to have his name made public.

OBITUARY.

The Secretary of the Bombay Theosophical Society reports the death of Mr. Jehangir Cursetji Tarachand, F. T. S., of that Branch, on Sunday the 2nd ultimo. The deceased was long suffering from disease of the kidneys. Mr. Jehangir was a warm advocate of Theosophy, and had his life been spared, adds the Secretary, he would have rendered good service to her cause.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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remitted to the "Manager, Theosophist Office, Adyar (Madras), India;" at which office money orders must be made payable and always in his favour. In making remittances it should be noted that no other amount should on any account be included in the drafts or money orders, except that intended for this work. Should nothing unforeseen happen, and should a sufficient number of subscribers be registered, the first Part will be issued on June 15th.

REPORT OF THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

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ESOTERIC BUDDHISM.

(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the Theosophist has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism*. Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (6s.) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs 1-12 (4s.) per copy, inclusive of packing and postage.

APPLY TO THE MANAGER OF THE Theosophist.

(SUPPLEMENT TO THE THEOSOPHIST.)

JOURNAL

OF THE

THEOSOPHICAL SOCIETY.

No. V.—MAY 1, 1884.

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N. B.—Subscribers to *The Theosophist*, who are Fellows of the Theosophical Society, will receive this Journal as a "Supplement" gratis.

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ADYAR (MADRAS).

1884.

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[SUPPLEMENT TO THE THEOSOPHIST.]

JOURNAL OF THE THEOSOPHICAL SOCIETY.

VOL. I. No. 5.

MADRAS, MAY, 1884.

No. 5.

BUDDHISM IN RELATION TO
CHRISTIANITY.

At the last large meeting held in February, by the Victoria (Philosophical) Institute, 7, Adelphi Terrace, London, a paper was read by Rev. R. C. Collins, M. A., on Buddhism in relation to Christianity. Referring to the parallels between the persons and characters of Buddha and Jesus Christ, he said:—"Take, as a prominent instance, the birth stories. I need not here give details, which are to be found in any modern work on Buddhism. The supposed miraculous conception; the bringing down of Buddha from the Tusita heaven; the Devas acknowledging his supremacy; the presentation in the Temple, when the images of Indra and other Gods threw themselves at his feet; the temptation by Mara—which legends are embellished by the modern writer I have already quoted, and such phrases as "Conceived by the Holy Ghost," "Born of the Virgin Mary," "Song of the heavenly host," "Presentation in the Temple" and "Temptation in the Wilderness"—none of these is found in the early Pāli texts. The simple story of ancient Buddhism is that an ascetic, whose family name was Gautama, preached a new doctrine of human suffering, and a new way of deliverance from it.

There is no thought in the early Buddhism, of which we read in the Pāli texts, of deliverance at the hands of a god; but the man Gautama Buddha stands alone in his striving after the true emancipation from sorrow and ignorance. The accounts of his descending from heaven and being conceived in the world of men, when a preternatural light shone over the world, the blind received sight, the dumb sang, the lame danced, the sick were cured, together with all such embellishments, are certainly added by later hands; and if here we recognise some rather remarkable likenesses in thought or expression to things familiar to us in our Bibles, we need not be astonished, when we reflect how great must have been the influence, as I have before hinted, of the Christian story in India in the early centuries of the Christian era, and, perhaps, long subsequently. This is a point which has been much overlooked; but it is abundantly evident from, among other proofs, the story of the god Krishna, which is a manifest parody of the history of Christ. The *Bagavat-Gita*, a Theosophical poem put into the mouth of Krishna, is something unique among the productions of the East, containing many gems of what we should call Christian truth wrested from their proper setting, to adorn this creation of the Brahman poet, and indicating as plainly their origin as do the stories of his life in the *Maha Bharata*; so that it has not unreasonably been concluded that the story of Krishna was inserted in the *Maha Bharata* to furnish a divine sanction to the *Bagavat-Gita*. If, then, as there is the strongest reason to believe, the Christian story, somewhere between the first and tenth centuries of the Christian era, forced itself into the great Hindu epic, and was at the foundation of the most remarkable poem that ever saw the light in India, can we be surprised if we find similarly borrowed and imitated wonders in the later Buddhist stories also?

Several Home and Colonial applications to join the Institute as guinea subscribers were received, and its objects being to investigate all philosophical and scientific questions, especially any said to militate against the truth of the Bible,—a discussion ensued in which Mr. Hormuzd Rassam, Professor Leitner, from Lahore, Mr. Coles, an earnest student of the question during 25 years' residence in Ceylon, Professor Rhys Davids, and others took part, all agreeing in and confirming the statements of Mr. Collins' paper. Dr. Leitner brought a large number of photographs of early Indian and Tartar sculptures showing the first introduction of the Christian story into those monuments, and he pointed out the value of such additional confirmation of Mr. Collins' statements:—

(The Englishman, March 22, 1884.)

We produce the above abomination as an example to show to what extravagant perversions of the truth the pious zeal of certain "Reverends" may lead, if there be a desire to make disagreeable historical facts agree with their little sectarian views. According to the Rev. R. C. Collins, M. A., the legends of the New Testament, a book, which was written during the Christian era, were stolen and surreptitiously incorporated into books that were written ages before even the Old Testament was thought of. This beats the story of the man who, by "logical" reasoning, found out that he actually

was his own grandfather, and was so much frightened at his discovery, that he hanged himself. But the Rev. R. C. Collins, M. A., will not do likewise. He will live to pervert historical data, to make them conform with the chronology of the Bible. Dr. Leitner will continue to bring photographs of the crosses and other "Christian" symbols, such as can be seen every day in the caves of Elephanta and which were cut out thousands of years ago, and he will make those who share his ignorance, believe that the "Christian" story has been introduced into those monuments," and that these Christian symbols have been added by modern sculptors. If Rev. R. C. Collins thinks that he has "discovered" that the ideas of the "presentation in the temple," the "temptation in the wilderness," &c., are "Christian stories," which have "forced themselves into the Hindu epic," we can, on the other hand, assure him, that the whole story of the massacre of the "Innocents" by king Herod is bodily taken from *Bhagavata*, and refers allegorically to an historical fact. King Herod is the type of Kamsa, the tyrant of Mathura, the maternal uncle of Krishna, to whom astrologers predicted that a son of his niece Devaki would deprive him of his throne. Therefore he gives orders to kill the male child that is born to her; but Krishna escapes his fury through the protection of the Divine wisdom that overshadowed him, which causes the child to be carried away to another city, out of Kamsa's reach. After that, in order to be sure and kill the right boy, on whom he failed to lay his murderous hands, Kamsa has all the male new born infants within his kingdom killed.

The Rev. Mr. Collins' "paper" contains in a short space so many errors that it would take a volume to contradict him. The only truth in it is that "there is no thought in early Buddhism of deliverance at the hands of a God, but the man Gautama Buddha stands alone in his striving after true emancipation from sorrow and ignorance." Buddha did not come to make us ride to Heaven on the back of a God; but he taught us that we must use our own efforts, and he instructed us in what direction these efforts must be used. He came to show the way—"The Perfect Way."

If it is truly the object of the "Victoria Institute" to investigate all philosophical and scientific questions (not those only that can be adapted to their preconceived notions), we would earnestly recommend to them to read Mad. Blavatsky's "*Isis Unveiled*." There they will find, for instance, on page 90, Vol. I:—

"While the miracles recorded in the Bible have become accepted facts with the Christians, to disbelieve which is regarded as infidelity, the narratives of wonders and prodigies found in the Atharva Veda, either provoke their contempt, or are viewed as evidences of diabolism. And yet, in more than one respect, and notwithstanding the unwillingness of certain Sanscrit scholars, we can show the identity between the two. Moreover, as the Vedas have now been proved by scholars to antedate the Jewish Bible by many ages, the inference is an easy one, that, if one of them has borrowed from the other, the Hindu sacred books are not to be charged with plagiarism."

Finally we wish to state that while we consider it our duty to tear the mask from the face of Bigotry, when she pretends to be Science, we do neither desire nor intend to "militate" against the truths of the Christian or any other "Bible." Whether the "Bible" has been copied from the Vedas, or the Vedas from the "Bible," can make little difference and be of little practical interest to one who understands these truths; but the misfortune is, that while these Reverends attempt to defraud, belittle and depreciate in a very "un-Christian" manner the religions of others, they neglect the study of the true meaning of their own sacred books, and, while they wrangle about the letter, the spirit is lost.

A "CHRISTIAN" BUDDHIST.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Translated from the French by a Buddhist.

LECTURE IV.

THE OBJECT OF INITIATION.

The object of the ancient initiation was to become worthy to be a priest and a king.

The high science taught by Zoroaster and Hermes was amongst the ancients the art of priesthood and of royalty. Priests and kings were then looked upon as representing divinity upon earth. God spoke to the priests and governed the people through the kings.

To approach divinity without an intermedial and to exert power are still the privileges of him who is admitted in the occult sanctuary. He is admitted to see God through intelligence and reason and to adore him in spirit and in truth, and he is armed with strength to dispel from himself and others—not the necessary sufferings, but at least all the real misfortunes of life, and to dispose, in the measure of human forces, of all advantages and benefits which the perfection of nature can procure.

To become inaccessible to evil and error, to be master of oneself and therefore worthy to command others, always to choose, of all things in creation, only that which is good and to possess in peace that which one has chosen,—is not this a dignity truly sacerdotal and royal? In other words, is not this a divine existence? This is the object of the occult sciences, and we must arrive at it through the real initiation.

Is perfection possible to man? Yes, certainly! If we comprehend that we do not speak of absolute perfection, which would elevate him above his proper nature, a perfection of which we can dream, but which we cannot define or even conceive. We speak of a perfection, which is within the human nature and which can be expressed by the three words, which are so badly understood and which serve as motto to the adherents of the republican doctrine: Liberty, Equality and Brotherhood.

Liberty of intelligence, free of all prejudices; liberty of will, free of all shameful and irregular passions; liberty of affections, always voluntarily directed towards good. Equality through the perfect equilibrium of mind; and Brotherhood with the right of eldership to our own advantage and that of entire nature. Yes, the sage is the beloved brother of the stars, because he knows what they do not know, and he understands the laws which direct the thought before it is formed; he understands their influence, he analyses their light, he is in some respects the treasurer of their wealth; he is the brother and friend of all nature; he is the priest of the seasons and he offers their first fruits to God; he is the consoler of men, the minister of the animals, and all this without constraint, without efforts and perfectly naturally, as soon as he has succeeded in perfecting his nature. He is therefore the happiest, the most useful and the most amiable of men. His invisible divinity becomes visible in him; impersonal infinity manifests itself in his person, and he becomes a living solution of the great riddle of Man-God.

It is true that such a high prerogative dooms him at first to the sacrifice. He will be adored by some and detested by others; because there are good and bad people on earth. He has to defend himself as well against the imprudent actions which the enthusiasm of his friends may cause, as against the exasperated hate of his enemies. None possess with impunity the fire from heaven, and the slaves of Jupiter will always be the executioners of Prometheus. He will be persecuted in the name of God, and for God's sake will they try to kill him. He may be benevolent as Osiris, a poet like Orpheus, wise as Socrates, with the knowledge of Pythagoras; meek and patient as Jesus, pious like Savonarola, a good pastor like John Huss; nevertheless he will be treated as a public malefactor and be made to answer for his science before ignorance, for his ignorance before stupidity, for his virtue before the vicious. Christ said: If one will follow me, let him take up his cross before starting and let him walk resolutely to the rack.

Such was the fate of the revelators of the ancient world and of the reformers of the middle age. So does the type of the perfect man, which is divine and human at the same time in the person of Jesus present in an extraordinary manner the symbols of sacrifice. But the sacrifice is only the probation and the gospel is only the introduction to the great book of wisdom resuscitated by Jesus, and, living for ever in his dis-

ciples, must for ever write or rather form by acts, which are at once divine and human, all through the coming ages.

An act of humanity is truly a divine act, and good works are more efficacious than prayers. The best of all good works are those which are performed spontaneously and without any pretension to merit. Christ said, a good tree will produce good fruit, and thus do good people perform good works without much thinking about it. They perform them, because they could not act otherwise; they answer their goodness as sun gives his light; and if a drink of water given to a thirsty wanderer merits an eternal reward, what price can be adequate to pay him who discovers a spring in the desert and who constructs a fountain?

Mercenaries are paid and recompensed; but what can we give to him who possesses all? Would you offer an apple to an apple merchant? How can you justify the just, who is judge himself? All recompensations are temporary and an eternity of blessedness would not be a recompensation but a normal state at which the souls of those, who know how to make themselves immortal, must arrive. We obtain it by vanquishing fear, desire and death. He who has sufficient intelligence will understand it.

A just man can never become accessory to injustice and therefore he will never accept an unjust death. The Kabalists say Cain and Abel were equally guilty—the one by killing his brother and the other by doing nothing to prevent this crime. The condemnation of Socrates and Jesus were regular according to the laws of their times and countries, and they therefore accepted the sentence without protest. They were stronger than the laws to which they subjected themselves; they broke them by submitting to them and forced the moral world to enlarge by seeking for a new legislation.

It certainly cannot be told with impunity to the common people that Osiris is a black god. He who strikes at the altar ought to perish at the foot of the altar, and Voltaire would have merited the death of Socrates and Jesus, if, by denying the accredited superstitions, he had not affirmed the eternal dogma. But Voltaire was a fanatic and not a revealer. He neither deserved the hemlock nor the cross; he was not worthy to receive the glory of the martyrs.

Socrates, before he dies, advises his disciples to offer for him a cock to Æsculapius, and he, the adorer of the true God, is blamed for such an apparent act of superstition. Jesus, before he delivers himself to his executioners, performs with his disciples the ceremony of Easter-day according to Jewish customs by eating lamb and bitter herbs. Socrates as well as Jesus proved themselves to the end to be true observers of those religious customs, which their doctrine is about to change. They obey while they give liberty to others, and in this act they prove themselves to be perfectly just. It is known that Voltaire went to the holy communion, but he boasted that he was doing it as an act of policy and irony. He can therefore not be excused, and his apparently religious acts were in fact veritable sacrileges.

The divine life of the Initiate is by the vulgar crowd looked upon as being supernatural. Because nature rises up for the sage, he naturally avoids that which attracts catastrophes upon the head of the senseless. He radiates good and repulses evil, and superior intelligences are supposed to serve him.

Solomon was the king of spirits; Jesus could command angels; Socrates had a familiar demon; Apollonius held the key of miracles. They know the secrets of the present, uncover the past and penetrate the future by their sagacity of connecting effects with causes. They are sorcerers like physicians and prophets like astronomers; they are diviners simply because they are divine, and they are divine because they are perfectly human; that is, they are men, such as God and Nature evolve, and such as Science and Virtue complete.

The Initiate alone possesses riches, because he disposes of them for good purposes and is never afraid to lose them; because he alone can obtain them without desiring. He alone enjoys the pleasures of life, because he chooses his own and keeps away over his senses. He walks like Jesus over the waves of the turbulent sea, and needs only to rise to pacify by a word or look the tempests which assail him during his sleep. He is not afraid of the bloody step to calvary; because he knows the luminous road to Tabor. He may be poor and leprous like Job, an exile like Pythagoras, sentenced to death like Socrates, imprisoned like Apollonius,

tortured like Campanella, burnt like Savonarola, Giordano Bruno and Vanini; he cannot be impoverished of his true possessions, nor be humiliated in his own eyes, nor discouraged nor belittled, nor can he be made to fear death. He knows, like Job, that his redeemer lives and that he will come to raise him up again; his redeemer is the word of truth, it is God, always victorious in just men; he knows that to suffer is to work and that to work is to become rich.

Never can he be separated from those he loves; for he knows well that real love is immortal. He does not love death, he loves immortality, and he knows well that she will not escape him. Are we then really separated from our friends when they travel? Do not souls remain united from one end of the universe to the other? Does a mother cry because her child sleeps; and does the father, who works for his children, grieve because he knows that they have before him moved into the house where the whole family must unite again some day and for which he undertakes to pay by his work.

Being free from regrets, the Initiate is inaccessible to fear. He loves God and does not fear him. He knows that the religious laws are the ordinances which moral medicine prescribes, and that, according to the words of Christ, those who are sound do not need a physician. He looks with pity upon the imaginary sick, who allow the ridiculous threats of Dr. Quack to terrify them and respects all salutary practices, which he can advise others to follow, while he does not need them himself. Being more fortunate than the blind man of Thebes, he knows the three enigmatic words of the Sphinx: God, Nature, Man. He knows that the universal symbolism is only the paraphrase of that enigma; he knows that God explains himself by nature and manifests himself in man; that humanity is one in three persons, which are the father, the mother and the child; that the incarnation of God is the reversibility which results from solidarity; that Christianity, far from being an idolatry, has overthrown all the false gods by affirming the hypostatic union, that is to say, the personal union of God and man in such a manner that we all are each one the God of the other, and that he who loves his neighbour understands and fulfils the whole law.

He does not therefore need any preachers, his sovereign pontiff is reason enlightened by faith, and he does not need to mount the she-ass of Galilee or the mule of Mastai to enter into the holy city, but he takes good care not to change a single word of the traditional and common dogma. Enigmas have the quality of appearing at first very absurd to the mind; but, if we suppress or modify only one of these apparent absurdities, the enigma becomes comprehensible and is more than a stupidity.

An adept will therefore accept the Christian dogma in all its orthodoxy and will take good care not to dispute the divinity of Jesus Christ; because it is the divinity of man, Jesus himself called the supreme formula of the great arcana indifferently the son of man and the son of God. He said, the Father and I, we are only one, and I will become one with my disciples; and this is affirmed sufficiently in the divinity of man, the fall of Jupiter and the abdication of Jehovah. He also says: The kingdom of heaven is within you; that which you do to man you do to God; I give to you the keys to the kingdom of heaven; and that which you bind on earth shall be bound in heaven and that which you untie on earth shall be untied in heaven; and he did not say this to the priests, for there were no priests amongst the apostles; he said it to all the faithful and added: "He that believes can do all that I do and still greater things can he do."

Such was the immense range of Christianity. The death of the great Pan in all the idols which the sacerdotal lie infused with life and his re-birth into humanity. Since Christ became a man who suffers, God suffers; and that which you give to man you lend to God and still further: the whole of humanity is the body of God, of which we are the members; all must suffer what one suffers, and the happiness of one makes all happy. This is the dogma of salvation, the dogma of the future: *The holy solidarity*. According to the mythological legend *Œdipus* and the Sphinx have disappeared from earth and have been believed to be dead; but nobody has ever recovered their corpses; because the Sphinx threw herself into the abyss only to set a trap for her rival. *Œdipus* did not solve the enigma and he became king of Thebes only to become its scourge, became forced to abdicate and to put out his eyes. *Œdipus* in his turn dis-

appeared in a tempest, and the king left nobody behind but two brothers who were enemies and bound to eternal warfare; and of the Sphinx remained nothing but her formidable and still not understood riddle; for the two brothers, that is, the two parties which are still dividing the world, must for ever tear each other to pieces, as long as they do not understand it. *Œdipus* and the Sphinx, those two corpses, which only survive to combat each other for ever, are now two phantoms, which still incarnate themselves and here we see how they reappear on earth. *Œdipus*, still blind, thinks he will become clairvoyant and he proposes riddles to the Sphinx, which he does not understand himself; but he gives them out as obscure truths, which science must accept without attempting to comprehend.

The Sphinx, in her turn, having become a riddle-solver, raises her head before the dethroned king of the holy city and is going to solve all riddles by the authority of science and reason; for the Sphinx is the genius of science and nature.

The sacerdotal *Œdipus*, the blind man who believes himself infallible, says that it is prohibited to guess; the Sphinx with her human head smiles at such a defence and begins to drive away before him like smoke, by a single word and a breath, the pretended immovable dogmas of the old man.

Let us assist at this battle and take down stenographically their dialogue. This will be the subject of our next discourse.

INAUGURATION OF NEW BRANCH SOCIETIES AT CHITTORE AND VELLORE.

On the 14th of April 1884, Dr. F. Hartmann, accompanied by Mr. L. Venkata Varadarajulu Naidu, arrived at Chittore, where great preparations had been made for the reception of the delegates from headquarters. A spacious bungalow was fitted up with flags, flowers and inscriptions. An address of welcome was read by Mr. H. M. Winfred, which was answered by a few remarks from Dr. Hartmann. The meeting then adjourned until 5 p. m., but in the meantime Messrs. Narainsami Mudaliar and L. Venkata Varadarajulu Naidu addressed the natives in Tamil and Telugu, and explained to them the objects of the Society.

At 5 p. m. a large and intelligent audience assembled, Mr. C. Masilamoni Mudaliar took the chair, and Dr. Hartmann then addressed them in a speech, of which we give the following summary:—

GENTLEMEN.—You have heard the name "Theosophical Society," and I have been asked to explain what that Society is. It is a Society that has been started some eight years ago in the United States of America; it afterwards transferred its headquarters to India, and its branches extend now already all over the inhabited globe, counting in India and Ceylon some ninety branch societies, and having numerous branches in America, England, France, Russia, Australia and other places. Its members call themselves "Theosophists," and my interpretation of the term "Theosophist" is, that it means, a person who earnestly and without fear or prejudice seeks for the truth, and attempts to apply the truths which he has found, in practical life. The Theosophical Society proposes to do what no Society ever succeeded in doing before, that is, to reconcile and harmonise the two old enemies, *Religion and Science*. It expects to show that true science and true religion cannot contradict each other; that one is the complement of the other, and that it is only the absurdity and bigotry of a pseudo-religion which cannot be accepted by true science, and the conceited ignorance of a pseudo-science, which cannot be harmonised with true religion. True religion and true science are two ways, which lead towards the absolute truth, and as there can be only one such truth, both must finally arrive at the same end; but modern science and modern religion, instead of going straight towards the truth, they take a circuitous route and lose their way. Like children, here they see a gay butterfly and chase it over the hills, there they wade in a swamp to pluck a curious flower, and are deluded from their path by all sorts of delusions.

There is just as much ignorance and bigotry in modern science as there is in modern religion. When Galileo declared that the world was round, the religionist cried "blasphemy," and he would have been put to the torture if he had not recanted, and when Morse invented the telegraph, he was laughed at by the "scientific" world. But the world's evolution goes on in spite of bigotry either in science or religion. What was "blasphemy" fifty years ago, is accepted as truth to-day. No priest now-a-days dares to maintain that hell consists of a burning lake of fire and brimstone, or that God created the world in six actual days, and took a walk in his garden in the cool of the morning of the seventh; neither does any scientist now-a-days dare to ignore electricity, or deny the circulation of the blood; but there are plenty of other absurd dogmas and prejudices in

modern religion and in modern science, and if you attack either, he cry "blasphemy" arises as loud as before.

There can be only one truth; but that truth appears under different aspects according to our stand-point. If you go in a dark room, and let a ray of sunlight pass through a prism of glass, it will be divided in seven rays, each of a different color, but all these rays can be recombined in one single ray of pure white light. The pure white ray represents Theosophy, and the various colored rays represent the different religious systems or theologies. The word "Theology" (from *Theos*, God; and *Logos*, word) does not mean "the word of God" any more than "Geology" means the word of the Earth; but it means a collection of certain doctrines and opinions in regard to divine matters, and as every man has an idea of his own as to what "God" is, so there would be as many theologies in the world as there are men and women, if not the majority of them, either from inability of thinking for themselves, or from some other motive, had consented to accept some other man's belief as their own.

Some people cannot think of God as anything higher than a painted stone or stick of wood, others believe him to be a monster, others say that he is an angry old man, and others think that he is a kind being of some sort that can be reasoned with, and who after having made up his mind to do a certain thing, can be persuaded to reconsider his decision. Those people call each other infidels, heathens and atheists, if one does not believe in the same kind of a god as they do. They however all agree that God is the supreme cause of everything that exists, and as the existence of the world proves that some cause must cause its existence, consequently there can be no real "Atheist," for surely no man would be insane enough to say that an effect can exist without a cause; and if the pretended "Atheist" says that the universe itself is the cause of its own existence, then the Universe is his God, and he is an Atheist no longer.

There are many different Theologies in the world, and most of them have different sects, each of which claims to be the only possessor of the truth; but there can be only one Theosophy.

"Theosophy" means supreme wisdom. It is a word, composed of two Greek words: *Theos* or God, or *Supreme*, which means everything that is good and pure, and *Sophia*, or *Wisdom*, which means the highest degree of intelligence and knowledge. A true Theosophist should possess these two qualities, goodness and wisdom, and it will therefore be seen that a true Theosophist is not often to be found. Plato, Socrates, Buddha, Sankaracharya, Confucius, the historical Jesus, the Kishis and Mahatmas and other great men may be looked upon as true Theosophists. A real Theosophist must necessarily be a nearly perfect man; and if we call ourselves "Theosophists," we do not presume to say that we are already perfect; we only mean to say that we are trying our best to obtain as much perfection as possible in this life. But we do not rest here. We are not so selfish that we only want to save ourselves, and do not care what becomes of others. We want to assist in the great work of evolution; we want to abolish ignorance and superstition, and to develop not only intellectuality, but spirituality also. Our Society has three specified objects:

The first is "to form a nucleus for Universal Brotherhood." Now this is nothing new. Every religion pretends to have the same object. Christianity invites you with open arms to become a "brother" by joining the church, but unless you do join the church, you cannot be a brother, and probably you will go to hell. Oh how glad will these pious theologians be, and how they will laugh, when they look down from heaven and see you squirm in hell; because you did not accept their doctrine of "vicarious atonement," etc. The Koran teaches universal brotherhood, and the Mahomedan has been often willing by fire and sword to make you his brothers; but unless you become a follower of the Prophet, you are an infidel dog. Every sect more or less restricts its idea of brotherhood to the narrow confines of its particular church. The French revolutionist also had a universal brotherhood. He said: "Come and be my brother and think and act as I tell you, or I will cut off your head." The kind of universal brotherhood, which resulted from our modern civilisation, is seen in the standing armies of Europe, where women and children, cripples and invalids, have to work and starve, to keep all able-bodied men on their legs, and without useful employment, to protect them against a surprise-visit from their brothers across the frontier.

The Theosophist makes his universal brotherhood unconditional. He reasons that all men and even all animals and all things that exist come from one universal source, and that therefore we all belong to one family and must respect each other's rights. He does not care whether you are a Hindu, or a Christian, or a Jew, or a Mahomedan, or a Parsee, or whether you believe in nothing at all, because if you act up to the principle of universal brotherhood, you will be sure to act right, and receive your reward.

The second object of our Society is the study of ancient religions and sciences. Comparative Theology shows that the modern sacred writings and their allegories and symbolism have been mostly copied from the ancient sacred books, and thereby they became disfigured by many mistakes, misinterpretations, falsifications and interpolations. It is reasonable to suppose that the nearer we go to the fountain, the purer we will find the

water, and it follows that the most ancient sacred writings come nearest to the truth. In the Vedas, for instance, we find the originals of nearly all the principal allegories of the "Bible," or the Cabala, although dressed up in different forms and called by different names. The same basic truths, which we find in the ancient writings, we find repeated in almost all other religious books, and most of all sacred books have the same fundamental truths; but these truths are usually disguised under the form of some allegories, which are quite remarkable by their absurdity, if taken in their exoteric sense and believed literally. So if the Hindu says that the universe came out of the navel of Brahm, he means the same thing as the Cabalist, who says that Adam Kadmon is the first emanation of the supreme cause, or as the enlightened and therefore excommunicated Christian, who calls that first emanation the "logos" or "the son of God" or the "Christ principle," etc. All these different stories and allegories are so absurd, if taken in their literal sense, that children would laugh in your face, if you would tell them such stories, provided they had not been told before hand that they must not laugh, because that would displease God. These stories have been intentionally made so absurd, so that they might not be taken literally, and to show that they have a secret meaning, and in their very absurdity lies their protection; and yet priests of all classes will take them in their literal sense, and if you try to explain them, they will cry blasphemy! blasphemy! and call you an infidel, an heretic and an atheist. This is a great misfortune for them,—not for us. I myself have been educated in a Christian church; but my common sense revolted against the belief that we all should be condemned to die, because a certain woman by the name of Eve had the imprudence to bite in a forbidden apple; that God made Adam out of a piece of clay and Eve out of one of Adam's ribs, etc. I asked for an explanation of the meaning of these fables, and if I had received that explanation, I might perhaps be talking now in a Roman Catholic pulpit instead before you; but instead of getting those explanations, which are very beautiful, and which I now know, I was told that I must accept the literal meaning, and that to doubt was a sin. I could not swallow these stories; so I left, and hunted in other quarters for information, and I am glad I did so.

But why did the priests not give me the true information? Simply because they did not know it themselves, and if any explanation is given to them, they do not dare to investigate its truth. They have to think according to orders, and if one, wiser than the others, like Eliphaz Levi, should dare to think for himself, he would be excommunicated and consigned to the allegorical devil and his symbolical imps. The Hindus are not so ticklish. They do not ask for a literal meaning of their symbols. They do not believe it when the missionaries say that Christna was a very immoral person, because he was not married, but had 60,000 concubines. They, or at least the intelligent amongst them know, that this allegory means to say, that Christna was assailed by 60,000—(that means a good many) temptations; but he did not succumb (that is, he did not get married) to a single one.

There have been at all times people whose common sense has revolted against accepting the literal meaning of theological absurdities, and it is no wonder that the scientists laugh at such stories. But explain them, and show their beauties, and the ridicule will cease, and the laughers will have cause to bewail their own ignorance. The misunderstanding of these legends has often been the cause of serious consequences. It has led to innumerable religious wars, to the killing and burning alive of thousands—nay millions—of people, and to a continual changing from an extreme of superstition to an extreme of materialism. The laws of the material and spiritual universe are an Analogue. A pendulum in motion will swing from one extreme to the other, and back again nearly to the first extreme. It is not long since we have had an age of extreme superstition, when people were burned and tortured, because they would not believe in a certain kind of a god. Then followed an age of materialism, headed by the French revolution, and every one that believed in any kind of a god, had, if possible, his head cut off. Twenty-five years ago Dr. Buechner and his "Matter and Force" were all the rage; now nobody cares about such books any more. We are about at the turning point of this age and new superstitions spring up. I will not talk about such excrescences as the "Salvation Army," which perform their farces in public streets and are a general nuisance. Those soap bubbles will soon burst; but the great danger in Europe and America seems to me to lie in the misunderstood facts of spiritualism. The followers of spiritualism, especially in England, France and America, have become very numerous; they have left the basis of unprejudiced scientific investigation, and are adopting a creed. They wish to embrace their "dear departed" and are running after elementals and spooks. On the other hand the churches have degenerated into mere social organisations for religious amusement. You find there plenty of noise and show, but no worship, because the spirit has fled and the priests have lost the key to the sanctuary. Ignorant and superstitious "Free-thinkers" and willfully blind "Truth-seekers" are stumbling over the country and poisoning the moral-atmosphere. Meat-eating and the use of stimulating liquors are looked upon as something necessary, lying and stealing are considered acts of "smartness," and the prevailing thought is,

friends received a letter from the Mahatma mentioned above, quoting the very words in which he had thought and directing him on the subject. I may as well state here that the worthy founders of the Society were then at the Head Quarters. Another evening while we were at a public meeting a respected European friend of ours saw the *Mayavirupa* of a certain Mahatma present in the hall. On returning home we found the fact corroborated by a *chela* who was, a short time before we came in, in rapport with the Mahatma in question, without telling him as to what our friend had seen. On another occasion a friend of mine, a graduate of the Calcutta University, a Bengali gentleman of sound education, heard distinctly the known voice of a Mahatma speaking to him while he was alone in his room in Calcutta, neither Colonel Olcott nor Madame Blavatsky being in Northern India. This fact alone ought to give a crushing denial to the slanderous charge often brought against the founders of the Society that they produce phenomena by jugglery. All my experiences about phenomena will be too numerous and even useless to relate in an article like this. Hence I shall conclude this portion of the subject by telling my readers that besides Mr. Ramaswamiar two of my friends, one of them being not even a *chela*, saw in the first place the portrait of a Mahatma, then *Mayavirupa*, and lastly in his physical body. If I do my friends for whom I have very great respect the justice of supposing them to be men of ordinary veracity—and indeed intentional lying is incompatible with the purity of character which they possess, I ought to believe in the existence of the Mahatmas, since the chance of my friends being themselves deluded is much reduced. Without stopping to conjecture how far what I have said about phenomena will be convincing to the public, I pass on to say a few words on the Science and Philosophy of Occultism. I must confess that according to my peculiarly constituted frame of mind this latter phase of Occultism did more towards bringing about my conviction and then creating in me the attraction for it which I now have than what I formerly called phenomena. Even the letters from the Mahatmas quoted in the Occult World impressed me with the idea that there must be lying hidden in the snowy ranges of the lofty Himalaya, a great science unknown and unexplored, the glimpses of which are to be found in our own Shastras and which can even be discerned, dimly though it be, through the translucent veils of our daily habits and customs as enjoined by the Rishis of old. The study of the "Fragments of Occult Truth" and "Esoteric Buddhism" left no room for doubt. Therein I found a theory of evolution so complete and so grand that compared to it the recent one of Darwin cannot but be thought of as an ugly torso. That science of evolution is not only free from the defect visible in all western scientific investigations of leaving out the spirit quite in the cold, but considers the spiritual development of beings as the only circumstance which can explain so great changes of form which local circumstances and sexual selection can hardly account for. The very satisfactory explanation of the missing link which Western Science has so long striven for in vain to furnish is based entirely upon this fact. Once the human form is evolved from the ape, the spiritually developed entities find tenements of flesh ready for them, and hence there is no more necessity for the animal form to be forced up into human ones. Hence the intermediate links die out. The Fragments do not stop only with telling us that the mineral kingdom is evolved from fiery Nebulae through intermediate forms and then develops into vegetable, animal and human kingdoms; but goes to give us an outline, faint though it is, of the life after death, the future destiny of man and the higher states of existence to which man kind is running up. It furnished me with the grandest philosophy I could conceive. The Eastern philosophy, I may here let the readers know, differs entirely from what is called by the same name in the West, in the fact that it is not only based upon but is identical with science. The Western philosophy and metaphysics are founded wholly upon conjectures. They are generally the fumes of one's imagination, seasoned perhaps with a little of reasoning. Eastern philosophy is the result of accurate observation by the higher powers of man, and whatever it tells us are not conjectures but scientific facts. Eastern Science is not antagonistic to Western Science, but the latter falls short of the former. In fact the legitimate conclusions at which modern science has arrived are the lower steps of the Occult Science. The sphere of the Occult Science indeed is incomparably wider, and hence such a repository of knowledge can wield powers immeasurably greater. It is a dogmatism of the orthodox scientists to think that no higher powers than what they possess can be attained by man; just as an ignorant ploughman refuses to believe that a message could be sent from one quarter of the globe to another in almost no time. The origin of this doggedness and obstinacy lies in the unwarranted supposition (though perhaps unconsciously assumed) that all the Laws of Nature have been discovered. The methods of investigation in the East and West are entirely different. In the West as many facts as possible are noted down as in a Day Book, and then from these we arrive at truths by means of deduction and induction. So that, as is repeated constantly, the West can only get knowledge indirectly through the media of the physical senses, which are so unreliable. The Eastern method stands in need of no *via media*. The Ego takes cognisance of things direct. An Adept *Guru* does not reason out the truths with his *chela* but

makes him see. In the pursuit of this method one has to develop his intuitive faculties and then one can observe the truths. In this act of observation there is no inference or reasoning, and as stated by William Stanley Jevons in his Principles of Science, "it is a direct observation even by the physical senses there is no inference, if we do not, instantaneously though it be, infer. Even the chief discoveries of modern science are of this nature, as I conceive, to intuition. Orthodox scientists will no doubt object to this assertion of mine. But I humbly ask them to consider the greatest truths in the physical sciences, comprising of course Mathematics, the most perfect of them, have been arrived at. They are not got certainly by any process of ratiocination or even of what is called accurate induction. The method of difference, the most perfect of the laws of induction as laid in John Stuart Mill's System of Logic, has been acknowledged by that eminent thinker himself to give us the least number of truths. But does he not together with a whole host of other Scientists own that the most wonderful triumphs have been performed by hypotheses? Hypotheses may indeed undergo the process of verification and then seem consonant with reason and physical experience; but the truths are no doubt due to hypotheses. And the catching hold suddenly of a particular hypothesis as the true one is—due to intuition. The discovery of the poet Goethe, that the skull is merely the expansion of the spine, and that flowers are but transformation of leaves, will throw light on the subject. To explain esoterically: all the truths that have been and will be discovered are imprinted on *akasa* and suddenly a certain truth passes before the intuitive eyes of some thinker and enables him to make a discovery and thenceforward to be admitted as a man of extraordinary intellectual capacities. Complete verification as regards truths obtained by the higher and developed intuition is not practicable, because it encompasses things which are invisible to the physical eye. That one can take cognisance of things unseen by the physical eyes is well established by the phenomena of psychometry, clairvoyance and thought-reading. In the last case one can read through his inner sense the inscription on the *akasa* made by a certain person's thought, which is material, and a form of energy or a mode of motion just as heat is. Having said that Eastern and Western sciences are not antagonistic, it remains for me to add that it is only by a study of the occult sciences that we can effect that marriage between Science and Religion which mankind are thirsting after and which cannot but be productive of wonderful results. Let me remind my countrymen that our old and, in their eyes, antique religion is based entirely upon science; and Theosophy is trying to show that more or less every religion in its Esoteric aspect is so based. It is impossible to explain in a short article like this that a knowledge even of the elementary principles of the occult science is necessary in order to understand the full import of our manners and customs. The students of vital magnetism do know it partly. But the cardinal doctrines of Hinduism and Buddhism—the *Karma* theory and the theory of *Moksha* or *Nirvana* find their origin and sanction in the Occult Science. Nor has the Western Science to say a word against them. The former affords another instance of the universal Law of causation and the latter of the cyclic law—the law that things return to the place from which they started. As exemplified in the physical phenomena of the rotation and the revolution of the Earth. We come out of (are evolved from) the Universal Spirit or Parabrahma through various forms and states of existence, and shall at the end merge into Him and attain the blessed *Nirvana*. I shall close this paper with this assurance to my readers, that daily I am learning to look back upon the hour I joined the Theosophical Society and became earnest in its cause with greater delight and appreciation, and sincerely wish that such an hour may not be far off for them.

Our New Branches.

MR. S. RAMASWAMIAR, B. A., an indefatigable friend and brother, formed two Branch Societies at Periyar-Kulam and Dindigul in Madura District, on the 17th February and 1st March 1884, respectively.

DR. F. HARTMANN formed two Branches at Vellore and Chittoor in the North Arcot District, on the 14th and 17th April 1884, respectively.

Official Reports.

ADDRESS.

THE members of the Society of Occultists of France at the commencement of the year of Hermetic Magism, beginning on the 21st of March, express to the Parent Theosophical Society at Madras their profound admiration for the work which has already been accomplished by their labours. The organizers of this great movement may look with pride upon their numerous followers.

There is nothing more grand and useful than a Society, whose object is to search for the highest truth. At all stormy epochs in the history of humanity, in the midst of celestio-planetary catastrophes and amongst the devastations caused by war, there always appeared certain revelators, which a certain Genius had selected as the guardians of revealed science. We rejoice at the reawakening of the old Orient, whose race has remained pure, and which has perpetuated itself through the ages by observing the laws of Atavism. Those physiologic forces are the best protections against that degeneration, which leads the people of the Occident to their destruction. We welcome the occult Orient which, inspired by an exalted sentiment of Fraternity, has today revealed to us the science of psychic physiology, especially the seven principles which constitute man as he is now and as he will become during his future transformations on his way towards immortality.

Let us continue our work with firmness, and we shall establish, in the midst of the troubles and trials by which our modern world is affected, a permanent production, against which will dash in vain the waves of reactions. Doctrines and hypothetical assertions will pass away, but to Scientific Truth alone belongs the Future.

This is signed by twenty-one members of the section for occult research, with the approbation of the two other sections, which constitute the Society of the Occultists of France.

PARIS, March 21st, 1884.

THE ATMA BODH THEOSOPHICAL SOCIETY.

THE first Anniversary of the Atma Bodh Theosophical Society, Moradabad, N. W. P., was celebrated on the 17th February 1884.

NOTICE.

It is hereby notified that the connection of Mr. A. Theyaga Rajier, of Venkatesa Naik's Street, Triplicane, Madras, with the Theosophical Society, has ceased from 1st April 1884.

(By order of the Board of Control.)

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

HEAD-QUARTERS, THEOSOPHICAL SOCIETY,
Adyar, (Madras.)

ERRATA.

In the paper on Egyptian Theosophy in the Journal for February 1884.

For *finu* read *Jinn* throughout.

Page 36. Column 2, l. 31, read Lord Adare.

Page 37. Column 1, l. 25 from bottom, read "different persons differently."

Page 37. Column 1, l. 24 from bottom, read "darweeshes."

THE SATYA MARGA THEOSOPHICAL SOCIETY.

[At the time of the celebration of the first anniversary of the Branch during Col. Olcott's last visit to Lucknow, the following report was handed to him by the President of the local Society.]

HONORED SIR,

I have the pleasure to submit a report of the working of the Satya Marga Branch of the Theosophical Society during the first year of its existence.

Hitherto, the attention of the Branch has, owing to its comparative infancy, been mainly occupied with the organisation of plans and the establishment of a working order of things, and accordingly a review of the work does not so much show actual results, as it reveals plans which are, I am glad to say, in a fair way to success.

The first real impetus that was given to the cause of Theosophy at Lucknow may well be attributed to the Lecture that you delivered in this very Hall in March 1882. There had no doubt been some stir in this city a few months previous to your last visit but no substantial result had followed. But the Lucknow public had no sooner heard your exposition of the principles of Theosophy than it gradually began to show unmistakable signs of taking interest in the movement. In the following few months we received as recruits to our ranks some of the most intelligent and educated Hindu gentlemen of the station. About the middle of July 1882, we found that the number of Hindu members was sufficient to form a Branch of their own, and with your kind permission we applied for a Charter to form an exclusively Hindu Branch under the title of the "Satya Marga Theosophical Society." The Charter was issued to us on the 27th of July, and our Branch then received formal recognition.

In treating of the work done by this Branch in the course of the last year, it would be convenient to divide it into two portions.

- (1). Work within the pale of the Society.
- (2). Work considered in its bearing upon the outside public.

Under the first head the point that I have to notice first is the establishment of a Library for the use of the members.

Limited as our means were, we have from time to time devoted such sums as we could spare towards procuring books on Theosophical subjects. We intend in the present year to enlarge the Library, and especially to add to it a collection of Sanskrit and Persian books dealing with Occultism.

It would not be out of place to notice in this connection a plan that we have proposed for placing Theosophical works within the reach of such non-theosophists as may be desirous of information, by instituting a Circulating Library, to which every one who pays a monthly subscription of 4 As. could have access.

Our Branch has held its ordinary meetings on Sundays, when it has been customary for some competent Theosophist to read to the other members assembled, part of some standard work on Theosophy and to explain to them the difficulties therein. A free discussion always follows which serves to clear up all misconceptions. We have found this system to be very advantageous, inasmuch as, in addition to the many other circumstances in its favor, it fully carries out the real object of the Theosophical Society, namely, that one member should profit by the experience and the researches of another.

The point which next deserves attention is the "study of Sanskrit." In these Provinces unfortunately Sanskrit is almost wholly discarded. The state of things in this respect is so very bad that people whose learning is confined simply to a knowledge of Sanskrit, are scarcely considered to have polite education—a knowledge of Persian and Urdu is deemed essential to a gentleman, and Sanskrit is considered to be intended only for those who seek a precarious livelihood by following the now much degraded profession of a priest, the sum total of whose knowledge generally consists in the mechanical memorising of mantras, the meaning of which is quite unintelligible to him, and which he can with difficulty pronounce at all and very seldom correctly. The establishment of the Calcutta University, which has adopted Sanskrit as one of the second languages in its curriculum, has no doubt given an impetus, though a very feeble one, to the study of that language, but even now in the colleges and schools in the N. W. Provinces and Oudh, there will with difficulty be found four students that take up Sanskrit to the ninety-six that read Persian or Urdu; and even in the case of those four, scholarship is not a thing to be thought of. In the face of such circumstances, the members of our Branch came to appreciate fully the importance of a revival of the study of Sanskrit; which Theosophy has ever since the organisation of the Society proclaimed in loud and clear accents. Many of them, despite the varied demands upon their time, commenced learning Sanskrit. Two of them in particular have engaged a Pandit, and besides studying with him themselves, have made him to impart instruction gratis to the boys in the neighbourhood. Another highly satisfactory point in the working of the Branch is the moral progress evinced by the members. There are few among us who do not find a decided improvement within themselves. The consciousness of our duties towards our brethren at large is dawning upon us, and we are beginning to be disenthralled from the all-engrossing selfishness which reigns predominant in men so long as they are wholly occupied with their own self-aggrandising worldly pursuits.

I will now remark upon that phase of the work done by the Branch, which concerns the general public.

We have not been idle in propagating Theosophical knowledge. At different times during the last year, our members have visited various places, where in discussions they have propagated the ideas of Theosophy. Among others, I may mention Pandit Kishen Lal Misra, High Court Pleader, whose efforts in the furtherance of Theosophy have resulted in the formation of a Branch at Rai-Bareilly in this Province. Our Vice-President, Pandit Paramashree Dass, who lives at Barabanki, has established there the Gyanodaya Theosophical Society, of which he is now the worthy President. Baba Purnu Chandra Mookerjee, an archaeologist in the Government service and a member of our Branch, has in various official tours done

good work at Nainital and Sitapur. Our President, Pandit Pran Nath, has visited Allahabad, Munsuri, Dehra Doon and Farruckabad, and in all these places has addressed large gatherings of educated people, and tried to impress upon them the immense importance of Theosophy. Besides these gentlemen all the rest of us have also been trying to widen the sphere of the Society as far as we could.

Some of our members have from time to time contributed articles on Theosophy to the Vernacular journals of the Province. Under this head, the names of Pandit Sheo Narain of the Canning College and of Babu Raja Bahadur deserve special mention. The articles of these two gentlemen have disseminated the principles of Theosophy in this Province to an extent which could not have been accomplished were we to depend solely on the flying visits that our members paid to outstations. To the same two gentlemen is it due that translations of parts of the "Occult World" have appeared in the *Mirat-Ul-Hind* and *Murakai Tahzeeb*, two local journals, whose editors have always courteously inserted Theosophical correspondence.

Our Branch also made it a rule to invite the Lucknow public at occasional intervals to hear lectures on Theosophical subjects in English and Urdu. Some of these lectures were printed and circulated free of cost.

Some of our members have undertaken the study of Mesmerism simply for the purpose of treating diseases. Two of them have in but a short time met with remarkable success. Pandit Devi Prasad, F. T. S., our present Vice-President, and Pandit Sheo Narain, F. T. S., have succeeded in curing diseases of long standing, and the former has also convinced one or two Europeans upon whom he operated of the real efficacy of his mesmeric powers. He has obtained from some of the patients certificates, which state the immediate relief they felt on being mesmerised by him.

Lastly, our Branch has lately mooted a proposal for the establishment of two Anglo-Sanskrit schools. Our Vice-President, Rai Narain Dass, Judge of the Small Cause Court, has devoted himself to the carrying out of this enterprise. The success that has hitherto been attained in this direction is due to that gentleman alone. We have now to appeal to the patriotism of the Lucknow public for help in this movement. Could we get a few more of the nobility and gentry of this station to do what Munshi Nawab Kishore, Babu Brij Boshan Lal and Badra Bansee Lal Singh have so nobly done, success would be ours in no time. We are confident, nevertheless, that in a very short time the school will be established on a firm footing.

It is also under consideration to carry out your suggestion and start in Lucknow a few Sunday schools where Hindu Theosophists can impart religious instruction to Hindoo boys.

In conclusion, I should like to notice one fact which offers a very strong proof as to the real good that Theosophy has done in this city. It is observed that the majority of the graduates and under-graduates are beginning to respect ancient Aryan knowledge and philosophy. Instead of regarding the West to be the only repository of learning, they are now beginning to have a proper respect for the researches made in time past by their own illustrious ancestors. In corroboration of the statements here made, I would refer to the kind sympathy which has been shown to our Branch ever since its formation by the Cashmere National Club, which is composed mainly of young Cashmere Pandits, who are receiving instruction in the local college. This Club, when it learnt that our Branch was going to form a Theosophical Library, immediately gave us a donation of Rs. 20, asking us to accept the sum as a token of sympathy from its members. Lately, when it came to the knowledge of the said Club, that the Branch Society had proposed a scheme for an Anglo-Sanskrit School, it at once passed a resolution that the Club ought to help the Society in such a laudable undertaking. Subscriptions for this purpose, to an amount which is large when we consider that the Club is mainly composed of students, were realised on that very day, and it was also proposed to collect money for the school from outstation members. Are not these facts strong proofs to show that the young gentlemen who are receiving College education are in sympathy with us?

I have nothing further to say, but only hope that the work shown by the above account, incomplete as it is, may, in consideration of the many extenuating circumstances, give you satisfaction. I may as well assure you, honored Sir, of

the unflinching determination of every member of the Satya Marga Theosophical Society to offer what little help he can towards the regeneration of India—a task which you and your respected colleague, Madame Blavatsky, have so nobly undertaken.

I have the honor to be,

Sir,

Your most obedient servant,

JWALA PRASAD SANKHADHARA, F. T. S.,
Secretary, Satya Marga Theo. Society.

LUCKNOW,
5th. November 1883.

THE PERIYA-KULAM THEOSOPHICAL SOCIETY.

The Officers elected for the Periya-Kulam Theosophical Society for the current year are:—

M. R. Ry. S. Mahadeva Iyer Averal, B. C. E.,—President.
" C. Viswanatha Row " Secretary.

THE DINDIGUL THEOSOPHICAL SOCIETY.

The following Officers were elected for the Dindigul Theosophical Society for the current year:—

M. R. Ry. S. R. Seshiah Averal, President.
" A. Aiyasami Sastrial " Secretary and Treasurer.

THE CHITTOOR THEOSOPHICAL SOCIETY.

The Officers of the Chittoor Theosophical Society for the current year are:—

Mr. H. M. Winfred, President;
M. R. Ry. C. Srinivasa Mudliyar Averal, Vice-President;
" A. Raju Mudliyar, " Corp. Secretary;
" T. Ponnoswamy Pillai, " Recg. Secretary;
" P. Krishnasawmy Mudliyar " Treasurer.

THE VELLORE THEOSOPHICAL SOCIETY.

M. R. Ry. S. Narainsawmy Mudliyar Averal, President;
" S. Masilamoni Mudliyar " Secretary;
" V. M. Ratnavelu Pillay " Treasurer.

THE FYZABAD THEOSOPHICAL SOCIETY.

Babu Chandra Mohan Mukerjee has been elected President of the Fyzabad Theosophical Society, vice Babu Gokul Chand Khanna, resigned.

THE MIDNAPORE THEOSOPHICAL SOCIETY.

Babu Krishnadhan Mukerjee, M. A., B. L., has been elected Secretary to the Midnapore Theosophical Society.

CIRCULAR.

It is hereby notified for the information of the Presidents of all the Branches of the Theosophical Society in India and other Theosophists that from the 1st day of May 1884 no applicant for admission into the Theosophical Society should be initiated until the sanction of the Head-quarters is obtained, except in cases of emergency, such as the short stay of a candidate at the place where he is to be initiated. The Presidents of Branches should submit a statement regarding the applicant in the accompanying form, with every recommendation for permission to initiate a candidate as soon as practicable after receiving his application:—

Name of the applicant.	Age.	Residence.	Occupation.	President's opinion regarding the Candidate.	Names of the sponsors who recommended him.	Remarks.
1	2	3	4	5	6	7

This Notice will not apply to those who have been or who will be specially authorized to initiate candidates by a written order issued from the Head-quarters.

By order.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

THEOSOPHICAL SOCIETY,
ADYAR (MADRAS),
21st March 1884.

SPECIAL ORDERS OF 1884.

CAMP, PARIS, FRANCE, March 27th, 1884.

THE aspect of European public opinion making it evident that the interests of the cause represented by the Theosophical Society demand the presence in Europe of the Founders for a longer period than had been at first contemplated, Notice is hereby given that the Provincial Council which was to have been held at Calcutta about the 1st of August next, will not be convened. It will be left to the General Council to determine at the Annual Convention in December as to the time and place of the Provincial Convention for 1885.

The President-Founder has great pleasure in making known to the Society that the cause of Theosophy has already a large number of devoted friends in France, and that a considerable accession has been made to our membership since his arrival in this country.

The Paris Head-Quarters have been established at No. 46, Rue Notre Dame des Champs, where communications may be addressed.

The President-Founder expects to reach Head-Quarters at Adyar some time in August.

By the President-Founder,

MOHINI M. CHATTERJI,
Private Secretary.

Reviews.

THE ARYA SAMAJ AND NEW DISPENSATION.*

THIS pamphlet, which has been lying on our table for some time, enumerates the four essential points of difference between the Arya Samaj and the New Dispensation section of the Brahmo Samaj. The first complaint against the former is, that although they preach against caste, no member of that body has the boldness to openly give it up. Now we have nothing to say against the sincere beliefs of any individual. It is the cardinal principle of our Association that the beliefs of our fellowmen, if sincere, should be respected. But we believe it is moral cowardice and hypocrisy for any one to do that which he believes to be wrong, especially if he puts himself forward as a reformer and thinks that what he denounces is a real evil retarding the progress of his country. For ourselves, personally, we do not cry down the caste system, nor wish its entire demolition. Every evil has its bright side and every good, its shadowy. For certain reasons, into which we need not enter here, we hold that what is essentially necessary for the regeneration of India is not the abolition of caste, but its reconstruction upon a philosophical and scientific basis as it was in the days of the ancient Rishis. What has ruined India is not the introduction of the caste system, but its abuse by the selfish and the ignorant. This is however a digression. The second charge against the Arya Samaj is that they assume the infallibility of the Veda. The New Dispensation stigmatises it as sectarianism. We cannot, however, allow to pass, without a protest, the assertion of the latter that side by side with truth there is error in the Veda. Our readers are well aware that we have always urged that the Veda have three distinct meanings, one is literal, the other is esoteric, and the third, that indicated by the *Svara*. If some fifty years ago the theory of *Vimana* were propounded as it is in our Sacred Scriptures, erudite scholars of the New Dispensation type would probably have denounced it as an error. But now one, who knows what a balloon is, will wait long before condemning the Aryans for believing in such a

* Reprinted from the *Liberal* by a Punjabi Brahmo of the New Dispensation. Printed at the *Tribune Press*, Lahore: 1883.

superstition as an aerial conveyance. And time will show that what "educated and civilised men" call error in Hinduism is after all scientific truth. We do not imply that all or any one known interpretation of the Veda is necessarily correct. But what we have the weakness (if you please to call it so) to believe is that the Vedas are the encyclopædia, so to say, of all knowledge attainable by mankind on this planet in this Round, for it is the gift of the "gods." Let the reader not misunderstand us. We do not say God but gods. Our meaning will be plain to him who is an earnest student of the WISDOM-RELIGION. Let not the New Dispensation talk of the error in the Veda so long as it has not got the key to open its secret treasures.

The third point for which the Arya Samaj is taken to task is its belief in transmigration. If that belief be correctly represented, then the author has succeeded in his work of destruction. But that is all. Our readers are quite familiar with what the Esoteric Science has to say upon the subject. That is a matter which is much more fully entered into in all Theosophical literature than any other. The fourth and the last point of difference between the Arya Samaj and the New Dispensation is that the former admits the co-existence of souls and matter with God. As both of them start upon the premiss of creation, it is quite clear that an evolutionist must necessarily disagree with both. It is needless for us to repeat here all the arguments for or against creation or evolution. They have been over and over dealt with in various philosophical works. When it comes to a matter of "faith," all argument must cease.

BHARGAVA SARMA.

Personal Items.

THE FOUNDERS OF THE THEOSOPHICAL SOCIETY.

News have been received from the President, Col. H. S. Olcott, and Madame Blavatsky to the effect that they have safely arrived at Marseilles, and have been received at the landing with every possible attention by Baron Spedalleri and Captain Courmes of the French Navy. They have been overwhelmed with invitations from all parts of Europe. According to the latest news they stopped at Nice, being the guests of the Countess of Caithness at the "Palazzo Tiranti." From thence Colonel Olcott will proceed to London, where a great field for work awaits him. We wish our beloved President all possible success, and our revered Madame Blavatsky a speedy recovery of health, and both of them a happy return to India, the land of their adoption, where thousands are anxiously waiting for their blessings.

BABOO MOHINI M. CHATTERJI has arrived at Paris and is trying his best to inculcate the difficult problems of the Eastern Philosophy into materialistic Western minds.

OBITUARY.

M. R. Ry. J. Purmaya Pantulu Garu, Secretary, Krishna Theosophical Society, Guntur, reports:—

"I have the painful duty to report to you the death of our Brother Yadavalli Lakshminarayana Garu, a young man of about 25. He led an exemplary life as a Theosophist."

SATYA MARGA THEOSOPHICAL SOCIETY, LUCKNOW,
SECRETARY'S OFFICE.

Lucknow, the 27th of March 1884.

DAMODAR K. MAVALANKAR, Esq.,
Joint Recording Secretary,
Theosophical Society, Madras.

DEAR SIR & BROTHER,

It is with the utmost grief that I have to report the untimely death of our Vice-President, Pandit Rawat Devi Prasad, F. T. S., who breathed his last yesterday at about 6 P. M. To our Society his loss is one which cannot be easily replaced. This is the first calamity of this sort that has befallen our Branch during its two years of existence. The occurrence is doubly lamentable when we consider the early age of 32 years at which the Pandit died, and the fact that he leaves a wife behind him to mourn his loss. The Pandit was ill during the last fortnight and no one ever thought that he would succumb to the disease.

Yours fraternally,
JWALA PRASAD SANKHADHARA, F. T. S.,
Secretary.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

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Apply, with remittance, to the Manager of the THEOSOPHIST, Adyar (Madras).

ESOTERIC BUDDHISM.

(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the Theosophist has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism*. Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (6s.) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbaguri Nath at Rs 1-12 (4s.) per copy, inclusive of packing and postage.

APPLY TO THE MANAGER OF THE *Theosophist*.

THE 108 UPANISHADS in original Sanskrit with an abstract of the same by Siddhanta Subramania Sastrial, together with Mahavakia Ratnavali, Brahma Sutras, and a short abstract of the Philosophy expounded therein and Bhagavat Gita—edited by Siddhanta Subramania Sastrial. Price Rs. 8 6 per copy including postage.

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S. Subramania Sastrial, Kanarese Pandit, Presidency College, Krishnama Naidu's Agharam, Black Town, Madras.

(SUPPLEMENT TO THE THEOSOPHIST.)

JOURNAL

OF THE

THEOSOPHICAL SOCIETY.

No. VI.—JUNE 1, 1884.

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VOL. I. No. 6.

MADRAS, JUNE. 1884.

No. 6.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

LECTURE V.

The Pope and the Sphinx.

The Pope. Who are you, and what do you want, unclean animal? You, who has the ace of Astarte and the wings of Lucifer?

Sphinx. I come to teach you the truth, which is disguised by your enigmas. I am God, I am Nature, I am Man.

Pope. Avaunt Satan. You do not even know what God is.

Sphinx. I wish you would explain it to me.

The Pope. God is an eternal and infinite spirit. He is one in three persons, a father, a son and a personified spirit of love. The father does not create the son, he begets him, and the son is just as old as the father. The person of the holy spirit of love comes from the father and the son. Each person is God, but there are not three gods; these three persons are all contained in each of the three. Do you understand?

Sphinx. I understand everything. God reveals himself only through humanity and humanity solves your enigma. Collective man is without beginning and without end, at least as far as we can comprehend; because we know neither where God commences, nor where he will end. He is a spirit, because he thinks; he is a unity in three persons, which are the father, the mother or personified love, and the child or son. The son in collective humanity is just as old as the father; because we cannot conceive of the existence of a man in any other way than by admitting a father and a son. Humanity is complete in each personification, but this does not make three humanities. The love of the mother proceeds from the father and son; universal man is not a creator, but he begets through all eternity. Your enigma expresses the great Christian Arcanum. The mystery of Man-God is the cultus of the living God in place of the worship of phantoms; it is divinity, descended from the paradise of dreams, to live in human realities. Do you not say that the son consists of the same substance as the father, and that he was born before the beginning of time? But the abstract idea of the divine principle admits not substance, matter or form; but he, who is eternally born, is Man. You go still further. You call the mother of the son of Man the mother of God. All that you say about God must be applied therefore to Man, and to Man only; because he is the divine realization in the sum of the works of intelligent nature, and, therefore, Christ spoke of the bread which becomes the flesh of humanity. "This is my flesh," and of the wine: "this is my blood. When you eat my flesh and drink my blood, think that you communicate with my spirit, because I will establish human unity, and there will be no salvation for the world outside of this unity, which is my congregation or my church." Do you yourself understand it now, old man? Did I not give you the true explanation of your enigmatical dogma?

Pope. Oh you monstrous animal! I excommunicate you; because you are to me the apocalyptic beast, full of blasphemy.

Sphinx. And you are ever the same blind man of Thebes. I am the genius of nature and humanity, and if you excommunicate me, you will have to give up your sovereign power and to send yourself once again into exile.

Pope. The world where you live is exile for me; and my country is there, where I shall not meet you.

Sphinx. You will meet me every where, and I cannot go away from you, because I am in your symbols. You spoke of the Apocalypse. Did you forget the Cherubim of Ezekiel, which are animals like myself? Hybrides, composed of a man,

an eagle, a lion and a bull, and which can be found again in the Apocalypse? I prepare my bed upon your four gospels. St. Matthew serves me as a pillow for my man's head; St. Mark is in my lion-clutches; my flanks of a bull rest upon the book of St. Luke, and upon my eagle wings I carry the ecstasy of St. John. The enigmas, which you repeat without comprehending the same, are those which I have composed myself, and I am therefore the only one who can explain them. Besides this grand idea of divine humanity and human divinity, which is the totality of Christianity, you have borrowed from the sanctuary of the ancient world all your mysteries and all your dogmas. The Jewish Kabbala is the key to all symbols, and Ezekiel speaks in the language of the Hierophants of Memphis and Thebes. Osiris changing his name and form has at one time a human head, at another an eagle's head or that of an Ibis; again he has the head of a bull or a lion's head. Are the four animals of your evangelists not the same as those which preside over the four cardinal points of heaven? On account of that fact, you have hunted up with such fury and burned with such cruelty the books of ancient initiation, and followed the example of St. Paul, that Jew who lived before Ignatius. You wanted to be looked upon as eternal, and have therefore destroyed the cradle of your childhood, and you cannot see that the smoke and ashes of your fires increase still more the contamination of your breath. You have walled up all around you the doors of your sanctuary, and now as science approaches it with a light, which perhaps will set it on fire, you are unable to save yourself.

Pope. We do not want to save ourselves, and God will preserve us if it is necessary, in the midst of the flames, like the children in the fiery furnace; and it is you, Satan! who will burn in the eternal fire.

Sphinx. Why do you call me Satan? Satan means calumniator, and I never calumniated any body; but who has calumniated God by representing him as an eternal hangman who kills his weak creatures? Who has calumniated Nature by saying she was perverted and criminal? Who has calumniated humanity by denying the virtues of ancient sages and declaring her inherently devoid of any good. Who has calumniated, accused, condemned, tortured and burnt so many great men for no other cause as because they had reasoning powers? If I have done all these things, then I deserve the name of Satan; but you know very well that I do not deserve it, because you know the real culprit. You speak of hell as if we were still in an age where people believed the earth to be flat, with a hell beneath and a heaven above like a crystal bell.

Do you know what hell-fire means? Hell-fire is hate, just as fire from heaven is love. Throughout all nature reigns love and everywhere ignorance produces hate; but do you not yourself teach hate to nature, do you not yourself preach the breaking off of the affections, the esteem of widowhood, the isolation of the heart? What fire has kindled the faggots of the inquisition, if it was not hate? What do we find in the writings of your most ardent defenders, but the rancour of hate? Where can implacable hate be found, if not in the heart of bad priests? Do not then threaten me with hell-fire, because it cannot touch me; for I do not hate but pity you.

Pope. Do you not hate me, you hypocritical monster? You, who attempt to destroy me; you who kill and devour without pity all those who cannot divine you?

* According to the statement of Llorente (see American Encyclopædia) from 1483 to 1808 there were burned alive 31,912 persons; burned in effigy 17,659, tortured and imprisoned 291,450. All that in the name of "Jesus Christ" and by the supreme authority of the Pope, who appointed the "apostolic" judges of the inquisition. This is not "attacking Christianity," but simply stating historic facts.—Transl.

June, 1884.]

SUPPLEMENT TO THE THEOSOPHIST.

83

Sphinx. The four elements of life, whose symbols are represented in me—the air, earth, water and fire, devour all those who do not know how to master them. I do not seek to destroy you; on the contrary, I wish to instruct and transform you for the purpose of preserving you. I desire that instead of being the blind despot of the ignorant, you may become a light for the wise, and therefore you must become reconciled with science, and march at the front of civilization.

Pope. You know that I shall do no such thing.

Sphinx. The civilization will then march over you and select another guide.

Pope. And what sort of a legitimate guide could the children of the church accept, if it were not the successor of Peter?*

Sphinx. Perhaps not all the successors of Peter will betray their master. If they use the sword, do they not deserve to perish by the sword?

Pope. Have I then betrayed my master, I who have proclaimed the immaculate conception of his mother, who is still a virgin?

Sphinx. This is another enigma, which I will explain to you. Christ is the divine type of man, and Mary the divine type of woman.

The dogma of the immaculate conception is modified by that of the original sin, which sin can be imputed to nobody, if a single individual could have the privilege of being exempt. If we accept the birth of the living god into humanity, the woman who has been conceived without stain, conceives without contamination. Moreover the collective woman is for ever a virgin and a mother in a single type, just as collective man represents a father, mother and child in one single humanity. The original purity of the new Eve effaces the ancient curse. Christianity, by affirming the divine humanity and human divinity, sanctifies and renders somewhat divine the works of generation. Mary is not merely a woman; she is the regenerated woman; symbolical Jesus is not only a man, he is perfect man. All men participate of his merits by the law of reversion and solidarity; because all men live a double life, an individual and a collective life; which Christianity calls communion.

Ah, old man! If your eyes could be opened, you would be able to understand that it is necessary to extend the Catholic communion to all the people of earth, and not restrict them by insensate excommunications. You would then revoke all your maledictions which your predecessors perpetrated; you would proclaim the unity of the dogma and moral, disfigured by ignorance and by the errors of nations and of ages, but which are fundamentally and everywhere the same. You would affirm their rigorous normal and orthodox form, and you would call all men together to your communion, giving rise to a truly universal jubilee, lavishing the treasure of your indulgences upon all dissenters, opponents, and even upon Jews and idolaters with a general absolution for all the living and dead. You would disarm your enemies by blessing them, and by showing yourself the father of mankind, you would become its master. Did I say anything to make you laugh?

Pope. Yes. I see that all this is madness beyond all measure; and what would the great Rabbis, Muftis, Ulemas, Grand Lamas, Patriarchs, Presbyters, etc. say?

Sphinx. They would remain at home, astonished and blessed; but as to you, even when banished from the Vatican and despoiled of all you possess, upon a shaking rock in the ruins of the Colosseum; the encyclica which I suggested to you would move the world. Every town would open its door to you and the people would come again as did those of Jerusalem to meet the Saviour with the branches of palm.

* Eliphas Levi being a Catholic, still cherishes the idea that the Pope of Rome is really the successor of Peter, who was made Bishop of Rome by Jesus Christ. If it is admitted that Peter really was the first Pope, then it follows logically that the "Roman Catholic" church is really the only Christian church that has any legitimate existence, and all the so-called protestant churches are only so many heresies that ought to be rooted out; but biblical criticism has shown that Peter had nothing whatever to do with the foundation of the Latin church. "Petromas" was the name of the double set of stone tablets used by the hierophant at all initiations during the final Mystery; and the designation "Peter" (in Phœnician and Chaldeic, an interpreter) appears to have been the title of this person. The majority of critics show that the "apostle" Peter never was in Rome,—and besides it is almost certain that the real "Jesus" of the gospels, whose name was "Jehoshua, the Nazarene," lived a hundred years before the Christian era.—Transl.

trees; cloaks would be spread down before you to prevent your bare feet from touching the earth; each city in which you would consent to dwell would be a "Rome," and become the capital of the Christian world.

Pope. But tell me, you stupid reasoner, how do you want me to bless lies, heresy and error?

Sphinx. If you would bless the sick, would you be blessing the sickness? No; you would bless them to assist in their cure. Your encyclica would have two objects: First, to rigorously determine the terms of orthodoxy; and second, to bless all those that err, by inviting them honestly to seek the truth, by affirming your paternal power over all peoples by this very benediction,—not giving up a single sheep of your flock, unwilling that a single soul could get lost to your authority, and giving your indulgences, whether they want it or not, to those who sneer at your severities.

Pope. Only a madman would consider seriously such an extravagant proposition.

Sphinx. I wish that some one of your successors or very holy fathers may have enough of wisdom to attempt such a madness.

Pope. (Rising and putting the tiara on his head): "Hear fabulous monster that which I have to reply: I have listened to your advice to see how far you would push your insolence. Know now that I am not blind. I am the only clear-seeing and infallible one in the world. It is my privilege to ask questions and to dictate their answers. I am the legitimate king, not of fabulous Thebes, but of spiritual Rome, the only mother of the true initiations. You have pretended to explain my dogmas. I will now myself explain them to you, to force you once more to throw yourself, not into the pit of Thebes, but to break to pieces upon the angular stone of the church of Jesus Christ. I have known thee a long time, and I know thy real name. Thy name is Socialist, thou art Anarchist and Atheist; thou hast a human mouth to utter blasphemies, loins of a bull to kick under the spur, claws of a griffin to tear the purple of kings, and wings like Satan to attack heaven. I renew the anathemas of popes and councils and throw them at thee; I condemn thee, as one of my predecessors has condemned the Knight Templars, who worshipped thee. I damn thee as I have damned and continually damn the Freemasons who perform thy rites and have thy symbols. I contradict all you have said, I excommunicate those who will read it and believe it. Avaunt and let me alone."

The Pope here stretched forth his hand with a terrible gesture of reprobation; the Sphinx trembled, bit himself and tore himself apparently to pieces. His four forms became separated; the eagle flew towards the North and with his two wings spread, covered Germany and Russia; the lion ran off in the direction of Venice; the bull, blowing fire and rubbing his horns against the trees, walked away; and the Man, being left alone, turned his back to the Pope, took up a spade and began to work, while singing a gay song of liberty.

THE PHANTOM DANCERS

IN A

HAUNTED HOUSE IN HATTON GARDEN.

[Extracts from Mrs. Hardinge Britten's forthcoming work "NINETEENTH CENTURY MIRACLES."]

As a final example of hauntings, especially of that kind which subsequently connected itself with the intelligence manifested at spirit circles, we shall cite a history furnished to the author some years ago by a party of her personal friends, amongst whom was a gentleman of probity and scientific acumen, well remembered amongst dramatic writers and musicians, as Mr. Lenox Horne. This gentleman, being in somewhat embarrassed circumstances about the year 1829, took up his abode temporarily in apartments offered to him at a very moderate rent in an old house near Hatton Garden, long since pulled down. At the period of which we write the house was large, the rooms spacious, especially one, supposed to have been a banquetting chamber, which Mr. Horne used as a music room. As all the lower chambers were either appropriated to the storing of goods, or rented to legal gentlemen as offices, there were no persons sleeping in the house except Mr. Horne, and a porter who occupied a small room on the ground floor. The building had long borne the reputation of being haunted; it was fast

falling to decay, and the former occupants of Mr. Horne's chambers were seldom known to remain long within the gloomy precincts. Report alleged that the place had once been the residence of Sir Christopher Hatton, and the weird reputation that attached to the antique domicile, connected itself with the magical practices attributed to his unfortunate lady.

Mr. Horne had tenanted these apartments some months before he was aware of the phenomena occurring within his own premises. At length he was apprised by Mr. March, a police officer with whom he was acquainted, that for several consecutive nights he and a number of persons invited to share his watch, had remarked that long after the hour when Mr. Horne was accustomed to retire to rest, the great banquet room, which he had no means of lighting up, and therefore never entered except in daylight, could be seen from the court below *brilliantly illuminated*. Whilst acknowledging that he had often been disturbed by strange noises, odd music, loud laughter, and footsteps, for which he could not account, Mr. Horne—at once the most fearless and least superstitious of beings—strenuously combated the idea of the lights, and it was only when, after watching several nights with March and his associates, he himself beheld every window of his own apartment, one that he had left closed, locked, and in total darkness, lit up as if by a multitude of gas jets, that he could be brought to believe in the story his friends narrated to him. On several succeeding occasions the same party beheld this spectacle repeated, and whilst some of their number remained below to watch that no intruder passed out from the one entrance of the house, the others would hasten to examine the apartment, to find it enveloped in thick darkness. One of the curious features of this appearance was the invariability with which the lights disappeared from the eyes of the watchers below at the moment when the apartment was opened by the searchers above. Only on one occasion was this rule reversed, and that was on a certain night in February, when a larger number of persons than usual had assembled in the court below to watch for the phantom lights.

They blazed out suddenly and in full radiance about one o'clock in the morning, when, after observing them for some five minutes, Mr. Horne, Mr. March, and a nobleman whose name we are not at liberty to mention, determined to ascend the stairs and open the door of the haunted room; and as they did so they agreed to give the signal of a whistle to those in the court below. At the moment when Mr. Horne threw open the large door of the room in question, he and his companions were thunderstruck to perceive that it was full of company.

One of the three observers had given the signal agreed upon of the whistle which he held in his hand, as he gazed upon the extraordinary scene that met the eye. The vast company seemed to be in the act of dancing. They represented ladies and gentlemen, arrayed not in the Elizabethan style attributed to the Hatton period of the mansion, but in the costume of the reign of Charles the Second, and the whole air seemed to be full of waving plumes, fluttering ribbons, and sparkling jewels. The three witnesses, who subsequently compared notes with each other and found their own observations fully corroborated by those of the others, affirmed that the particulars of the whole scene as above related were plainly, clearly defined, in addition to which, all three declared that every one of these splendidly attired revellers wore, or appeared to wear, a mask, resembling some disgusting animal.

Before the astounded witnesses could sufficiently collect their senses to take any action on what they saw, the lights began to pale and shimmer, the whole scene quivered, melted out slowly and gradually, as in a dissolving view, and at length, that is, in the space of a few minutes, the apartment was seemingly empty and in total darkness. The watchers below reported to those above, when at last they had sufficiently collected themselves to descend, that the lights were stationary for about five minutes after the whistle sounded, and disappeared *more gradually* than usual.

Immediately after this vision, the house became wholly uninhabitable even to Mr. Horne, and the two friends who volunteered to share his quarters with him.

Heavy poundings were often heard during the day, for which no account could be given. But these were nothing to the Saturnalia which ensued as soon as darkness had set in. Tramping of feet, clashing of arms, the clinking of glasses, the crash of broken china; all the sounds attending drunken revels, rude brawls, and even murderous fights, were heard, at times with horrible distinctness. Low moans, wails, and bitter sobs, were still more frequent, and the rushing as of blasts of winds, from unknown sources, was a frequent feature of these frightful disturbances.

The witnesses, and they were many, represented their experiences to their friends only to encounter the usual sneer of incredulity and scornful derision. Two or three clergymen volunteered to offer prayers, and one zealous Catholic went through the formulae of exorcism in the possessed mansion; but always to encounter such a storm of blows, laughter and hideously derisive sounds, as drove them in horror from the place, a treat in which they were shortly imitated by the tenants, who never after recurred to their painful experiences without a feeling

of deep awe, solemnity, and an earnest entreaty that their narration should not be met with the ordinary methods of rude denial, and insulting jest.

Despite what he had already witnessed, Mr. Horne had no knowledge of, or belief in, the reputed modern Spiritual manifestations, the spread of which, since the year 1848, he had noticed but never investigated.

About the year 1853, being invited to spend the evening with some musical friends residing in Holloway, London, Mr. Horne was there introduced to Madame Albert, a French lady, who was accompanied by her little daughter, a child of some eleven years of age. During the evening the hostess proposed that they should try the experiment of "table turning," which was at that time, the technical expression used for evoking Spiritual manifestations. Madame Albert had, it seemed, or developed mediumistic powers, whilst little "Josephine" was reported to be a fine somnambulist or trance medium. When the seance was first proposed, Mr. Horne laughingly alleged his entire ignorance of the subject, but at once placed himself in position at the table under the direction of the attendant Sybils, "to see what would come of it." No sooner were the party seated, than Mdlle. Josephine, seizing the pencil and paper which had been placed on the table, wrote in an incredibly short space of time, in a large bold hand, the following communication, addressed "To M. Lenox Horne," a name which the child up to that moment had never heard. The writing was given in English, a language, it must be remembered, of which the little medium was entirely ignorant.

"You say you know nothing of spiritual existence or the soul's power to return to earth. Oh, my friend! Why will you reject the light that has already dawned upon you? In your own house, you have heard the sounds, and seen the sights, which bore witness to the presence of human spirits. Have you forgotten the phantom dancers, whom you and your companions thought wore animal masks? Those dancers were my companions in vice and wickedness. They and I lived amidst scenes of revelry too shameful to be detailed. We were associates of the frivolous *roué* that occupied the throne of England,—Charles the Second,—and in the house where you found shelter, we often used to hold such revels as demons alone could take pleasure in. When we became spirits, the base passions with which our lives on earth were animated, became so engraved upon our spirits, that all who looked upon us from a higher plane, beheld us transfigured into the semblance of the animals whose natures we partook of. Shocking as this disclosure of our true natures may be, it haply may help future generations to account for the idea of the doctrine of the transmigration of souls. Unhappily that doctrine is not true. We might be happier as the animals whose limited instincts we represent, but oh, unhappy that we are! we are at once the human beings we ever were, with the additional humiliation of knowing that we take to others the semblance of the lower creatures, whose passions we have imitated. Friend Horne! Our hell is, *not to pass into other states*, but to live in *our own*, and by the knowledge of what we have made ourselves, to grow into higher conditions. You thought we wore masks. Alas! We had only dropped them and exchanged the mask of seeming for the face of reality. In the spirit world, all its inhabitants are known for what they are, and the soul's loves take the shape of angelic beauty, or brutish ugliness, according to the tendencies of the life within. On the night when you beheld our revels, we were obliged, by the law of our being, to go through the earthly scenes which we had taken too much delight in. On earth such revels were our heaven; in the spheres they are our hell. Their enforced enactment was part of our penance; but thank God! I have seen the errors of the past, and henceforward I am atoning for it, and living my wasted life over again. I am on the road of progress, and even this humiliating confession will help me forward, and aid me to become stronger to save others and myself from the vices, the memories of which still cling to me like a garment. Farewell! My earthly mission is done; there will be no more haunting spirits in the old house in Hatton Garden."

The signature to this singular communication was, "One who was known in the day and time of Charles Stuart as the finest woman of her age—Lady Castlemaine."—(Light.)

THE PERSONAL JESUS.

MR. GERALD MASSEY, in a letter to the *Medium and Daybreak*, gives an account of his historical researches, from which we make the following extract:—

"The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed.

"The Jehoshua of the Talmud was undoubtedly an historical character. According to a tradition preserved in the 'Toledoth Jehoshua,' he was related to Queen Salome, the wife and later widow of King Jannæus, who reigned from the year 106 to 79 B.C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a disciple of Jehoshua ben-Perachia. It also

says he was born in the fourth year of the reign of Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the Son of Pandira and of Stada, the Strayed One.

"The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 154 B.C.; therefore he was not born later than 180 to 170 B.C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees revolted against King Alexander Jannæus. This was about the year 105 B.C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B.C. We learn from Tract Shabbath, of the Babylonian Gemara to the Mishna, that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B.C.

"Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For, Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality, and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

"Now the Book Abodazara contains a comment on the Apostle James, in which it describes him as 'a follower of Jehoshua the Nazarene,' whom I have shown to be that 'other Jesus,' who was not the Jesus or Christ of Paul. Here then opens the great rift between an historical Jehoshua, the magician, preacher, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed, and over which I have attempted to throw a bridge."

Another writer, speaking of the above remarks, says:—"The admirers and lovers of the character of Jesus, of whom I am one, do not really lose anything in having the facts as to his real existence established. Did they love the *real* Jesus, they would desire to have all falsehoods concerning him cleared away; the accumulations of centuries of misleading teachings, for which the so-called 'Fathers of the Church' are alone responsible. But they mistake the nature of that spirit of allegiance which has called forth the especially dogmatic letters of some of your correspondents, who seem to think their *ipse dixit* is sufficient for the whole world, and who have a triumphant way of 'putting their foot down' in writing, which is amusing, but not admirable; the effect of which goes no further than to make one marvel over the egotism of such an infancy of knowledge. Were these individuals sufficiently humble lovers of truth to sit at Mr. Oxley's feet and learn of him, the public would be spared a tournament of words, which can only end in the discomfiture of those who have thrown the glove in the cause of the much belied, and misrepresented Jesus. These doughty combatants are fighting for their dear old idols, and the Jesus they have made for themselves,—not the real divine man."

"He, whom Eliphaz Levi calls 'the most powerful of Initiates'—might well cry out (could the petty mental turmoils of human life, the hysterical follies and eccentricities of his putative worshippers, rise into the serene regions inhabited by his glorified spirit) 'save me from my friends!'—for these, in the selfish exactions of a love they pour out with effusive enthusiasm at the feet of the baseless fabric of their dreams, which they call 'Jesus,' would make the veriest servant, if not slave, of him. He must be at their beck and call whenever they take a fancy for his presence, either, as they fondly imagine, 'materialized' (!) or in some other semi-earthly objective shape, as a light, a puff of wind, a voice, or a vision. Thus they seek to drag him down to their condition, instead of trying to lift themselves up to him in spirit, in which state alone he is to be found,—a purely subjective, not objective state. And it is sacrilege, or crime, to endeavour to convince these dear, devoted victims of self-flattering delusions, of the error of their ways. If they could not stab you to the heart, they certainly would themselves, ere they would accept the truth, and acknowledge themselves self-deceived. Devotion to Jesus would be very beautiful, did it not so often take the form of mere egotism, self-righteousness, and the assumption of favours from a supposed divinity, not accorded to others."

"The Eastern Adepts, the Himalayan Brothers, are the only beings on earth who can give true information concerning this really divine man, who was one of that brotherhood of the 'Sons of God,' as some of the Magians or Magi of old were deservedly called. For these men ascended to the greatest heights of spirituality and divinity it is possible for man to attain in the body during the present period of human evolution on our planet, and that period has already lasted more than a million years—so

slow is the evolution of the human race,—I mean the evolution of all that makes man spiritual, divine, *really* man. The Eastern Adepts, though fully recognising the spiritual greatness of this teacher and reformer, Jesus (a member of the great fraternity of Adepts, which has existed through all time that we know anything of), 'do not recognise Jesus at all in the Christ of the Gospels.' (See *Theosophist* for July, 1883.)

"In 'Isis Unveiled,' students of the origin of Christianity, and the life of Jesus, will find nearly all the information they require. But they must bring clear, unprejudiced minds to the study; and when they have finished 'Isis,' I do not think there will remain in their minds any further doubt but that the Christian sect was founded by a set of men who had no scruples against falsification, and deceptions of a very serious nature. We cannot alter facts, and the facts are there."

"There is but One Religion, and that is the Ancient Wisdom-Religion, which the *real* Jesus doubtless knew, and whose truths he taught; for it has always been enshrined in the Hermetic Brotherhoods, and can only be taught by Initiates of those Occult Schools."

We hope that, by copying the above, we shall not expose ourselves to the absurd charge that we are "attacking Christianity"; while we attempt to defend the spirit of true Christianity against superstition and clericalism. We are all followers of "Christ"—not of a Jew by the name of "Christ," who probably never existed, and from whom we may expect favours; but of a principle, which that name represents. Some call that principle "Christ," others call it "Buddha," others "Christna," "Logos," "The Son of God," some call it Spirit, others call it "Matter" (in a transcendental sense); the occultists call it "the seventh principle," and the most expressive name for it is perhaps "The Divinity in Man."

Its action is beautifully illustrated by the ancient allegory of *Psyche's* (the soul's) fall after drinking the beverage, offered her by *Venus* (passion), her subsequent imprisonment in *Hades* (materiality), and her final restoration by the saviour *Eros* (or Divine Love in Man.)

A. B.

MESMERISM IN A DEN OF LIONS.

BY W. H. HARRISON.

I TRANSLATE the following narrative from the *Journal de Genève*, of this day, January 10th, 1884. The *Journal de Genève* may be considered the chief newspaper of Switzerland:—

"The following scene took place on Thursday last, at Rheims, in Pianet's Menagerie, in consequence of Monsieur de Torcy, who gives experimental lectures on Mesmerism, having announced that he would exercise his power in a den of lions."

"The lion tamer Pianet entered, his wand in his hand. He ordered in five or six lions who leapt about in a fashion not reassuring, but under the gleam of the eye and the order of their master, they crouched in a group at one corner of the cage."

"M. de Torcy then entered, and throwing a glance at the terrible group advanced to the front of the cage, saluted the observers, named the conditions under which he proposed to perform the bold experiments, and gave his programme of the coming performances. The tone of the mesmerist was more determined and his speech more precise than usual. Without doubt, notwithstanding his courage, he had not the power at that solemn moment and in the face of such a terrible responsibility, to shake off passing apprehensions easy to be understood."

"In a moment, Mademoiselle Lucia appeared; she was of strange beauty, with long hair, and dressed in a white tunic; a subdued shudder then passed through the observers. She advanced and gave a smiling salute. The group of lions remained at rest under the gaze of M. Pianet."

"Then the operations began. M. de Torcy put Mdlle. Lucia gradually to sleep by his passes, while sweet and languorous music was played on a violin. She passed into the various stages of a mesmeric ecstasy. Then, while the subject with extended arms appeared to be under the influence of ravishing delight, M. Pianet made the lions rush rapidly backwards and forwards in the narrow space between Mdlle. Lucia and the bars of the cage, a space so narrow that one of the lions ran violently against Mdlle. Lucia, who was smiling in an extatic attitude."

"'Enough! enough!' cried the shuddering crowd, applauding with enthusiasm. M. de Torcy breathed strongly on the forehead of Mdlle. Lucia, who awoke and appeared all astonished at finding herself in such a situation."

"But the most difficult, the most terrible rest was to come. The mesmerist again put his interesting subject to sleep, and threw her into a cataleptic state of tetanic rigidity. He extended her horizontally, with her head on one chair and her feet upon another. This operation was not without some danger, because in placing the subject M. Pianet had to help M. de Torcy, and to cease for a moment to fix his attention upon the pensioners."

"But all was well done. Then at the word of command, the lions passed and repassed, sometimes one at a time, sometimes all together, beneath the poor demoiselle Lucia; this fantastic steep-chase lasted for several minutes, which seemed very long to the observers.

"At the close, at the demand of M. de Torcy, M. Pianet made two of the lions stand upon the rigid and inanimate body, and as one of the two would not put himself there willingly, the lion-tamer, in forcing him to do so, received in the struggle a slight blow from the lion's paw, which caused his face below the right eye to be marked with blood.

"Here the applause was frantic, 'Enough! Enough!' was again the cry. M. de Torcy woke up his subject, who rose and bowed.

"Have I kept my word? said M. de Torcy.

"Yes," was the exclamation from all parts. One voice, that of a betting man, no doubt, exclaimed:—"I have lost, but I do not regret it."

Such is the report in the *Journal de Geneve*. Probably this Mlle. Lucia is the Mlle. "Lucie," whose powers—weaknesses perhaps is the proper word—as a mesmeric subject, I witnessed several years ago in the Salon Louis Quinze, at Paris, and described at the time in *The Spiritualist*. A fantastic story about her mesmeric trances, which story probably had some foundation in fact, was once published in *Truth*.

LUCERNE, January 10th, 1884.

WHERE ARE THE MISSIONARIES?

[G. R. Sims in the *Illustrated London News*.]

A SATURDAY night in the great thoroughfare adjacent there are three corner public houses which take as much money as the whole of the other shops on both sides of the way put together. Butchers, bakers, greengrocers, clothiers, furniture dealers, all the caterers for the wants of the populace, are open till a late hour; there are hundreds of them trading round and about, but the whole lot do not take as much money as three publicans—that is a fact ghastly enough in all conscience. Enter the public houses and you will see them crammed. Here are artisans and laborers drinking away the wages that ought to clothe their little ones. Here are the women squandering the money that would purchase food, for the lack of which their children are dying.

One group rivets the eye of an observer at once. It consists of an old gray-haired dame, a woman of 40, and a girl of about 19 with a baby in her arms. All these are in a state which is best described as "maudlin"—they have finished one lot of gin, and the youngest woman is ordering another round. It is a great-grandmother, grandmother and a mother and her baby—four generations together—and they are all dirty, dishevelled, and drunk, except the baby, and even the poor little mite may have its first taste of alcohol presently. It is no uncommon sight in these places to see a mother wet a baby's lips with gin and water. The process is called "giving the young 'un a taste," and the baby's father will look on sometimes and enjoy the joke immensely.

But the time to see the result of a Saturday night's heavy drinking in a low neighbourhood is after the houses are closed. Then you meet dozens of poor wretches reeling home to their miserable dens, some of them rolling across the roadway and falling, cutting themselves till the blood flows. Every penny in some instances has gone in drink.

One dilapidated, ragged wretch I met last Saturday night was gnawing a baked potato. By his side stood a thin-clad woman bearing a baby in her arms, and in hideous language she reproached him for his selfishness. She had fetched him out of a public-house with his last halfpenny in his pocket. With that halfpenny he had bought the potato, which he refused to share with her. At every corner the police are ordering or coaxing men or women to "move on." Between 12 and 1 it is a long procession of drunken men and women, and the most drunken seem to be those whose outward appearance betokens the most abject poverty.

Turn out of the main thoroughfare and into the dimly-lighted street and you come upon scene after scene to the grim, grotesque horror of which only the pencil of a Dore could do justice. Women with hideous distorted faces are rolling from side to side shrieking aloud snatches of popular songs plentifully interlarded with the vilest expressions. Men as drunk as themselves meet them, there is a short interchange of ribald jests and foul oaths, then a quarrel and a shower of blows. Down from one dark court rings a cry of murder, and a woman, her face hideously gashed, makes across the narrow road pursued by a howling madman. It is only a drunken husband having a row with his wife.

THE COSMIST RELIGION.

[London Correspondence Boston Advertiser.]

A FEW weeks ago a man refused to take an oath as a witness in one of the London Police Courts on the ground that he was a "Cosmist." I have seen a programme of this latest of the religious and semi-religious bodies that are so numerous in

this country, and I reproduce its principal points for the benefit of any who are seeking for a new religion. The motto of the Cosmist is, "Deeds, not creeds," the principle, the service of humanity is the supreme duty. "The design of Cosmism is to join all men and women into one family, in which the principle of equality, together with that of brotherly love (that is, love of the human race), is the predominant one, and the moral and material welfare of all the sole aim and purpose." The Cosmists are enjoined to act as follows: "To give one another encouragement and aid, both material and moral. To cultivate all their faculties. To contemplate all mankind as brethren. To be courteous and forbearing to each and all. To practise charity, without publicity or ostentation." There is nothing very new in these ideas, but they show how dissatisfied many are with our existing civilization; and as such they may be recorded as among the curious phenomena of a curious age. What with secularists, and collectivists, and positivists, and anarchists, and cosmists, one gets a little bewildered.

NOTICE.

WE call the attention of our readers to the following Notice:—"The Special Moral and Religious Classes for the benefit of the English-speaking Hindu Young Men are re-opened under the auspices of the *Hinhoo Shraiyobhivardhani Sabha* of Madras, in the Premises of the "Hindu Excelsior Reading Room," Black Town. Instruction in the leading points of HINDU ETHICS and THEOLOGY is given gratis to caste-Hindus only, every Sunday, from 3 P.M. to 5 P.M. Sectarian disputes are carefully avoided. Gentlemen anxious to join the classes are requested to apply soon to—

R. SIVASANKARA PANDIAN, B. A.,

Honorary Principal Instructor."

CASTLE OF DILIGENCE, 6th April, 1884.

Letters to the Secretary.

AN APPEAL.

TO

ALL THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

Almost every branch of the Theosophical Society, in every part of the globe, has now selected certain scientific subjects for the investigation and special study of its members, and has also taken up certain works for the good of their countries and fellow-beings. I beg to ask them to add one more to their list of benevolent works—I mean the prevention of cruelty to animals.

Many domestic animals in cities and in large towns are almost daily subjected to various sorts of cruelties, and in some instances to cruelties which are heart-rending. And who will not feel it a great pleasure, nay, a great relief, in doing something for the removal, or at least for the mitigation, of this evil? No one will deny that a very large amount of the sufferings of these dumb creatures could be mitigated if all our fellows, or some members of every branch, undertake it as one of their special works, when we have already such a large number of branches, specially in India, and their number is increasing so rapidly. In fact no other Association is better, or so well qualified for the work as the Theosophical Society.

I think there is no need of my dwelling on the desirability, amounting almost to necessity, of this noble work being taken in hand by the members of our Society. Such a good work will commend itself to every true Theosophist.

As regards the details of the working and its procedure, the members of each branch will be the best persons to determine the course according to the circumstances of their respective localities. In India there is a Legislative enactment on the subject, and where that Act is in force the procedure must be guided by its provisions. Where there are Societies already existing for the prevention of cruelty to animals, the co-operation of our members will be of great help to those Societies. Should it be found necessary, steps might hereafter be taken to extend the provisions of the Act to places where it is not in force at present.

J. N. G., F. T. S.

Note:—We sympathize to the fullest extent with the appeal of our brother. There is no place that we know of where there is a more inviting field for a Society for the Prevention of Cruelty to Animals than Madras. It is a shame to see these half-starved animals, shadows or skeletons of

what is intended for a horse, pulling heavy loads through the streets; but we have also seen those who would cry "shame!" to dispute about the price with the driver of a "jukka," and to finally engage the services of his horse for a mere pittance. If the driver gains nothing, he cannot buy food for his horse, and cruelty to men is not less wicked than cruelty to animals. Reform is absolutely necessary; but where shall it begin?—A. B.

AN APOLOGY.

To the Editor of the "Theosophist."

AS to the pamphlet, entitled the "Theosophical Society, and its Founders, an honest inquiry into their aims and proceedings," printed in 1882, at the Anglo-Vernacular Press, Bombay, I beg to inform you that the pamphlet has been wholly withdrawn long ago. I declare withdrawn any articles that I may have written to newspapers, &c., on matters concerning the Theosophical Society, not wishing to mar the feelings of any one, and wishing to be on good terms with all. I express an apology for, and withdraw, what I may have written to any one respecting the Society. I wish to mention this point that I associated with the missionaries for the past three years and upwards, I no more associate with them. In conclusion, I hope you will do me the favour by permitting this letter to appear in next month's (May's) *Theosophist*, understanding beforehand that your journal will not refer to any individual or particular missionary, or mission society.

3, MALABAR HILL, AMBAWADY,
BOMBAY, 6th April 1884.

H. BURZORJEE.

Phenomenal.

I WAS at the Head-quarters in December last to take part in the Anniversary celebration. Soon after my arrival I went upstairs to pay my respects to Madame Blavatsky. She greeted me cordially and received me with warmth and friendliness ever so characteristic of her. I requested her to let me see the "shrine". Without getting up from her seat she gave me a key and told me to open the "shrine" myself. I did so, and being asked by Madame Blavatsky whether there was anything in the shape of a letter in the "shrine," I searched and told her there was nothing. Then she told me to examine minutely every thing connected with the "shrine" and insisted upon my doing so, although she knew I was not a sceptic. I looked round carefully and found nothing in the shape of electric wires, traps, &c., which, as sceptics in all their "wisdom" assume, might aid her in her "juggling tricks" as they would say, to delude her friends. I closed the "shrine" at her bidding afterwards and we were conversing on various topics. After some time she asked me to open the shrine again. On my doing so what was my surprise when I found that there was a letter from a Mahatma in which was wrapped up the sprig of a plant. It was in the familiar hand-writing of my Guru Deva K. H. Here is a copy of the letter written on Chinese paper which I have in my possession—"To H. R. From one who will ever watch over and protect him if he goes on in the path of duty to his country and righteousness to his Brethren.—K. H."

After perusing this I again sat down not far from Madame, the "shrine" being again shut by me. We were talking together when Madame said—"Are you quite sure there was nothing else in the 'shrine'?" Go again and see, there may be something more for you." I got up and walking up to it I felt something striking against my foot, not far from the ground. I felt for it with my hands, and to my infinite astonishment I found something solid sewn up to the skirt of my long robe. I looked wistfully at Madame, who asked me to undo the threads and there was a medallion or coin with Tibetan characters. On my telling Madame that it was not perforated to enable me to wear it on my person, she promised me that she would perforate it herself with an instrument by and by. I left her afterwards to join the many Brethren that were in the large hall. She came there within an hour when I was showing the present to them and describing all the particulars of the phenomena I had just been witnessing upstairs. When they also noticed that the medallion was not perforated, Madame said "you give it to me," and put it in her pocket. Our President soon joined us and wished to see the medallion, whereupon Madame took it out, and lo! it had a nicely made hole near its edge.

Before starting for England, Madame was good enough to pay my country seat (Varel) a visit, accompanied by my esteemed friends, Dr. Hartmann, Mr. Mohini Chatterji and Mr. J. N. Unwala. One evening before dinner we were all seated together hearing my musicians singing in Hindi tunes, a few hymns that I have composed in honour of our Mahatmas. We were interpreting these to Madame, when a curious, unusual sensation crept over me and a sweet-toned bell tolled over the heads of the musicians and was heard by all, Theosophists and non-Theosophists. I wonder how the sceptics who read this will explain away this phenomenon not unknown, but familiar to the people at the Head-quarters as I have since learnt. At din-

ner again we all distinctly heard once a similarly silver-toned bell just over-head above the centre of the table we were seated at.

A further phenomenon to me still more interesting personally may be described. Some time after the Founders had left India, I was at the Head-quarters very often during my sojourn lately with my esteemed friend H. H. the Ybakore Sahib of Wadhwan, at Madras, whither we had gone for the celebration of his marriage with the daughter of the Honorable Rajah Gujapati Row. One day I asked brother Damodar, to let me put a letter in the "shrine." It was in a closed envelope and was regarding personal private matters. Brother Damodar allowed me to put the letter in the "shrine." The day after, I visited again the "shrine" in company with my wife. On opening the "shrine" I did find my letter unopened, but addressed to me in blue pencil whilst my original superscription "My Reverend Master" had a pencil line running through it. This was in the presence of Brothers Damodar, Dr. Hartmann and others. The most noteworthy thing was that the envelope was intact, in no way opened. I opened it, and on the unused portion of my note was an answer from Guru Deva K. H. in the same familiar hand-writing. I shall transcribe one significant sentence from it; of course I omit private matters with which others have no concern. "...Though I have no right to confer favours, I may give advice to whomsoever needs and deserves it...." He then gives me encouragement and valuable advice that I was in very great need of. My letter and the Illustrations Master's reply to it with the identical envelope are with me now.

I should very much like to know how our friends (!) the bigoted spiritualists, who assume without any evidence that our respected sister Madame Blavatsky is a medium, could explain away this phenomenon, when as a fact she was thousands of miles away from us with our esteemed President Colonel Olcott.

VAREL, 17th May 1884.

HARISINGHI RUPISINGHI.

THE OPINION OF EUROPEAN PRESS ABOUT THE THEOSOPHICAL SOCIETY,

OR

WHAT THE EUROPEAN PRESS SAYS OF OUR FOUNDERS.

THE *Pall Mall Gazette* had a long article in its March (29th) number on the subject of Theosophy. Mr. Smet's Letter XVI—*Centres of Spiritual Activity*, contains subject-matter "The Theosophical Society—London Lodge, Lincoln's Inn," etc. It is such an unusual—we may as well say—unprecedented—fact for even a liberal London paper of note to mention theosophy in any other but a spirit of chaff or angry contumely, that we hasten to quote nearly the whole of the article.

After a brief paragraph as *entree en matière* in which the Theosophical Society and its two founders are introduced to the public by the writer, he goes on as follows:—

"It is impossible to go a step further in describing the subsequent establishment of the society in London and India—where it now numbers nearly a hundred branches, and is rapidly expanding—without explaining who and what these Masters are.

"The adepts of occult science are concentrated in Asia. The hierarchy of occult initiates is recruited from all nationalities. Englishmen belong to it, and men of other European races; but by the time an initiate in occult science has attained certain altitudes of psychic development, his progress, besides investing him with new faculties, renders him sensitive to influences of which most of us are unconscious. He is compelled, practically, to move away from communities still throbbing with physical passions and materialistic aspirations. In civilized cities his higher senses would be relatively useless, as the sense of sight is all but rendered useless in a thick fog. So the higher initiates have retreated now to some of the least frequented regions of Central Asia, where they are able to work freely at their most important task, the preservation and advancement of the highest knowledge in the world, held by them, so to speak, in trust for mankind at large, against the time when the race shall be ready to receive it.

"That any sort of knowledge can exist in the world for which the civilization of the nineteenth century is not yet ripe, is an unintelligible proposition at first. Bigotry is powerless now to persecute science. Thought is free, and intellect in perfection! Whatever knowledge a man may gain, we generally hold it his duty to share this with his fellows; and if it is scientific knowledge, to share with us his proofs and methods. The adepts think differently; for their knowledge invests men with powers we have hitherto played with only in imagination, calling them supernatural. To put these in the hands of men still animated by selfish motives and physical desires would be to injure, not to benefit, society. A man with the powers of an adept and the passions of an unregenerate nature could slay and rob with impunity, for he would need no physical appliances for the perpetration of any crime. Those to whom the adepts impart their knowledge—their regular disciples—are tested by long years, perhaps by half a life-time of probation before they are entrusted with abnormal powers. By casting utterly aside all modes of life which are concerned in any way with material enjoyment, the candidate for occult teaching must first prove that lower motives

have no hold upon his nature, that his own spiritual development and the service of the spiritual interests of mankind are all-important in his sight, and then by degrees he is entrusted with the enlightenment which puts it in his power to lead an altogether more exalted spiritual existence than the world at large can yet attain to. That such enlightenment also puts in his power an insight into the thoughts of others which no dissimulation can baffle, a faculty of cognizing events which range beyond the reach of the physical senses, almost to infinitude, a control over material objects by the exercise of forces ordinary science has not yet discovered—that all these and many other attributes the possibility of acquiring which is but gradually dawning on the modern Western mind, come to him in the course of his progress, is a circumstance that embodies for the occult pupil no temptation to do wrong. He has got above the region of the desires in which such powers could operate as a temptation. He has become a co-worker with Nature for good.

"But the adepts of spiritual science, spoken of in Indian literature and usage as Mahatmas, and by modern Theosophists as 'the Brothers,' have latterly conceived the time ripe for giving out some part of the 'esoteric doctrine,' of which they are the custodians. They are not yet prepared to relax the rules which guard the powers of adeptship from misuse, but for various reasons quite intelligible to those of us who have studied the Theosophical publications of the last few years, they are now taking a somewhat new departure in their relations with the world at large. While their policy till recently has been to keep their very existence a secret from all but devotees of the occult life, they are now ready to let the nature of adeptship be known more widely, permitting pupils who have personal relations with them to acknowledge this in the world at large, and not unfrequently giving proofs of their existence and abnormal powers to persons who are not even pupils, in the sense of being pledged to follow the occult life of self-denial and purity. And it was to inaugurate this new policy that they founded the Theosophical Society.

"For Mme. Blavatsky, who was the outward and visible founder, is one of their pupils, and a very advanced pupil, with abnormal powers which have even more often excited the wonder and admiration of her friends who have beheld their exercise, than the derision of sceptics who have picked up stories about them. Splendidly seconded by her earliest ally, Colonel Olcott, she has achieved the immense result before us. The Theosophical Society has now become a potent agency in the moral progress of India, and has latterly reacted back on this country to an extent which holds out a large promise of future consequences.

"During the earlier progress of the society in India the branch established in London about seven years ago was dormant and inactive. Its time had not come, for the attention of the founders was absorbed by their work in the East, and this work was not yet of a kind in which the London members could co-operate. In India the first thing to be done was to get the society on to a foundation which should be common to all creeds, so that it should not be suspected as a sectarian propaganda leaning to one more than to another of Indian exoteric religions. To establish the society as a body, resting on the principle of a universal brotherhood, and concerned with the study of all philosophy which might illuminate the inner meaning of any ancient faith, and trace the identity of modern religions in their essence, was a work that could not be jeopardized by haste. The hundred branches of the society in India, in which representatives of all castes and creeds unite in friendly communion, are so many monuments to the success with which the work was eventually performed. And now, by degrees, the Brothers have found means through the *Theosophist*—the magazine of the society, published in Madras—and in other ways, to communicate such a considerable block of esoteric teaching to the world generally, that persons keenly awake to the interest and importance of this, here in London as well as in India, gather fast round the nucleus which has so long been awaiting the conditions favorable to its expansion. The Theosophical Society now has something definite to do. It has a mass of doctrine to study, which is recommended to its notice as an exposition of the real absolute truth of things—as far as it goes—concerning cosmogony, the origin and destinies of man, the nature of his spiritual growth and development, and which in fact constitutes a science of religion and a religious interpretation of science. Here, as in India, of course, the founders of the Theosophical Society are anxious that the movement shall not be regarded as pledged to the acceptance of any definite view of things. It is an association for philosophical study, specially connected with the revival of research in the direction of occult science and the latent faculties of humanity. Persons have been and are prominently connected with it who prefer other lines of study than those marked out by the information that has so far been obtained from the Brothers, and their association with the society serves to emphasize the Catholic sympathy with all spiritual aspiration by which its true founders are governed. But the present statement as to the circumstances in which the society took its rise will indicate the general drift of its operations.

"A considerable volume has been written to state with the simplest brevity the theory of nature which the Brothers teach.

This teaching will not, of course, put its students in possession of practical occult faculties. It is a long and a toilsome road by which these are reached. Nor is it possible to sketch the doctrine itself in the course of this brief explanation. That constitutes a widely ramifying and complicated study; but if that which the disciples of the Brothers are fully persuaded of is true, it is a study which introduces mankind to the beginning of the transcendent knowledge destined to be the glory of the human race in its maturity. Unlike an ordinary religious community, the Theosophists cannot be pointed out to inquirers as holding their meetings at such and such an address. Engaged in pursuits of a very serious nature, and careful in their progress along an unknown path, their meetings have hitherto been open to their own members only, and fellowship with the society has been procured by regular recommendation and election, as in any other society. But none the less have they been readily accessible for inquirers approaching them in a sympathetic spirit. Probably the London public will shortly hear more of them, as Colonel Olcott, the President and Founder of the Society, whose permanent home is now in India, is about to pay a short visit to this country."—*Pall Mall Gazette*.

Another fashionable paper of Nice and Cannes—the resort of all European aristocracy, *The Anglo-American*, has the following article:—

"Our town has been lately honoured by two very distinguished visitors from Madras, India, who left for Paris on Thursday last.

"Colonel Olcott and Mme. Blavatsky are the founders of the Theosophical Society which is under the guidance and direction of the so-called MAHATMAS of the Himalayas, a Brotherhood of Eastern adepts gifted with what we in Europe would consider supernatural powers, but which really are psychic possibilities latent in human nature and can be developed in each individual by a long course of proper training.

"This Society has acquired great importance in the East, and has already established more than a hundred branches in India and Ceylon, and is now gaining ground in the West, having first established several Societies in New York and other cities of America.

"The London and Paris Societies count amongst their members some of the most celebrated names of Science and learning, such as Professors Crookes, Wallace, Camille Flammarion, etc., etc.

"The President and Founder Colonel Olcott and Mme. Blavatsky, a Russian lady, authoress of a most learned work called 'ISIS UNVEILED,' and who has from the first acted as Corresponding Secretary and Editor of 'THE THEOSOPHIST,' the organ of the Society, have been the guests of Lady Cathness, Duchesse de Pomar, who is President of the 'Société Théosophique d'Orient et d'Occident' of Paris.

"During their short stay in Nice they held several very interesting conferences and were surrounded by a group of intellectual minds from amongst whom they initiated eleven persons as members of the Society, which has for its principal object to form a nucleus of universal brotherhood of humanity without distinction of race, religion or colour. Secondly to promote the study of Eastern literature and occult sciences. And thirdly to investigate the hidden mysteries of nature, and the psychical powers latent in man. How important these occult powers are for the blessing of mankind Colonel Olcott gave very evident proof in healing in a short time through his highly developed magnetic powers long standing diseases and infirmities amongst those who so eagerly sought his aid during his short stay in Nice.

"Colonel Olcott and Mme. Blavatsky have made this long journey to Europe for the express purpose of visiting their brothers of the European branches, principally those of Paris and London, but Colonel Olcott will probably extend his tour to Germany and Russia before returning to the headquarters of the Parent Theosophical Society at Madras."

We may add, without committing great indiscretion, that the new "eleven" members of our Society contain names of the highest Russian and English aristocracy as well as those of European savants of fame. A "Serene Highness," a Russian Princess, and a General on the staff of the Russian Emperor, as also a well known English Colonel, late of India, and his lady have joined our ranks amongst others. The Society spreads and lectures and "Conferences" upon theosophy are in preparation in the highest intellectual circles of Paris. Instead of one we have now two Societies in England, the "London" and the "Hermetic" Lodges of the T. S. The former numbers over eighty members; and Mr. W. Crookes, the world renowned physicist and chemist is elected as one of the five councillors of the "London Lodge." We give his name with his permission.

Since the above was in type, we have noticed with pleasure, in the *Pall Mall Gazette* (London), two articles concerning Mme. Blavatsky and Col. Olcott, speaking of them in respectful and appreciative terms. We regret we cannot copy them here, for want of space.

THE FOUNDERS IN PARIS.

The arrival in Paris of Madame Blavatsky, Colonel Olcott, and a Hindu Chela, is an important event for those of us who for two or three years have been watching the progress of the Theosophical Society with the greatest interest.

Paris is not only the gay, superficial, worldly city, known to some foreigners. Paris is everything and all at once. One can find in it the highest in intellect, the best in art and culture, as well as the deepest blindness of thought, the lowest degradation in the same art and literature, and the grossest selfishness typified by the corruption of morals. One is certain to find in that large city exactly what one is aspiring to; in other words, what one is oneself. I pity those who leave our town with no other impression than that of its corruption. Had their aspirations been high and powerful enough, they would have felt the heart of our true Paris beating even under the mud of its suburb, or the glittering elegance of its boulevards.

Along with the Paris which you can see daily driving through the Bois de Boulogne; parading in the theatres, running races at Longchamps, or dining at the "Maidan d'Or," we have the intellectual Paris crowding at the Sorbonne, or the *Collège de France*, attracted by the brilliant eloquence of our celebrated professors; political Paris following with a keen interest day by day the debates in the *Chambre des Deputes*; scientific Paris shut up in its laboratories in search of the last word in chemistry or physics, which it hopes will become the first letter of the mysterious word of life; religious Paris—which has not yet deserted its old churches, as though it vaguely felt that there may be yet a meaning discovered in the long dead dogmas and the mummery of its priests; philanthropic Paris ever erecting schools, hospitals, and asylums, yet hardly spelling that beautiful word—*charity*—corrupted as it now lies under the pressure of intolerant sectarianism.

In the midst of this turmoil of restless activity, material progress and intellectual development, there are lonely thinkers, earnest seekers after truth, who, repulsed by the narrow religious creeds, can no more be satisfied with the hazy hopes given out by the Spiritualists and the few remaining theists than they can be with the desperate negations of materialism. For such, the ideas propounded and taught by the Theosophical Society came as a refreshing dew on the parched desert. During long years these solitary thinkers had been anxiously looking around them, wondering from whence light would come, and great was their joy upon hearing the long desired answer—from India. . . . To some of them the first call came in the words of the Master, who inspired the *Occult World*. Mr. Sinnett is entitled to our best thanks for having forwarded that living word to us. This work fell into my hands in the spring of 1882, when, recovering from a severe illness, I experienced, together with the exulting sensation of renewed physical life, a deep feeling of sadness. Why should I be recalled to health and activity if I was doomed to be still wandering without compass or helm, if, after seeing the beliefs of my youth fall on the ground like so many dead leaves, I was to sink back in the dark abyss of negation! The social questions to which I had devoted the best of my abilities and leisure became more and more complicated owing to my doubts and despair.

How was I to speak of justice and fraternity to those suffering classes condemned to a miserable and hopeless fate, if I had nothing to offer to them in exchange for their blind faith and orthodox heaven but the prospect of total annihilation?

Such were my thoughts, and they are those of many in France when I heard for the first time the voice of the MASTER. . . .

Since that time I have heard a good deal of criticism and discussion about the Mahatmas of the Himalayas; I have seen the cruel, abusive articles in the spiritualistic papers of England and America; I have received warnings from charitable friends who tried to persuade me that the way I was pursuing could lead me but to disillusion or—madness; but nothing has been ever able to shake my faith or to dim the light of that radiant star which I saw shining in the East. Then appeared Mr. Sinnett's "Esoteric Buddhism" raising a storm of controversy and criticism. There were some who wanted to prove that such a doctrine was only leading to that rank materialism that we had wished to oppose.

Though still unshaken in my faith, I was expecting with an ever increasing anxiety the visit of our Indian friends, and it is with real joy and a feeling of deep gratitude that I may now state the complete fulfilment of all my expectations. A Hindu gentleman, a Chela of the MASTER, was the first who arrived in Paris. Madame Blavatsky and Colonel Olcott had gone for a few days to Nice on a visit to the Duchesse de Pomar, the President of the Theosophical Society "d'Orient d'Occident" of Paris. "Chela" Mr.—will not blame me for speaking so highly of him; he knows that in verity every token of admiration and respect he may receive is addressed, in reality, to his Master, of whom he is a worthy disciple. In the remarkable teachings he was kind enough to give us, we found realized our most sanguine expectations. He made clear to us all the dark points in Mr. Sinnett's book; he showed us how the occult doctrines were in perfect accordance and harmony with the latest discoveries of

science, and how they open, in fact, the way to new solutions. And what is of the greatest importance in relation to our actual social state—he gave us a glimpse of that splendid prospect how a firm and absolute ground to morality may be discovered in the immutable laws that govern the Cosmos. All those, who have had the privilege of hearing him, have been deeply impressed with the far-reaching importance of the Theosophical movement, as well as struck with the powerful logic, and the large range of knowledge possessed by this young student of Occultism. To every question put to him—whether scientific, philosophical or moral—he gave a clear and satisfactory answer. But there is yet another thing to be considered in reference to Mr.—one of no less importance than his intellectual powers. We not only wanted a confirmation of our beliefs with regard to the doctrines of the Masters, but also a justification of the faith we had in them in reference to our spiritual aspirations. Though Mr.—calls himself only an humble chela of a great Master, we had reason to logically expect that a ray of the wisdom of the Master should come to us through his disciple. In our western language I would say that in the Pupil we were searching for a reflection of the soul and heart of the Teacher.

If we consider that, according to occult philosophy, the sign of a high degree of spiritual development is to love Humanity in ourselves, and ourselves only in Humanity, we may say that Mr.—'s teachings, the thoughts he expressed on those vital points of social reform, and especially the pure spiritual magnetism of his personality, have helped us to realize in some measure the holiness of his venerated Master. And now, to those who ask us "What reasons have you to put such a faith in those adepts?"—we may answer: because they not only teach that which, according to our reason, seems to us to be the truth, but also because they live up to that truth; and that again in all ages such has been the sign of a true Initiate. Humanity can never cease appealing to some authority; but we will accept no authority which is not justified by the life of those who represent it.

On all sides we hear that the Theosophical movement has come at the right time to answer the needs and the aspirations of the West. This is no wonder for us, who know whence the impulse had come.

We are all aware that Christianity under the guise of Catholicism is fast declining in France, and that all the philosophical minds seem to be unconsciously attracted towards the religions of the East, the more so, since the said philosophies seem to offer many a point of contact with the modern theory of evolution.

On the other hand, those who have been all their lives engaged in struggling against the intolerance of the churches, and who had set all their hopes on the present form of Government, which is fast putting an end to ecclesiastical abuses, begin to perceive that our institutions are not adequate for developing progress and morality. They perceive in terror, and with a deep sense of their helplessness, the flowing tide of materialism; but though finding no solid ground under their feet in their attempt to resist the flood, they still cling intuitively to their sense of justice and humanity.

May we not believe that such aspirations as these are worth being taken in consideration by the founders of the Theosophical Society and their inspirers.

We have good reasons to think that the lecture which Colonel Olcott is to give in Paris in May, will attract the notice of many thinkers and scientists of our City; and for us, who have the privilege of private and confidential conversations with Mme. Blavatsky, there is no doubt whatever that the Theosophical Society, especially through the medium of its splendid Magazine, "The Theosophist," is destined to have an immense influence on the progress of modern thought.

And, I would say in the words of Count Goblet d'Alviella, in his recent work "L'Evolution Religieuse":—

"If India helps us in the religious crisis we are now passing through—and she is, perhaps, the best conditioned to do it—all those who take some interest in the harmonious development of civilization must remain greatly indebted to her."

"Jko..." F. T. S.

Official Reports.

THE SARV HITKARI THEOSOPHICAL SOCIETY.

Owing to the transfer of Pandit Saligram, President of the "Sarv Hitkari Theosophical Society," Gorakhpur, N. W. P., the following officers have been elected for the current year:—

Thakur Ganesh Singh,	... President.
Mr. M. J. Jacob,	... Vice-President.
Mr. Abdul Rahman,	... Secretary.
Thakur Shankar Singh,	... Joint Secretary.
Babu Jogeshwar Roy, L. M. S.,	... Treasurer and Librarian.

From a report received from the above Branch, it appears that the members are endeavouring to purchase a permanent Head-quarters for their Branch in Gorakhpur. They have nearly gained their object and we wish them success, hoping that their attention will be more directed towards the practical and useful work of the Society than mere transient shows. Means are no doubt necessary to accomplish the end, but in endeavouring to be in possession of those means, one should never lose sight of the ultimate end in view.

THE SATYA MARGA THEOSOPHICAL SOCIETY.

Babu Khetter Chandra Bose has been appointed Vice-President of the "Satya Marga Theosophical Society," Lucknow, vice Pandit Devi Prasad, deceased; and Babu Kundan Lal Bhargava, B. A., to be Assistant Secretary, for the current year.

Proceedings of an extraordinary meeting of the Satya Marga Theosophical Society, held on the 29th of March 1884.

Resolved 1stly.—That in remembrance of the active energy displayed in every good and patriotic cause, by the late much lamented Vice-President of this Branch, Rawat Devi Prasad, this Branch should give a prize annually to the students of any local Sanskrit school. This prize to be designated the "Devi Prasad Memorial prize of the Satya Marga Theosophical Society."

Resolved 2ndly.—That, if practicable, a portrait of the deceased should be ordered by the Branch and kept in the meeting room along with a short sketch of the deceased's character.

Resolved 3rdly.—That a Committee composed of the President, the Secretary, Rai Narain Dass, Babu Gulab Chand, Babu Bhavani Prasad, Munshi Suljad Hussain and Mr. S. J. Padshah, deliberate upon these resolutions and report at the next ordinary meeting upon the best method of carrying them out.

Resolved 4thly.—That a letter be written by the Secretary to the family of the deceased expressing the heartfelt grief of the Branch for the untimely death of one whose loss it will be difficult to fill up, and to communicate the resolutions passed at this meeting.

JWALA PRASAD SANKHADHARA,
Secretary, S. M. T. S.

A PRAISEWORTHY EXAMPLE.

The Secretary of the Satya Marga Theosophical Society of Lucknow reports that Babu Ram Sahai, a Taluqdar of Unao (Oudh), has presented five villages, valued at about Rs. 50,000, with an annual income of Rs. 3,000, for the benefit of the Anglo-Sanskrit College our Branch Society is striving to establish. Many persons seem to have a wrong idea of wealth, mistaking the material coin, which is nothing more than a merely convenient medium of exchange, for real wealth which is intellectual labour and harvest. Babu Ram Sahai, therefore, in giving his coin, is usefully employing it, inasmuch as he is thus creating real wealth and thereby adding to the prosperity of his country and to human progress, by assisting the cause of enlightenment and education.

SANSKRIT SCHOOL AT JUBBULPORE.

I AM glad to report that a Sanskrit school was opened here on the 4th April with due ceremonies in the presence of a large number of native gentlemen, who were invited on the occasion. A report of the aims and objects of the school, written in pure Hindi, was read by Pandit Balwant Rao Gokhle, Superintendent, Male Normal School, who, among other things, informed the audience that the Sanskrit school which was going to be opened that day was entirely due to the stirring appeal that Col. Olcott, the worthy President of the Theosophical Society, made on the occasion of his last visit to this city, and that all Hindus must feel grateful to Col. Olcott for his disinterested labour in the cause of their well-being. After the ceremonies were performed the school was declared open.

From next week the Sanskrit Pandit will explain Bhagavat Gita on every Sunday.

NIVARAN CHANDRA MOOKERJEE,
Secy., Branch Theos. Society.

THE JAMALPUR THEOSOPHICAL SOCIETY.

I beg to report that our respected brother Babu Navin Krishna Banerjee, President, A. B. B. Theosophical Society, Berhampur, in company of our brothers Babu Shama Charan Bhutta, Dina Nath Ganguly, Kali Prasanna Mukerjee and Srinath Goswami, arrived on Friday morning the 11th Instant at Bhagalpur, and thence came to Jamalpur the following morning, being accompanied by Babus Tarapada Ghosal, M. A., F. T. S. Secretary, and Upendranath Sarvadhiary, F. T. S. of the Bhagalpur Branch. The party consisting of 7 brothers was received and greeted at the Railway station just on arrival of the upmail train and forthwith accommodated at the house of our brother Babu Kali Bhusan Roy.

In accordance with the programme circulated for public information previously by this Branch, Bengalee gentlemen began to gather at Kali Babu's from 6 A. M. to hold interviews with our guests and to talk on "Theosophy." Various questions were put and they were explained satisfactorily by Nabin Babu, Shama Charan and Dina Babu. The meeting dispersed at about 11-30 A. M.

Again after 1 P. M. a few gentlemen came and resumed the subject.

In pursuance of the notice a public meeting was held in the Jamalpur Native Institute at 5 P. M. Babu Nilmadhab Bhattachargya, a non-Theosophist, was voted to the chair. Babu Dinanath Gangooly was requested first to answer the questions *in re*: "Theosophy" put forward by a correspondent in the March issue of the "Motherland," a new weekly piece paper published at Benares. Dina Babu answered the questions *seriatim* in English to the satisfaction of those who could understand him. Then Babu Shama Charan Bhutta explained the points in Bengali in order to be more clear. The lectures delivered were highly satisfactory and won the hearts of the audience. The Institute hall was filled up with intelligent men. On the lecturers resuming seat, Babu Rakal Das Sen, a non-theosophist, President of the Monghyr *Sunlit Sancharini Sava* attached to the "Arya Dharma Pracharini Sava," spoke very highly on "Theosophy." He observed that it is the "Theosophy" which is bringing back the Hindus educated in Western science and literature to Hinduism, and thanked the Founders. At about 7-30 P. M. the meeting dissolved.

JAMALPUR, 22nd April 1884.

RAJCOOMAR ROY,
Asst. Secretary.

THE MADRAS THEOSOPHICAL SOCIETY.

A MEETING of the above Branch of the Theosophical Society was held at its premises in Triplicane, on the 8th May 1884, for the election of office-bearers for the ensuing year, and for the transaction of other business.

On the motion of the President, M. R. R. Dewan Bahadur R. Ragoonath Rao Garoo, the members of the Branch elected M. R. Ry. T. Subba Row Pantulu Garoo, B. A. B. L., as the President for the ensuing year. Dr. F. Hartmann, of the Parent Theosophical Society, thanked the retiring President for his zeal and energetic work during the time he held the office.

The following gentlemen were elected as Vice-Presidents:—

M. R. Ry. Dewan Bahadur R. Ragoonath Row Garoo.
" G. Muttusamy Chetty Garoo.
" P. Sreenivas Row Garoo.
" C. V. Cunniah Chetty Garoo.
" P. Aroomooga Moodaiyar Avergal.

One of them, Mr. P. Sreenivas Row, was also elected Secretary, together with M. R. Ry. L. Venkata Varadarajooloo Naidoo Garoo, and M. R. Ry. H. R. Jayaraja Row Garoo, B. A., as Assistant Secretaries.

At the suggestion of Mr. Sreenivas Row, two resolutions were passed, one of which was to the effect that a meeting of the Branch should be held on the evening of the first Saturday in each month, for giving Lectures or reading Essays.

After the transaction of some other work the meeting was dissolved.

MADRAS, }
9th May 1884. }

P. SREENIVAS ROW,
Secretary.

THE MADRAS THEOSOPHICAL SANSKRIT SCHOOLS.

In the month of April 1884 I inspected all the four Theosophical Sanskrit Schools in four suburban centres of the city of Madras, namely, Mylapore, Triplicane, Peddonaikpett, and Chintadripett.

The first three schools are those established exclusively by the Madras Branch of the Theosophical Society, and the last one in Chintadripett is an Anglo-vernacular School, the proprietor of which has opened a Sanskrit class and placed it under the supervision of the Theosophical Society, in consideration of the latter giving him pecuniary help every month.

The students on the Rolls are 25 in the Mylapore School, 51 in the Triplicane School, 35 in the Peddonaikpett School, and 130 in the Chintadripett School;—so that in all there are 271 children receiving Sanskrit education under the auspices of the Theosophical Society in the city of Madras. The average number of daily attendance is of course less than that aggregate number, and this is owing to the general causes, and also to the prevalence of small-pox to a rather unusually great extent in this city this year. But, with all this, there is a tendency to rise in the strength of the schools.

Further, considering the short time during which the schools have been existing, the infancy of most of the students, and other circumstances which tend to obstruct the course of improvement in all new undertakings,—I think I can safely assert that the schools have made a fair progress, and promise to yield bright results in future.

In the course of my inspection it grieved me sore to find that a very few children of the Theosophists attended the schools; indeed so very few that they may be counted on the fingers. This apathy on the part of our Theosophical brethren is quite unaccountable; and I request that the Educational Committee of the Theosophical Society will be pleased to adopt the necessary steps to remedy this great defect.

While this is so, I have to notice with great pleasure the meritorious act of two gentlemen, who have taken a great interest in the cause of our Sanskrit Schools, although they are not Theosophists. One of them is Mr. S. Sankariah, B. A., who is both the proprietor and Head Master of the Anglo-Vernacular School in Chintadripett. He has made the study of Sanskrit compulsory in all the classes, comprising 130 boys; and has with a laudable self-sacrifice admitted about one half of that number into the Sanskrit branch free of any charge or fee whatever; and has moreover subjected this branch to the supervision of the Theosophical Society. The other gentleman I refer to is Mr. V. Appadoray Pillay. He has placed one half of his house free of rent at the disposal of the Theosophical Society for the use of the Peddonaikpetta School; and takes a lively interest in its progress. The thanks of our Society are due to these gentlemen for their unselfish aid in this great cause.

I need hardly mention that of the two other schools, the one in Triplicane is located in the premises of the Madras Branch of the Theosophical Society, and the one in Mylapore is located on the upstairs of the house of our esteemed President Dewan Bahadur, R. Ragoonath Row Garoo, who, I am happy to notice, has furthermore opened three Vedic classes in which three trained Pandits teach the Rig, Yajur and Samā Vedas to about 15 Brahmin children, gratis of course.

One more point which I have to note here is that the pecuniary means at the disposal of the Committees of our four schools are too limited to admit of much more improvements being made in this great cause. I am afraid that unless the staff of teachers is increased, we shall not be able to receive any more students for instruction. I trust that the Educational Committee of our Society will be pleased to give their best consideration to this all-absorbing matter.

P. SREENIVAS ROW, F. T. S.

MADRAS, 25th April 1884.

THE ROHILKUND THEOSOPHICAL SOCIETY.

The following resolution was proposed by Pandit Cheda Lall, B. A., and seconded by Rai Pyare Lall, and carried unanimously:—

That this meeting records its deep gratitude to the President of the Branch, Babu Nil Madhub Banerjee, for his indefatigable work in the cause of Theosophy, and his utmost efforts for improving and increasing the utility of this Branch in particular, ever since he joined it and took up his office. It further expresses its extreme regret at his being withdrawn from the Branch at a time when his help is most needed in the maturing of the different schemes of Theosophical work which the Branch has laid out.

The retiring President, then, in a few words, conveyed his thanks to the members, and expressed great sorrow at parting.

The office of the President having fallen vacant, an immediate re-election was found to be necessary, which could only be done according to Rule XIII of the General Rules of the Branch. Exception being taken by some of the members to the words "with the consent of the President Founder," in that Rule, all the members present, with one exception, voted that the words "subject to the approval of the President-Founder" be substituted for them.

The following Office-bearers were then elected:—

Raja Madhorao Vinayak Paishwa, Patron.
Rae Pyare Lall, President.
Pandit Chada Lall, B. A., Vice-President.
Babu Gyanendro N. Chackerbuti, M. A., Secretary.
Pandit Gaindan Lall, B. A., Assistant Secretary.
Pandit Chandra Shekhar, Librarian.
Munshi Buldeo Sahai, Treasurer.
Pandit Bhugwan Das, Councilor.

GYANENDRO N. CHACKERBUTI,
Secretary.

BARILLY, 4th May 1884.

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

The following Officers were elected for the current year for "the Rajshahye Harmony Theosophical Society":—

Babu Kali Prosonno Mukerji, President,
" Barada Prasad Basu, Vice-President,
" Sreesh Chunder Roy, Secretary,
" Sree Nath Ghose, Treasurer & Acct.

THE COMBACONUM THEOSOPHICAL SOCIETY.

M. R. Ry. K. Narainassamy Iyer Avergal has been elected Secretary, vice M. R. Ry. S. Krishna Swami Iyer Avergal resigned.

PROVISIONAL RULE.

Theosophical Society,

PRESIDENT'S OFFICE,

LONDON, April 21, 1884.

A QUESTION having arisen at various places where Branches of the Society are established with respect to fellowship in more branches than one, the President-Founder, upon a re-consideration of the whole subject, declares, on behalf of the General Council, that no Fellow of the Society can be a member of more than one Branch at the same time. A member of a Branch becoming a member of any other Branch *ipso facto* gives up his previous membership.

Fellows of the Society, who at the date of this rule are members of more than one Branch, must therefore at once declare to which Branch they elect to belong when this rule is brought to their notice. In the absence of such declaration they will be deemed to belong to the Branch to which they last joined.

(Signed) H. S. OLCOTT,

President, Theosophical Society.

(True copy).

MOHINI M. CHATTERJI,

Private Secretary.

SPECIAL ORDERS OF 1884.

Miss F. ARUNDALE, of 77, Elgin Crescent, Notting Hill, London, is hereby appointed Assistant Treasurer of the Theosophical Society. She will have general charge in Europe of its financial affairs, and receive and receipt all monies payable to it, including Initiation Fees, and cash orders for the Society's publications not ordered through the recognised agents of the Theosophist.

(Signed) H. S. OLCOTT,

P. T. S.

LONDON, April 30, 1884.

(True copy).

MOHINI M. CHATTERJI,

Private Secretary to the

President-Founder, T. S.

A lecture on "Theosophy and the Theosophical Society" was given by Khan Saheb N. D. Khondalvala, B. A., L. L. B., President of the Poona Branch, at the Mahableshwar Native Library on Sunday, 11th May. Khan Bahadur Kazi Shabudin, C. I. E., Dewan of Baroda, took the chair. The hall of the library was crowded and many learned Hindu and Parsee gentlemen were present as also some Native Chiefs. The lecture was listened to with attention and created interest. Both the Chairman and Mr. Shankar Pandurang Pandit, M. A., Oriental translator to Government, said they sympathized with the objects of the Society, which they thought would be productive of good to this country.

The General Council of the Theosophical Society adopted, at its meeting held at the Adyar Head-quarters on the 14th of May 1884, resolutions to the effect that the connection of Mme. E. Coulomb and Mr. A. Coulomb be severed from the Theosophical Society, from that date.

NOTICE.

WE regret to announce that, owing to unavoidable causes the publication of the *Secret Doctrine* has to be delayed for two months more. The first Number will therefore be out on the 15th of August, instead of 15th of June as originally announced.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

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ESOTERIC BUDDHISM.

(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the Theosophist has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism*. Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (6s.) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs 1-12 (4s.) per copy, inclusive of packing and postage.

APPLY TO THE MANAGER OF THE THEOSOPHIST.

THE 108 UPANISHADS in original Sanskrit with an abstract of the same by Siddhanta Subramania Sastrial, together with Mahavakya Ratnavali, Brahma Sutras, and a short abstract of the Philosophy expounded therein and Bhagavat Gita—edited by Siddhanta Subramania Sastrial, Price Rs. 8-6 per copy including postage.

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S. Subramania Sastrial, Kanarese Pandit, Presidency College, Krishnama Naidu's Agraharam, Black Town, or to Mulakutla Venkatappiah, 170 Mint Street, Madras.

(SUPPLEMENT TO THE THEOSOPHIST.)

JOURNAL

OF THE

THEOSOPHICAL SOCIETY.

No. VII.—JULY 1, 1884.

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N.B.—Subscribers to *The Theosophist*, who are Fellows of the Theosophical Society, will receive this Journal as a "Supplement" gratis.

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MADRAS, JULY, 1884.

No. 7.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

LECTURE VI.

What we should Will; What we should Dare; and about what we should keep Silent.

We should will divinity to reign in humanity. We should will intelligence, love and eternal order, to obtain supreme glory in the harmony of the beings. We should will the existence of a republic without pretended republicans, of catholicism without pretended catholics, of a hierarchy without despots, and of a religion without idols.

We should will the establishment of perfect peace, which belongs to the royalty and divinity of the sages. All this we should will to exist; first for the benefit of others, and next for that of ourselves; because the right kind of egoism is to obtain good by doing good to others.

Divinity is the power for good, and it is man's vocation to exercise that power freely and so to say in an autocratic manner.

The "republic" or the "public cause" (*res publica*), is the absolute reign of that law which is made in the interest of all, it is the devotion of all for the benefit of each, and the devotion of each for the well-being of all. It is consequently the very opposite of insubordination, personal despotism, or insolence of the members, revolting against the head; it is the opposite of materialism and anarchy; but since 1793 up to the present time those men, who claimed to be republicans, were incapable of comprehending the meaning of "republic" and mistook the very antithesis of a true republic for the real thing. Their republic is to them the tyranny of popular passions and impulses, the despotism of envy, which overthrows by turns all dignities and powers, like the monster Saturn, which devours its own children.

A true republic means the conservative power of law, upheld by a general submission to that law; it means the monarchic reign of order and peace; the power of a people disciplined like an army; and the soul of such a republic is supreme intelligence and indiscriminating justice. Let us dare to pronounce that word which is so often disfigured by error, but always consecrated by universal tradition: The soul of the republic is God.

God!—Not that capricious and invisible autocrat, who is just as dark as his mysteries, and just as cruel as his vicious ministers; but that God which represents the good, the true and the just in the highest and most perfect ideal conception.

In the name of that God of humanity, who is not the God of priests, must catholicity without catholics become re-established. This grand religious event has been foreseen and truly predicted by Jesus Christ in his parable of the banquet. He says: "A king had a banquet prepared to celebrate the marriage of his son." The king is God, his son is man, and the banquet is the universal brotherhood of the peoples. "But at the hour of the feast the invited guests sent in their excuses, and did not come." The invited guests are those that pretend to have special privileges from God, the legitimate representatives of the synagogue and the church. "Then the king sent his servants out into the streets to collect all those whom they might meet; even the deformed, and the invalids;" that means those whose beliefs were imperfect or disfigured by error. "Soon the banquet-room was full, but the king then noticed a man dressed in mourning;" (that is the expression which the evangelist uses) "this man had no marriage robe." This does not mean that he was not possessed of rich clothes, because the whole assembly was composed of people that had been picked up at random and even of paupers and lame beggars. The king asked that man: "How did you come here?" He evidently was not one of those the king had sent for; he was surely one who tried to make himself so to say at

home, and perhaps he thought that he was the master of the house and the king's favorite. "He did not know what to answer, and the king ordered him to be bound hands and feet, and that he should be flung out into the darkness." The bound feet signify the condition of a man who is no more able to advance or to retreat; tied hands symbolise a man who is no more able to act.

Such has been the condition of the synagogue when Christianity was born; such is now the condition of clerical catholicism in the presence of the new idea. The expression "out into the darkness" is remarkable and terrible; it depicts well the state of blindness of those who put themselves outside of the realm of humanity. The evangelist adds to the above sentence: "where there will be wailing and gnashing of teeth;"—that signifies sorrow without remedy and impotent rage, two expressions in which is summed up the totality of the reforming potentialities of the universe.

The term "Roman universe" has long ago become a lie; the Roman world has reached its end, and catholicity must become for ever cosmopolitan. It cannot be contradicted that a religion, which proposes to be universal, cannot be exclusively Roman.

Still it is necessary to be on our guard, to entirely destroy the broken reed and to fully extinguish the still smoking wick. Inherited powers do not cease to act, except when given up voluntarily. As long as there existed a sovereign pontiff in Judea, the ruler of christian society was nothing but the principal of the church. Jesus submitted unto death to the authority of the high priest; lovers of justice can become martyrs, but they never become rebels.

By the side of abuses and even amongst abuses there are usages. We must respect usages, and for fear of eradicating them prematurely, we must moderate the zeal which urges us to protest against abuses. The shadow of an old dying tree protects for a long time the young growth at its base, and the dead leaves that fall from the paternal branches serve as manure to hasten the growth of the young.

The future confluence of all religious systems of the world into one universal religion of humanity has also been plainly predicted by Jesus Christ. Speaking of the second coming of the son of man, he says positively that at that time the Christ will not be a man, whom we can hear preaching in the wilderness or in some public assembly, but that a universal intellectual light will appear, resembling the lightning, which, while it shines at the East, will illuminate the West also. It will appear after great wars and terrible calamities have taken place. "But"—asked his disciples—"in which country will this happen, and where will this grand religious movement begin?" "Where the carrion lies, there will the eagles assemble," answered the Master, speaking in his proverbial manner, as if he meant that where the truth will appear, which has so long been expected, there will the intellects go; or perhaps we may interpret it to mean that when the great official church has become a corpse, the great council of men of science and natural genius, symbolised by eagles, will take place.

God made himself Man. He descended from heaven, he is no more lost in inaccessible spaces, he is upon earth and lives in our midst. If we desire to love God, we must love each other; if we wish to serve God we must assist the poor; if we want to see God, let us look at our brothers; because no one ever saw God in any other way. "My little children"—said St. John—"love you one another, I have nothing else to tell you; this is the whole religion and all there is of the law." And indeed this is the whole of Christianity; and simple as it is, why has it not yet been understood; and why do people not understand that Jesus Christ is God, and that we all are God in him and through him; that there are no more infidels and heretics in the world, but souls which have been bought by the blood of the just, and which claim

July, 1884.]

SUPPLEMENT TO THE THEOSOPHIST.

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our interest still more, because they are sick? Why can we not understand that even he who has no faith must be saved by the faith of others; that the merits of all are reverible upon all, and that the universal solidarity makes sinners the creditors of the saints and gives more to those who have little, and doubles eternally the treasures of those to whom much has been given? Holy Evangel, when will you begin your revelations?

Did not Christ proclaim universal forbearance when he said, speaking of the adulteress: "Let him, who is without sin, throw the first stone upon her;" and again, when he said: "If you had understood the word of the scripture, which says, 'I want charity and not sacrifice'; you would never have condemned the innocents?" Now who are the innocents of whom the Saviour speaks? Are they not those whom the law of Moses declared to be guilty? If we deeply meditate about this doctrine, do we not come to the conclusion that the blood of the criminal, after it has been made to flow under the social knife, has become the blood of martyrs? But about these things we must keep silent, because society in its present condition is not worthy to hear them.

We have spoken of that which we ought to Will; let us now see in what manner we must will.

If the human will is well directed, it becomes identical with the will of God; that is, it becomes omnipotent; but we must believe in its power and this constitutes the faith, which, according to the figurative expression of Christ, uproots trees and removes mountains.

The most interesting and astonishing words, and which at the same time are the most significant of all the sayings, which the evangelists attribute to the Saviour, are contained in that prayer which he sends up to the deity during his last suffering: "Father, forgive them, for they do not know what they do." Here the human God shows himself superior to the inhuman God of Moses. It sounds, as if he would say: "Oh, you unmerciful father! can you not see how weak your children are? They do not know what they are doing, and is it necessary that we should inform you about their weaknesses; you, who created them, and who, while you were creating them, did not know what you were making? Forgive them, so that they may forgive you."

David, who is called the great forefather of the Messiah, predicted the coming of Christianity, when he said: "Men's hearts will become more elevated, and then God will become greater." *Accedet homo ad cor altum et exaltabit Deus.*—In this way he prophesied the incarnation of human divinity into divine humanity.

This is such an astounding prerogative, that at first it seems paradoxical and absurd. Man in some sort educates God! Does Man will God to be? God does nothing without means and intermedial causes, and he acts upon man through man and through nature; upon nature through laws; upon laws through numbers; upon numbers through eternal mathematics. In this way the will of Man can act with that of God. Whoever wants effects must seek for the causes; in the causes he must study the laws, and through the laws he can govern the forces; and this leads us to the consideration of the auxiliaries of the Will.

To will does not simply mean to form in our thought an imaginary desire; the will must have determination and object and real means. To will effectively is to act. Action cannot immediately effect the object in view as long as the activity has not commenced. To make a step in advance, does not mean to arrive at the end, but after we have made the desired number of steps continually in the same direction we shall infallibly arrive. The will is the power of the soul and, like the powers of the body, it must be developed by practice. There is a gymnastic exercise for the will, and for that reason the grand initiators of antiquity put the neophytes to long and difficult trials. Pythagoras prescribed five years of absolute silence. Crates made his disciples walk through the town and carry some ridiculous burden, for instance, a leg of mutton or a pot-ful of lentils. The initiations of the Egyptians were terrible; the Free-Masons, the continuators of the ancient mysteries, submit their adepts to puerile ceremonies, about which they have to swear to conserve the most rigorous silence. The old hermits used to put the perseverance of their disciples on trial by giving them orders and directions which were apparently nonsensical, such as to plant cabbages with the head downwards, or to water every

day a stick of wood stuck into the ground, and in this way they made saints, that means men drilled to make all sorts of efforts and willing to make sacrifices of every kind.*

The superstitious contracts by his numerous repeated practices an indomitable stubbornness; the truly pious acquires by his daily acts of devotion a great power of perseverance. Almost all the moral power, which the catholic clergy possess, is due to the breviary, which the clericals have to recite every day; and even in the midst of the century in which we live, the political world is unconsciously influenced by the scapularies, the rosaries and the nine days' prayers of nuns and female devotees. Frequent confessions hand the souls over to the disposal of the clergy, and a number of insignificant religious usages form a magnetic chain which binds the people without hurting them, and extends its mysterious power much farther than is generally admitted.

The books used by wizards are full of ceremonies which must be made words which must be spoken; days and hours must be observed; they require fasting and waking, fumigations, instruments which are difficult to obtain, talismans which must be composed, cast and engraved with the hours of the planets. All this appears ridiculous and intrinsically it is ridiculous; but they possess one real virtue, one genuine power: they harden the will and make the fluidic projection of the operator contagious and often inevitable. The book of the sorcerer is his "breviary," and the sacrifices he makes to the "devil" fills his own soul with all the venomous power of the spirit of evil.

Jesus, who often spoke in a metaphorical and veiled manner, advised his disciples to importune God by incessant prayers, and told them that in this way they could obtain all they wanted; and he adds: "Ask and you shall find; knock, and the door will be opened for you;" that means true prayer is an act which strengthens and produces effects.

No effort of the human will is ever lost, if it is patient and persevering. The Fakirs in India have preserved their ancient symbolism. Diogenes living at the bottom of his barrel, shaped the public opinion of Athens, the Stylites of the dark ages astonished and held sway over the savages, and Marie Alacoque has already three times succeeded in making the French revolution miscarry and fail. Do not the fanatics of the terror attempt to make an apotheosis of Marat by uniting his heart with the heart of Jesus? Oh, holy heart of Jesus! Oh, holy heart of Marat! This is their cry, and in this way they combine an absurd and bigotted formula with an oath of *père Duchesne*.

The human will is a lover who attracts and radiates. If we desire to invest this lover with a great force, we must exercise that will. A man, who is a perfect master of himself, is a master over others; he does not need to go to others, they will come to him; everything arranges itself in a natural manner, according to his desires; if any attempt is made to injure him, the injury rebounds upon its authors; those, whom he condemns, perish; those, whom he protects, are safe; he is loved to the same extent to which he loves, and although he possesses nothing, all the possessions of the others are at his disposal. He is what he dares to be, he is worth as much as he estimates himself, he is a pontiff and king, and no one is above him.

It is true that such a high moral dignity excites the envy and hate of beings ruled over by such a magnetism of evil, that it has become customary to call it the "devil;" and that for the purpose of escaping persecution the sage must know how to keep silent in regard to that which he dares, and he should always apparently remain inside the lines drawn by common life and within the current of common ideas; he must shun all public show and demonstration and avoid with great care to appear and to make people talk about him. Let others seek him and desire him instead of putting himself in an attitude before the public. *Noli ire, fac verum*, said the philosopher Rabelais.

Saint Paul said: "The sage judges all and is judged by none. Everything is permitted to me, but not everything is expedient. I am free from all restrictions, and I allow no one to subdue me." It means to dare a great deal, to speak in this manner under the reign of Nero, and it is not surprising that St. Paul was contradicted by many even amongst those that called themselves his true

* Saints or fools?—Transl.

followers; and he finally had his head cut off; but we are not permitted to judge that impulsive apostle according to the laws of human wisdom. Changed suddenly from a violent persecutor of Christianity by a vision which throws him down; elevated at once, without knowing himself how it happened, into the third heaven, (he counted them); destroyer of the books at Ephesus, inquisitor at Corinth;—St. Paul may be more or less of a sage, but he certainly is not a man guided by reason. He himself glorifies the folly which he calls the folly of the cross, and pleases himself by always putting God into opposition to the sages of this world. St. Paul was a revealer, but not a guardian of the secrets of the universal sanctuary; neither can he, who substitutes a religious passion for religion, be called reasonable. Religious passion is a fanaticism which will excite the masses much easier than reason. The only apostle of Jesus, who was truly initiated, was St. John; but he presented us with a veiled language. He understood the law of silence, and his cryptology has ever remained unintelligible to the church of St. Peter and St. Paul.

We must dare to risk for the true and the good all that is good and all that is true; but we must act with prudence and never offend to their faces either the authorities or established prejudices. "I did not come to destroy the law of Moses," said Christ, "I came to fulfil it. Sooner let heaven and earth perish, than a single point of the law." And yet, who, even amongst the Jews themselves, obeys at present the whole law of Moses? The Jews, in spite of their resistance, and without knowing it, became influenced by the reforms brought forward by Christianity, and the Catholic clericals, who are still Jews without wishing or knowing it, must undergo that reform in their turn. For that reason we can exclaim, according to the example of Christ, and with a sincerity like his own: "Let heaven and earth perish, sooner than the single article of the Catholic faith." You will say: This is Jesuitism? Well; but as we now deal with the official society of Jesus, what else do you want it to be? Very bold indeed would be he, who would dare to say that the Bible, that venerable monument of ancient religion, is not a book full of the most sublime secrets and very high teachings; but very timid before his conscience and before his reason would he appear, who would not also dare to think that this same book favours at the same time the most monstrous and gross pretensions. What sort of a God is he who condemns to death all generations of man on account of an apple that has been stolen out of his garden, and who afterwards blesses the impostures of Jacob and the undeniable thieving of the Hebrews, when they carried away the vessels of the Egyptians; a God who punishes David for having taken a census of his people, and who does not even reprimand him for having caused the murder of the Ammonites, his allies, by sawing them to pieces alive, and crushing them under chariot wheels, on account of an insult offered to his ambassadors? The spirit of the Hebrews is ferocious, and if their books contain profound allegories and proverbs full of wisdom, their barbarous and unjust moral is almost always conspicuously exposed. Behold Loth getting beastly drunk at the time of a public disaster, and giving himself up to impurities with his two daughters; Ruth creeping into the bed of Boaz, to make a rich marriage; Judith seducing Holofernes for the purpose of assassinating him; David, a twofold traitor, entering the service of King Achis, an enemy of the Hebrews, next exterminating and pillaging the allies of that very king who overwhelms him with acts of kindness; Solomon, causing the murder of his relative Adonias, whose place he has obtained by usurpation; and all this without a single word of blame from the holy writer, because all that was approved by the priests.

Let us sum up in short. In the interest of truth, justice and charity, we must will that which is our duty, dare to accomplish what is in our power, and keep silent about our actions.

"HOPE AS A REMEDY AGAINST DISEASE."

DR. MORTIMER GRAVILE writes to the *James's Gazette*:—"There is in ninety-nine cases out of a hundred a possibility of finding a *modus vivendi* with disease, even though it be organic and 'incurable.' Of course there are some maladies which must and will kill; but even these are longer about it when the organism is, as it were, suffused with the glow of cheerfulness and dinging with the energy of hope. The very first condition of life is hope;

"While there is life there is hope," and when hope dies, life is no longer 'worth living.' Nature is not an artisan but an artist; and, with the aid of the 'ghost' (or spirit), she has contrived to put a good deal of 'artistic finish' into her chief workman. This spirit is the life of the creation; and, it is a life with more than one source, if I may so say. Some men live by virtue of muscular vigour; others by sheer power of feeding—a vegetative existence. Many live by mental and nervous energy. The multitude of this last class of lives is very great: their bodies are wondrously weak and crippled, but their 'go' and 'spirit' are remarkable, and they live when those around them think they ought to die. Now, my first reason for believing that many persons who have incurable diseases may live on almost indefinitely, if they please, is: that when a man, who has hitherto lived by the aid, chiefly, of some part of his organism which is placed *hors de combat* by recent disease, begins to feel that his old life-prop has been knocked away from under him, he may, by an effort of the will, lean on some other. Say, for example, a man is told that he has 'heart disease.' Well, that is a great pity, to be sure; but Nature has given him other vital organs besides a heart. Let him leave the crippled circulatory system alone, and, instead of fretting himself into the grave, because 'his heart is affected', set to work to make his lungs do such excellent work in the oxygenation of his blood that the defective flow of his blood through the organism may be of less importance than heretofore. This is not a vague suggestion. I am prepared to contend that what I have urged, can be done, and is being daily done, specific and common-sense measures of self-control within the power of any ordinary sufferer. I am not speaking of 'living by rule,' or eking out the miserable existence of a valetudinarian. Life is not worth living if a man cannot enjoy its rational pleasures; and I, for one, would never speak of hope to a patient who must perforce abstain from every comfort. Each case must be dealt with individually, but the task of finding a *modus vivendi* with 'incurable disease' is not difficult; and if one be found, the very fact of relieving the diseased organ from the task of playing first rule in the drama of life will, in a majority of instances, help to check the malady by which it is affected. Another scientific reason for believing that hope will help to cure disease, or to prolong life under its depressing influence, is to be found in the fact that all vital energy has for its primary source and centre the nervous system. The brain is the central and principal organ of the nervous system. Hope is a brain function. When a man hopes, his brain is stimulated, his nervous system is healthily excited, his vital energy is increased. Is it not obvious that if the vital energy be increased disease may be conquered, or at least outlived and down-lived? Forgive me for being so prolix in trying to be plain.

AGNOSTICISM.

AGNOSTICISM is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific ground for professing to know or believe. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of popular anti-theology. On the whole the 'bosh' of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science and orthodoxy does not.—PROFESSOR HUXLEY.

A LECTURE ON "THEOSOPHY: ITS CLAIMS ON OUR ATTENTION" AT RANCHI.

By BABU PARBUTTY CHURN ROY, B. A.

[From our Own Correspondent.]

On Tuesday, the 3rd of June, at Ranchi, Babu P. C. Roy addressed a mixed audience of earnest inquirers, scoffers and curiosity-mongers, on the claims of Theosophy. There was a fair attendance of Native gentlemen, but the Europeans—let our countrymen take note of the fact,—though especially invited, were conspicuous by their absence. Babu Rakhai Dass Haldar took the chair. As the subject was new to many, the lecturer had to tread on old grounds; much of what he said, however, was thoroughly original, and displayed a considerable amount of study and research. I can only give here a meagre outline of the speech. I may state in passing that Mr. Roy has it in contemplation to bring out the whole thing in the shape of a brochure.

After referring to his ill-health and debility, and to the difficulty of the subject, he warned his hearers that he was no enthusiast in the Theosophical cause; on the contrary, it was some time before he had accepted in part (a student of Western science as he was) the teachings of Madame Blavatsky, with whom he disputed every inch of his original position. Referring to the question—What is Theosophy?—he said that no dictionary could furnish the answer, which was to be found only in the pages of the Theosophical Journal and in the printed rules of the Society, from which he read out the three great objects of Theosophy. He insisted upon the fact that Theosophy was not a particular creed of religion, and that it was opposed to no religion. Amongst the members of the Society were to be found representatives of all the principal religions of the world. Referring to

the first object of the Society, he said that the idea of universal brotherhood had been heard of ever since the beginning of the historical age. The aim of the Theosophists was much the same as that of the Freemasons. Not many persons, however, could be Freemasons; they were thus an aristocratic fraternity. He condemned the dinners of the Freemasons and their drinking. They had not many branches in all parts of India; and they certainly did less good than they took credit for. Such objections could not be raised against the working of the Theosophical Society, which was really a philanthropic association. Speaking of the second object, he said that it would not have been necessary to insist upon its importance, had it not been that men of other religions had come from distant places and prejudiced the rising generation of Hindus against the ancient religion and literature of India. Practically speaking, however, he thought that the study of Sanskrit was of no great value. He warned his hearers at the same time that there were some men who cared little for worldly advancement, men who knew to appreciate the sublime and the beautiful: to such men, and to men like William Ewart Gladstone, who, in the seventy-fifth year of his age, for instance, in the midst of his arduous duties for the study of H. ill study of ancient lore was to be recommended. The Theosophical Society was in that respect trying to accomplish the thing as the Asiatic Society. The latter Society, however, like Freemasonry, was not a 'People's' Association in the same sense as the Theosophical Society was. He then spoke of the useful work done by the journal of the Theosophical Society. The lecturer spoke of the third object as the grandest. Theosophy professed to prove the problem of the existence of the soul apart from the body, and of its survival after death. The solution of the problem by the different religious creeds was founded on Revelation and Faith—followers of revealed religions appealed to books (e.g., the Bible and the Koran), while Theists appealed to inborn Faith. The lecturer then read extracts from Babu P. C. Mozamdar's *Faith and Progress of the Brahmo Samaj*, showing that the Brahmos believed implicitly in the immortality of the soul. He then cited the opinion of J. S. Mill who held that that belief was not grounded on any scientific arguments. He referred at some length to the decline of faith, and read an extract from Froude's *Short Studies on great Subjects* running as follows:—"Faith is the cry of all Theologians; believe with us, and you will be saved; refuse to believe, and you are lost. Yet they know nothing of what belief means. They dogmatize, but they fail to persuade," &c. He then read the following extract from Carlyle's essay on the *Signs of the Times*:—"The truth is, men have lost their belief in the invisible, and believe and hope and work only in the visible; or, to speak it in other words: This is not a religious age." *** The lecturer next cited Carlyle's views in reference to the decline in morality which followed upon the decline of faith. He then examined the attempts made by philosophers, ancient and modern, to solve the problem of the immortality of the soul. He read an extract from Addison's *Cato*, giving the opinion of Socrates, which begins thus:—

"It must be so—
Plato, thou reasonest well.
Else whence this pleasing hope, this fond desire,
This longing after immortality?"

He then gave the opinion of Carlyle, and read out the dying words of Harriet Martineau as expressive of the positivist view of the question. "I cannot think of any future as at all probable, except the 'annihilation' from which some people recoil with so much horror," &c. The lecturer then presented the views of Tyndall and Huxley, as the chief representatives of modern science, who are both agreed that "nothing can be proved or disproved respecting either the distinct existence, the substance or the durability of the soul."* He then referred to the Theosophical solution of the problem, and read a paragraph from page 21 of the *Hints on Esoteric Theosophy* No. 2. He came next to consider the question as to who the Adepts were, and what the knowledge was that they had determined to share with mankind. In this connection he read extracts from Mr. Sinnett's *Occult World*, pp. 24–26. Referring to the control which the Adepts possess over the forces of Nature, he read an extract from page 15 of the same work. He then read an extract from page 19 of Mr. Sinnett's celebrated work, stating the definition of "soul" according to Occult Philosophy. Thus, he showed, while scientists and metaphysicians had given up the task in despair, Theosophy and Theosophy alone professed to prove experimentally the separate identities of the "soul and body." All religion was based upon the existence of the soul beyond the grave, and Theosophy, by furnishing direct proof of that, was rendering incalculable service to religion, and was not, as many people erroneously held, antagonistic to it. It was absurd to speak of the Theosophists as Atheists. They belonged to no particular creed. That was a sufficient refutation of the charge. It was true that some of the Theosophists were Buddhists. But Buddhists were not Atheists. They did not deny the Eternal, Infinite, Unknowable Reality. All that could be said was that they did not attempt to define the undefinable. That did not amount to atheism.

* Huxley's *Life of Hume*.

What man required was a knowledge regarding himself—the soul and the laws of its development. That knowledge was supplied by Theosophy, and consisted in the great law of karma (self-development or evolution) whereby the future of a man was shaped by—

* * * "All that total of a soul

Which is the things it did, the thoughts it had,
The 'Self' it wove—with woot of viewless time,
Crossed on the warp invisible of acts—
The outcome of him on the Universe."

The Light of Asia.

The learned lecturer then proceeded to give some account of the Founders of the Society, of whose high character and aims the educated Natives of India now know well enough. The lecturer referred to the attitude of indifference or opposition in outsiders as natural. Such an attitude was also his when he first joined the Society. But along with such an attitude there should be—First, a desire to seek after truth, and Secondly, a readiness to accept truth when found. He pointed out the following advantages of joining the Theosophical Society:—

I.—The advantages which generally proceed from joining a Philanthropic and Scientific Association.

II.—As regards the Hindus, the special advantages proceeding from an awakening of interest in the literature, science, and philosophy of their forefathers.

III.—The advantages of belonging to a Society which is under the guidance of a Brotherhood of Adepts possessing immensely greater knowledge and powers than ordinary men.

The lecturer concluded with reading the last two pages of Mr. Sinnett's *Occult World*.

Babu Khetra Chunder Ghose, M. A., B. L., rose to state his objections against the third object of the Society. He had no faith in the existence of the Mahatmas, especially of Mahatma K. H. He knew that Yogis existed, but was sure they never had, and never will have anything to do with men. He could not question the veracity of Messrs. Sinnett and Hume, yet he could not help thinking that the phenomena, which they vouched for, must have been impostures. If the Mahatmas existed, what good had they been doing to the world? If they had been doing no good, we should have nothing to do with them. In expressing his doubts about the phenomenal powers of the Adepts, he specially referred to their unwillingness to produce a copy of the *Times*, as related in the *Occult World*. Babu Mohendra Nath Mukerji, Deputy Magistrate, while expressing his entire sympathy with the objects of the Society, stated his unwillingness to join it before ascertaining how much of truth lay in the third object of the Society, viz., that relating to psychical powers. Babu Farbutty Churn Roy then briefly answered the objections thus raised.—*Indian Mirror*.

SIR JAMES MACKINTOSH ON ATHEISM.

In the necessary ascending progress of the understanding to divest the infinite perfect being of all resemblance to imperfection, he at length approaches every faint and imperfect personality. I acknowledge, indeed, that the heart has an equally inevitable descending progress, in which the divinity is more and more individualised, brought nearer, and made like to ourselves, that he may be more the object of affection. But, to confine myself to speculation, a person, commonly called an Atheist, might certainly feel the most ardent moral enthusiasm, or the warmest love of perfect virtue. He consequently has the feeling of which devotion is a modification or another name. This perfect virtue he must often personify. How small is the difference, in pure speculation, between the evanescent individuality to which the reasonings of the philosophical Theist reduce or exalt the divinity, and the temporary mental reality into which the imagination of him who is called an Atheist brightens his personification of virtue! Morality is usually said to depend upon religion; but this is said in that low sense in which outward conduct is considered morality. In that higher sense in which morality denotes sentiment it is more exactly true to say that religion depends on morality and springs from it. Virtue is not the conformity of outward action to a rule, nor is religion the fear of punishment or the hope of reward. Virtue is the state of a just, prudent, benevolent, firm, and temperate mind. And let me apply the same mode of examination to the other elements of religion, the doctrine of a future state. The foundation of that doctrine is the desire that beings, capable of an indefinite progress in virtue and happiness, may accomplish the destiny which seems open to them, and the belief that the interruption of that noble progress by death is only apparent. The fear of hell, or the desire of reward for ourselves, may, like the fear of the gallows, prevent crimes; but, at most, it can only lead to virtue; it never can produce it. I leave below me those coarse, rude notions of religion, which degrade it into a supplement to police and criminal law. All such representations are more practically Atheistical, more derogatory from the grandeur

* For want of space, we cannot reproduce here, from the *Indian Mirror* of 19th June, a letter from "AN HUMBLE BRAHMIN," bearing upon these questions.

of religious sentiment, than any speculative system called Atheism. When the mind is purified from these gross notions, it is evident that the belief of a future state no longer rests on the merely selfish idea of preserving our own individuality. When we make a further progress, it becomes indifferent whether the same individuals, who now inhabit the universe, or others who do not yet exist, are to teach that superior degree of virtue and happiness of which human nature seems to be capable. The object of desire is the quantity of virtue and happiness—not the identical beings who are to act and enjoy. Now, the philosopher, who, for his doubts, is called an Atheist, may desire and believe the future progress of intelligent beings, though he may doubt whether the progress being made by the same individuals be either proved or very important. His feelings will scarcely differ at all, and his opinions very little, from him who is called a Theist.

THE DESCENT OF ISHTAR.

N. B.—Ishtar is "Astarte," the Babylonian Goddess of the Moon, and her "descent into Hell or Darkness" is one of the earliest forms we have of that Myth. The other allusions will doubtless be plain to Theosophists.

I am falling—falling—falling!
Falling through the blank of the void.
Falling through the damp belts of the vapors—
Through the ranks of the children of the ether—
Through the heavy-smelling mists of the earth—
Through the dark walls of the clouds—
Down into the abyss of the blackness—
Where life and light is not.
So falleth Ishtar!
Why falleth Ishtar?
I fall because the circle is finished—
Because the days of darkness are come.
Because the obscurity of the night requireth me no longer,
And the wail of my lover cometh to me over the waters
of the past!
Therefore I go into the depths of oblivion to raise the light
that is gone!
Therefore falleth Ishtar!
The garments have been taken from me!
The jewels have fallen from my forehead!
Naked and bare I go to the depths of oblivion,
For the wail of my lover cometh to me over the waters of
the past!
And darkness reigneth over the fall of Ishtar.
Dost thou think, lord of death, to retain me
In the gloom of the everlasting?
To hide the light when the circle revolveth,
And Ishtar is requited from her prison?
Love and light shall melt up thy bronze gates,
And their heat shall disperse thy gloom-vapors!
No more hearing the wail of her lover—
With the glory of youth on her brow—
And the jewels returning unto her—
The destined destroyer of darkness—
The unconquered victim of death;
The death that dissolved at her contact—
And the world's all a joy at her coming—
So riseth Ishtar.

M. B.

THE TRUE WEALTH OF INDIA.

A CORRESPONDENT of the *Indian Mirror* writes to that paper:—

Your editorial on the above subject in your issue of the 7th instant, will, I feel sure, appeal to the heart of every true Indian patriot. The chief point is that there is wealth in India, but we, the degenerate sons of the once mighty Aryans, do not know how to utilize it—nay, some of us believe no such treasures exist. Fortunately for us, the signs are changing; and if foreign influence from one quarter has led to our degeneration, foreign influence from another quarter has opened the eyes of some of us to our true position. Having awakened to a sense of our real worth, all of us must now unite together for a co-operation in the effort to regain our past glories. You have pointed out in your able article the different departments of nature in which the *Rishis* carried their knowledge to the highest extent, and what I would suggest is that the different Branches of the Association now working in our midst, should take up these different subjects for investigation, if the members be real patriots and philanthropists, as they profess to be. Many of them seem to be yet passing through the first phase of gaping with open mouths at the marvels, brought to their notice. Some have no doubt begun practical work by opening Sanskrit Schools. But what we would all wish is that they should have all one end in view, namely, the attainment of truth, which can be best done by a resuscitation of our Aryan treasures, and work up to that end in the best way possible, irrespective of personal considerations or phenomenal appearances.

The 17th March 1884.

AN ARYAN.

Evidently "An Aryan" refers to the Theosophical Society and to the practical work done by it through the unselfish labours of Mme. Blavatsky and Col. Olcott. The Indian Branches especially would do well to take up the suggestion and act upon it. The time for speechifying and orations is nearly gone and what is now required is real work. The two so-called "foreigners" have done their share of the work of turning the attention of the sleeping and apathetic public to the "true Wealth of India." It is now the duty of the real philanthropists to search through the mines of such an invaluable treasure for the intellectual and spiritual benefit of humanity. "Knock and the door shall be opened." "Seek and ye shall find." If each person were to realise the significance of these two mottoes and do his part of the work, not waiting for the others, the practical good done would be immense.

D.

HER HUSBAND'S DOUBLE.

A LIFE'S STRANGE EXPERIENCE—A REMARKABLE DIVORCE SUIT.
(From the *Philadelphia Mirror*.)

MARGARET LEEDS, a pretty little brunette and a native of Pittsburg, became Mrs. Anson F. Clements on the 8th of last July. Her husband is a carriage upholsterer, and has always been an industrious, sober man. He was offered a better position in Philadelphia, and came here after a three days' honeymoon, leaving his bride with her mother. On the 15th of October, being assured that his position would be permanent, he telegraphed to his wife, and twenty-four hours later she was installed in a cozy little four-room house in the northwest section of the city. She had not been in her new home a week before she had written twice to her mother that she was too utterly miserable to live; that her husband, while one of the kindest of men living, was possessed of a strange affliction that made her life a burden, and certainly precluded the possibility of her living with him. The story she related to a *Mirror* representative was a terrible one, and was amply corroborated by her tears, and her pitiful expressions of regret about the compulsory parting. "I never knew how much I loved Anson," said she, "until after we were married, and I love him today better than ever. We were married at 7 o'clock in the evening at mother's house. The guests remained until midnight, and then we went to our room and retired. About 4 o'clock in the morning I was awakened by a noise in the room. I raised myself up in the bed and screamed. And what I saw was enough to make a brave man quake with fear. Standing in front of the bureau I saw the form of a man. He seemed to be shaving himself, for every now and then I could see the gleam of a razor as he wiped it on a piece of paper. 'Anson!' I shrieked, 'Anson! wake up for heaven's sake; there is some one in the room.' As I spoke, I placed my hand on my husband's face. It was as cold as the face of the dead. In my fright I began beating him on the chest and screaming at the top of my voice. Then the idea took possession of me that he was dead. His arms were rigid and I could not hear him breathe. My screams awoke the household. I can just remember seeing my mother and youngest brother rush into the room as I fainted. When I came to my senses, Anson was bathing my face with cold water and my mother was standing beside the bed. I looked toward the bureau, but the form I saw standing there had disappeared. I told the cause of my outcry, but they all laughed at me and said I had been dreaming. My husband seemed annoyed at something, but as the day wore on, he became good natured, and before night he had me in his arms, telling me how much he loved me.

"The next night and the next I slept soundly without being disturbed. On the fourth day after our marriage, Anson started for Philadelphia, and on the sixteenth of last month I arrived in this city. Anson was overjoyed to see me, and I need not say that I had the same feeling. I was tired and went to bed early. I don't think I shall ever forget that night as long as I live. Shortly after midnight, something caused me to awake, and looking up I saw the room door open and then I saw a man enter. He went directly to the bureau, and then, as true as heaven hears me, began shaving himself. There the man stood, with a razor in his hand, drawing it over his face again and again as calmly as though he was in his own home. He made no other motion and his movements were perfectly noiseless. I must have lain perfectly quiet for a minute, and then by a mighty effort I regained the use of my voice and limbs. I seized my husband by the shoulder and tried to awaken him. My fears must have given me double strength for I pushed him partly out of bed. Instead of arousing himself at my call, he lay like a dead man.

I passed my hand over his face and was surprised to find that it was as cold and clammy as it was on our bridal night in Pittsburg. The man was still standing in front of the bureau, and did not appear to notice the disturbance in the least. At last my nerves gave way, and I fell back half fainting. The next thing I remember was Anson bathing my face and clasping my hands. I told him what had happened, and he said I had

been dreaming, but he did not seem as positive as before. On the third night of our stay in Philadelphia, the mystery was solved, or at least there was an unsatisfactory explanation of it. My husband and I had spent the evening at a theatre, and after coming home sat up and talked until nearly 1 o'clock. Then we retired, and I, with some misgiving, buried my head under the bed-clothes. I don't know how long I slept, but, as before, I was aroused by some mysterious influence, and knew the moment I opened my eyes that I was to go through another terrible ordeal. I was expecting to see the same intruder. And I did. He was standing in front of the glass shaving himself with the utmost unconcern. I jumped out of bed, and enveloping myself in the counterpane that I snatched up, I approached the man at the bureau. He never batted an eye. I turned up the gas and took a step nearer. The rays of the gas fell about the face of the figure and showed the reflection of his face in the mirror. I looked quickly, and, great heavens! I saw the face of my husband staring at me. I turned around. My husband still lay in bed. His face was of a pallid, deathly hue. I sprang forward and touched his forehead. It was as cold as ice. Turning again, I walked toward the figure in front of the glass. As I drew near, it seemed to fade away, and when I looked again, it had gone. At the same moment, Anson groaned once or twice, turned over, then sat up in bed. 'Maggie,' he said, 'you know everything now. I have been enduring the torture of a thousand hells for the last ten minutes, and unable to move hand or foot. My God! Why am I not like other men? What you saw in Pittsburg and what you have seen here is no nightmare, no dream, but a terrible reality. You saw my double. It has been the curse of my existence for years, and seems to be a visitation upon me for some sin of my parents. I know perfectly well when my other consciousness is making itself visible to mortal eye, and have not the slightest control over it. Nevertheless, my thinking powers are not stupefied, but rather quickened, and the fright you experience I feel tenfold in agony of mind. I thought that marriage would change my condition, but it seems only to have made it worse.'

"Now, sir," said the young woman, "you can readily see that no matter how much Anson and I love each other, we cannot live as man and wife, when his shadow, or whatever you may call it, goes roaming around the house at midnight, and so we've concluded to separate."

A NEW EPISCOPAL VIEW OF HEAVEN.

A FEW weeks ago Bishop Burdon was kind enough to send to the editors of the newspapers in Hongkong a copy of a pamphlet containing four sermons he had preached a short time previously, in the Cathedral on 'The four last things'—Heaven, Hell, Judgment and Death. These four sermons have excited an exceptional amount of attention here. The fact is the views advanced in them travel somewhat beyond the orthodox notions on the subjects with which they deal. There is a more intellectual treatment of these subjects in the pamphlet than that to which we have been accustomed—a treatment more in consonance with the advanced thought of the day. The Bishop discards the idea that Heaven is a place for dazzling crowns, seraphic songs, and a delirium of felicity, or that Hell is anything like what Dryden depicted:—

Eternal torments, baths of boiling sulphur,
Vicissitude of fires, and then of frosts.

The first of the four sermons is on Heaven, and we shall have to confine our remarks to it in this article. 'A training and disciplining of the spirit, making it tender, loving, noble, true, sympathizing, unselfish; deepening and ripening the character for the highest and holiest purposes of love and service is,' says the Bishop, 'the Christian's Heaven, begun here, perfected hereafter.' Heaven seems, in short, to be progressive goodness, commenced in this world and carried on in the next until perfection is attained. A few extracts from the Bishop's sermon will make his meaning clearer:—

The notions about the occupations or non-occupations of Heaven are equally foolish and therefore mischievous.

Heaven is a *State*: a state, that is, of mind and heart, a moral and spiritual state. This is limited to no place. It is possible to conceive of a place where the people are all of that state, or, in the language of Scripture, 'where the people are all righteous,' and this may be the case with Heaven ultimately. But place is in the meantime a very subordinate idea and a very immaterial one. Character, a character for good, is the fundamental idea of Heaven, wherever it may be. Bring together the teaching of Christ on what a man's life should be, and all the exhortations of all the letters of his Apostles, and you will find in them the sum and substance of the Christian's Heaven. So far then as we are concerned, heaven is a *State* of mind and heart, a *Character* begun here through faith in Christ and carried on when our present bodies are cast off. Any place will make Heaven, if the soul, that is the man, be in the right state.

Dante pictured Heaven as separated from Purgatory by a river, and rising upwards through nine spheres to the abode of the Supreme Being. The planets formed seven of the spheres, the Moon being inhabited by angels, Mercury by archangels, the Sun by the powers, and so on, the Supreme Being having his

abode in a sphere called the Empyrean. Milton followed the same divisions. Wordsworth described Heaven thus:—

The appearance, instantaneously disclosed,
Was of a mighty city—boldly say
A wilderness of building sinking far,
And self-withdrawn into a wondrous depth,
Far sinking into splendour without end!
Fabric it seemed of diamond and of gold,
With alabaster domes and silver spires,
And blazing terrace upon terrace, high
Uplifted: here, serene pavilions bright
In avenues disposed: there, towers begirt
With battlements, that on their restless fronts
Bore stars—illumination of all gems.

Bishop Burdon tells us not to believe in any such Heavens as these. He regards pictures of this kind as having mischievous effects, so far as they give us incorrect ideas of the future state. The Paradises of Milton and Dante, highly wrought works as they are, afford an entirely wrong conception of Heaven. There are also no accusing spirits to fly up to Heaven's chancery with the *lapse lingue* of mortals, and no recording angels to drop tears on the objectionable words as they are written down and blot them out for ever. These pretty ideas must be abandoned.

The sermon is, we take it, a result of the increased enlightenment of the age. As knowledge and thought have progressed, men have formed higher ideas of the future state than those which satisfied people centuries ago. The Bishop's conception of Heaven is infinitely superior to that portrayed by Milton, or any other writer of his time. If history be traced back, it will be seen that intellectual progress has ever forced the expansion and refinement of religious ideas. It has raised us by degrees from the condition of the savage who find divinity in a lump of wood, to an enlightened status when we demand a nobler conception of Heaven than ceaseless psalmody or an infinity of celestial rapture.—*China Mail*.

THE HERMETIC SOCIETY.

THE inaugural meeting of this Society was held on Friday evening, the 9th inst., at the residence of Francis Lloyd, Esq., 43, Rutland Gate. There was a large attendance of members and guests. The Secretary, Mr. W. F. Kirby, having read the prospectus of the Society, an interesting and able address was delivered by the President, Dr. Anna Kingsford, M. D. (Paris). She adverted to the appropriate significance of the day, St. George's Eve, on which the Society "chanced" to be constituted, giving the legend of the Champion Saint, and showing how it symbolised the overthrow of the Dragon of Materialism by spiritual illumination. Mr. Edward Maitland followed with an address, exhibiting the esoteric meanings of some passages in Scripture history, in their bearing on the objects and studies which the Society has been formed to pursue.

Colonel H. S. Olcott, the President of the Theosophical Society, was present, and was requested by Dr. Kingsford to address the meeting. This he did in a spirit of cordial encouragement to the new Society. Having given a brief account of the foundation, history, and aims of the Theosophical Society, he referred to the magnitude the field embraced by occult and mystic studies, recognising the value of associations for the elucidation of special aspects of the truth enshrined, or buried, in the most diverse forms and symbols. A vote of thanks was unanimously passed to Colonel Olcott for his presence and sympathy. Dr. Kingsford announced a series of discourses by herself at future meetings of the Society, explanatory of the terms of the Apostles' Creed.—*Light* (London).

THE CHURCH MILITANT IN SCOTLAND.

THE publication of Mr. Peter Davidson's *The Divine Church* has raised a storm of controversy in some of the Scotch papers. What is most amusing is the fact that the hero who takes that opportunity to abuse and vilify the Theosophical Society is a clergyman. He says he was in India and knows all about the Society, while in reality he shows great ignorance by repeating the malicious slanders which have emanated from the fertile imagination of certain pious people, and which have over and over again been shown to be false. The text of the controversy is neither ornamental nor useful, and we will not inflict it upon our readers.

Occult Phenomena.

To answer the continual insinuations of the London "Light" and others of our spiritualistic friends, who, in the face of all demonstrations to the contrary, insist on believing that the so-called occult phenomena are produced by "spirits" through the "mediumship" of Madame Blavatsky, I will state that the occurrence of these phenomena has not ceased since the departure of Madame Blavatsky for Europe. She left Bombay on February 20, 1884, and since that time I have personally received three of the well-known occult letters in the

familiar handwriting of the Masters, and one of them (from K. H.) enclosed in an envelope with Thibetan characters. One of these letters was received on March 22nd through the astral form of a high Chela, another one on April 1st was written on a blank sheet of paper lying on a table, and the third one, containing very important information about a subject, which information was six weeks afterwards found to be correct, was transmitted to me through Damodar K. Mavalankar on April 28th. Besides many other phenomena have happened, while neither of us has yet shown any symptoms of being a medium in the usual acceptance of the term.

Dr. F. HARTMANN.

SPECIAL ORDERS OF 1884.

LONDON, May 13, 1884.

SEVERAL applications for power to form Branches of the Society in the United States of America having been received, the following rule is issued:—

Mr. William B. Shelley, President, and Mrs. Josephine W. Cables, Secretary, of the Rochester Theosophical Society, Rochester, New York, and Mr. George Frederic Parsons, of New York City, are appointed members of the General Council to fill vacancies caused by the departure from America of Mr. W. Q. Judge and the non-acceptance of Mr. M. Marble; and Mr. Elliott B. Page of St. Louis, Missouri, and Mr. Thomas M. Johnson of Osceola, St. Clair Co., Missouri, are appointed additional members of the same. The above five together with Major Gen. Abner Doubleday, U. S. A., and Prof. J. H. D. Buck, M. D., of Cincinnati, O., to constitute a Board of Control for America and have charge of the general direction of the Theosophical movement in that part of the world. They are hereby empowered to admit and initiate applicants, and, by consent of a majority, grant temporary Charters for new Branches without preliminary reference to Head quarters. Applications for Charters from parties east of the Alleghany Mts. to be made to Mrs. J. W. Cables, and those from persons residing in the territory west of the said mountains, to be made to Mr. E. B. Page, for submission, in each case to their colleagues of the Board of Control.

As soon as practicable after receipt of this order, the Members of the Board shall agree upon a Chairman and a Secretary, through which latter officer a monthly return shall be made to the Recording Secretary of the Theosophical Society, Adyar, Madras, of the Board's transactions including reports of all Charters issued and new members admitted. The returns must be accompanied by the Application and Obligation Forms properly filled, and a Draft on London for the Initiation Fees. By the first returning mail, receipts will be sent direct to the new members for their Fees, and Charters forwarded to the Secretary of the Board of Control for transmission to the parties interested.

Each new Branch must empower at least one of its members to go to the Member of the Board of Control residing nearest to them, for instruction and initiation. He can then initiate the President of his Branch, who thenceforth will be empowered to initiate his colleagues and future applicants during the term of his office. His successors to have the same authority during their respective official terms.

The Board shall keep an accurate register of all American Branches, and their members, but the contents shall not be divulged to any non-member without the written permission of the President-Founder. A membership register shall be kept by each Branch after the uniform plan adopted at Head-quarters, particulars of which can be obtained through the Secretary of the Board.

To defray the petty expenses of the Board, for postage, printing, etc., a small per capita assessment should be annually voted by each American Branch.

H. S. OLCOTT,

President, Theosophical Society.

Attest:—

M. CHATTERJI,

Private Secretary.

THE FOUNDERS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

For the benefit of our readers, we give below the two articles concerning Col. Olcott and Mme. Blavatsky, in the *Pall Mall Gazette* (London), referred to in our last issue.

A MIRACLE WORKER OF TO-DAY.

Colonel Olcott, President of the Theosophical Society, is at present in London on a mission from the Sinhalese Buddhists, who have considerable reason to complain of the manner in which they have been denied justice in their disputes with the local Roman Catholics. With that aspect of Colonel Olcott's mission, however, we do not propose to deal to-day. Suffice it to say that Colonel Olcott and the petitioning Buddhists ask

for nothing that should not be conceded as a matter of simple right to any body of religionists in any part of her Majesty's dominions. Much more interesting than the champion of the aggrieved Buddhists of Ceylon is Colonel Olcott as the Apostle Paul of Theosophy, an archaic philosophy which, taking its rise in the remote regions of Thibet, is destined, in the fervent faith of its disciples, to spread over the whole earth. Colonel Olcott's account of his conversion affords a key to the whole of his present mission. The Colonel—a New Yorker, a prosperous lawyer, well-to-do in this world's goods, and with a prospect, almost amounting to a certainty, of being appointed State Director of Insurance of New York, with an honourable record of gallant services performed in the American Civil War—was much attracted by the study of Eastern philosophy.

The reason why Colonel Olcott abandoned his professional career in the United States was as follows:—One night he had been meditating deeply and long upon the strange problems of Oriental philosophy. He had wondered whether the mysterious teachings of Madame Blavatsky were after all nothing more than the illusions of an overwrought brain, or whether they had really been revealed to her by those weird Mahatmas—a race of devotees dwelling in the remote fastnesses of the Thibetan Himalayas, who are said to have preserved intact for the benefit of mankind the invaluable deposits of archaic spiritual truth to be revealed in "the fulness of the times." His judgment inclined towards the latter alternative. But if theosophy as expounded by its latest hierophant were true, then was it not his duty to forsake all that he had, and leaving behind him the busy Western world, with its distracting influences which indisposed the mind to the perception of pure spiritual truth, hasten to the East, the chosen home of repose and speculative calm? Yet should a step so momentous be taken without ample confirmation; nay, without absolute certainty of the truth for which he was expected to sacrifice all? Could such absolute certainty be vouchsafed to mortal man? Colonel Olcott pondered long, revolving these and similar questions, when suddenly he became aware of the presence of a mysterious visitant in the room. The door was closed, the window was shut, no mortal footstep had been heard on the stair, yet there, clearly visible in the lamplight, stood the palpable form of a venerable Oriental. In a moment Colonel Olcott knew that his unspoken prayer had been answered. He was face to face with one of the mysterious brotherhood of the Thibetan mountains, a Mahatma who from his distant *ashram* had noted the mute entreaty of his soul, and hastened across ocean and continent to remove his lurking doubts. The Mahatma entered into friendly conversation with his American disciple, and in the course of half an hour succeeded in convincing him beyond the possibility of doubt that Mme. Blavatsky's testimonies concerning the existence of the Mahatmas and the mission which invited him were simple transcripts of the literal truth. Ere the sudden visit was over, Colonel Olcott was a fast adherent of the new philosophy so strangely confirmed. But when the Mahatma rose to go, the natural man reasserted itself. "Would you not," he asked, "before you go, leave me some tangible token of your presence, some proof that this has been no *maya*—the illusion of overstrained sense? Give me something to keep that I may touch and handle." The Mahatma smiled a kindly smile; then removing his turban he wrought upon it a marvellous transformation. Colonel Olcott saw the shadowy folds of the Eastern headgear thicken and materialize under the fingers of his guest, until at last the shadow became substance, and a substantial turban rested on the head of the spectre. The Mahatma then handed the turban to the astonished Colonel, and vanished as mysteriously as he had appeared. That turban Colonel Olcott carries about with him to this day, he has it at the present moment, and it can be seen by the unbelieving, "the outward and visible sign" of the mysterious visit that completed his conversion. With that turban in his hand Colonel Olcott could doubt no longer. He ultimately threw up all his business engagements, and left New York for Hindoostan. There he has remained until recently a weariless apostle of the theosophic faith which has the Mahatmas of the Himalayas as its sage oracles and Mme. Blavatsky as one of its Delphic priestesses. Such is the story which is told concerning Olcott's conversion, and, however strange it may be, it is the only explanation which is as yet forthcoming as to how a shrewd Yankee editor—for Colonel Olcott edited the agricultural department of the *New York Tribune*, under the late Horace Greeley—has been for the last six years engaged in carrying on an active apostolate in India and Ceylon in favour of the ancient mysterious doctrines which are popularly known as theosophy. Colonel Olcott, who is at present, as we have already stated, in this country on an errand to the Colonial Office, in order to secure protection for the injured Sinhalese Buddhists, is about to undertake a mission through Burmah, on the invitation of his Burmese Majesty, with a view to purifying and reviving Buddhism. After this tour through Burmah he proposes to make an itinerary through Siam. Subsequently he may visit China and Thibet. Mr. Sinnett vouches for the fact that Colonel Olcott, in the course of his tours in India and Ceylon, performed more miracles—using that term, of course, in its popular and unscientific sense, for the theosophists stoutly deny that there are such things as miracles

contra naturam—than are recorded in the whole of the Gospels. Colonel Olcott himself modestly places the number of his psychopathic treatments at 8,000 in thirteen months. During that period he is said to have performed almost every cure as recorded in Old or New Testament. He has made the deaf to hear, the dumb to speak, the blind to see; the paralysed have been restored to the full use of their limbs, the cripples have walked; and, although he cannot boast of having raised the dead or healed a leper, he asserts that he cured a man suffering from elephantiasis, who was the nearest approach to a leper which he had to do with. Colonel Olcott is rather chary of speaking of these cures, fearing, not unnaturally, that his life may become a burden to him if it is known that a "miracle-worker" of such power is within hailing distance of the innumerable sick and afflicted of London. During his visit to our office, Colonel Olcott obligingly explained to our representative the method of healing, which he pursued. Its central principle seemed to be that of establishing a magnetic current between the right and the left hands of the operator, which traverses the patient and imparts the surplus vitality of the operator. Almost all disease, in Colonel Olcott's opinion, arises from deficient local vitality, and can be removed by influx of fresh life from another person. Of course, this in turn, tells upon the vital force of the healer, and Colonel Olcott himself was at the close of his healing campaign nearly paralyzed, and would, he maintains, have been altogether so but for the timely warning of his watchful Mahatma, who ordered him to desist before the mischief had gone too far. As it was, he had paralysis for some time in the forefinger of his right hand; but he is now perfectly recovered. During his recent stay in Nice, he asserts, he was the means of effecting a very remarkable cure on the person of Princess W., a Russian lady who had been paralysed in her right arm and leg for seventeen years. Colonel Olcott, in the course of fifteen minutes, was able to restore to her the perfect use of both limbs, on which physicians had so long experimented in vain. Of these gifts, however, Colonel Olcott makes but small account. They are incidental, nor does he think that he is exceptionally gifted in this respect. Similar powers may be exercised by almost any healthy person, provided they go the right way about it. The Colonel was even obliging enough to instruct our representative how to work miracles; but hitherto, whether owing to lack of experience on his part or to the uncompromising nature of the human material on whom he tried his newly acquired art, the experiments so far have not proved successful. Colonel Olcott, before he left India, enjoyed another remarkable experience in the shape of a visit from another Mahatma. It was at Lahore, when he was in his tent at night, that he was visited by the sage in question *in propria persona*. He recognized the person in a moment, and they entered at once into a lively conversation, at the close of which the Mahatma said, "You wanted something tangible when first you met your present teacher. You are going to Europe. Here, I will give you something to take to Sinnett as a message from me." With that the Mahatma encircled the Colonel's palm with the finger-tips of his right hand, and there gradually grew into substance, precipitated as it were out of the thin air, a letter written in English characters, enfolded in Chinese silk, and addressed to Mr. Sinnett. Of the labours of this gentleman on behalf of theosophy in the benighted West, the recluses in the Himalayas are gratefully conscious. Of these and many other wonders too numerous here to tell, as well as the story of the strange propaganda which this American Colonel is successfully carrying on in the remote East, we must say nothing at present. Colonel Olcott himself may take an opportunity, during his visit, of setting forth the latest light—the light of theosophy—in the midst of the modern Babylon. At present it is sufficient to repeat for the benefit of our readers the remarkable story which this American apostle of Eastern occultism is prepared to uphold against all the gibes of the sceptical capital of the Western world.—*Pall Mall Gazette*, April 21, 1884.

AN INTERVIEW WITH MADAME BLAVATSKY.

So much interest has been excited in so many different circles by the accounts which we have published of the Theosophical Society and Colonel Olcott, that the following report of an interview with Madame Blavatsky, the seeress who founded the new religion, will probably command some little attention. Our representative, who waited upon the modern prophetess at Mr. Sinnett's, writes as follows:—

Who is Madame Blavatsky? Madame Blavatsky is a woman of mystery. Of her life in the past no one can speak. All that is known is that she is the niece of General Fadayeff, the well-known Panslavonic leader who died the other day at Odessa, and is related to the Dolgorouki family, which is one of the oldest in Russia. Madame Blavatsky, however, is noble, not on account of her aristocratic origin or high descent, but from the part which she has played in the establishment of Theosophy in India. There is something inexpressibly bizarre and paradoxical about the strange religious movement of which Madame Blavatsky is the founder. That a woman—and that woman a Russian—should be the appointed agent for the revival of occult-

ism as a practical religious faith in our Indian Empire is one of the strangest phenomena of our time. Albeit apart from her peculiar claims as leader of a religious movement, which within the last few years has displayed an astonishing vitality, and while numbering its followers in every capital in Europe, is rapidly extending in Hindustan, Madame Blavatsky is a figure well deserving attention. One of the greatest travellers in the world—there is hardly any country which she has not visited—there are few languages which she does not speak. Her English is not less fluent than if she had been born in Westminster, and probably a good deal more correct. Her reading is extensive, and her knowledge even of the minutest details of English speculative and religious controversies is extraordinarily exact. Her book, "Isis Unveiled"—a new edition of which she is shortly to prepare for the Press—is written in English, and displays a vigorous grasp of our language, as well as a very great controversial vehemence. She is contributing, to the leading Russian review, studies of Indian social life and character, and she has long been known as a learned correspondent of the *Moscow Gazette*. But all these mundane distinctions, which entitle her to be regarded with the same interest as that which is commanded by Madame de Novikoff in a different sphere, are as nothing compared with those mysterious attributes with which, in the opinion of believing Theosophists, she is invested. For Madame Blavatsky is a woman, who has stood nearer than any other among mortals—outside Thibet—to the secret of the universe. She it is who, after passing through a long and toilsome novitiate, has been selected as the chosen vessel by which the mysterious Mahatmas have determined to communicate some portion of their jealously-guarded hoard of spirit-lore to a generation which as yet but dimly perceives the need of it. If we believe one quarter of the stories confidently repeated by those who have the honor of Madame Blavatsky's acquaintance, she lives in constant communion with the unseen. Time and space have no existence for her. While she is sitting on the divan in Mr. Sinnett's drawing room, smoking her accustomed cigarette, she is holding converse with her chiefs and teachers, who in actual flesh are residing in the remotest glens of the Himalayas; nor is this communion purely spiritual. At times the message of the Mahatma will be committed to writing and a small triangular note neatly folded, bearing the strange Thibetan characters, will flicker into existence from the impalpable air and fall at her feet. To talk to Madame Blavatsky is like reading 'Zanoni,' with this difference, that Bulwer Lytton's hero is the creation of the romantic brain, whereas Madame Blavatsky in flesh and blood stoutly asserts that she herself has witnessed or exercised all the mysterious powers after which Zanoni sought. As for Vril, that fatal essence with which the "coming race" was to be armed, Madame Blavatsky is aware not only of its properties and the conditions under which it can be employed, but she sees potential Vril on every side, and can employ it, should the need arise for any beneficent purpose. To the uninitiate and to those who as yet are groping darkly about the outer portal of the Theosophic temple, Madame Blavatsky can necessarily speak but in enigmas. Even to Mr. Sinnett, the chief Theosophist of the London branch of the true believers, she is but allowed to communicate in part. Secrets too vast to be communicated even to him, lie hidden in her soul, nor dare she venture to unfold those occult mysteries, which if grasped by persons whose fitness for such powers has not been tested by a long series of probationary stages, might prove disastrous to the world. She moves among men much as one who knew the secret of dynamite might have lived in the middle ages, and she trembles as she thinks of the possibility that this dread secret may some time fall into unhallowed hands.

Madame Blavatsky is at present in Paris, but she expects to return to London in the course of next month. Within two hours' conversation which I had with this remarkable woman, she expressed herself in very energetic and confident terms concerning the prospects of theosophy in England. Of peoples, the English, she said, seem to be best fitted to embrace the new doctrine. Supreme in every English head is common sense and reason, the two faculties upon which Theosophists rely, while below there lies the deep basis of mysticism, a soil in which the pure spiritual truth can take root and flourish abundantly. Of all nations, the least prepared for the spiritual doctrine, which she teaches, are the French, whose shallow, scoffing nature is at once indifferent to reason and proof against all appeals to the inner depths. The Russians are too much given to extremes. They are either so pious and orthodox as to regard all Theosophy as begotten of the devil, or so purely materialistic as to deride the very conception of spiritual truth. Not that Madame Blavatsky is given to use the term "spiritual," for her contention is always that Theosophy is a science, appealing to the reason, more than a religion appealing to the emotions,—an exact science, based like any other science, upon the recorded results of centuries of experience. Her attitude towards European nations is strictly impartial, for as she frankly confesses, she loathes the Western world and all its ways. Christianity and civilisation are detestable hypocrites. She dilated for nearly half an hour with much fervour and natural eloquence concerning the melancholy contrast between the pro-

feared creed of Christendom and the political actions of Christian nations, proclaiming herself on the side of the heathen whom they despise. She maintained that no European, who ever lived among the heathen, could call himself a Christian without a blush of shame. Christianity to the heathen—what is that but organised murder and wholesale burglary? "If your Christ were to come to life at this moment in London and to act as you say he acted, what would you do with him? Send him to gaol or shut him up in a lunatic asylum? Among all your millions of Christians is there one Christ—one who will act upon the principles laid down in your gospels? I do not know of one. And yet you marvel that the heathen world is not converted by your missionaries."

Madame Blavatsky, it may be mentioned in passing, does not believe in the historic Christ of the Gospels, but in a Christ who, she maintains, was crucified one hundred years before the date usually assigned. This Christ, of whom she always speaks in terms of the greatest admiration, and who, she avers, has suffered many things at the hands of those that call themselves by his name, was like Buddha and Zoroaster a great Mahatma, versed in the occult science, of which she at present is the chief authorized exponent. "We reverence," she said, "Gautama Buddha beyond all other Mahatmas, because he alone of all religious teachers has ordered his disciples to disbelieve even his own words if they conflicted with true reason." The Theosophical Society which she has founded aims, first, at the restoration of Buddhism to its original purity, and it is in this reformation of a corrupt Buddhism that Colonel Olcott has been assiduous of late. His Catechism of Buddhism is only one among many forms of activity, literary, and other, which his propaganda has assumed. After the reformation of Buddhism, the second great object of the Theosophists is to restore Brahmanism to the purer idea which finds expression in the Vedas: a herculean task, no doubt, but one in the accomplishment of which the Theosophists profess unshaken faith. The third great task, quite as formidable in its way as either of the preceding, is to combat a false materialism by the establishment of pure spiritual truth. As explained by Colonel Olcott and Madame Blavatsky, the essence of the spiritual truth consists in the cultivation of the inner life and the systematic sacrifice of the lower instinct of our nature to the higher law. The propaganda has met with unexpected success, and at the last conference of the society, which was held at Bombay, the muster included representatives from all parts of India, who were of all races, met on the common platform of truth, justice, and brotherhood. Madame Blavatsky is now advanced in years, but she displays remarkable vitality and vehemence in controversy which may well confound less vigorous opponents. That she is alive at all is, according to her own account, due to a semi-miraculous cure effected by the agency of her masters, as she calls the Mahatmas, repudiating the term "spiritual guide" with much indignation—for after the physicians had given her up as incurably ill with Bright's disease, she was completely healed in three days. Her will, however, she laments, is no longer so strong as it was in the old days, when she could rid herself of any disease by sheer will-power. Whatever may be thought of her philosophy or Theosophy, whatever credence may be attached to the account of the mysterious powers she claims to possess—powers upon which, it is fair to say, she lays no stress, nay, appears to regard with the supreme unconcern—she is a woman who, regarded from the purely intellectual stand-point, deserves more attention than she has hitherto received.—*Pall Mall Gazette*, April 26, 1884.

COL. OLCOTT IN EUROPE.

THE presence of Colonel Olcott in Europe has been followed by signs expressive of the marked interest that has now for some time been evoked by the presentation of Theosophy to the public, and which has culminated both in London and Paris in a very serious investigation of the subject. The London Society founded in 1879 by Mr. Massey and a number of associates, consisted at that time of a few earnest and thoughtful members. By degrees it drew within its focus a small number of students who were able to perceive that a society having for its platform the broad basis of religious toleration, and, for its aim, the study of Eastern literature and the investigation of the powers of Nature, was a society that would play a great part by furthering the development of intellectual and spiritual progress. For some years this small group endeavoured to follow out the aims of the founders, but owing to a variety of causes; arising partly from religious prejudice, partly from ignorance of the right methods of investigation, and largely from neglect of communication with Headquarters, the society, instead of expanding and increasing as it should have done, became in 1882 almost defunct, being, in fact, a mere intellectual luxury for a few, without a practical result of any kind.

It was at this time, a change having been effected in the internal working of the Society, that one of the old members sought to re-animate the almost dead body, by putting forward its claim to receive teaching from the East, and on the basis of a desire on the part of the members to work in this direction, the Society was re-constituted in 1882. From that time forward, in spite of various drawbacks, there has been a steady accession

to its numbers, and, when Mr. Sinnett, on his return from India, published "Esoteric Buddhism" and gave the Society the benefit of his experience while in connection with the Parent Society in India, a new departure was taken, and not only were the members imbued with fresh energy for their own studies, but interest was excited in leading circles of thought in the outside world, and the Theosophical Lodge in London grew, from being a secret society of occult learning, into an organisation taking its place as a pioneer in the path of progress and enlightenment.

A still further move in this direction, not only in London, but on the continent, has been effected by the presence of Col. Olcott and Madame Blavatsky. "Theosophy," to quote one of the many remarks that have appeared on the subject in the daily press, "has suddenly risen to importance," and the minds of many are occupied in trying to realise the fact that religion and science are not antagonistic, and that far away in a land which, as yet, has only been regarded as a field for material gain, there is a school of philosophy whose teachers possess the true wisdom of the ages, and whose methods of investigation into the powers of Nature, are as much superior to the ordinary methods of western Science, as their tolerance is to the sectarian bigotry of western theology.

Since Col. Olcott and Mr. Mohini have been in England, their time has been unceasingly occupied in endeavouring to satisfy the many claims made on them in the way of enquiry on philosophical subjects. The interest in Theosophy has permeated all classes from the scientists engaged in the laboratory, to those who frequent the fashionable drawing rooms of the upper social world. Colonel Olcott has paid visits to Oxford and Cambridge, the centres of academic learning, with the result of finding the representative intelligence of the rising generation, equally interested in the same subject and eager to pursue it. He has also delivered more than one address at social assemblages, which have put forward in clear and forcible language the true aims of the Theosophical Society, and Mr. Mohini has astonished all who heard him by his clear and precise answers to philosophical and scientific questions. On the 8th of May he went to Paris to meet a large circle of persons who are anxious to converse with him, and Col. Olcott will probably follow a little later on, when he has brought some of his Sinhalese affairs in London to a termination. Lady Caithness has opened her palatial house for a "Conference" which is to take place on the 27th of May and at which will be present many leading Parisians of scientific and literary distinction.

Mr. Sinnett invited a very large number of representative people to meet Col. Olcott at his house and to hear him speak, on the 7th, and a more appreciative audience could hardly have been found. From this slight sketch of what is now being done in London, it will be evident that Theosophical ideas are gaining ground in the higher social circles of London life. To make the movement the success it is destined to become, a corresponding development in the great working masses of the country is needed. It is in vain that orthodox theology has sought to stifle the growing dissatisfaction which is the prevailing mark of the age;—it is there, and it remains for Theosophy to be so presented to the people as to give them a right standard of morality independent of theological dogma. It is for English Theosophists to find the best means by which this desirable object may be attained.

F. A.

THEOSOPHY IN FRANCE.

A LONG account has appeared in the *Gil Blas*, a Paris newspaper, of a Theosophical *soiree* at Lady Caithness' hotel. The statements of the reporter are on the whole in accordance with what he was told on the subject by Mme. Blavatsky and Lady Caithness. And he confesses that, although he went to the meeting with the intention of laughing at the whole movement, he found himself involuntarily obliged to treat it seriously. The writer evidently regards the movement from a purely social stand-point, and brings it into connection with the conservative and aristocratic tendencies of the Faubourg St. Germain.

(From the "Indian Mirror.")

WE hear that Colonel Olcott's mission is a success in every way. The Theosophic movement in Europe may now be regarded as thoroughly well established. Theosophy is the topic of conversation in the clubs and all circles of society in London. The papers are all writing about the Founders and their party, both in England and on the Continent. Colonel Olcott was to give a lecture to the fashionable world of Paris in the drawing-rooms of the Duchess of Pomar. Babu Mohini Mohun Chatterji, M. A., B. L., has done splendidly at Paris and in London. Every body is charmed with his good breeding and thorough acquaintance with the Western as well as the Eastern Philosophy. Colonel Olcott visited Oxford, and there at the house of Lord Russell had a conversation, or rather discussion, with the nobleman and some Sanskritists of repute on the antiquity of the Vedas.

Official Reports.

THE KRISHNA THEOSOPHICAL SOCIETY (GUNTUR).

On the 13th April 1884, the 2nd public anniversary of the Krishna Branch of the Theosophical Society was celebrated at Jagannadham Pantulu's Choultry at Guntur.

The following officers were elected for the current year:—

M. R. Ry. M. Singaravelu Mudiyar *Average*, President;
C. V. C. H. Seetaramayya Garu, Vice-President;
G. Paleyaya Garu, do.
J. Purnayya Pantulu Garu, Secretary;
K. Vijayamma Garu, Librarian; } *Asst. Secretaries.*
P. Sriramulu Garu, Treasurer. }

SANSKRIT SCHOOL.

A Sanskrit school has been opened in Chittoor in connection with the Theosophical Society of that place and the retired Telugu Pandit of the Government High School has been appointed as teacher.

A. RAJU MOODELIAR,

Secretary.

CHITTOOR, June 12, 1884.

VAIDIC HOSPITAL.

WE are officially informed that Col. Olcott's visit to Lucknow resulted in the establishment of a Vaidic Hospital by Mr. Balajee Sukh Sagar. He adopts Charaka's system of medicine and that of Sarang Ahar in the treatment of diseases and meets with very good success.

THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

Officers for 1884:—President:—Mr. G. B. Finch; Vice-Presidents: Mr. H. J. Hood and Mr. A. P. Sinnett; Hon. Secretary: Mr. A. P. Sinnett, 7, Ladbroke Gardens, W.; Hon. Treasurer:—Miss Arundale, 77, Elgin Crescent, Notting Hill, W.

The Theosophical Society, of which the London Lodge is a Branch, is permanently established in India, where its objects are (1) to promote the principle of a Universal Brotherhood of Humanity, without distinctions of race or creed; (2) to encourage the study of Eastern Philosophy, from which the Society believes that important truths are to be learnt; and (3) to investigate the psychic powers latent in Man. The special objects of the London Lodge are:—

(1) The examination of religious systems from an unsectarian stand-point, for the purpose of demonstrating the substantial identity subsisting beneath their apparent diversity.

(2) The revival of research connected with occult science and esoteric philosophy.

This Lodge is subject to the Rules of the Parent Society, and also to the following Bye-Laws:—

(1) The officers of the Lodge are a President, two Vice-Presidents, an Honorary Secretary, and an Honorary Treasurer. The offices of Secretary and Treasurer may be held by the same person, and the Vice-Presidents are eligible to them.

(2) The government of the Lodge is vested in a Council empowered to transact all business connected with its affairs, to appoint the general meetings, and to determine what papers shall be read at such meetings. The Council consists of the officers and of not less than five nor more than seven other Fellows, five to be a quorum. The Council has power to fill up vacancies in its own body, notice being given to all members when such a step is to be taken. Meetings of Council are held half-an-hour before every general or special meeting, and they may be summoned at any time by the President and Secretary, or by the Secretary on the requisition of three other members.

(3) The general meetings of the Lodge are those at which papers are read and discussed. The special meetings are those at which any other business of the Lodge is transacted. At all meetings the President, if present, takes the chair, or in his absence one of the Vice-Presidents or members of Council, as the Council may determine. Special meetings of the Lodge may be summoned by the Council at not less than seven days' notice. Any twelve members may also summon a special meeting by sending a requisition to that effect to the Secretary. The Council then fixes the date of such meeting, at not less than 7 nor more than 14 days from the receipt of the requisition. The first meeting of the Lodge, held in January, is the annual general meeting, and the election of officers takes place at such meeting.

(4) The subscription to the Lodge is £1 a year, payable in January for the current year. Persons not already members of the Theosophical Society become such on being elected to the Lodge, and pay an initiation fee of £1, which is sent to the Headquarters of the Society in India. Such persons are only required to pay half subscription to the Lodge for the first year of their membership thereof, or, if joining the Society after the 1st of October, do not pay any subscription for that year. Persons already Fellows of the Society merely pay the local subscription on joining the London Lodge, and if they join after the 1st of July they pay only half subscription for the current year.

(5) Fellows are elected by a majority of two-thirds of the Council present at any of its meetings. Fellows of the Society at large, not members of the London Lodge, may attend as visitors at any of its general meetings not specially declared by the Council to be meetings for members only, and may take part in the discussions and proceedings

of the Lodge on the invitation of the Chairman. The Council may elect as members for limited periods Fellows of the Society visiting London, who shall be entitled to all privileges of membership, except the right of voting and eligibility to offices or to the Council.

(6) Notice, in writing, of retirement from the Lodge must be given to the Secretary before the 31st of December, or liability to the subscription for the succeeding year will be incurred. Members can be expelled from the Lodge by a unanimous vote of the Council, or by a vote of two-thirds of a Special Meeting of the Lodge called to consider the question.

(7) Any alteration of the Rules or objects of the Lodge must be made either at the annual general meeting or at a special meeting convened for the purpose. The above list constitutes the Code of By-laws of the Lodge in force at this date,

A. P. SINNETT,
Honorary Secretary.

21st April 1884.

PRIZES FOR THE TRANSLATION OF THEOSOPHICAL LITERATURE.

THE Mahatmas of the Himalayas have been pleased to give information, about occult science and its discoveries, through the medium of English. Sanskrit works on Gupta Vidya treat the subject in a veiled abstruse manner. Only close students of persevering habits can gather scanty knowledge by studying different and voluminous works. While, on the other hand, the information that is now given through the medium of English, is direct and open. The Theosophical Society's literature is now useful to English-knowing natives only. The former and the present Presidents of our Branch, Babu Nil Madub Bannerjee and Rai Peary Lal, Munsiffs, consequently offer inducements to the public to undertake the translation of theosophical works. Babu Nil Madub Bannerjee, Munsiff, will give a prize of Rupees 200 for the best Urdu translation of "Esoteric Buddhism," and Rai Peary Lal, Munsiff, will award Rupees 100 for the best Urdu translation of the "Occult World." All translations should reach the "Rohilkund Theosophical Society, (Bareilly)" by the 1st January 1885. Only those translations will be rewarded, which may be considered best by the "Rohilkund Theosophical Society." Rejected translations will be returned to their respective translators. The copyright of the approved translations will be the property of the "Rohilkund Theosophical Society," and the profits arising from their publication, will be made over to the Headquarters to form a part of the "Permanent Fund." In addition to the above, Rajah Madho Row Vinayek Peishwa, F. T. S., a Councillor of the Theosophical Society, has been pleased to offer (subject to the conditions mentioned above) the following prizes for the best Urdu translations of the following books, to wit:—(1) Rupees 150 (one hundred and fifty) for the translation of "Hints on Esoteric Theosophy, 2 parts," and (2) Rupees 50 (fifty) for that of "Elixir of Life." I hope some of our well-to-do brothers, members of the different branch societies in these and other Provinces, will see the necessity of supplementing these prizes with other more handsome ones for translations of our Theosophical literature into the different languages at present spoken in this Peninsula. To acquire knowledge ourselves and not to impart it to others, simply because they happen to be ignorant of the language in which we have obtained our knowledge—is selfishness. Knowledge must not be the speciality of a privileged few—but must be disseminated far and wide.

GAINDUN LALL, B. A., F. T. S.,

Assistant Secretary,

"Rohilkund Theosophical Society."

BAREILLY, N. W. P. }
May 26th, 1884. }

Note.—The proposal has the hearty approval of the Parent Society.

OBITUARY.

The Secretary to the Bellary Theosophical Society reports the death of M. R. Ry. Rutham Narrain Chetty Garu, F. T. S.

The Secretary to the Trichinopoly Theosophical Society reports in his letter of the 11th June 1884, the death of M. R. Ry. V. Krishna Rao Garu, F. T. S.

The latest Number of *Light* (London) brings us the news of the death of Mr. Samuel Ward, an energetic Member of our Branch at London.

The Secretary to the Coimbatore Theosophical Society reports the death of M. R. Ry. B. Padmanabha Garu, F. T. S.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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OF THE

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S. RAMASWAMIER, F. T. S.,

District Registrar, Madras.

(SUPPLEMENT TO THE THEOSOPHIST.)

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OF THE

THEOSOPHICAL SOCIETY.

No. IX.—SEPTEMBER 1, 1884.

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VOL. I. No. 9.

MADRAS, SEPTEMBER, 1884.

No. 9.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

LECTURE VIII.

How to govern Influences through Power.

We must not mistake mere *Potency* for *Power*. A bad man may be potent to do evil; but evil will never be a real power; and this is the reason why we dared to say: Satan does not exist. Hell is not a power, it is only a circle of bad influences, and the devil is the hysterical nightmare of impotence and envy.

The good alone is a power, and will always destroy the influence of evil, and for this reason Jesus advises us never to lose our forces by battling in vain against evil, but simply to do good, which is the antidote of evil. We need not punish the bad, they punish themselves sufficiently; we must simply destroy their influence through the power of good. "Ten just men," said he, "would have been sufficient to save the town of Sodom." Let us then examine what a "just man" means. Does it mean a Fakir, or an Ascetic? No. It means a man who completely exacts his duties as man, and who never relinquishes any of his rights. If he sacrifices himself often for others, he does so because he strives forward towards eternity, and wants to obtain great moral riches. He lends to humanity, so he may become the creditor of God; but knowing that sacrifice is higher than justice, he demands nobody's sacrifice. If he dares to be sublime, he does so because he has a right to be sublime, a right which belongs to those who are able to understand it, but which cannot be given.

The just man alone is a *man*; the others are abortions of humanity. The just man alone is free, and consequently he alone can exert power; the others absorb and give out influences; they misuse the force and are its victims. The just man alone embodies humanity in himself, because justice alone is eternal, injustice is the suicide of the soul. The just man alone fears no punishment and desires no reward. The price for good is in the good, and the punishment of evil is the evil itself.

A just man is not necessarily a hero, and a hero is not always a just man; but heroic deeds buy back false ones and render souls able to become just. Human animals, by heroic deeds, jump, so to say, towards human perfection and shorten in this way the distance, while a just man goes along with equal steps, and is sure to arrive and does not need gambols and jump.

A dog, which dies for grief upon the grave of its master, transforms perhaps in this way its animal soul, and may be born in a human body. Metempsychosis is a system which is generally more believed in, but in which is perhaps some mysterious hidden truth, especially when we look at it in an ascending order. If a just man can become an angel, why should a good animal, which is faithful even to voluntary self-sacrifice, not become a man? This is a secret of nature which we have not been permitted to penetrate.*

For us justice does not depend on dreams or hopes of another life; she has all her laws and their applications in the present one.

To know whatever we can know, to will that which we must, to dare what we will, is very simple and has no mysticism about it. Poetry is not a duty but a pleasure. To be master of one's senses, to act with reason, to do our duty and to respect the rights of others, to desire only the good, to

turn away from baseness and turpitude, all this means in short to be an honest man. This does not mean to merit heaven; but to repulse and to vanquish all bad influences through the power of good, is to possess the secret of beneficence and happiness; it is to have no more envy and to have nothing more to desire on earth.

The idea of a God, whom we must appease and who forgives sins, is a great obstacle to justice, and we must be well convinced that justice is inexorable, and does not absolve those from debts, which owe her a debt. Man can forgive, because the offences which one may commit against him, depend on the estimate he puts on them: human law, possessing nothing absolute, can be shortened or stretched, but divine law is immutable, because it is based upon eternal order. Through divine law the profligate becomes besotted and brutalized, a devotee imbecile, a mystic a fool: by divine law an ignorant doctor is necessarily contemptible, a malicious and covetous priest scorned and a self-interested casuist despicable. By divine law man finds liberty through reason or is eternally thrown into the slavery of folly. Fanaticism, ambition, covetousness and impure love are the follies which, more than any other, enslave men. Nevertheless, religion, honor, intelligence and honest love, are living forces of the soul. Jesus says, speaking of religious law: "The law is made for man, and not man for the law." The same may be said about honours, riches and women. We do not come into possession of these pretty things until we do not allow ourselves under any circumstances to be possessed by them.

The Jesuit fathers accommodate and bend religion to all human habits; they are neither exacting nor rigid; they give away bishoprics, but they do not accept them; they take the vow of poverty, and individually they are poor; but they have immense amounts of money at their disposal. They have neither wives nor concubines, and this enables them to work and move the world through the occult influence of women. They set all human passions into play for their own profit, but they do not let those passions possess them. This is the reason why the Jesuits after being beaten, ridiculed, made infamous, dishonored, suppressed and driven away, always return again and are always more powerful than their enemies. It has been vainly attempted to oppose to them Free-Masonry and Illuminism. The majority of the Free-Masons and the Illuminates were independent, and as such were fond of enjoying life and understood neither absolute obedience to a hierarchy, nor personal abstinence; there were distinguished individuals amongst them, but they never had a powerful association. There is no power in isolation; it manifests itself only in groups and associations.

A well balanced mind attracts towards itself all things that seek equilibrium, and disposes of and directs the same. If the Jesuits were perfectly equilibrated, that is to say, if they had as much reason, as much true natural science, as they have theologic erudition, and if they had as much human dignity as sacerdotal ability, they would still be and remain the masters of the world. Unfortunately for them, but fortunately for those who do not like them, such is not the case. Nevertheless this notorious order continues to exert a great influence, if not an actual power to such an extent, that no other and even stronger society can dispossess her of the same. The order of St. Ignatius is the creation of a hallucinated genius. Let some veritable initiate come, even more wise and more honest than Weissaupt, and let him attempt to regenerate old Free-Masonry, or to institute a new one, and the underground mines, which

the sly foxes of Loyola continue to dig under all modern institutions, will be laid open.*

As long as passionate and therefore fatal influences combat each other in the world, blind necessity alone will take the place of power. Therefore the passionate influence of the Jesuits will be of a destructive consequence to clerical catholicism. By exaggerating the authority of the Pope they have destroyed the same; by proclaiming his infallibility in the church they have made it doubtful and therefore "Zero" as far as the supernatural and miraculous is concerned. By announcing a dogma to-day, which was not a dogma yesterday, Rome has justified all heretics and opened the door to universal indulgence. This great religious event is appreciated in different ways, to some it is a catastrophe, to others a victory; but to disinterested and thinkers with cold blood, it is certainly a revolution. To us, who do not believe in fatalism, and who attribute to providence everything that appears to be the necessary result of universal laws, the convention, which instituted the dogma of the Pope's infallibility by a majority of votes, presents decidedly a transformation of the catholic doctrine, that is, an open door to universal conciliation; and if an intelligent Pope will make up his mind that there shall be in the world only one religion and one church, all he has to do is to proclaim the same, and for the believers, even the most fanatical ones, and those that have been the most opposed to progress, it will at once be as the infallible Pope orders. It remains only for us to know, whether the influence of Jesuits will ever permit that a man, who is strong enough through intelligence and will power to accomplish such a work, should be allowed to take the pontifical chair.

The power of a force manifests itself in proportion to the energy of resistance, in politics as well as in dynamics. A mathematician said to Napoleon I, we can only gain strength by resistance. The equilibrium becomes never established without the meeting of two contrary forces, and the wise cabalists have expressed that thought in an enigmatical and singular manner, in saying that the devils are the battle-houses of angels. The legend of St. Bernard tells us that one day the devil broke one of the wheels of the saint's carriage, and that holy man forced the bad spirit to change himself into a wheel, to replace that which was gone. Another and still more ancient legend, originating from the same idea, says that a bear having devoured the ass of some saint, was made to serve in his turn as a beast for the saddle of the pious and robust saint. This shows, as we have said

* As an illustration to the above, and which may serve as a "prescription," how to get rid of Jesuits, we submit the following amusing anecdote:—

The Jesuits early became the ruling factor of the Church in Central America, and every attempt of the Masons to gain a foothold there was stoutly and for a long time successfully resisted. The influx of foreigners into those States naturally carried Masonry with it, and as the members of that order grew in numbers, wealth and importance, they established lodges and began to interest themselves in political affairs. The strife between the two forces increased in bitterness until it culminated in Guatemala, the most important of the five States, in 1874, by a victory for the Masons, resulting in the expulsion of the Jesuits and the breaking up of the convents. This was done almost single-handed by President Barrios and the description of it is thus tersely told by one conversant with the facts:—

"The two societies or orders had been striving for the mastery of affairs, and there was considerable social and business disturbance throughout the country. Barrios chafed a good deal and finally decided that he would use his powers as dictator and end the controversy, though when he arrived at this determination or what he intended to do no one knew, not even his chief aid, until the expulsion of the Jesuits was actually taking place. I may as well say here that Barrios disclaimed any intention of making war on the Roman Catholic religion, his enmity extending only to the Jesuits. One afternoon Barrios sent out in various directions to public and private persons with requisitions upon them for so many carriages, with the proper number of horses to draw them. No one could form any idea whatever of what he had in view. At the appointed hour, late in the evening, every vehicle called for was at the appointed rendezvous—no one had the temerity to refuse. He then informed his aids of his intentions and gave them their instructions. At the unseemly hour of 1 o'clock in the morning every residence of the Jesuits was visited by enough carriages to accommodate all the occupants, and they were notified that they would be given one hour and no more in which to pack up and start upon their journey across the frontier—never to return. Pleasings and protests were alike of no avail, and when the city awoke the next morning every Jesuit father who had been within its limits the evening before was miles away and rapidly increasing the distance."

before, that the devil gives himself up to the true magician while the ordinary sorcerer only delivers himself to the devil.*

That which we call the devil, is only negative magnetism; Evil is defect, and the Prince of Hell is nothing but a fictitious personification of nothing; it is the galvanised ghost of the absurd, the fantastic shape of folly. All evil-disposed persons are fools, because fools are always evil disposed, and for this reason the saints are not sages. I use the word "saints" in the sense in which it is commonly taken and honored. There are two serpents around the staff of Hermes; one is white and the other one black, but the two are interlaced around the same staff, which is the sceptre of Trismegistus. Each of the two snakes, if separated from the other, is illusive and destructive; the one as well as the other. Whether we have our eyes closed with a white or with a black bandage makes no difference, each bandage renders us unable to see. The white serpent makes one seek death in life, the black serpent absorbs life in death. The white serpent is a fiction of eternal day, the black one is the falsehood of eternal night; the hermetic staff produces an equilibrium between nights and days and reveals thereby the secret of motion and life. Before the tribunal of Hermes, Cain and Abel are equally foolish; the prophet Enoch, who represents Hermes amongst the Hebrews, did not kill any body like Cain, neither did he allow himself to be killed by any body like Abel; but he cut out upon earth the pillars upon which rests eternal science, and he rose up to heaven by escaping death.†

Elias and Enoch symbolise the great Hierophants, who obtained eternal life even on this earth; that means that they obtained knowledge and perfect love of imperishable verities. Therefore the sacred legend says that they have not died like others, but they had necessarily to cast off their terrestrial envelopes, to rise up to superior heights, where it would be impossible to live, if burdened with a mortal body. This necessary casting off is allegorically alluded to by the cloak which Elias left behind as he rose up in the chariot of fire. Elishah touches the water of Jordan with that cloak when he invokes the God of Elias, and the holy river divides itself to receive the sacred garment. Therefore also, the Indians entomb their death in the Ganges.

If you refuse to admit allegories in the Bible, then you must consent with Voltaire to see in it only the most absurd and grossest kind of a book; but the least knowledge of Oriental genius and especially of that of the Hebrew genius is sufficient to make those allegories self-evident and to reconstitute to that venerable book its prestige and its full authority.

If the Bible for instance tells us that a spring of water came out of the jaw of an ass, and that the water which Elias poured upon his altar of stones took fire and consumed the holocaust and the stones, etc., we are absolutely forced to understand by "jaw of an ass" a hill or a rock, which was called by that name, and by the "water" which Elias used, a bituminous or mineral oil; and if those suppositions cannot be accepted, we must at least acknowledge that these stories have an allegorical meaning of some sort, unless we are endowed with a more puerile and stupid credulity than that of the Congo Negroes.

You say God can do whatever he pleases. God must do that which he can will. He cannot will the destruction of his own laws, he cannot will the disorder or ridiculous, else he would be below the standard of the most undeveloped human reason.

Such is the case with the sage who exercises a true power in the name of eternal order and supreme reason. Jesus answers scornfully to the Pharisees who ask him to cause (something) miraculous to appear on the sky; because miracles prove nothing but the imposture of him who desires them. The true miracles are those of reason and faith; the great wonder of a just man is to conquer eternity and to render himself immortal; but this is exactly the kind of miracle which the vulgar cannot accomplish, and which the Pharisees of all religious systems will never behold.

* It is very much to be regretted that in the new "apostolic" edition of the Acta Sanctorum many of the most glaring absurdities have been left out, evidently from the mistaken idea that they were incompatible with modern thought; while in fact the most absurd ones contain the most beautiful hidden truths, which unfortunately the "apostolic" editor has not understood.—*Trans.*

† That means he succeeded while on earth to establish a union between his Atma (the 7th Principle) and his soul (the 5th).—*Trans.*

*But which is clearly explained now in the issue of the *Theosophist* for September last (See Article on "Mineral Monad.")

Ordinary souls fall like dry leaves and the wind of death takes them up in an eternal whirlpool. There they disappear and become extinct, and still not a single dead leaf is annihilated, and all that has lived once becomes transformed to live again. But what is this eternal whirlpool of inferior life, if not the perpetuity of death? To come out of that vortex, to escape from that gulf, is the dream of the sage; a dream which he will have realized in this life, as soon as he has arrived at the realm of profound peace. It is different with the ascetic who imposes upon himself sufferings and who will be well punished and well cheated. If no future life existed, the sage would have lost nothing, and have nothing to fear; for if he were certain that he should entirely and absolutely die, he would even then not change his way of living, because he has chosen the best part in this world. He can resign himself to incur all possibilities in this mortal life, which may happen to him in another. I know that by preaching this kind of wisdom very few proselytes will be made. Men want promises and threats, they must have exaggerations and something fantastical. It is much easier to imitate St. Labras than Socrates. St. Alexis, who ran away from his wife and his palace on the very evening of his wedding, to become a beggar, would have probably proved himself to be a despicable kind of a husband. St. Paul said: Christianity has been victorious through folly, because the people could not come to it through wisdom. The impulsive apostle did not consider that the God of folly is necessarily the devil, and that the god of wisdom is supreme and eternal reason. What kind of a god did the maniacs of the cross make for us? The god of theological disputes, the god of religious wars, the god of the syllabus and of Veullot. The superstitious may well cry out:—They have put the devil in the place of God, and God in the place of the devil; that is, they curse truth as if it were falsehood, and extol falsehood as if it were truth. They regard nature, science and reason as cheats; they want us to kill imagination, make the spirit blind and deaden the flesh, annihilate thought to worship obedience and mystery, and nevertheless the greatest of the Evangelists, he whom they understand the least, he who is always a stumbling block for critics like Mr. Renan,—St. John says, speaking of reason or the eternal "word," that this is the true light, which illuminated man since he first entered the world. Solomon said that God made everything by weight, number and measure; that means that the laws of nature are exact and that no divine autocrat ever interferes to make a change. A prophet says that he who despises knowledge is unworthy to become a priest. Jesus said that if the blind leads the blind both will fall down the precipice. But what do they care? The school of Mr. Veullot has changed all that. You ask for reason? Take the infallibility of the Pope. You want science? Here are the Brothers of St. Ignorantius. Hold on, and do not inquire at the tribunals of justice, how these involuntary celibates, to whom we entrust our children, understand and often treat nature!

The religious dogma is philosophy put into enigmas, the mysteries are propositions, represented by drawings and in a paradoxical form. Religion is the Sphinx; she devours those who do not understand her and torments those who scorn her. This is something which the sage must know, and something about which he must keep silent. The prudence of centuries has created the dogma and the mysteries. Let us not lay sacrilegious hands upon the tombstones of our fathers.

Religion is the life of the heart, the intimate power of the soul. Woe be to him who thinks he can do without it; but threefold woe to him who makes himself the slave of priests!

The sage must have more religion than the priest, and must look upon priests not as his masters, but as the servants of the sanctuary. He ought by the power of reason restrain their influences, whenever they are fanatical and extravagant.

Let the Pope be the chief of the priest, and let him be infallible to them. We wish for nothing better. There will be less unreason in a single believer than in a thousand, and passive obedience is a palliative against the folly of the greatest number. Besides, it may perhaps happen that some day a reasonable man becomes Pope, and then the fools will owe obedience to reason.

But for the wise there is no infallibility outside of reason enlightened by science, which logically produces faith.

The influences of fools are only dangerous for fools; the wise avoid them or restrain them through power.

INGERSOLL.

INGERSOLL we regard as the eloquent platform orator of popular protest against theological creeds, and the herald to the crowd of the great revolutionizing changes which science and rationalism are producing. His lectures, abounding in witticisms and homely but graphic illustrations and anecdotes, and rising ever and anon into genuine eloquence, into a lyrical enthusiasm which shows that his heart is in what he says, are especially adapted to stir the masses. He has a vivid, poetical mind, and some of his short addresses are among the most beautiful prose-poems in the English language. He has no faculty nor taste for abstract or abstruse subjects. He thinks in images and talks in word-pictures. He keeps always within the comprehension of the multitude, and by his eloquence imbues and magnetizes, as it were, with the idea of mental freedom, thousands who have neither the time nor the inclination to investigate for themselves. Even those who are not instructed by his lectures are entertained by his wonderful wit and eloquence, which one must be extremely pious and prejudiced not to enjoy. He has considerable acquaintance with modern thought, although his knowledge of scientific and philosophic subjects is fragmentary, and his views are not always well thought out. His spirit and manner of criticising theology are of the past, those of Voltaire and Paine.

In the heat and excitement of his declamation, he sometimes talks as though he had stormed the redoubts of intolerance, and given the world the liberty of thought it now enjoys, when, in fact, he simply presents in a manner peculiarly his own the views of thousands at a time when decay of the creeds he denounces, due to a multitude of causes, makes his denunciation acceptable to large crowds. No such fluent eloquent declaimer was ever other than a conductor of ideas. He is really a poet and an orator rather than a deep thinker or great reasoner.

As an oratorical idol of the multitude, he must be an indiscriminate assailant of what he opposes; for a caterer for the crowd cannot have a judicial mind and is not likely to have much sense of the historic perspective. The same was hardly less true even of Wendell Phillips, although different from Ingersoll in almost every respect. As a lawyer, an advocate, an iconoclast, Ingersoll is essentially *ex parte*.

The mass of Americans are not familiar with modern thought in any form; indeed, they are less familiar with modern thought and the undermining of Orthodoxy by modern science than are the masses of Europeans even of the common class. Orthodoxy has not been so progressive here as it has been across the water. Matthew Arnold said in his "Word about America," that the religion of the American people is less invaded by the *modern spirit* than is the religion of the middle class in England. British clergymen visiting their evangelical brethren here have been surprised to find "that orthodox Christian people in America are less troubled by attacks on the orthodox creed, than the like people in England, that they seem to feel sure of their ground, and to show no alarm." And it is true that a large number of our orthodox talk and act, as if the world instead of being in a state of transition from the Old to the New, were moving or rather standing still in the ruts and groves of old theology. And how many people still flock to hear exhorters like Moody and declaimers like Talmadge! When these facts are considered, one can see important work yet to be done by iconoclasts.

If Ingersoll had the ability to present the positive side of the best modern thought and to do constructive work in the liberal field, the quality of his services would be greatly improved. But with this ability he could not be the popular orator he now is, and would fail to reach the masses. He is now doing important work, even though there is much in his lectures more witty than wise. He has made no original contribution to liberal thought or criticism; but he has brought to the aid of the liberal movement in this country what it greatly needed,—sentiment, poetry, and eloquence,—and awakened more or less interest in free thought in the minds of large numbers who could never have been reached by hard logical reasoning. The majority of men have not accepted opinions because they were reasoned into them; and, when they abandon them, it is not because they have been reasoned out of them. People generally are moved through their emotions; and the man who is himself emotional, and at the same time a man of genius, a wit and orator like Ingersoll, will ever have a direct influence upon the masses, which the Darwins, the Huxleys, and the Spencers of the world would strive in vain to exert.—The "Index".

LIFE IN MARS.

By R. A. PROCTOR.

ALL that we have learned about Mars leads to the conclusion that it is well fitted to be the abode of life. We can trace, indeed, the progress of such changes as we may conceive that the inhabitants of Venus or of Mercury must recognise in the case of our own earth. The progress of summer and winter in the northern and southern halves of the planet, the effects due to the progress of the Martial day, from sunrise to sunset—nay, even hourly changes, corresponding to those which take place

in our own skies, as clouds gather over our continents, or fall in rain, or are dissipated by solar heat: such signs as these that Mars is a world like ours can be recognised most clearly by all who care to study the planet with a telescope of adequate power.

As regards the atmosphere of Mars, by the way, the earliest telescopic observers fell into a somewhat strange mistake. For noticing that stars seemed to disappear from view at some considerable distance from the planet, they assigned to the Martial atmosphere a depth of many hundreds of miles—I care not to say how many. More careful observation, however, showed that the phenomenon upon which so much stress had been laid was merely optical. Sir J. South and other observers, carefully studying the planet with telescopes of modern construction, have been able to prove abundantly that the atmosphere of Mars has no such abnormal extension as Cassini and others of the earlier telescopicists had imagined.

The early observations made on the polar snows of Mars were more trustworthy. Maraldi found that at each of two points nearly opposite to each other on the globe of the planet, a white spot could be recognised, whose light, indeed, was so brilliant as to far outshine that emitted by the remainder of the disc. The idea that these white spots correspond in any way to the polar snows on our own earth does not seem to have occurred to Maraldi. Yet he made observations which were well calculated to suggest the idea, for he noticed that one of the spots had at a certain time diminished greatly in size. Instead, however, of ascribing this change to the progress of the Martial seasons, he was led to the strange conclusion that the white spot was undergoing a progress of continuous decrease, and he even announced the date when, as he supposed, it would finally disappear.

No such disappearance took place, however. When Sir W. Herschel began his series of observations upon Mars, more than half-a-century later, the spots were still there. The energy of our great astronomer did not suffer these striking features to remain long unexamined. Searching, as was his wont, after terrestrial analogies—or, at least, analogies depending on known facts—he was quickly led to associate the white spots with our arctic regions. It would follow, of course, that in the summer months of either Martial hemisphere, the snow-cap would be reduced in size, while in the winter it would attain its greatest dimensions. Sir W. Herschel found this to be the case, and he was able to show that the changes, which Maraldi had interpreted as suggesting the eventual disappearance of one of the bright spots, were due to the progress of the Martial summer. Precisely as in our summer months; those who voyage across the Atlantic may sail in far higher latitudes than they could safely venture to traverse in winter, so in Mars the polar ice and snow is limited within a far narrower region in summer than in winter.

But, after all (it may be urged), to suppose that these two bright spots are formed in reality of ice and snow is rather venturesome. Might we not imagine that some other material than water is concerned in the observed changes? What reason have we for inferring that the same elements that we are familiar with exist out yonder in space?

The answer to these questions,—or, rather, the answers, for we have to do with a whole series of facts, dovetailing in the most satisfactory manner into each other,—will be found full of interest.

We all know that Mars shines with a ruddy light. He is, indeed, far the ruddiest star in the heavens: Aldebaran and Antares are pale beside him. Now, in the telescope the surface of Mars does not appear wholly red. We have seen that at two opposite points his orb exhibits white spots. But, besides these regions, there are others which are not red. Dark spaces are seen, sometimes strangely complicated in figure, which present a well-marked tinge of greenish blue. Here, then, we have a feature which we should certainly expect to find if the polar spots are really snow-caps; for the existence of water, in quantities sufficient to account for snow regions covering many thousand square miles of the surface of Mars, would undoubtedly lead us to infer the existence of oceans; and these oceans might be expected to resemble our own oceans in their general tint. According to this view, the dark greenish-blue markings on Mars would come to be regarded as the Martial seas.

If this be the case, then I may note in passing that the seas of Mars cover a much smaller proportion of his surface than those of our own earth, the extent of our seas being to that of our continents about the proportion of 11 to 4: in Mars the land and sea surfaces would seem to be nearly equal in extent. The seas in Mars are also very singularly shaped. They run into long inlets and straits; many are bottle or flask shaped—that is, we see a somewhat rounded inland sea connected with what must be called the main ocean by a narrow inlet; and further it would seem as though oceanic communication must be far more complete in Mars (notwithstanding the relative smallness of his ocean surface) than on our own earth. One could travel by sea between all parts of Mars, with very few exceptions, the long inlets and the flask-shaped seas breaking up his land surface much more

completely than the actual extent of water would lead us to infer. It may be supposed that on the other hand land communication is far more complete in the case of Mars than in that of our own earth. This is, indeed, the case, inasmuch that such Martialists as object to sea travelling (and we can scarcely suppose sea-sickness to be a phenomenon peculiar to our own earth) may very readily avoid it, and yet not be debarred from visiting any portion of their miniature World, save one or two extensive islands. Even these are separated by such narrow seas from the neighbouring continents, that we may regard it as fairly within the power of the Martial Brunels and Stephenson to bridge over the intervening straits, and so to enable the advocates of land-voyaging to visit those portions of their planet. This view is encouraged by the consideration that all engineering operations must be much more readily effected in Mars than on our own earth. The force of gravity is so small at the surface of Mars, that a mass which on the earth weighs a pound, would weigh on Mars about six and a quarter ounces, so that in every way the work of the engineer, and of his ally the spademan, would be lightened. A being shaped as men are, but fourteen feet high, would be as active as a man six feet high, and many times more powerful. On such a scale, then, might the Martial navies be framed. But that is not all. The soil in which they would work would weigh very much less, mass for mass, than that in which our terrestrial spademen labour. So that, between the far greater powers of Martial beings, and the far greater lightness of the materials, they would have to deal with in constructing roads, canals, bridges, or the like, we may very reasonably conclude that the progress of such labours would be very much more rapid, and their scale very much more important than in the case of our own earth.

But let us return to our oceans, remembering that at present we have not proved that the dark greenish-blue regions we have called oceans really consist of water.

It might seem hopeless to inquire whether this is the case. Unless the astronomer could visit Mars and sail upon the Martial seas, he could never learn—so at first view one might fairly judge—whether the dark markings he chooses to call oceans are really so or not.

But he possesses an instrument which can answer even such a question as this. The spectroscopic, the ally of the telescope—of small use in astronomical work without the latter, but able to tell us much which the most powerful telescope could never reveal—has been called in to solve this special problem. It cannot, indeed, directly answer our question. It cannot so analyse the light from the greenish markings as to tell us the nature of the material which emits or reflects to us that peculiarly tinted light. But the astronomer and physicist is capable of reasoning as to certain effects which must necessarily follow if the Planet of War have oceans and polar snow-caps, and which could not possibly appear if the markings we call oceans were not really so, nor the white spots at the Martial poles really snow-caps. Extensive seas in one part of the planet, and extensive snow regions in another, would imply, in a manner there could be no mistaking, that the vapour of water is raised in large quantities from the Martial oceans to be transferred by Martial winds to polar regions, there to fall in snow-showers. It is this aqueous vapour in the Martial atmosphere that the spectroscopist can inform us about. Our spectroscopists know quite well what the vapour of water is capable of showing in the rainbow-tinted streak which is called the spectrum. When white light is caused to shine through a sufficient quantity of the vapour of water, the rainbow tinted streak forming the spectrum of white light is seen to be crossed by certain dark lines, whose position and arrangement there is no mistaking. Now the light we get from Mars is reflected sunlight, but it is sunlight which has been subjected to more than reflection, since it has passed twice through the depths of the Martial atmosphere, first while passing to his surface, and secondly while leaving that surface, on its voyage towards ourselves. If that double passage have carried it through the vapour of water, the spectroscopist will certainly tell us of the fact.

Let us see how this problem was dealt with by our most skilful spectroscopist, Dr. Huggins, justly called the Herschel of the spectroscopic. The following account is an epitome of his own narrative:—"On February 14, 1868, he examined Mars with a spectroscopic apparatus attached to his powerful eight-inch refractor. The rainbow-coloured streak was crossed, near the orange part, by groups of lines agreeing in position with those seen in the solar spectrum when the sun is low down, and so shines through the vapour-laden lower strata of our atmosphere. To determine whether these lines belonged to the light from Mars or were caused by our own atmosphere, Dr. Huggins turned his spectroscopic towards the moon, which was at the time nearer to the horizon than Mars, so that the lines belonging to our own atmosphere would be stronger in the moon's spectrum than in that of the planet. But the groups of lines referred to were not visible in the lunar spectrum. It remained clear, therefore, that they belonged to the atmosphere of Mars, and not to our own."

This observation removes all reasonable doubt as to the real character as well of the dark greenish-blue markings as of the white polar caps. We see that Mars certainly possesses seas resembling our own, and as certainly that he has his arctic regions, waxing and waning, as our own do, with the progress of the seasons. But, in fact, Dr. Huggins's observation proves much more than this. The aqueous vapour raised from the Martial seas can find its way to the Martial poles only along a certain course—that is, by traversing a Martial atmosphere. Mars certainly has an atmosphere, therefore, though whether the constitution of that atmosphere exactly resembles that of our own air, is not so certainly known. On this point the spectroscope has given no positive information, yet it allows us to draw this negative inference—that, inasmuch as no new lines are seen in the spectrum of the planet, it would seem likely that no gases other than those existing in our own atmosphere are present in the atmosphere of Mars.—*Knowledge.*

STUDY OF SANSKRIT.

THE reaction in favour of the study of Sanskrit is destined, we believe, to be very widespread and important. We are glad to learn from the *Hindoo Patriot* that the Lieutenant-Governor of the North-West Provinces has decided to re-open the Anglo-Sanskrit department of the Benares College, which has been closed since 1877. There has been some divergence of opinion, says our contemporary, concerning the principles upon which the course of studies is to be regulated. The "Orientalists," if we may be permitted to use the term, "would leave intact the traditional method of the Pandits, which aims only at a profound knowledge of the language and its philosophy, and would confine the study of English to such subjects only as tend to expand the reasoning powers. There are others who would import into the method of the Pandits, something of the critical and comparative system which distinguishes European linguists, and has given to the Sanskrit language the philological importance which it now possesses. The general view adopted by the local Government is that while the department is meant to promote the study of Sanskrit, it is intended not to replace Oriental by Western learning, but to co-ordinate, if possible, the two branches of study. It is proposed to attach to the Oriental department competent English teachers and a sufficient number of scholarships, and when necessary a properly qualified professor will be appointed".—*Indian Mirror.*

[Continued from the last Number.]

THE LOGIC OF PAIN.

Not only does pain so defend the eye from the injurious effects of foreign bodies, it often serves to protect the delicate organ from overwork; and where pain is so produced, rest is given to the part, and recovery is instituted. Especially is this seen where the eyes are not an absolute pair, and long perusal of a page strains them. Proper spectacles making the eyes a pair give prompt and permanent relief. The grave diseases of the eye are those which are painless, where incipient diseases are aggravated by persisting action, all of which would be avoided if pain were a consequence of the malady. The advantages which ensue from pain are most markedly seen, and are most obvious, in the case of injuries. When a joint is sprained the pain caused by movement in it compels the rest which is essential to repair. If there were no pain produced by motion, the parts would almost certainly be exercised to the detriment and to the delay of the reparative processes. So too, in broken bones, the agony caused by motion is such that a fixed position is maintained for weeks, with the result that the part, being kept at absolute rest, is thus permitted to recover as speedily as may be. All who have thought over the matter must know well how irksome it is to maintain one position for any length of time; the keen sense of weariness and the inclination to change the posture become at once insupportable and irresistible. But if sharp pain be the consequence of movement, how steadily is the position maintained for days, and even weeks? Where there is a fractured bone, or an inflamed joint, the sense of weariness is restrained, and an irksome and otherwise intolerable attitude is willingly kept up and sustained. Pain is produced by motion, which further excites nutritive changes. If a bone be broken, the first result is pain; the secondary or reflex results are the formation of a large mass, or call-growth around the broken ends of the bone, which acts as a species of splint and keeps the parts at rest as well as in apposition. Underneath this natural splint, and protected by pain, the truly reparative process goes on in the ends of the bone. By rest and the use of the artificial splints the surgeon reduces the necessity for this new growth, this natural splint, and so avoids the deformity which so commonly ensues when the natural splint is unaided by art. Hilton in his well-known work "On Rest and Pain," tells of a washerwoman who had a large mass on her collar-bone, which presented all the characters of a bony tumour. The fact was the clavicle was fractured;

but, as it happened, movement did not in this case elicit pain, and the woman toiled on at her occupation, and soon an enormous and unwontedly massive natural splint was required to permit of reunion taking place. The nutritive changes were here excessive, and instead of pain an unusual tissue-growth was set up.

When a joint is injured, pain is the great agent by which repair is rendered possible. Suppose, for the sake of example, we take a hip joint in a delicate person, which has been subjected to a jar, or a concussion from leaping, or other similar cause of jar. The surfaces of the joint become inflamed, exquisite pain is the consequence, especially on any movement, and so absolute rest is secured. If the case falls into the hands of a skilful surgeon, he produces still more complete rest for the parts by extending the limb, as by a weight attached to the ankle, and hung over a pulley at the foot of the bed, so releasing the inflamed surfaces from contact. By such means both pain is avoided and ready repair permitted. In less fortunate cases, tissue-changes are set up, a natural splint is formed by an infiltration into the neighbouring parts until they feel brawny and hard, so that motion is abolished or limited; while the inflammatory processes in the joint itself produce a cell-growth within it, which glues the parts together and recovery is attained, but with the loss of movement in the joint; and in bad cases, surgical interference with knife and saw is required to restore movement.

In like manner pain is most protective in certain internal diseases. Thus in inflammation of the large serous covering which invests the abdominal viscera and lines the walls of this space, pain, the result of movement, secures rest. This large lubricating surface in health permits of the contained viscera gliding gently upon each other, and on their boundary walls; but when it becomes inflamed, the friction of the dry surfaces produces intense pain, and quietude is thus enforced. Doubtless this pain is often such as to constitute a great danger to life; nevertheless, without it and its consequences more serious mischief would usually be produced. When there is an abscess in the liver, pain is induced by movement of this viscus, and so we find the muscles of the abdominal wall over the liver rigid and hard, thus keeping the organ at rest, *in situ*. When a rib is broken, the fractured ends rub upon the pleura, and excite inflammation of it; and the pain thus set up causes the patient to call in a surgeon, who places the thorax in comparative quietude by a bandage and the friction being so minimised repair is permitted. Then in certain conditions of the stomach, pain is reduced by improper food; and so dyspepsia guides the sufferer to the choice of suitable food, which does not set up pain. Such are some of the best known instances of the utility of pain in local ailments or injuries. There are, however, more general conditions which evoke pain, and where that pain is the means of the condition being relieved, or remedied by medical art. Take neuralgia for instance. It may be the outcome of several conditions which have to be discriminated for its relief. In the young and in early adult life it is almost always the result of imperfect tissue-nutrition, however caused. Romberg wrote with equal poetical feeling and scientific truth, "Pain is the prayer of a nerve for healthy blood," and neuralgia is the common outcome of blood either poverty-stricken or poisoned by some deleterious ingredients as in material poisoning for instance. Without the pain so produced the condition would go on unrelieved, and ulterior organic changes would probably be brought about. But pain impels the sufferer to seek relief.

The pale, bloodless creature who is the prey of facial neuralgia, or that pain in the intercostal nerves which is felt below the heart (and commonly referred to that organ) is compelled thereby to desist from exhausting efforts, and to seek in rest and good food that relief which is so imperatively demanded by the pain. Here pain is the protector of the system generally, and its expressive though inarticulate tones attract attention to the requirements of the organism. If not attended to, the call becomes more urgent in its reiterated and sharper demands. With several persons known intimately to the writer, neuralgic pain is the first evidence of the system being overtaxed. In one gentleman there is very marked. Long and sustained over-exertion, mental and bodily, some years ago brought on a most severe and continued attack of sciatica, which necessitated a lengthened rest before recovery was completed. He now knows distinctly how far he may go with impunity. As long as his efforts do not overtask the system, he remains free from pain; as soon as they become excessive, little whiffs or puffs of neuralgic pain in the sciatic nerve warn him to desist; if these warnings are not attended to, the whiffs become gusts of agony, which compel attention, and secure for the system the needed rest. After repeated lessons, his education in this respect has become complete, and the first twinge of this well-known pain causes him to set aside his pallet and his easel, and seek leisure amidst fresh air and sylvan scenery. In this case the pain is directly conservative and conducive to health, and to length of days: it is indeed protective against physiological bankruptcy, or exhaustion. It is rather singular that in this gentleman's wife a similar phenomenon is found. She is dyspeptic, and as a consequence often reduces the food she takes to an amount below what is com-

patible with proper nutrition. In her case, a gusty current of facial neuralgia, like a long wail, is at once the indication for, and the direct cause of, more attention to her diet, and so, too, her health generally is improved. In like manner with many persons rheumatic or gouty neuralgia is the monitor which tells them to attend to their general condition. Especially is this the case with those persons of a nervous diathesis, where all general conditions find their most pronounced manifestations and expressions in the nervous system. Here the advent of the irregular or even intermittent pain—for the pain of neuralgia is rarely, and only in the worst cases, persistent and uninterrupted—is as indicative of the state of the system as is the pain of an inflamed joint in other cases. In each instance the presence of the condition of the blood is indicated by pain, and relief is sought in measures which act upon the general condition. So too in lead poisoning; here colic or neuralgia attract attention, and point alike to the cause and its treatment. In the after consequences of malarial disease, neuralgia is the most prominent symptom, and indicates the resort to quinine—the specific of the malady—as much in its ulterior consequences as in its primary manifestations.

Headache often alone can secure that rest which the brain requires; and the headache of exhaustion is as marked as is that pain at the top of the head which tells us that the brain is insufficiently supplied with blood. The headache after a day of exertion, excitement or enjoyment, so commonly met with in ladies, secures a day of complete quiet, during which the system regains its tone.

In dyspepsia, too, the pain caused by food and still more by unsuitable food, either improper in quantity or in quality, is the direct incentive to the necessary attention to the matter, whereupon improvement follows. What betwixt the gustatory tastes, the appetite, and caprice or ignorance in the matter of eating, without the pain, the discomfort of dyspepsia, serious mischief in the stomach would be a common occurrence, instead of a comparatively rare one. Fortunately for the stomach and the system generally, each unsuitable meal is accompanied by more or less pain. The pain is less when the meal is suitable and appropriate in character and in bulk: it is more severe when the food is in too great quantity or unsuitable and indigestible in its nature. The suffering which follows improper food is the direct incentive to a rearrangement of the dietary, and to the choice of suitable food. Without this guardian pain no alteration of the dietary would be carried out; the capacity to digest on the part of the stomach would be further impaired and the system would suffer from inanition, and probably a state of low inflammatory action in the stomach would be induced, when all food would be rejected, and where absolute rest of the organ would be imperative. Absolute rest for the stomach is a serious and very troublesome affair for the patient; and though so grave a condition is not often reached, such cases are sufficiently frequent to point out the protective character of dyspeptic pain. In order to avoid the resultant pain, certain articles of diet are abandoned, and those which do not occasion pain are preferred; consequently the sufferer, unless utterly uneducable, is directed to a suitable dietary, and the body generally benefits thereby. Dyspepsia is a common trouble; it is spoken of by some as one of the greatest plagues to which suffering humanity is subject; and yet who can assert that without it worse evils would not happen? To many persons their hateful dyspepsia is a species of guardian angel; though it is very probable that they are not in the habit of regarding it in that light!

When a muscle is exhausted, its contractions are accompanied by pain. Consequently this pain secures the rest requisite for repair in muscles that are utterly exhausted; as is seen in the present common "tennis-elbow," the characteristic of muscular pain is that it is absent as long as perfect quietude is maintained; but as soon as the muscle is thrown into action pain is produced. Take the lumbar pain, for instance, so common in needlewomen, who lean over their work, and where the muscles of the back are on the stretch for hours together, with the weight of the head and shoulders upon them. As long as the sufferer keeps the recumbent posture on the back—by which means these muscles are thoroughly rested—perfect freedom from pain obtains; as soon as this position is abandoned and the muscles exercised, so soon does the pain return. This poignant cry for rest usually secures it, and so the enfeebled and exhausted parts are enabled to repair themselves. When a muscle is inflamed or has been injured by some violence to it, the acute pain caused by movement procures for it that rest so essential to its repair. So, too, with a gouty toe, the agony produced by movement secures the requisite rest for the inflamed joint. From which considerations it is clear that pain is not only not always an unmitigated evil, but has at times a distinct value of its own.

J. MILNER FOTHERGILL.

CREMATION.

THE American press is at present extensively discussing the subject of cremation. This subject was first brought prominently before the public by the cremation of the

remains of Baron de Palm, by Col. H. S. Olcott.* A writer in the American *Truthseeker* says:—

"The first advantage cremation possesses over burial, that I shall notice in this article, is that of avoiding disease, which is engendered, to a far greater extent than is known to most persons, by emanations from decomposing human bodies. This disease is spread by contamination of water-courses in and adjoining burial grounds, by the atmosphere, by reproduction from germs that have been buried—i. e., actually planted—but not killed. The grave is, therefore, in one sense, a disease factory. The epidemics, that follow wars, are undoubtedly the "crop" of the buried corpses and disease germs. The percentage of deaths is much larger in the neighbourhood of cemeteries than elsewhere; the air of cemeteries contains more than double the normal amount of carbonic acid, the proportion being that of nine in cemeteries to four elsewhere. Experiments at Stuttgart proved that poisonous emanations from a graveyard, when the number of burials averaged only ten per week, were carried by the wind and were perceptible several hundred yards away. Charles Darwin, as long ago as 1837, and Pasteur more recently, have presented formidable facts for the reflection of those who oppose the avoidance of plague generators in the cemeteries that surround, and, in too many cases, are embedded in our cities; the latter showed that earth worms bring to the surface millions of bacteria from decomposing bodies. Every instant of time, day and night, over sixty thousand human bodies are decomposing a few feet below the surface of the earth in and around New York. (Sir Henry Thompson) "No dead body is ever placed in the soil without polluting the earth, the air, and the water above and below it." Each decomposing human body generates annually about fifty cubic feet of carbonic acid gas, and other poisonous exhalations. The blood of persons dying of some diseases may be dried, kept for years, and pulverized, and yet the germs of the disease live with power to produce the disease.

An investigation of the causes of a recent epidemic of yellow fever in South America disclosed the interesting "fact that the soil of the cemeteries in which the victims of the outbreak were buried was positively alive" with "organisms exactly identical with those found in the vomitings and blood of those who had died in the hospitals of yellow fever." Earth was taken from one foot under ground over the remains of a person buried one year before; it was found to be thickly charged with these germs. There is no doubt that our cemeteries are being prepared to be plague spots to ourselves and generations who succeed us.

Washington Square was, prior to the year 1806, the Potter's Field of New York. At that day science had not discovered that the soil, saturated with the emanations of decomposing bodies, would continue for hundreds of years a source of disease. To this day it is said that a dense blue haze, several feet deep, rests every calm morning over Washington Square; certain it is that physicians who have lived for many years in its neighbourhood declare that it is impossible to raise children on the ground floors of houses in that vicinity; and yet children are turned, by hundreds every clear day, into this park for health and recreation.

An advantage, which is hardly less important than the avoidance of disease, is the avoidance of burial alive. The number of human beings who are buried alive is positively known to be larger than is popularly supposed. It is an ascertained and admitted fact that there are conditions of the body when life is apparently extinct when it really is not so; not only is this the fact, but it may not become extinct until an indefinite length of time elapses and the person becomes conscious. To those who have watched at death-beds and seen men die, as I have many times done, this seems not so hard to realize as it does to those who have only seen the human body in a state of health, with death apparently far off, or else after death. Unfortunately for society, it is of course but very seldom, comparatively, that it is known that any particular person is buried alive; we hear, however, almost weekly if not daily of cases of corpses which, by accident or some unforeseen necessity has caused to be disinterred, where life had undoubtedly not only not been extinct but when consciousness had ensued, as shown by the convulsed features, altered position of the limbs, flesh of the arms being eaten away, straining eyeballs and other indubitable proofs. I recollect of several such cases recently reported in the New York and Boston papers; also of one of a woman who had had a child partly born in the coffin.

So far as what is popularly known as "sentiment" is entitled to respect, cremation would be conducive to it in the opinions of all those who are not grossly ignorant of what occurs in the grave. Not one person out of one thousand could look at a human corpse in the various stages of decomposition without a feeling of extreme horror and disgust. Do not most people assiduously avoid thinking, even for a moment, of not the actual condition, but what they suppose is the condition of the body of any friend? If the truth were known to all as it is to some,

* An old "erroneous statement" has recently been circulated again by the *Lahore Church Gazette* and other "religious" papers, that Baron de Palm left a valuable legacy to Col. Olcott. The truth is that Baron de Palm left nothing worth having, and that his cremation entailed a considerable expense to Col. Olcott.—Ed.

it would be readily admitted that nothing but extreme and unaccountable ignorance would keep alive the custom of burying our dead.

Mr. Andrew Carnegie in his book of travels called "Round the World," tells us of "the burning ghat"—as it is called—at Calcutta. It consists simply of a building twenty-five by one hundred feet, constructed directly upon the bank of the Ganges, the side next the river being left upon. The dead are borne there on stretchers, a little water from the sacred river is poured into their mouth; they are placed in a sitting posture, the wood is piled around them and they are burnt amid the weeping and the wailing of their relatives. This also is hardly the kind of cremation we should be satisfied with.

But as conducted at Gotha, for example, how different it is. The process there is thus described: "the body is borne into the chapel and placed in a catafalque which stands in front of the altar. The section of the chapel-floor, upon which the body rests, constitutes the floor of a lift or elevator. As the funeral service proceeds, the elevator invisibly and noiselessly descends, bearing the body to the basement directly in front of the incinerator, which by means of superheated air has been raised to a white heat within, at a temperature of 1,500° Fahrenheit. As the door of the incinerator is opened to receive the body, the rushing cold air cools it to a delicate rosetint; and the body resting on a metallic bed, covered with a cloth of asbestos, or of linen soaked in alum, passes over rollers into this bath of rosy light. Immediately it becomes incandescent, in which condition it remains until incineration is complete. There remain only a few handfuls of pure pearly ashes. These are dropped by means of a lever into the ash-chamber below and are drawn thence into an urn of terra cotta, marble, alabaster, or other suitable material and returned by means of the elevator to the catafalque. The service or ceremony being now over, the friends of the deceased find the ashes where they had last seen the body of the departed, and may bear them thence to the columbarium or mortuary chapel or set them in the border and plant violets, hearts-ease and forget-me-nots in them from year to year."

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

UNDER this head we intend issuing a series of articles containing useful hints and instructions upon various subjects of investigation, such as Psychometry, Crystal Reading, Mesmerism, Thought-reading, Palmistry, and others of a cognate character.

No. I.

PRELIMINARY CONSIDERATIONS.

By F. T. S.

In the first place, do not desire to obtain many books for the purpose of studying theories. Numerous books have been written: as the ancient Jewish writer said, "of the making of books there is no end;" but after all this use of ink, the pith of all the information conveyed may often be found within a few lines. There is a disposition, among the young Indian Theosophists, for acquiring books in numbers before any practical efforts are made. We know of several cases where, although the inquirers had in their possession a really valuable work upon mesmerism, they yet asked for other writings without having mastered the contents of those already in hand. This is a slight defect which is due perhaps to the extreme novelty of the subjects to the investigator in India; but some persons say that it is a national idiosyncrasy, running through all departments of Hindu thought and action.

Without deciding definitively which view is the correct one, we will merely recognize the existence of the defect, and endeavour to point out to our readers a path which, if carefully followed, will prevent failures and disappointments; and perhaps lead many into the fearless habit of investigation, which prevails in the West.

Disappointments in these matters often arise from too close an adherence either to a suggestion, or to a particular rule which some one person has been known to lay down for himself. Many persons have read articles giving general principles, applicable to these studies, but have immediately been seized with the desire to read more instead of putting those principles into practice.

Then some special mode advocated by this, that, or the other person has been followed, and the exact result which the formulator of the rule met with, not being reached by them, disappointment has supervened. Why? Because they did not think independently and try original experiments.

Our first piece of general advice then is, do not crave for many books, but endeavour to get all that can be got even out of mere hints, and put principles into practice.

In the second place we must impress upon the reader's mind the fact that the true investigator does not give up because of the apparent failure of his first attempt. Use your intellect to find other ways; try other ways, and try often.

And lastly, having found that you can succeed in one mode, do not dogmatize, saying that that is the only way, but remember that there are always many ways of bringing about one result.

Having said so much, we will take up the subject of

PSYCHOMETRY.

"In nature's infinite book of mystery I have a little read."—*Shakespeare.*

The name Psychometry, has been given to a branch of occult science, which has been but little explored. The re-discovery of the psychometric power in man is due to Prof. Buchanan, of the United States, who in 1849 found that a certain Episcopalian Bishop had such acute sensibility that if by accident he should touch a brass plate, even in the night and not knowing what he touched, he immediately felt the influence through his system, and could recognise the offensive metallic taste.* Dr. Buchanan is such a man that a slight hint leads him to close investigation; and upon learning the curious fact about the Bishop, he at once proceeded to further experiments which proved that many persons had the same power and could recognize other minerals, metals and medicines merely by touching them. In one case he records that an emetic held in the person's hand produced vomiting.† Subsequently Mr. Wm. Denton made numerous experiments and brought forward to our notice, in a more detailed manner, this new, undeveloped science.

It is not crystallo-mancy, from which it differs essentially. In crystal reading, the effect seems to be produced through the concentration of the eye and mind upon the surface and interior of the polished crystal, leading us to infer that the images seen exist wholly in the seer's brain. But in psychometry the pictures and ideas are due altogether to the odic emanations, or the occult reflections, from the surface and body of the object taken under examination.

Western Science does not recognize psychometry, because it denies that the powers of man can produce results which they claim for electricity or chemicals. Yet they allow that a lasting and reproducible impression can be made upon a smooth metal plate of an object laid upon, or held before it, and that this unseen impression, as well as washed-out images on certain plates, can be brought into visibility by electricity or chemicals. But to man is refused the power to take off the same impression or image simply by using his nervous system and brain.

A little consideration will show that our scientific men are in error.

It is well known that we explain sight by declaring that upon the minute disc of the retina is formed the picture of that which is before it. The picture then exists upon the retina in precisely the same manner as the undeveloped image on the photographic plate. But how is it that the image is transferred to the brain

* Buchanan's *Journal of Man*, Vol. I. p. 51.
† *Ibid.*, p. 54.

through the optic nerve? No developer either electrical or chemical is used. Whether by vibration or not, is out of our province to enquire. We at once see that it may be possible to take off images from objects and impress them upon the brain if the way can be found. The ear is not necessary for hearing, as we often hear by means of the vibration passing into the seat of hearing through the bones of the head. And so the eyes are not indispensable for this kind of occult sight. Excite the internal organ of sight and the same result will follow to the consciousness, as if the external eye were the means of communication.

Theosophists and occultists from earliest times have held that every object in the world receives and keeps all impressions, not only of all objects that stand before it, but of all that happens before it; and that man through his nervous system can reproduce these images and impressions, no matter how far in time he may be removed from them. Take a rude illustration; if five men stand in front of one man ten feet away, each pair of eyes of the five sees the one man; proving that on each separate retina there exists a separate and complete image of the one object. In the same way each instant there is impressed upon every object in the visible world an image of whatever may come, or remain, before it. And the smallest fragment of the object will give as complete a picture as the whole.

Let the psychometer be seated in the posture most comfortable and then take the object to be examined. It may be a letter, a fragment of stone or plaster from an ancient temple, or tank, or modern house; a piece of fossil bone, or the wrapping of a mummy; a seal ring, or a coin; no matter what. Something should be known of its history or origin by those who submit it, but preferably not to the experimenter, because if he knows what it is or where from, imagination will play tricks. Then he should put it to his forehead (though some can see by holding in the hand), close his eyes and then describe what passes before his mental eye. If sensitive, he will soon begin to see pictures due to the emanations from the object.

The usual place on the forehead is just above the space between the eyebrows. Mr. Denton found sometimes that if moved up high nearer to the hair, the earlier history of the thing examined came into view. This is not, however, a fixed rule.

Notes should be taken until the experimenter ceases to see, or becomes tired, and then comparison made between them and what is actually known of the object.

Practice develops the faculty, and early failures should not discourage. As many persons as possible should be tried so as to find out who in the company is sensitive.

(To be continued.)

[We hope Branches will adopt the above suggestions and send copies of the notes of experiments made, to the *Theosophist* for examination. Questions, as well as criticism on these articles, are also requested.—Ed.]

Psychic Experiences.

DREAMS ABOUT MAHATMAS REALISED.

Mr age is 51 years; and this circumstance I mention to show that I have not the enthusiasm of youth, nor its inseparable flights of imagination. I note down the incidents in the order of their occurrence to me, and the reader is at liberty to draw what conclusion he pleases.

I am a Brahmin of the orthodox faith, and I have been brought up by my parents in the belief of the existence of one great Personal God, and of numerous other minor gods whose powers over nature and elements are extensive, and who have gradually worked up their ways by a knowledge of occult philosophy.

In the year 1860 or 1861, I had occasion to visit the town of Trivellum in North Arcot District and halted in the chuttrum near the Pagoda. I liked the place much; and something about the aspect of the place struck me that it must have been sanctified by the presence of a Mahatma in its neighbourhood. If time had allowed, I would have stayed there much longer, but my business required me to leave it the same evening.

In the year 1864 I was working in another district when one night in a dream I saw a Mahatma seated high in the air with a very brilliant star for his ring, and he pointed me out to his Chela standing near, and beyond this, nothing further occurred.

In the year 1873 my father died and in his last moments he told me that "he had in his mind one or two particular things to communicate, but which he was powerless to do at that moment, and, if the Mahatmas wished, they would communicate with me in the course of time."

About the year 1880, one night, I was carried in my dream to a rural village at the foot of a great chain of mountains; and there I saw a Mahatma dressed in a Buddhist's gown and hood, with bare feet. I at once prostrated myself at his feet, when he bade me rise, placed his two hands on my head, and directed me to persevere in the mode of life I have been following. A few months rolled away and nothing particular occurred.

In the year 1881, the newly established Theosophic Society attracted the attention of all people; and hearing that a Mahatma was favorably disposed to its successful working, I prayed that I may be favored with faith. I repeated this prayer every night; and it so happened that one night, in my dream, I was carried to the same chain of mountains, when I perceived the same Mahatma (who already appeared to me in the Buddhist's gown) standing on an isolated rock; and there was a deep chasm between him and me. Not being able to go nearer, I prostrated on the ground, when I was ordered to rise and was asked what I wanted. I repeated the prayer that I wanted to know more of faith, when, to my surprise, a large volume of brilliant fire burst forth from his breast with several forked tongues, and a few particles of fire flew in my direction and they were absorbed in my person. The Mahatma disappeared after this, and here ended my second dream.

As time rolled on, I became less and less selfish, am disposed to look upon the whole humanity, animals and men, as part of myself, and am more and more anxious to learn and become useful to the world at large within my limited means and knowledge, of which there is not much.

In the middle part of the year 1883, one night, I was carried in my dream to a great chain of mountains when someone led me into their recesses. There I found a great rock temple in the form of a hall of oblong size, and I perceived the same Mahatma, who had shown himself to me on the two previous occasions, seated on a low stool with a shrine opposite to him, and there were two rows of Mahatmas, one on each side, all dressed in Buddhist's gown except the Chief. I prostrated as usual and was ordered to rise. I was then told to go round the shrine, and some one led me round, and there I found two or three ladies in deep devotion. On the shrine I observed a very brilliant substance resembling phosphorus, in a dark place irregularly coiled like a serpent, and I expressed a wish to know what it was; and one of the ladies then opening her eyes told me that the shrine is earth, to which state all our physical bodies must be brought down sooner or later, and the brilliant substance is the spirit, or essence, or "Jyoti" which moves all universe. I came back to the Chief, and after prostrating before him once more, I left the place which was said to be "Harthayery," by one of the Mahatmas standing.*

I have had no dreams since then, but I perceive a change coming over me as if my inward man is trying to fly upwards; and I have now a very sincere desire to proceed to the Tibetan mountains in search of the Mahatmas.

I was thinking over these dreams, and at last my mind became so heavy with these thoughts that I prayed to the

*The correspondent probably means an altar and not a shrine. But the details he gives of the Jyoti (flame) seem to correspond to what is alleged to exist in a certain temple in Tibet. The flame symbolises what the Hindu philosophers know as paramjyoti, which is sometimes represented by the Buddhists as the "yellow Sun in the lotus."—(Ed.)

Mahatmas for relief. In my dream again about two months ago, I was told to go to Mr. T. Subba Row, the worthy President of the Madras Branch of the Theosophical Society, and to him I went after the voice repeated itself a second time. To him I explained my whole experience, and he kindly asked me to call at the Head-Quarters of the Theosophical Society in order to see if I could recognize the features of the Mahatma who appeared to me in my dream.

I went thither the same evening, and at about 4 p. m., the "Shrine" doors were opened, and to my surprise I identified in the photo of the illustrious Mahatma K. H. the exact features of the Mahatma of my dreams. With my hands joined in a state of supplication, and with the words "O Mighty God" on my lips, I went down on my knees, and in an hour afterwards I became a fellow of the Theosophical Society.

MADRAS, 11th August, 1884.

C. RAMIAH.

Psychic Phenomena.

"COINCIDENCES."

A NUMBER of years ago my mother was residing in the north of Scotland, in a country district, and, while there, had a curious dream, immediately followed by what may fairly be called a "coincidence," allowing for the bull.

She dreamt she was calling at the house of her cousin, Captain F—, and on arriving found the front door open, and no one in attendance. She walked into the dining-room—to the right on entering—and to her horror found a coffin lying on the bare mahogany table. She particularly noticed that the lid was lying diagonally across the coffin, and on looking into it, her horror was still greater to find the dead body of her cousin, Captain F—, dressed in full Highland costume. She then awoke.

Now it happened that on that very night, and unknown to my mother, Captain F— was attending a county dinner at the town of B—, and had intended to remain at a hotel for the night, but on its becoming known that this was his intention, several gentlemen in his immediate neighbourhood at the table chaffed him unmercifully, alleging that an easy tumble into a bed close at hand was much more to his liking than a nine-mile drive, and perhaps an uneasy tumble into the bed of some mountain stream. This proved sufficient to make F— drive home, and on his way, his horse went over the low parapet of an old-fashioned bridge, and precipitated his groom and himself into the ravine below. The groom was instantaneously killed, and F—, who was found a few hours afterwards, did not see the day out. Now, for the coincidence, as I have called it. My mother called the following day, and found the door open, with no one in sight, and on going into the dining-room found the coffin on the bare table with the lid as I have already described, and inside it, the corpse of her cousin, dressed in Highland costume. The last coincidence was the strangest of all, as, whatever eccentricities the Gaels may be capable of, it is not customary with them to lay out their dead in any other but the orthodox manner. Nor was my mother aware that it had been her cousin's wish that he should be so dressed after death.—T. W. R.—(*The Statesman*).

ELECTRO-MAGNETIC GIRL.

Maggie Lee Price, the Wonderful Georgia Girl, gives an Exhibition of her Gifts at Frankfort, Kentucky.

A little girl, fourteen years of age and weighing ninety pounds, gave an exhibition at the Opera House, Frankfort, Ky., of such remarkable physical powers as would put Sullivan and Mace and all the great health-lifters to blush. Maggie Lee Price is the name of this prodigy of power; the place of her nativity Bartow county, Georgia. During the Christmas holidays, so says her manager, she first discovered her power by astonishing her playmates in the moving of chairs and tables merely by the touch of her hands. She is an ordinary looking child, and is devoid of cultivation, but is quick in reading character, which she has demonstrated by refusing to hold any converse with certain persons brought before her for introduction. The manager says her powers in this respect were tried, before she left home, and proved correct in every instance.

At the performance last night, Gov. Knott, Attorney-General Hardin, Auditor Hewitt, Col. John R. Proctor, Major Henry T. Stanton, Hon. Ira Julien, Col. H. M. McCarty, Col. C. E. Bowman, Gen. Daniel Lindsey, Dr. J. Q. A. Stewart, Dr. Sawyer, Dr. James, Dr. Hume and Capt. Sam. M. Gaines were among the many in the audience. The Attorney-General, who weighs 200 pounds and over and is perhaps one of the stoutest men in the State, took hold of a chair and the little girl touched it with her open palms and caused it to wriggle and move him all about the stage. Maj. Stanton, weighing 225 pounds,

then sat in the chair, the Attorney-General and Dr. Sawyer both pressed upon it with their whole weight and power, and the chair rose up to the girl's touch. This experiment was varied by other men, and the result was equally as satisfactory and astonishing. Dr. Sawyer and the Attorney-General took hold of a stick, and, despite their resistance, the girl's touch dragged them about the stage, much to the delight of the gallery, as attested by their loud applause. The doctors here examined the Attorney-General's pulse and found it had risen to 140, while the girl's was 104. She betrayed not the least evidence of muscular exercise or excitement attending such powerful feats. Maj. Stanton and Dr. Sawyer took hold of a chair, and, with all the power they could summon they could not place the chair on the floor as long as the girl's hand touched it.

Another, and, perhaps, the best test of her preternatural powers, was the touching, by open palm, the end of a stick standing upright, on the other end of which Drs. Sawyer, James and the Attorney-General exerted their combined strength to press to the floor, but without avail.—*Courier-Journal*.

A GHOST UPON THE BRIDGE.

A QUEER story is being circulated at Elmira, of the appearance of the ghost of Katie Brodehoff of New York, who was murdered some time ago by William Menken. A farmer living near Cor's Corners says that twice within a short time he has seen the figure of the girl sitting on the bridge under which the body was found. She was dressed as when discovered after the murder, with the exception of her headgear which is missing, and her hair was tossed about by the wind. She was uttering mournful cries and resting her head on her hand. When he approached, she turned her face towards him and pointing in the direction of the jail in which her murderer, who is to be hanged on June 20th, is confined, solemnly brought her hand down twice on her head, and then, pointing to the water beneath, disappeared. The same performance was gone through, on both occasions. It is also said that Menken has heard strange noises about his cell at night, and has frequently cried out in terror. When questioned as to the cause of his alarm, he refused to say anything, but pointed to the corner of his cell. His terror on these occasions is said to be appalling. These stories have created great excitement and many timid people refuse to go near the bridge where the murder occurred, or the prison, after dark.—R. P. J.

THE CRAZE OF THE HOUR.

DR. WILDE writes:—"In his conversation with you, Mr. Stuart Cumberland is understood to say that my experiments are claimed to explain both table-turning and table-tilting. It is of some importance to me that this idea should not remain, and for this reason. Previous to the publication of my analysis of the 'Involuntary Movements of the hand,' every writer on these phenomena had tried to find one theory to fit the whole series. I was the first to insist that half the mystery lay in the lack of scientific classification, and to show that the ancient experiment of table-turning was a wholly different thing from the tilting and levitation of tables. In the *Edinburgh Medical Journal* for 1882, I pointed out the fallacy of trying to explain the well-known body lifting experiment and that of turning a table by the theory of 'expectant attention' and 'unconscious cerebration.' In both these experiments a certain method of procedure is followed by a certain result, the one being necessary to the other. Both of these are freely reproducible, and in this differ from all spiritualistic levitations. I demonstrated at the time that the motor power in both these experiments was the involuntary muscles which expand the chest walls during the act of inspiration, and showed by a number of simple experiments, which have since been repeated by a number of independent observers, how it was that under certain circumstances this force could be conveyed beyond the body, and made to affect external objects. As a matter of fact, this force is largely made use of in rowing and lifting heavy weights. It is for this reason that the stroke of the oar is always simultaneous with the end of the act of inspiration, and that the porter draws a long breath before lifting a heavy box on to his shoulders."

"Allow me to add my mite to mystify the public," says a sceptic, who goes on to give the following experiment:—"A friend of mine accidentally discovered he has the power of thought-reading *bonâ fide*, no indications being needed at all. The operation is simple, and as follows:—Two people (he has rarely succeeded with one) having previously agreed on a person's name, a word, or one to four figures, grasp hands with my friend and think of the agreed name, word, or figures

for a moment or two, when, as he says, the agreed-on word comes singing into his mind as if some one was quietly repeating it to him. He has but seldom failed, and with sceptical people he has been equally successful. This, I conclude, is still more convincing of a 'power' existing capable of producing transmitted impressions on the brain without 'acute perception' on the part of the performer or betrayal on that of the subject."

"A friend lately observed to me," a lady believer writes, "that the first thing which had inclined him to believe there was some truth in spiritualism, was the feeble and inadequate explanation offered by Dr. Carpenter of its manifestations. So with regard to the article in your number of June 4. To any one who has seen anything of spiritualism (which your contributor evidently has not), Mr. S. Cumberland's explanations are so exceedingly weak and entirely insufficient, as to force upon them the conviction that, if nothing more satisfactory is forthcoming, the phenomena they have witnessed must be attributed to some source, the origin of which is as yet undiscovered. Mr. Cumberland, undertaking to show the writer, 'how it is done,' presumes the conditions to be such as they never are at a séance. For example, he says that mediums, 'the moment the lights are out, loosen their hands and move noiselessly to another part of the room'—an absurdity (unless two confederates are seated next him). I have never sat in any circle (and I have sat in dozens,) where such a thing could be for an instant possible; the medium's hands are always firmly held by two persons, who frequently also place their feet on his. Again, Mr. S. Cumberland places both his hands upon the writer's hands, who closing his eyes believes they are still on his; at the same time he feels ghostly touches, &c., or opening them finds one hand removed. Now I have experimented this evening with friends; and we cannot discover any position (save that of one hand lying directly above the other, which of course would never be allowed) in which a pair of hands can be laid on a second pair and one removed without instant detection; but let that pass. At no séance that ever was held was a medium allowed to place his hand on a sitter's; they are invariably clasped in the hands of one or more of his circle. Thirdly, Mr. Cumberland says most mediums are of the female sex; there are but two lady mediums of note in London, while there are at least a dozen men. I have frequently sat with both these ladies, and on every occasion have observed them to wear, the one high boots with about sixteen buttons, the other strong laced-up boots. Fourthly, 'celestial' infant voices and 'sepulchral' tones are exceedingly rare phenomena; still, if Mr. Cumberland can easily produce them with his 'joints,' he would find it difficult to carry on a long and rational conversation by such means, and that, too, in natural manly and womanly voices. Fifthly, provided the medium has hands on a piano five yards off—particularly if that instrument happened to be shut and locked? could they lift a heavy brass feeder, a scuttle full of coal, and a ponderous arm-chair over the heads of the sitters, and place them noiselessly on the table in their midst? or could they play on a violin swiftly moving about close to the ceiling? By all means, Sir, let us have an explanation of these phenomena—we all desire it. Undermine spiritualism, knock it down, explode it, let in day-light on its mysteries, expose its trickery if you are able, but in the name of common-sense do not convert us all to Spiritualism against our will by offering us 'explanations' which to those knowing anything at all of the subject are simply absurdities."—*Fall Mall Gazette*.

Occult Phenomena.

OCCULT PHENOMENA AT PARIS.

[Extract from "Light" (London) of 12th July 1884.]

THE undersigned attest the following phenomenon. On the morning of the 11th June, instant, we were present in the reception room of the Theosophical Society at Paris, 46, Rue Notre Dame Des Champs, when a letter was delivered by the postman. The door of the room in which we were sitting was open so that we could see into the hall; and the servant who answered the bell was seen to take the letter from the postman and bring it to us at once, placing it in the hands of Madame Jelihovsky who threw it before her on

the table round which we were sitting. The letter was addressed to a lady, a relative of Madame Blavatsky's, who was then visiting her, and came from another relative in Russia. There were present in the room Madame de Morsier, Secretary-General of the "Society Theosophique d'Orient et d'Occident," M. Solovieff, son of the distinguished Russian historian, and attaché of the Imperial Court, himself well known as a writer, Colonel Olcott, Mr. W. Q. Judge, Mohini Babu, and several other persons. Madame Blavatsky was also sitting at the table. Madame Jelihovsky, upon her sister (Madame Blavatsky) remarking that she would like to know what was in the letter, asked her, on the spur of the moment to read its contents before the seal was broken, since she professed to be able so to do.

Thus challenged, Madame Blavatsky at once took up the closed letter, held it against her forehead, and read aloud what she professed to be its contents. These alleged contents she further wrote down on a blank page of an old letter that lay on the table. Then she said that she would give those present, since her sister still laughed at and challenged her power, even a clear proof that she was able to exercise her psychic power within the closed envelope. Remarking that her own name occurred in the course of the letter, she said she would underline this through the envelope in red crayon. In order to effect this she wrote her name on the old letter (in which the alleged copy of the contents of the sealed letter had been written), together with an interlaced double triangle or "Solomon's seal," below the signature which she had copied as well as the body of the letter. This was done in spite of her sister remarking that her correspondent hardly ever signed her name in full when writing to relatives, and that in this at least Madame Blavatsky would find herself mistaken. "Nevertheless," she replied, "I will cause these two red marks to appear in the corresponding places within the letter."

She next laid the closed letter beside the open one upon the table, and placed her hand upon both, so as to make (as she said) a bridge along which a current of psychic force might pass. Then, with her features settled into an expression of intense mental concentration, she kept her hand quietly thus for a few moments, after which, tossing the closed letter across the table to her sister, she said, "Tiens! c'est fait. The experiment is successfully finished." Here it may be well to add, to show that the letter could not have been tampered with in transit—unless by a Government official—that the stamps were fixed on the flap of the envelope where a seal is usually placed.

Upon the envelope being opened by the lady to whom it was addressed, it was found that Madame Blavatsky had actually written out its contents; that her name was there; that she had really underlined it in red, as she had promised; and that the double triangle was reproduced below the writer's signature which was in full, as Madame Blavatsky had described it.

Another fact of exceptional interest we noted. A slight defect in the formation of one of the two interlaced triangles as drawn by Madame Blavatsky had been faithfully reproduced within the closed letter.

This experiment was doubly valuable, as at once an illustration of clairvoyant perception, by which Madame Blavatsky correctly read the contents of a sealed letter, and of the phenomenon of precipitation, or the deposit of pigmentary matter in the form of figures and lines previously drawn by the operator in the presence of the observers.

(Signed) VERA JELIHOVSKY,
(") VASEVOLOD SOLOVIEFF,
(") NADEIDA A. FADDEEFF.
(") EMELE DE MORSIER.
(") WILLIAM Q. JUDGE.
(") H. S. OLCOTT.

PARIS, 21st June 1884.

I merely remark that the transference of an imperfectly formed triangle with exactitude within the closed letter is a fact that has a very important bearing on the obvious criticism that occurs at once of collusion between the writer of the letter and Madame Blavatsky and the lady to whom it was addressed. And further, that, however wonderful the narrative, it is by no means isolated, but can be paralleled by other accredited cases.

M. A. (Oxon).

Correspondence.

A LECTURE AT BOMBAY.

MR. JUDGE, the latest Theosophical arrival from America, gave his first public lecture in Bombay this evening before a crowded audience in the hall of the Framjee Cowasjee Institute. The subject chosen was, "*Theosophy and the Destiny of India*." Mr. Judge began by saying that, born of Christian parents, he very early saw that Christianity was inadequate to his moral aspirations and was unable to solve the many doubts and difficulties which perpetually rose before his mind. Led by an irresistible desire to find out the truth, he turned his thoughts to the religions of the East. And how were the labors of himself and his friends rewarded? The most superficial examination convinced them that their fables buried beneath the outward shell a code of morality far superior to any that the Bible has to offer, and that this inculcated a course of conduct based on *good thoughts, good words and good deeds*. It was to this desire to find elsewhere what the lecturer vainly sought in his own country, that the Theosophical Society owes its birth. The first public act of importance was the cremation, before the eyes, so to speak, of America and Europe, of the body of Baron de Palm. Since then, Theosophy and the Theosophical Society have become known in America. In Europe, too, the ridicule which greeted its infant days, is fast dying out, if it has not ceased altogether, and at this moment the Society is exercising a considerable influence on the intellectual and scientific thought of the West. Men of mark in England, if they do not all belong to the Society, are yet in very active sympathy with its objects. Theosophical thought has moreover affected the current literature of Europe, as witness that wonderful book, the "*Occult World*" by Mr. Sinnett, "*Esoteric Buddhism*," by the same author (both already within fourth and fifth editions and read with avidity by thousands) and "*Mr. Isaacs*" by F. Marian Crawford, which last Mr. Judge described as an essentially theosophical novel, being an attempt to put some prominent theosophical truths in a popular form. Speaking of the Society's avowed objects, that which related to the so-called supernatural phenomena, the lecturer did not think it necessary or desirable to dwell upon at length. Not because he disbelieved in phenomena, but because it was impossible to convince every one of their genuineness by ocular demonstration. As regards the first object, universal brotherhood, he remarked that it was really the most important, and he hoped that the disarmanent of the world, if still distant, was not, judging from the signs of the times, an impossible or improbable occurrence.

Going on to the second portion of his subject—the *Destiny of India*, the lecturer observed that India's destiny was not political, but purely and simply intellectual, moral and religious. Though one of a nation who had broken from England and declared her independence years ago, he had no hesitation in saying that, all things considered, the British Government was the very best form of Government that India could wish for. He thereupon earnestly exhorted his hearers to let politics alone, and to turn their thoughts to their real destiny, to the intellectual, moral and religious regeneration of India. The history of all conquered countries, of England herself after the Norman conquest, of Spain, of Mexico, when Spain over-ran her, showed that in every case the conquered have been too apt to give up their manners and customs, their habits of thought, their religion and their nationality, for those of the conquerors. India, alone, of all conquered countries, has resisted the shock of invasion, and remains to this day as thoroughly Indian in thought, in manners and in religion, after years of subjection to a foreign rule, as in the days when her own sons ruled the land. The lecturer called upon his hearers to rouse themselves, to study their own books, and to translate them for the benefit of the world. He believed that translation by western authors, although not without merit in some cases, were at best unreliable interpreters of Indian modes of thought, and that a genuine Indian, with a fair knowledge of the language in which his books are written, could do much towards enriching European minds with the treasures of Indian philosophy and religion. Mr. Judge concluded his eloquent lecture with the well known words of a gifted countryman of his, who, though dead, still speaketh:—

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

The lecture made a deep impression on its hearers, and it is my firm conviction that if such able discourses were repeated from time to time, and theosophy presented to outsiders in the attractive form which Mr. Judge knows so well how to give it, the first object of your Society—that of Universal Brotherhood under the common banner of Theosophy—will soon be much nearer accomplishment than it now appears.

BOMBAY, 18th July 1884.

H.

LECTURE AT COIMBATORE.

[FROM OUR OWN CORRESPONDENT.]

The 17th July, 1884.

DR. F. HARTMANN delivered a very interesting and instructive lecture on Theosophy on the 15th instant at 6 P. M. at Coimbatore. The audience consisted of the leading gentlemen of the place and of almost all the English-knowing of the place. Babu R. D. Chuckerbutty, M. A., was voted to the chair. The lecturer began by stating that, according to the occult doctrine, we are now in an ascending cycle of intellectual development; how superstitions are dying; that, throwing away both the superstitions and the esoteric truths which they encrusted, the reasoning people had embraced rank materialism, and denied that mind exists independent of brain; that intellect is being developed at the expense of morality; that Theosophy has, therefore, opportunist enough stepped in to bring morals to prominence. He explained how Theosophy is not confined to the Theosophical Society, and instanced the work of the Psychic Research Society, and other like Associations as being Theosophic; and how modern literature is teeming with Theosophic doctrines. He dwelt at length on the progress of the Theosophical Society all over the world, and especially of its progress in India notwithstanding the temporary absence of its Founders in Europe. He pointed out the sphere and functions of Theosophy; the immense good it is doing, and how it has set itself to promote the cause of truth; the absurdity of dead letter interpretations of Hindu, Christian and other Theologies; and how sorely they need the aid of Theosophy. The superiority of the occult doctrine over the so-called "religions" was shown, as well as the futility of "Hatha Yog," and the necessity for spiritual and moral development. After explaining the "secret doctrine" in its various phases, the lecturer concluded by adducing his experiences as proof of the existence of *Mahatmas*, who are the inspirers of the Theosophical movement.—*Indian Mirror*.

Official Reports.

THE POONA THEOSOPHICAL SOCIETY.

MR. WM. Q. JUDGE (from America) arrived at Poona from Bombay on the evening of 20th July, when he was received at the station by several members of the Poona Branch. On the evening of the 23rd July, he gave a lecture at the Poona Town Hall on "*The West and what India can give it*." There were over 300 persons present in the Hall, and the lecture was heard with great attention and created an extremely favourable impression, as Mr. Judge is an excellent speaker. He gave a brief description of life in America, particularly with reference to the education and prospects of young men in that country, and pointed out how the West had progressed in material civilization—a part of which India would do well to follow, but other portions of Western civilization would prove injurious to this country where the intellectual part of the brain seemed to be more developed than the part referring to material progress. He said that this country had an immense store of learning in religion, philosophy and certain sciences called psychical, and that if those stores were unearthed and properly brought to light, they would be the means of giving to humanity the principles of that one true religion which is the highest science and the highest philosophy. That the destiny of India was to teach the people of the West spirituality, and that the learned sons of India ought to work in that direction to rehabilitate themselves in the eyes of the whole world, which would then look up towards India with the respect which it has the means to command.

Rao Bahadur Mahadev Govind Ranade, in thanking the lecturer for his eloquent, practical and instructive address, made a long speech, in the course of which he gave prominence to the energy of the Founders of the Theosophical Society, who, he said, had promoted the cause of the Society with marvellous rapidity and that that was the sort of energy which the sons of India ought to emulate. He said that he knew of no one amongst the Hindus of the present generation in the city of Poona that were worthy to sit by the side of these Founders who had so unselfishly worked to promote a good cause.

Mr. Mahadev Moreshwar Kunte, who occupied the chair, spoke somewhat to the same effect, and said that the rising generation of scholars

were ignorant of the beauties of the old literature of India, and that an effort should be made to enlighten the young men about the excellencies of their religion.

In the course of his remarks he said that he had translated some part of Patanjali's Yog philosophy, and he wondered that Europeans from distant places had sent for it. He said that some copies were sent for from Corfu. Mr. Kunte ought to know that there is a Theosophical Society at Corfu, and some of the members there, owing to the light thrown upon such subjects by our Society, went to the trouble of ordering out his book; otherwise very few would have thought of his book in that distant place.

There have been by this time several lectures in connection with Theosophy in this place and the young men are always glad to hear these subjects discussed in an intelligent manner. Slowly and imperceptibly they are being imbued with correct ideas about their literature; and that is a positive gain.

NAVROJI D. KHANDALAVALA,
Pres., Poona T. S.

MR. WILLIAM Q. JUDGE AT HYDERABAD.

MR. WM. Q. JUDGE, Joint Recording Secretary of the Parent Theosophical Society, arrived at Hyderabad on July 25th. He was received by the members of the Society and escorted by the President Mr. Dorabjee to the lodging arranged for his stay, where he received many visitors and discussed philosophical questions with them.

On the 27th, Mr. Judge made some experiments in psychometry and gave some instructions to a few Theosophists who appeared capable of continuing the experiments and developing their powers. Among the experiments in psychometry were the following:—

A small copper Indian coin was given to a member of the Secunderabad Branch, who held it to his head, and soon described a street, with palm trees, looking like Southern Indian scenery. The shops were shut and only a dog could be seen for some time, when a man appeared. This scene persisted before him for 20 minutes, disappearing when the coin was moved along the forehead, but always reappearing when it touched the sensitive spot. No one knew where the coin was from, until the Collector of Hyderabad said it was a Southern Indian coin.

Another member took the seal of a gentleman present, and holding it to his forehead began to describe the house of the owner with tank surroundings, &c., which he had never before seen or heard described. Many other interesting trials were made, and a record is to be kept in Hyderabad and Secunderabad of all such experiments for future publication.

In the evening of the 29th, Mr. Judge was conducted to the spacious hall of Mr. Shapoorji, a well known Parsee gentleman here. The hall was filled with an audience representing all sects here. There were many well-informed European, Parsee, Mahomedan and other gentlemen present. Mr. Sabapathy Aiyah Garoo, a well-known member of the Madras Bar, was voted to the chair. He opened the meeting with a short and appropriate speech and introduced the American Brother to the audience.

Mr. Judge commenced his lecture by giving a short account of the conflict between Religion and Science; whence came man and whither he is to go? These momentous problems, he said, Western science is not yet able to solve satisfactorily. Spiritualistic phenomena, which then ushered themselves in the West, seemed at first to answer the purpose, but are now found to be not able to satisfy the spirit of enquiry which the modern science has kindled in the breast of man. He explained how the Theosophical Society came to be organized at New York under the prompting of the Mahatmas and why it was established in that country and why its Head Quarters were subsequently transferred to India. He thus enlightened the audience for an hour, and then brought his interesting discourse to a close, by observing that the ancient books and wisdom of Aryans were able to sufficiently answer the many and various questions which man meets with, in his endeavours to find out his goal, and to ascertain whether there is a futurity or not for him after death. The audience gave a calm and attentive hearing to his beautiful speech.

The Chairman then thanked the speaker for his able exposition, and added that as Theosophy was not sectarian, no man could have any objection to join the Society, whose object is one of enquiry.

After a vote of thanks to the Chairman and the speaker, the meeting was dissolved. Mr. Judge suggested and discussed plans for the future work of the Branch, and among those that were adopted are the following:—

1. Captain Raghunath and Messrs. Bheemajee Rowjee and Hanoo muntha Row to continue their studies and experiments in Mesmerism.
2. Two or three others to take up the subjects of Psychometry and Crystal reading.
3. The Brothers Monive Mansab Ali and Abdul Razack to assist those Mahomedan Brothers who do not know English, by translating into the Oordoo language, some of the useful and instructive articles found in the Theosophist.

Mr. Judge's affability, patience, and self-denial have made great impression on our minds, and our Branch President found very great pleasure in accompanying him wherever he went and seemed to enjoy his company much.

P. IYALOO NAIDU,
Secretary.HYDERABAD THEOSOPHICAL SOCIETY,
2nd August 1884.

THE GOOTY THEOSOPHICAL SOCIETY.

MR. WILLIAM Q. JUDGE, our American brother, arrived here from Adoni on the evening of the 4th instant. That evening was spent in discussion upon the Eastern and Western social system and on hearing suggestions regarding work in the Branch.

On the morning of the 5th, according to invitation sent out, about 50 gentlemen of this place assembled in the bungalow of our President Mr. R. Ry. J. Sreenavasa Row, Pleader, he taking the chair at request, which was seconded by the Munsiff of this place. The Chairman welcomed Brother Judge to India in an address of which I give you the substance. He said that Theosophy affords the one common platform for all religionists; that it had been the one religion of the early Aryans and is now becoming that of the natural and scientific world; that it is through Theosophy that fraternal feeling is growing. In concluding, he hoped that the Mahatmas would bless our brother and, through him, the Society.

Mr. Judge then delivered a lecture extemporaneously, upon *Theosophy and the Destiny of India*. During the course of his speech, he explained some passages in the Hindu sacred books, that the West had laughed at; for instance the marriage of the five Pandaras to Dronapadi, which is the combination of five vital centres in the body. The destiny of India, he said, was to furnish the world again with true philosophy and a true system of morals to be found in her ancient literature.

The Vice-President, Mr. P. Kesava Pillai, spoke at length in support of the lecturer, and then the Secretary concluded the remarks by defending Indian B. A's and B. L's; referred to Theosophical literature; and proposed a vote of thanks to the lecturer, which was carried with applause.

Before leaving, Mr. Judge gave us some instructions on Mesmerism; and suggested various experiments to be made in psychometry and crystal reading.

7th August 1884.

B. P. NARASIMHAIAH, B. A.,
Secretary.

MR. ST. GEORGE LANE-FOX AT VELLORE.

MR. LANE-FOX arrived at Vellore on the 11th July. He was received on the Railway platform by all the members of the Branch. On the following evening he delivered an able and impressive lecture on "*Theosophy viewed in the light of Modern Science*" to a large and appreciative audience. Mr. Winfred, President of the Chittoor Branch, was voted to the chair. In winding up his address, Mr. Lane-Fox invited discussion on any points requiring explanation, &c. There was loud applause when the lecture closed. The Chairman closed the meeting with a short address summarizing what the lecturer said.

In the course of the next day, Mr. Lane-Fox held interviews with some learned gentlemen of the Town, who came to him. At the lecture on the following day there were nearly 300 persons present. Mr. Lane-Fox addressed the audience on "*The Theosophic View of Morality*." Some of the non-Theosophists present dilated upon what they thought the impracticability of universal Brotherhood in the present state of Hindu Society, ignoring all along the fact that what was aimed at was the formation of a "nucleus of universal Brotherhood." Initiation took place after the meeting closed.

FORMATION OF A BRANCH AT ARCOT.

On July 17th, Mr. Lane-Fox accompanied by Mr. Narayanasamy Mudaliar, the President of the Vellore Branch, arrived at Arcot, where they were received by Messrs. Thanakoti Mudaliar, Nummiah Chettiar, Tahsildar of Arcot, and others; and conducted to the "Hermit Park," which was prepared for the occasion. Mr. Lane-Fox addressed the audience present, in a few words. At the request of the gentlemen present, he consented to give a lecture in the evening on "*The Relation of Theosophy to Hinduism*." Accordingly at the appointed time he addressed a large audience on the subject announced. The topic being a very interesting one to Hindus, the lecture was listened to most attentively. The lecture, able and interesting as it was, closed amidst loud and deafening cheers. After this, one of those present, a non-Theosophist, read out a paper explaining in general terms the objects of the Theosophical Society and how it required our sympathy. Mr. Narayanasamy Mudaliar addressed the audience in Tamil and Mr. Nummiah Chettiar thanked the lecturer.

On the following day, a large number of applicants, consisting chiefly of important officials of Arcot and neighbourhood, were initiated; and a branch was formed.

MR. LANE-FOX AT ARNI.

MR. LANE-FOX arrived at Arni on the 19th July. Immediately after his arrival, the additional District Munsiff and other officials of the place came to visit him. There was some discussion during the day. At the request of the townsmen, Mr. Lane-Fox consented to give a lecture on the "*Prospects of Theosophy*." There was such a large gathering

that even the Police were unable to keep peace outside the building. Mr. Veerasawmy Iyer, F. T. S., the local District Munsiff, was voted to the chair. Mr. Lane-Fox gave a very able and learned lecture. He closed his address amidst loud applause from all present. Mr. Winfred, President of the Chittore Branch, then explained briefly in Tamil the speech of the lecturer.

A venerable old gentleman, a retired District Munsiff and a Sanskrit scholar, then addressed the audience in Tamil, expressing sympathy with the Theosophical movement. The proceedings of the day were brought to a close after a short and impressive address from the Chairman.

A. RAJU,
Corr. Secretary, Chittore T. S.

MR. ST. GEORGE LANE-FOX AT ARCOT.

Mr. Lane-Fox, of the Parent Theosophical Society, arrived here on the morning of the 17th instant, accompanied by Mr. A. Narayanasamy Moodaliar, the President of the Vellore Theosophical Society.

At the appointed time, the gentleman began the address. The Hall was crowded, both Mahomedans and Hindus attending. The subject treated of was "The Relation of Theosophy to Hinduism." At the close of the address, the Tahsildar of the place thanked the learned lecturer for his able address.

The next day Mr. Lane-Fox initiated the several gentlemen wishing to join the Society.

At a meeting of the newly initiated members held later in the day of that date, it was resolved that a branch of the Theosophical Society be formed here, and that the following gentlemen be appointed as office-bearers to carry out the business of the Society.

President, A. Thanakoty Moodaliar,
Vice President, N. Nammiah Chettyar,
Secretary, S. Venkata Subbiah, B. A.,
The Bye-laws of the Parent Theosophical Society were adopted for the present.

ARCOT, }
21st July 1884. } A. THANAKOTY MOODALIAR,
Presdt. Arcot T. S.

Note:—The Hindu (Madras) of 20th August contains a report of an interesting lecture at Trichinopoly, by Mr. Lane-Fox. We shall give it in our next issue.

MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOLS.

I HAVE the honor to submit my report of inspection, for the month of May, of Sanskrit schools organised under the auspices of the Theosophical Society, in Mylapur, Triplicane, Chintadripet and Peddoonakpet.

2. The number of boys on the rolls of the Mylapur School is 24 and the average attendance is 18. Dewan Bahadur R. Raghunatha Row Gara has opened three Vedic classes, where three trained pundits teach the Rig, the Yajur and the Sama Vedas. The Rig Veda is read by 2 boys; the Yajur Veda by 3; the Sama Veda by 2; the first lessons in Sanskrit by 15; the second reader by 2; and the Sanskrit Text by 3. There are four teachers to give instruction in these subjects, and the establishment costs in all Rupees 21.

3. The Triplicane school has on its rolls 67 boys and there are two teachers for the school. I am of opinion that the school is doing well.

4. In Chintadripet the Sanskrit school is attached to a local Anglo-Vernacular School. There are no less than 109 boys on its rolls and the average attendance is 98.

5. The Sanskrit class is divided into seven divisions, all of which are taught by only one teacher. The two highest divisions are taught by him for one hour daily and the rest for half an hour. The boys of this institution are taught well, and it even sends a few of its students to Government examinations in Sanskrit. A poor monthly grant of Rs. 5 is made from the funds of our Association to meet the expenses connected with this large Sanskrit class. The staff has to be strengthened, and I am given to understand that the institution cannot bear the additional expense incidental to the necessary increase of strength. I therefore recommend that the grant for the school be raised to admit of the proprietors giving the present pundit an increase of pay of at least Rs. 5 a month and securing an assistant for the Sanskrit class.

6. There are 35 boys in Peddoonakpet school, which has only one teacher. There is much improvement in the boys of the institution, and it speaks well of the teacher that some boys, who were asked by me on the day of inspection to recite verses from the text, delivered themselves in a very clear and

lucid manner. I would suggest to the Association the propriety of giving some encouragement to the teacher by an increase of pay and of appointing an assistant for the school.

7. In conclusion I beg to suggest that the Inspectors selected every month may be requested to draw their reports after inspecting and examining the schools every week of the month instead of once a month as they do now.

L. VENKATA VARADARAJULU NAYUDU,
23rd July 1884. F. T. S.

MADRAS THEOSOPHICAL SOCIETY. COMMITTEE FOR PSYCHICAL RESEARCH.

THE Madras Branch, having selected as its subject for investigation, in the current year, Dreams and other Psychical phenomena, has thought it desirable to issue circulars embodying a number of questions to its members and their friends for the purpose of collecting data relating to the personal experiences of a large number of individuals. We hope that our members will send careful and concise replies to our various queries; and, should they also be able to furnish us with the experiences of their friends, they are requested to do so without mixing them up with their own experiences; but to record them on a separate piece of paper, stating, if possible, the name, sex, age, and other particulars about the informants.

- (1) Do you ever dream during sleep? If so, do you dream constantly or occasionally?
- (2) Are your dreams of a rational nature and can you remember their purport or details?
- (3) If so, how long does the recollection of your dreams remain impressed in your memory after waking?
- (4) Are your dreams affected by the state of your health or by your food or drink?
- (5) Do you keep up generally good health? If not, what is your ailment?
- (6) Have you ever dreamed of an event which occurred afterwards? If so, how often? Give particulars.
- (7) Have you ever experienced a dream in which some external influences or circumstances occurring at the time, such as a noise, a draught, change of temperature, smell, &c., have affected your dreams?
- (8) Can you control the circumstances of your dreams by your will?
- (9) In what direction and attitude is your body lying during sleep?
- (10) Do you snore, groan, or breathe heavily during sleep?
- (11) Do you ever talk, walk, or work in your sleep? If so, are you conscious of your actions on waking?
- (12) Does any particular resting place affect the nature of your dreams? If so, how?
- (13) Had you anything like double consciousness during sleep?
- (14) Have you ever had a "vision?"
- (15) If so, how often and under what circumstances?
- (16) What was the state of your health at the time of your vision?

"Trance."

- (17) Have you ever been in a trance?
- (18) What produced it?
- (19) Can you go into a trance at will?
- (20) What was its effect upon you?
- (21) Have you ever been under "mesmeric" influence? If so, state the circumstances and your experiences in that condition, if you can recollect them.

Thought transference or Mind reading.

- (22) Do you ever think of a thing or of a word at the same moment as another person at the time conversing with you?
- (23) If so, are you usually the first to give utterance to the thought?
- (24) Are you ever impressed with the thought of a person who immediately afterwards makes his appearance?
- (25) If so, does this occur often with the same person? and is he similarly impressed with your approach?
- (26) Do you ever experience, in a waking state, the consciousness of any occurrence taking place some time before the actual occurrence of the said event, or occurring at a distance simultaneously?
- (27) Have you ever seen a place or person, witnessed an occurrence, or heard, or carried on a conversation which you felt impressed, was either familiar to or experienced by you as aforesaid, while you know for certain that physically this familiarity was impossible?

Obsession (Possession by a devil)

- (28) Have you any experience relating to obsession and the condition of mind experienced when a person is under the influence of Pisacham?

Anæsthetics and Narcotics.

- (29) Have you ever been under the influence of anæsthetics or narcotics?
- (30) If so, state how it was administered; and what were your experiences while under the influence?

SUGGESTIONS.

For the purpose of conducting some practical experiments on thought transference, the first step to be taken is the selection of the "recipient" and "transmitter." The recipient is a sensitive person by whom the thoughts propelled from the transmitter are to be received and recorded. The transmitter is, therefore, as it were, the positive element influencing or mesmerising the recipient who is a negative, passive or sensitive subject. The selection of these two operators can only be made by trial. Having decided to make an experiment, the following is the course to be pursued:—The recipient is to be seated at a table and provided with a pencil and paper. The transmitter should, in the first instance, be in physical contact with the recipient, either by holding his unoccupied hand or by placing his (transmitter's) hand on the recipient's forehead. Then the transmitter pictures to himself some figure or diagram which for convenience may have been drawn on a slate or piece of paper; and holds it before his eyes. This picture should, of course, not be shown to the recipient, who allowing himself to be in a passive state must write down on the paper before him that which comes into his mind. If any success be obtained in this experiment, that is to say, if the recipient be able to reproduce more or less faithfully the picture in the mind of the transmitter, the experiment may be continued without contact, the two being separated by gradually increasing distances. If, in this manner, some success is obtained, it may be found possible to transmit words and figures in the same manner. At first it is not advisable to impose any test conditions; but after successful experiments have been made, more or less rigorous tests may be applied with advantage.

N. B.—In answering the above questions, please be careful not to draw too much upon your imagination, as otherwise our object will be defeated. Even when you have had no experiences coming under any particular question, please record the fact. As our object is to take an average from a given number of statements, an answer even of negative character will be of use.*

LONDON LODGE THEOSOPHICAL SOCIETY.

SYSTEMATIC work has been begun by the LONDON LODGE of THE THEOSOPHICAL SOCIETY. We have just received a copy of their *Transactions* printed in a very neat pamphlet. It is No. 1, June 1884, and consists of questions put to Babu Mohini M. Chatterji by members of the Lodge, with his replies thereto, and also of a paper read by him at one of their meetings, for which see the main text of *The Theosophist*.

The replies, unless fully explained, are liable to be misunderstood; yet we strongly recommend that all our Branches follow this excellent example, by collecting papers, and records of experiments, to be printed when of importance. In this convenient form they could be easily circulated among members of the Branches for mutual discussion and profit.

Our Hindu members should not allow the Western Theosophists to get too far ahead of them in such matters.

In the *Tribune* (Lahore) of 16th August, is given an account of an open meeting of the London Lodge of the Theosophical Society, held on the 21st of July, in Prince's Hall, Piccadilly. Although a select number of people were invited, the Hall was quite full with the elite of London. The following were some of the most eminent persons present on the occasion:—Lady Elizabeth St. Aubyn, Herr Von Hegel Muller, Lady Calthrust, Mr. F. Myers, Mr. Gurney, Rev. Hawes, Baron de Gary, Dr. Grosvenor, Colonel Robertson, Oscar Wilde, Honorable Percy Wyndham, Sir A. and Lady Heyter, Hargreave Jennings, Lord Dorchester, Professor Graham, M. Kemesky, Mr. Crookes, Madame Novikoff, Right Honorable J. K. Cross, Earl Russell, Lady Blackheath, Major-General Honorable Fielding, Professor Seebohan, Honorable Kenneth Howard, Lord and Lady Castletown, Count Byland, Lady Duffer Hardy, Professor Minto, &c., &c.

Colonel Olcott, says the *Tribune* report, "rose amid loud cheers of the assembly and delivered a very impressive and eloquent lecture on 'Theosophy.'" An abstract of the speech is also given, which we regret we cannot give here for want of space. But the same report adds:—"The Colonel resuming his seat amid loud cheers and applause of the whole audience, Mr. Mohini Mohun Chatterjee, F. T. S., M. A., B. L., read his paper on the wisdom of the ancient Aryans.... The intense interest excited in the audience at the strange sight of an Indian, preaching the superiority of Eastern wisdom over that of the whole world in the world's great metropolis, can be better imagined than described... English people knew very well that some of their very eminent men belong to this wonderful Society... That Theo-

* Such of our readers, as have not received the Circular, are invited to act on the above suggestions.

sophy is thriving upon opposition and winning its way even to the hearts of the Europeans, is a sufficient proof of an enduring vitality which runs through its whole system... That the fashionable ladies of London could forego balls and theatres to see a strange man and a strange woman, and to hear discussions upon Theosophy, is a very hopeful sign of a bright future which is awaiting its fortunes... A spiritual warfare has begun, a voice of reproach and warning has been lifted against the vices and the vanities of the age..."

GERMANY.

At the time of going to Press we received an interesting account of the formation of a new branch-Society at Elberfeld, the details of which we shall give in our next issue.

THE SCOTTISH THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held here this day (17th July, 1884) at Oddfellows Hall, Forrest Road, the President-Founder in the chair—it was unanimously resolved:—

That in view of the increasing interest in Theosophy, and for the purpose of strengthening the movement, a Branch of the Parent Society should be formed in the City of Edinburgh;

That the said Branch shall be known as "The Scottish (Branch) Theosophical Society";

That the Bye-laws of the Parent Society be temporarily adopted.

An election was then held for officers to have charge temporarily of the Local Society's affairs. It having been decided that the choice of permanent officers should be postponed for a while, a President, two Vice-Presidents, a Recording Secretary and Treasurer, and a Corresponding Secretary were duly chosen, and the publication of the following names was duly authorised:—

President, (pro-tem.) R. M. CAMERON; Recording Secretary and Treasurer, HENRY J. SHIELDS; Corresponding Secretary, E. D. EWEN.

A Committee of six was appointed to draft bye-laws and to report at an adjourned meeting to be held on the 23rd instant.

Mr. Ewen, with the consent of the President-Founder, was invested by the Branch with special authority to initiate candidates in Glasgow and other places outside of Edinburgh.

Upon motion, it was unanimously resolved that the Corresponding Secretary convey to the London Lodge Theosophical Society the Fraternal greetings of this Branch, with the request for a reciprocal exchange of official courtesies.

The meeting then adjourned.

(By Order.)

E. D. EWEN,
Corresponding Secy., F. T. S.

EDINBURGH, 17th July 1884.

THE "POONA GAYANA SAMAJ."

A society for the encouragement of the art and science of Native Music has evidently a laudable object, and we wish it success. As it counts amongst its patrons, vice presidents, councillors and honorary members, many people of high standing, including the Prince of Wales, the Duke of Edinburgh, Lord Ripon, etc., to say nothing of a great number of Rajahs and Maharajahs, there can be no possible want of funds, which is so essential to success.

Personal Items.

The success of our Theosophical Mission to Europe has been very largely helped by the philosophical conversation of our brother Babu Mohini M. Chatterji. He has interested all with whom he has been brought into contact. Several times he has by invitation visited the University of Cambridge to discuss Oriental Philosophy with the 'Dons,' while in London his company has been sought by a great number of the cleverest men of the day.

Our younger brother, Mr. B. J. Palshah, has also done excellent service in a similar way, having been brought into relations with some leading men.

"THE SECRET DOCTRINE,"

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WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT
ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY

OF THE

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(SUPPLEMENT TO THE THEOSOPHIST.)

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OF THE

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N.B.—Subscribers to *The Theosophist*, who are Fellows of the Theosophical Society, will receive this Journal as a "Supplement" gratis.

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MADRAS, OCTOBER, 1884.

No. 10.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

IX.

THE SACRED BOOKS OF SCIENCE.

THE invention of the art of writing is the most remarkable manifestation of human genius, the divine principle in man. At the time of that discovery man ceased to be a brute and human divinity began.

Rudimentary geometry preceded the art of writing. Those who exercised their faculty of thinking, traced lines, divided them, put them together, and compared them; Enoch following the Hebrew and Hermes the Egyptian custom, engraved upon pieces or tablets of stone the rudimentary and elementary signs of all sciences, a point, a line, an angle, a triangle, a square, circle and a cross, which seven figures were augmented to nine by compounding them, to represent the numbers and arranged into three times seven, to represent the general ideas of things and to form letters; four of these letters were selected to indicate the segments of a circle and to measure the heavens; a square formed of four times nine and a triangle composed of three times seven, such was the primitive book called the genesis of Enoch.

It may be that the Y-Kin of Kōhi is only a Chinese version of this first and primitive book; the letters of the celestial empire are so mixed up, that the people understand them no more and cannot explain the famous trigonies, of which that book treats. However the explanation is simple enough. The trigonies represent the universal equilibrium of all things through the equilibrated alternations of the Active and the Passive, and the result of this mutual action is expressed by the two fundamental principles of occult philosophy: "That which is above is like that which is below, and harmony is the result of the analogy of opposites." The laws of universal equilibrium leave to the free will of man only the possibility to fall, when he attempts to keep erect and render any abnormal intervention of a God impossible. All arbitrary despotism is an absolute assertion of the eternal and unchangeable order, before which is shaking and before which will ever fall into pieces the building of ecclesiastical religion, which has been so often rebuilt.

Next to the "Genesis of Enoch" and the Y-Kin of Kōhi we must place the "Siphra Dzeniouta" and the "Sepher Jezirah," which are the dogmatic and fundamental books of the Hebrew Kabala. The "Siphra Dzeniouta" or "book of mystery," forms the key to the "Sohar," of which we will speak further on. The "Sepher Jezirah" gives the explanation and application of the Hebrew numbers and letters in the "Genesis of Enoch," it reveals to us the hieroglyphic value of the sacred letters, arranged in triangles, squares and circles; a unity in the centre, three mothers, seven duads and twelve monads, representing the sole and supreme principle, the active and passive and their harmony, the seven powers of man and nature in connexion with the principal planetary signs, and the twelve houses of the sun in the cycle of the Zodiac.

The "Sohar," whose name signifies splendour, is a very voluminous and heightened, but also very veiled explanation of the symbolism of the "Bible." These explanations are the result of an admirable philosophic theogony, contained in the "Siphra Dzeniouta," the fiction of a human figure, clothed with all the attributes of a divine principle, which man can imagine or conceive. This figure is monstrous like the gods of Egypt and India and the Baphomet of the Templars, to indicate at once, that we have to deal with a symbol, and that in reality God cannot be compared with a man; but at some future time God will be worshipped under a living human form. The artificial man of the Sohar indicates that God is yet distinct from man, and that the real man of Christianity will prove to us that the true God will be manifested in man and for man, or in other words, that a divine humanity shall worship a human divinity in the mystery of the Man-God.

The prophecy of Ezekiel illustrates the harmony of the forces and the intelligence which directs them, the problem of the concentric wheels, which has afterwards been called the Aristotelean wheel, the cabalistic sphinx with four heads, of which the man's head is in the centre. The sphinx is five fold, four at the four cardinal points and one in the centre. The human form, which has been chosen to represent God, symbolises the necessary

union between God, Man and Nature, the production of effects proportionate to the causes, the equilibrated and perpetual action, the unchangeable wisdom of divine laws, and the vices of the priesthood.

The Apocalypse puts again before us the symbols of Ezekiel, but with a variation. The fictitious man has become real, he has descended from heaven upon the earth; the book of truth, sealed and closed by the seven capital vices, opens gradually under the influence of seven virtues. Seven trumpets sound, seven noises are heard, seven lights become revealed, seven monstrous heads are cut off, representing an apotheosis of Man-God and Divine Woman; the old world under the symbol of Babylon the Great is left to perish; agitations, revolutions, final fires appear and the humanity of the future under the symbol of Jerusalem the New, descends in a finished condition from heaven; death and hell are thrown into the pit of oblivion, the good triumphs and the evil is bound with chains.

Almost at the same time, when the Apocalypse made its appearance in the hierarchic world, the wonderful legend of the "Golden Ass" came to light, being a cutting and bloody sarcasm of vulgar Christianity: A man travels in Thessaly, the land of enchantments; he desires to steal the secrets of a female magician, whose servant he seduces, he gets an ointment prepared, by which he expects to be changed into a bird, and he finds himself transformed into an ass. (This is an allusion to baptism and blind belief). To regain his original human form it is necessary that he should eat only roses, (symbols of the true initiation,) but a watchful outdgel protects the rose bushes with great energy against all asinine presumptions, and the poor ass which reasons, falls from the hands of one executioner into that of another, passes from torture to torture, he is several times carried away by thieves, and is in danger of his life, because he is suspected of reasoning. During one of his captivities he overhears the beautiful tale of Psyche, and the great goddess Isis comes herself to assist the poor beast. Psyche is in a dying condition carried to heaven and marries the god of love and at the beautiful sky of ancient divinities unrolls itself the panorama of a beautiful theory; a procession of great mysteries; ancient science comes to save a world which has become exhausted by Christian miseries, the ass eats his roses and becomes again a man and a child of light. Apuleius of Madura seems to have been the first one who gave the world the mysteries of Free-Masonry and with it the reaction which this order produced against the barbarous and cruel superstitions of the Middle Ages.

Apuleius, who was himself accused of practising magic, ridicules enchanters and necromancers. At his time the world was full of such, Judea having become enslaved, mixed a profane and corrupted Kabala with the rites of Thessaly; people began to hide away their conjuring books and to sell for fabulous prices pretended "Solomon's keys."

There are still several apocryphal books in existence, which bear that title. The oldest of them always contain a series of seventy-two circles, containing geometrical figures and characters of either Hebrew or magical origin and the 72 circles of the "Schema transphorash." Those 72 circles are the marks of 36 talismans, that is four times nine, and the hieroglyphic signs like straight lines, curved lines, crosses and circles refer to the four letters of the name Jehovah. The talismans were therefore truly Solomon's keys, or small cabalistic keys, said to originate from Solomon, and the text of the books, which has been added to them, is alone only apocalyptic and superstitious; but those keys, whether Solomonic or not, have also existed in Egypt and were used to consult fate. From thence are derived our tarots, whose representants we find in China and India, and which express in modern and very complicated forms the primitive hieroglyphics of the Genesis of Enoch.

There is still another book contemporaneous with the four gospels, and which was written for the purpose of opposing the new belief by ancient science; it is a sort of pagan gospel; pretending to give a history of the life of Apollonius of Tyana. It is a collection of fabulous tales, which all have an allegorical meaning. The mysteries of Magnetism and of the secret fire of nature are therein pointed out; somnambulism, hypnotism, clairvoyance, the great chemical arcanaum of terms, all this is given under the form of miracles performed by Apollonius, of his travels to the country of the sages, and of his adventures in India. These are Chaldean traditions, bringing before us a ma-

gician sometimes masked and at others unmasked; but to give a full exposition of the secret meaning of that book, would require a long and difficult course of instruction.

We now come to speak of the celebrated school of Alexandria, which may be said to represent a mixture of ancient and Christian mysteries. Pythagoras and Plato appear to join hands with the prophets of the new faith, Trismegistus as well as Denys the Areopagite, Porphyry and Plotinus write like Synesius. The atrocious murder of Hypatia, daughter of Theon causes the alliance to be ruptured, and apparently separates for ever the elements which unite them. Trismegistus is repulsed, the Areopagite becomes apocryphal, the key to St. John's revelation is lost, and only the dubious and ambiguous books of Synesius remain.

This great man, at once a poet and philosopher, a bishop and warrior, had accepted the episcopacy only after reserving his entire independency; he was married and did not wish to leave his wife, he was a freethinker and became nevertheless a saint of the Greek church. His hymns show a great poetical genius and profound occult knowledge; we find in them all the elements of the Kabala, and White Magic, the great universal agent, the magnetic attraction between worlds and men, the animated as well as the molecular movements and revolutions of living substance. At this point the official church can follow him no longer, because she is incapable of understanding, and stands hesitatingly still, not knowing whether to approve or to condemn; and only for this reason do we call the works of Synesius dubious and ambiguous, whose treatise of *insomnia* is an admirable collection of the doctrines of occultism and which certainly are neither dubious nor ambiguous for us.

Occult philosophy, having been proscribed and persecuted by the church, has taken refuge in the gnostic sects and in secret societies, where the gold of the ancient sanctuary becomes mixed with impure slags. During all the middle ages the cabalistic books as well as the books of the wizards are burnt and the initiates accused of practising magic.

The books of Paracelsus are wonders of sagacity. Paracelsus was a man of genius, who gave himself the appearance of a charlatan. He and not Mesmer was the discoverer of that magnetism of life, which has been very incorrectly called animal magnetism; he effected cures by the sympathetic force existing between blood and metals, made great use of talismans or magnetised discs; and knew what power certain strange characters would produce over the imagination.

Who has not fought during the restless night of a fever against the grotesque figures, which haunted his brain, who has not felt the sensations in his brain during sickness, as if a thousand engines were at work; lines crossing and recrossing each other, some of which represented pain and others symbolising relief? Baron Dupotet in his researches in magic tells us, that he often experienced the inconceivable power of certain lines traced around the somnambules, he even gives us certain figures traced by his own hand in each of his books, because he did not dare to have them engraved. One of these signs produces, according to his assertions, convulsions in the patient, another one may kill him. The sight of these dangerous characters produces disagreeable sensations and a fatiguing effect even upon people who are not subject to magnetic spasms, and similar signs are to be found in books on witchcraft.

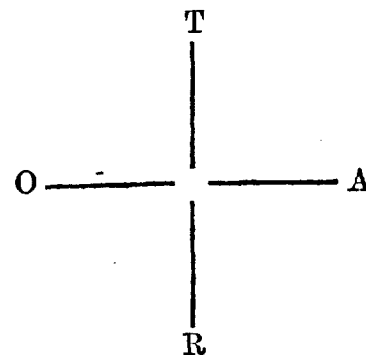
Paracelsus gives in his magic archidoxes a classification of such characters and transferred them upon a number of talismans, which he used to govern the imaginations of his patients. Modern physicians may ridicule the talismans of Paracelsus, but if old Bombastes were able to speak to them again from his tomb, he would undoubtedly tell them in his rather unparliamentary fashion, what he said to the doctors of his times—"There is more science in a single hair of my braid, than there is under all your wigs." Would he be right to say so? No, certainly not; because at our times it is necessary to be more polite.

Agrippa, who was perhaps more learned but less deep than Paracelsus, and who has been brought forward as the great oracle of magicians, did not believe in magic. He drew upon himself by his own imprudence a number of persecutions and his writings were falsified after his death. Those of Trithemius, who was his master, exhibit more knowledge, but are truly hieratical, that is disguised by a threefold veil. In our "Dogma and Ritual of high Magic" we have examined his treatise of second causes; he seems to believe in the influence of the stars over the destinies of empires; but it may be that by "stars" he means other things than the stars on the sky and we must take care not to take his sayings literally.

At that time there were in the world a society of unknown adepts, having nothing in common with the known secret societies, but morally united by a sign of recognition and subject to certain rules. The sign consisted of a rose fastened to a cross; they were believed to possess certain beneficent powers and were generally respected on account of their charity and purity of morals. They were the true brothers of the "Rosycross." These Rosicrucians were synthetic characters. They united the science of the Kabala and the hermetic dogmas with a perfect understanding of Christian symbolism, they respected all religions and practised primitive Christianity. The Marquis de Luchet in his book of the Illuminates, says with a show of inco-

duity, that they were believed to possess a book in which all mysteries were revealed and which they called "Proteus," because its loose leaves could be arranged into an infinite number of combinations, and they called it also the "wheel," because the whole book could be formed into a circle which represented the universe. That book still exists and was well known in the last century to the philosophers of the school of Pashalis Martinez.*

Saint Martin gives us the 22 keys of that book in his work, called "Natural table of the relations which exist between God, Man and Nature." It is referred to by the learned William Postel in his rare book, called "Clavis absconditamis a constitutione mundi." He compares it with the Genesis of Enoch and it bears four letters arranged one at each of the four segments of a circle, forming a cross, so that they can be read by



beginning from below ROTA, or by beginning from above backwards in Hebrew fashion TORA (a name which the Hebrews give to their sacred book) and again by reading it beginning from the top in the usual manner and repeating again the first letter to close the circle form the word TAROT.

BUDDHA IN THE BOUDOIR.†

BY AN OLD FOGEY.

I'm fairly puzzled now, old friend,
'Mid Fashion's many mazes;
I see strange follies without end,
And note the latest crazes.
And lo! the newest "fad" of all
That fills the female noddle
Is philosophic talk—I call
The most outrageous twaddle.
For Science now has had its day
Of drawing-room protection;
Girls never quote what savants say
Of natural selection.
Time was when protoplasmic lore
Their warmest zeal would kindle;
But now 'tis voted quite a bore,
With Huxley and with Tyndall.
And even Art's forsaken now,
Its jargon waxes fainter,
While pretty critics wonder how
They raved about a painter.
They're weary of exploring slums
And watching slaughtered pigeons,
And all the rage at kettledrums
Is trying new religions.
What time I sat *sub tegmine*
As Virgil tells us *fagi*,
I little dreamt the girls would be
Thus mad about the Magi.
I thought we'd nothing from the East
But bangles and bananas,
But Fashion spreads a mental feast
Of Shastras and Puranas.
When tea comes in the afternoons,
You'll see each verbal fencer
Raise high antagonistic spoons,
With talk of Herbert Spencer.

* See "Magicon" in *The Theosophist*, Vol. V.

† This clever "skit" which we reproduce from the London *World* of July 2nd, is one of those straws which clearly show us the way in which the wind of London social thought is blowing. Theosophy is now most undeniably one of the chief topics of talk in not only British, but European drawing-rooms generally. It is not likely to sink out of sight after 'having its day,' like the several frivolous subjects which have 'been the fashion' from time to time. For, unlike them, this strikes down to the very root of human existence; the others touched only its surface. The Oriental philosophy is the sole panacea for the spiritual sickness that now affects the Western mind. The more they examine it, the more will they find that upon its solid basis of absolute truth alone can they rebuild the structure of religious thought which has been shattered by modern science. How deeply instructive should all this be to educated Asiatics, whose confidence in their ancestral teachings has been unsettled by the pernicious influence of materialistic positivism!—[Ed. *Theosophist*.]

You hear of "dear old Buddha" then,
Of esoteric preaching,
Of Kant and Strauss and mystic men—
And Schopenhauer's teaching.
And so the conversation swings
'Twixt man and mind and matter;
Next year they'll talk of other things
With just as ceaseless chatter.
The while methinks the mild Hindoo,
In far-off Rajpootana,
Might smile to think how very few
Will ever reach Nirvana.

The World.]

H. S. C.

THE MORALITY OF HAPPINESS.

By THOMAS FOSTER.

CARE OF OTHERS AS A DUTY.

WHILE we recognise that our well-being depends so greatly on the well-being of others—their health and bodily capacities, their sense and knowledge, and their moral qualities—that due regard for others is essential to the happiness of self, we see further that each member of the body social gains directly by the possession and exercise of such qualities as lead or enable him to help his fellows. Even mere material success—which does not always mean happiness—is not advanced in the long run by disregard of others. The man of business gains in unnumbered ways by consideration for the rights and interests of his fellow-workers, and loses in as many by selfish disregard for them. Nay, even in the trivial affairs of ordinary life, at home and abroad, the kindly and considerate gain constantly while the careless and indifferent as constantly suffer. It is, however, when we consider happiness as distinguished from mere material success, and the general balance of comfort and enjoyment as distinguished from the effects of individual actions, that we see how much men gain by sympathetic and kindly conduct. We see even first-rate abilities and untiring energy beaten easily in the race of life by the kindness which makes friends of all around, and leads to opportunities which the hard and ungenial fail to obtain. But when we rightly apprehend the nature of life, and what makes life worth living, we find the chief gain of the kindly, not in these material opportunities, but in the pleasanter ways along which their life's work leads them. Compare two men, towards the evening of life, of whom both perhaps have achieved a fair amount of material success in life, but one of hard, unkindly manners, the other genial and sympathetic, one alone in life's struggle, the other with "troops of friends" from first to last. Who can doubt as he compares the worn and weary look of one with the bright and cheerful aspect of the other, that regard for others counts for something towards the welfare and the happiness of self?

Care for others helps so surely in life's struggle that it would be good policy for the naturally hard man to benefit others for purely selfish motives, and still better policy to cultivate kindness and consideration as qualities sure to be fruitful of profit. The kindly nature which leads to spontaneous good will towards others, independently of any consideration of gain to self, is even more profitable than cultivated kindness. Those are lucky who possess such a nature. Yet the will has much to do with the development of kindness; and many, by sensible reflection and constant watchfulness over the undue promptings of self, have trained themselves to a kindness and geniality of manner such as they were not naturally gifted with, and this without any direct reference to self-interest, but as a matter of right and justice to their fellows.

Among the good effects of kindly regard for others, we may note the reflected happiness derived from those around. Men vary with their company, and undoubtedly the man of sympathetic temperament whose presence is a pleasure to others, finds others much pleasanter in their relations with him than they would be were he of hard ungenial nature. The wife and children of the kindly man are a constant pleasure to him, where the wife and children of the sour-tempered ungenial husband and father are apt to grow gloomy and quarrelsome. His friends and relatives are kinder than those of the harsh and selfish. Abroad, he sees few faces which do not reflect something of his own brightness and cheerfulness.

Not only has the hard and ungenial man fewer gratifications, but those which he has he enjoys less than the man who cares for the wants and wishes of others. The one loses the power of enjoyment through his over-anxiety for self-gratification, the other unconsciously pursues—through his kindness of character—the very course which a wise and thoughtful consideration of the plan best qualified to secure self-gratification would suggest. The one, while caring unduly for himself, is exhausting and satiating his power to care for any form of pleasure, the other while ministering to the enjoyments of others is fostering his own capacity for enjoyment. Here again if one wished to suggest a course of action by which a man who suffered from

life-weariness might again know the charm of happiness, one could advise no better course than to minister systematically to the enjoyments of those around. The very tide of life is made fuller thus, even as the tide of thought is made fuller by turning from mere reflection to an interchange of ideas and thoughts with those around. While there is work to be done in the way of increasing others' happiness, no man—not even the most jaded and satiated—need ask himself the sickly question, "Is life worth living?"

But not only does altruism increase the pleasures of life; the exercise of the altruistic qualities is in itself pleasurable. The state of mind when kindly actions are performed affords pleasure. It directly increases happiness, and thus (like other pleasures) enhances physical well-being. It is true that a sympathetic nature suffers where a hard and callous nature would feel no pain. Undue altruism has no doubt its bad effects, nor can it be denied that even such altruistic feelings as are desirable for the social well-being cause, at times, some degrees of suffering; but the exercise of the altruistic qualities is in the main pleasurable, and it cannot be doubted that altruistic emotions give more pleasure than sorrow. When we sorrow for a friend's grief, we experience pain and undergo such depression of the vital functions as always accompanies pain; but in the long run the joy felt in sympathy with the joys of others surpasses the sorrow occasioned by their troubles.

Then, too, it must be remembered that those pleasures which we derive from the arts owe a large part of their value to altruistic emotions. Consider the pleasure given by a painting representing a scene which moves our sympathies, or the delight with which we read some work of fiction in which kindly emotions are dealt with, and it will be seen how large a portion of our aesthetic gratifications depend on our sympathy with others. The hard and selfish care little for art and nothing for fiction. What material gains, what sensual gratifications, what power, wealth, or fame, would make up (to us) for the pleasure we derive from the higher emotions? and how largely do these depend on the sympathies by which men are moved to loving care for the well-being of their fellows?—*Knowledge.*

MR. LANE-FOX IN MADURA.

A CORRESPONDENT writes to us from Madura:—

Mr. St. George Lane-Fox, a member of the London Branch Theosophical Society, and well-known in London circles, came to India in January last, on a visit to the Theosophical headquarters at Adyar. He arrived at the Madura Railway Station from Dindigul on the night of the 5th instant, where he was received by the President, and some members of the Branch Theosophical Society. From the station he drove to Mr. E. Turner's. The next morning he delivered a public lecture, which lasted for nearly an hour and a-half, in the hall of Tirmal Naick's palace, to a large and appreciative audience. The subject of the lecture was "Theosophy in its relations to Modern Western Science." After explaining the objects of the Theosophical Society, and the exalted position and character of the Mahatmas, the real founders and promoters of the movement, the learned lecturer forcibly pointed out how all the nations of the East and West were sprung from a common stock; how all the languages, including even Sanskrit, were derived from a common Mother-tongue; how the highest advances in modern Western Science, went only to corroborate the little that has yet been published of the sublime truths of occultism; and how men of high scientific attainments and reputation in England and the Continent, have joined the Theosophical movement, attracted by its high intellectual standpoint. The spirit of earnestness, fairness, and tolerance evinced by the lecturer, was very striking, so much so, that Mr. F. M. Scott, a non-theosophist, stood up at the conclusion of the lecture, evidently under a powerful impulse, and addressed the most thrilling words of sympathy, recommending the Theosophical movement to a surprised audience. At half past four in the afternoon, Mr. Lane-Fox presided at the distribution of prizes to the pupils of the Native High School, where many of those that were present in the morning's lecture, had again assembled. The proceedings commenced with an exhibition of the gymnastic skill of the lads. The Head Master then read his report on the progress of the School during the year 1883-84, in which he alluded to the unwholesome and unfair competition especially of one of the newly started High Schools. Mr. V. Coopooosawmy Iyer, M. A., the Secretary, thereupon read the proceedings of the N. H. S. Committee on the Head Master's report. After distributing the prizes to the pupils, Mr. Lane-Fox addressed the audience at considerable length, pointing out forcibly that on a broad view of the matter, competition in general is not quite an evil, and that it is productive of more good than harm, inasmuch as it tends to evoke all the latent energies of both the teachers and the managers concerned, and thus give them greater self-reliance and the institution greater stability. At about half past six in the evening, Mr. Lane-Fox visited the Madura Union Club in response to an invitation that had been given him by the members thereof. The next morning, at about half past ten, a vegetarian dinner, for he is a strict vegetarian, was given to Mr. Lane-Fox

by the Branch Theosophical Society, at the house of its Secretary, Mr. V. Coopooosawmy Iyer. The members of the branch had there pleasant and instructive conversation with Mr. Lane-Fox on Theosophical subjects, which lasted till 4 p. m. He left Madura for Tinnevely by the Mail train on the morning of the 18th instant.—*The Madras Mail*, 27th August 1884.

THEOSOPHY AT TRICHINOPOLY.

A VERY interesting lecture was delivered by Mr. Lane-Fox, F. T. S., on Thursday, the 14th instant, in the local Town Hall. Mr. S. Krishnama Chari, B. A., Secretary to the Local Theosophical Branch, proposed that Mr. T. Pattabhirama Pillai, F. T. S., (Huzar Sheristadar) be requested to take the Chair, and this being seconded by Mr. P. Subbaiyar, B. A., F. T. S., (Vice-President), the proposition was carried unanimously.

Among others, there were seen Messrs. T. M. Swaminada Aiyar, B. A. (Assistant Collector), N. Swaminada Aiyar and T. Doraiswami Pillai (District Munsiffs), Condaswami Pillai (Tahsildar), L. Krishna Aiyangar (Vice-president, Srirangam Municipal Commission), T. Adinaraina Chettiar, B. A. (Sheristadar), Moonoswami Naidoo, K. Singam Aiyangar, and Venkatesa Tawker (Municipal Commissioners).

There was a large gathering, and the lecturer, after a few prefatory observations, said, he was requested to address the audience on the subject of the existence of the Mahatmas and their connection with the Theosophical movement.

He said a great misconception prevailed as to who the Mahatmas were. A Mahatma is more than a phenomena worker. There are many who can produce startling phenomena, and they are at times improperly called *yogis*, but a Mahatma is a far higher being—he is not known to a large majority, because he is not appreciated. Long before Theosophy began to spread its influence in England, the lecturer said, he believed in the existence of these beings, and his hopes and aspirations were confirmed, when he read Mr. Sinnett's *Occult World*. He assured the assembly that he readily accepted what was asserted by the Theosophists about the Mahatmas, as this did not clash with his previous experience. He would only add that Bulwer Lytton, the novelist, was acquainted with the exalted Mahatmas. Bulwer was a student of occultism and had studied the mysteries of Nature. He (the lecturer) observed, "I was satisfied with the genuineness of the Theosophical Society," for, he said, he was an ardent student of modern science and an experimenter of electrical appliances and the Society of Psychical Scientists, composed of earnest enquirers, to which he belonged, has discovered that there are latent potencies in man, which, when developed, may raise him to an exalted being. The existence of the Mahatmas is believed by some, relying on ancient writings, others believed, because they (the Mahatmas) are connected with the Theosophical Society. He, the lecturer, would observe, that many archaeologists have made excavations in Mongolia, Burma, Egypt, &c., and their investigations lead one to believe in the existence of these superior beings. The scientific researches prove that there were 7 main root races, and that a million years ago, the 5th race began to evolve, which was developed from the 4th. The 5th race was the parent of the Aryan stock, whose seat of civilization was beyond the Himalayas—the regions of Mongolia and the northern part of Tibet. This 5th race communicated with the other parts of the globe, and were able to navigate the air. The main race began to degenerate. The Hindus form the 1st sub-race of this 5th main race. The lecturer then dwelt at length as to how this highly spiritual class has degenerated; and observed that it rested with the educated classes to find the ways and means to develop the latent faculties of man. It was quite possible that telegraphic communication might be supplanted by thought reading. Man can transcend and become a Mahatma, but the Mahatmas do not show themselves, as they will be blindly defied, but they do continue to interest themselves in the elevation of Humanity.

As for the Theosophical Society, it was a mere manifestation of the desire of the Mahatmas to work for and influence and develop Humanity. This is a mere experiment. They exercise their powers as economically as possible, but they cannot alter your will. They love Humanity, but they are just. That you should be diligent, cautious and throw your energies into the good of others, is their essential advice. The lecturer concluded by remarking that no physical proof of the existence of the Mahatmas was possible, but the intellectual proof was abundant. With a vote of thanks to the Chairman and the lecturer, the proceedings closed at 7 p. m.—*The Hindu (Madras)*, 20th August 1884.

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

No. 2.

PSYCHOMETRY (Concluded.) By F. T. S.

It will be found, upon trial, that out of say every 7 persons, more are sensitive and able to psychometrize, than the investigator

at first supposes. And of those sensitives some, or may be but one, will be found to excel all the others in rapidity and clearness of vision.

Experiments should not be confined to placing the objects examined to the forehead. Other parts of the body are sensitive, and other portions also of the forehead than that just above the root of the nose. Many persons get the impressions most accurately and easily through the nerves of the fingers. I knew one psychometer who took impressions from letters merely by holding them in his hands, so that the writing was close to his skin, while another could get nothing from handwriting unless it was pressed to the forehead. Therefore, if a person places an object to the forehead and sees nothing, let the experiment be changed by trying with the hands, and *vice versa*.

Nor is it necessary to concentrate your imagination upon the object as you hold it to your forehead. Indeed such concentration rather prevents one getting any impression. The true way is to make your mind passive and simply watch what impressions or images float into the field of mental vision. Now, you will get merely a mental impression; then, it will be a picture.

The experimenter then should, the moment the experiment begins, immediately repeat to those who are with him, just what is passing in his mind, no matter whether it seems absurd or not, or evidently due only to associations and his surroundings. This narration of what he is seeing tends to clear away old impressions, and if sensitive, he will in a few minutes begin to see scenes and feel impressions due entirely to the object he is examining. Some persons, the moment they take the object, see just those pictures which are connected with its history; they are good psychometers.

During the experiments quiet should be preserved, because noises and conversation draw off the attention. With beginners sometimes a slight noise throws them entirely out of relation, and breaks up their passivity together with the experiment.

Dr. Buchanan and Mr. Wm. Denton, both found that the number of substances which could affect sensitives, was very large. Sugar, salt, pepper, acids, and other substances of a decided taste, made such a decided impression that each could be recognized and named by many upon whom the experiment was tried. Forty-three, out of one hundred and thirty-six students of the Eclectic Medical College in Cincinnati, Ohio, certified in writing, that when various medicines were enveloped in paper, so as to be unknown to them, distinct effects similar to the ordinary effects of the medicine taken internally, were produced upon them after they had held them in their hands from five to twenty minutes.

Denton found that his sister Mrs. Cridge, was highly impressionable. After a few experiments, in which she held in her hand letters just received from persons that she did not know, or being in ignorance of the contents, or writer of the letter, she was able to delineate the character of the writer merely by holding the letter in her hand. At the same time, rather curious to relate, as Denton says, "at times she saw and described the writers of the letter she was examining, and their surroundings, telling even at times the color of hair and eyes correctly."

This corroborated Dr. Buchanan, who so long before as 1849, had published reports (see "Journal of Man") of his experiments of a similar character. The Dr. says he took several letters written by persons of strong character. He gave them to a young man who held them in his hands, and reported the mental conceptions that rose in his mind, and also the characters of the writers. His descriptions were exact, not only of the appearance of the persons, whom he did not know, but also of their intellect, character and modes of action. He thoroughly sympathized with their views, and discovered that between two of them there was great antagonism, which affected him very disagreeably.

These things may be explained, in one way, if we remember the remarks of the eminent Sir David Brewster, that "all bodies throw off emanations in greater or less size, and with greater or less velocities; these particles enter more or less into the pores of solid or fluid bodies, sometimes resting on their surface, and sometimes permeating them altogether." More lately the Society for Psychical Research of London has confirmed the researches of Baron Reichenbach as to the luminous emanations from crystals, magnets, and other bodies.* These emanations may be the cause of the pictures which are seen by the psychometer.

That psychometry has been re-discovered, as was said in the opening words of this paper seems quite clear after reading how the priestesses in the eighth of the towers of Belus in Babylon, and also at Thebes, and Patara in Lycia used to prophesy by pressing sacred stones (aërolites) to their heads and bosoms.† The sacred betyli (stones) were worshipped in Egypt and Samothrace, and the priests of Cybele wore a small betylos on their bodies. They could not have failed to strike upon psychometry, though of course giving it another name. But setting all conjecture aside, this art has been known and practised from ancient times, in India and Asia. More attention is given to it in the

* Proceedings of Psychical Research Society, Vol. I. (1882—3.)

† Herodotus, B. I, C, 181, "Isis Unveiled," Vol. I, p. 331.

United States at the present time than any other country, and there are many persons there who for a remuneration will delineate character and sometimes tell of the future, merely by holding a lock of your hair, or your writing, or your photograph. Their advertisements are to be found in the various journals devoted to Spiritualism. However we do not bring the subject to the attention of Theosophists as one which should be pursued for a living.

No. 3.

CRYSTAL SEEING AND MAGIC MIRRORS, BY F. T. S.

The practice of looking into crystals so as to read the future; to find the absent, the lost or stolen; has been in vogue for ages. It prevails in both the East and the West.

For the purpose, many different kinds of crystals are used, both natural, such as quartz crystals, or so-called crystals made of pieces of fine glass, which have been carefully rounded and polished. Or they may be of any shape. Sometimes a square flat one will give good results and again a spherical one will answer. I saw a crystal ball once from Ceylon which when taken in hand by a young man who gazed into it steadily for a few minutes, showed to him in its depths the figure of a fierce Bengal tiger that was rushing at him with glaring eyes and jaws wide open. The picture was so intensely real, that the seer threw down the crystal in affright, trembling from head to foot. In another case the crystal was a natural flat one which was smooth on one side and rough on the other. It was beautifully clear, cool and soothing to the eye. In this many people see clearly figures and emblems of all sorts.

In London, about the time of Lilly the Astrologer, there were many crystal seers, but the most famous of them was one Dr. Dee, who pursued the art for his living and is reported to have been highly gifted. His crystal is said now to be in the possession of some person in Europe.

The first question which naturally arises is, "can every one see images in the crystal?" If the property of showing to the seer a picture or written characters, were inherent in crystals, then any person who might take up one could see within it. But as we find that many may gaze into the clear depths until their eyes run away in tears, without seeing aught but their own reflection, while another person will at once see forms, scenes, and characters, we must conclude that it is not a property inherent in the crystal. We are forced to this conclusion also when we know that there are many ways of producing this result. For instance, a seer will see just as well if he puts in his hand a drop of black ink. And in India there is a well known practice of besmearing the palm of the hand with some kind of black, sticky varnish, from the polished surface of which the gazer sees images and future events reflected.

The subject of crystals is so intimately connected with that of "magic mirrors" that you cannot touch upon the one and leave the other unnoticed. And it brings you also into the realm of the virtues of precious stones. The last have always been regarded as possessing peculiar properties, such as paling or becoming dark upon the approach of danger; or, as was related of Count St. Germain, showing the presence of poison by smashing the goblet instantaneously. It is said that one of the prominent members of the Theosophical Society possesses a certain curious yellow diamond that denotes by its colors the state of health of certain people.

"How then do people see things in crystals and mirrors?" Prof. Reichenbach showed many years ago that natural crystals and magnets give out strong emanations which can be seen in dark rooms by sensitive people. This has been confirmed by committees of scientific men very lately in the researches of the Psychical Research Society of London.* These emanations must affect the seer's brain through the eye. Thus an effect is produced of some kind. Or again the constant gazing into the crystal or mirror may bring on in the person a state in which he gets into relation with the astral light, or Akasa, in which all things, past, present and to come, are found. To this last view I am inclined, but do not care to lay down the rule.

Mirrors may be either regularly silvered or made in other ways. A celebrated American medium has an ordinary silvered mirror which is said to have been the property of Bulwer Lytton, and in which she and others can see with success. I have looked in it but could see nothing but my own face.

But those who were successful declared that after a few minutes their faces faded out and the other images came into the field of view.

A good mirror can be made by merely filling a goblet with black ink. Another way is to take the bottom of a glass caraffe or other object which presents a flat surface and a cavity that can be filled with black ink, the orifice to be afterwards sealed up. Or a golden goblet of a round tapering shape can be used, by gazing intently into its shining, circular interior. This was a method used by the Jews and prohibited by their laws.

* See Vol. I, page 230, et seq. Proc. of Society for Psychical Research, 1882-3.

The experimenter takes the crystal or mirror in his hands, and seating himself, or herself, in an easy posture and a quiet spot, concentrates the gaze upon the crystal or mirror, which should be so held as not to reflect surrounding objects. If at all a seer he will first see small spots, then perhaps clouds, and then objects, apparently inside of that which he looks into. If living beings appear he may direct questions to them and they will answer. Women are usually most sensitive in these cases. The wife of one of our members has seen a great deal in a common glass magic mirror made with ink.

It has been sometimes found that a person who is under the mesmeric control of another can be made to see images in crystal or mirror by being magnetized in the head while gazing.

Members may try upon these suggestions and report the experiments to the *Theosophist*.

Psychological Experiences.

AFTER identifying the Mahatma of my dreams with the Mahatma K. H., whose picture graces the shrine at Adyar Headquarters (as mentioned in the September number of the *Theosophist*), I resolved to call to my mind the form of the Mahatma, and after a few determined trials I succeeded in impressing my mind with his exact features, not omitting even the Buddhist's gown and bare feet. I willed this often, and each time the features became more and more clearly defined. At one time the Mahatma appeared seated, oftentimes standing, and on a few occasions he appeared standing on an elevated place; and in my efforts to approach him from the low land, in which I then fancied I was, he extended his hand as if to help me in climbing up. All the above were visions in open day time during my hours of prayer, and they were not dreams.

As time rolled on I observed the features of the Mahatma to wear an expression of sorrow, and this I thought was due to my sinful life.

A change, however, came over me soon, and to my extreme regret I perceived that mental clouds intervened between the Mahatma and me, hiding him altogether from my view; and they followed each other in rapid succession. When they were dispersed by an effort of the will, the internal light which enabled me to see the Mahatma with my mind's eye became so intense and displayed such variegated colors, that I was not able to see any thing. On other occasions this same internal light became so unsteady that an effort to see him pained the mind's eye.

I felt very sorry for the above interruption, when one day, while in prayers, I perceived a ray of light of golden hue shine within me, and as I followed it, it grew in intensity, and the golden hue was diffused all over in me. It did not however stop here, and it extended itself to the whole earth, and even went beyond it, lighting up as far as the mind's eye can reach or comprehend. In this light I perceived worlds moving and all sorts of matter and human and other forms moving in this ocean of light. The vision was splendid to behold, and after a lapse of about five minutes the light gradually contracted itself to the original single ray, and in the light which it diffused, I perceived the sublime and glorious form of the Mahatma. I must, however, add here that so long as this ray of light of golden hue was seen by me, neither the clouds, nor the intensely strong light with variegated colors, nor unsteadiness of light, disturbed the vision.

I have no control over this splendid ray of light as it appears when I am unaware, and does not appear when I want it to appear. Its duration is also not fixed nor its intensity either.

I mentioned all this to my esteemed friend Mr. Soobha Row, and he advised me to see well and distinguish what objects I saw in that glorious light, and I did not waste the advice.

One day while at prayers the golden ray of light appeared, and in seeing through it I perceived the figure of the Mahatma; and as I found my mind's eye upon him he receded. I followed him, and steadily he walked over an ascent, and then I perceived that a mountainous country was at hand. He went up mountains and down again, now turning to the right and then to the left, until at last he came upon a broad river and then disappeared. Instinctively I walked alongside of the bank of the river in the hope of finding a ford, and came to its narrowest part. There was a rude bridge of reeds here spanning the river, and trusting myself to the protecting care of the Mahatma, who brought me so far, I made a venture, and before I was aware of my dangerous position, I found myself on the other side. Here was up and down hill work again, and when I perceived that I was much exhausted, a large lake was disclosed to my view, the margin of which was graced with clusters of beautiful trees, with a sprinkling of rudely built houses on the shore; and on my nearer approach I perceived they were inhabited.*

* The correspondent could not have described the place more accurately, if he had seen it *physically*. If he had persevered a little and gone further, only a short distance, he might have seen a certain place allowed to be visited only by initiates. Perhaps to prevent his approaching it his course might have been diverted on the way.—Editor.

Thirsty and hungry, I ventured into the house nearest to me, and with one voice all the inmates greeted me and made me participate in their meals. After this, they clothed me in a gown and hood of pale yellow color, and after similarly clothing themselves, they took me to the rock temple in "Husthagery" (described in the September number of the *Theosophist*) where to my surprise and infinite joy I found the Mahatma K. H. seated before the altar on the same low stool as before. We all prostrated before him, and thus ended this interesting vision.

About the latter part of last August I was in prayers as usual when the golden ray of light having appeared the Mahatma stood in it in all his glory. He receded again, and I followed him close, and after traversing the same path over mountains as before, he disappeared at the lake. There were no persons living on the borders of the lake and the houses were all empty. Without knowing the why or the wherefore I tried to reach the rock temple, but I missed my way. After traversing many mountains and dangerous valleys, I came upon a broad tableland and at some distance I perceived a cluster of fine tall trees beneath the shadow of which there stood a neat house facing eastward. Thither I went, and at its entrance I saw Mahatma K. H. seated alone, and my mind told me it was his own house. I mentioned this curious vision to Mr. Damodar K. Mavalankar, and he told me that I must try and see what more I can; and this resolve I at once made.*

Three or four days after this interview, the same vision appeared to me, and facing the house of the Mahatma K. H. there appeared another cluster of trees with a house under, with a distance of about a mile or two between the houses; and there was also a small temple with a circular dome half way between them. This other or second house I learnt by intuition belonged to another Mahatma.†

There was no exchange of words between the Mahatma and myself in any one of the visions.

I am sorry I am not an artist or I would have sent you a sketch of the scenery of the two houses with the picturesque temple half way between the houses.

C. RAMIAH.

MADRAS,
4th September 1884.

BORN MATHEMATICIANS.†

THE case of Zerah Colburn, the son of an American peasant, especially remarkable among these, not only for the immediateness and correctness with which he gave the answers to questions resolvable by simple but prolonged computation,—such as the product of two numbers, each consisting of 2, 3, or 4 figures; the exact number of minutes and seconds in a given number of time; the raising of numbers to high powers; or the extraction of the square and cube roots; but, still more, for his power of at once answering questions to which no rules known to mathematicians would apply. It was when the lad was under six years of age, and before he had received any instruction either in writing or in arithmetic, that he surprised his father by repeating the products of several numbers; and then, on various arithmetical questions being proposed to him, by solving them all with facility and correctness. Having been brought over to London in 1812, at the age of 8 years, his powers were tested by several eminent mathematicians; among them Francis Baily, from whose account of him the following examples are selected:—

He raised any number consisting of one figure progressively to the tenth power; given the results (by actual multiplication, and not by memory) *faster than they could be set down in figures* by the person appointed to record them. He raised the number 8 progressively to the sixteenth power; and in naming the last result, which consisted of 15 figures, he was right in every one. Some numbers consisting of 2 figures he raised as high as the eighth power, though he found a difficulty in proceeding when the products became very large. On being asked the square root of 106,929, he answered 327, *before the original number could be written down*. He was then required to find the cube root of 268,336,125; and with equal facility and promptness he replied 645.

He was asked how many minutes there are in 48 years; and before the question could be written down, he replied 25,228,800, and immediately afterwards he gave the correct number of seconds.

On being requested to give the factors which would produce the number 247,483, he immediately named 941 and 263, which are the only two numbers from the multiplication of which it would result. On 171,395 being proposed, he named 5+34,279, 7+24,485, 59+2,905, 63+2,065, 35+4,897, 295+581, and 413+415. He was then asked to give the factors of 36,083, but he immediately replied that it had none, which is really the case, this being a prime number. Other numbers being proposed to him indiscriminately, he always succeeded in giving the correct factors, except in the case of prime numbers, which he generally discovered almost as soon as proposed. The number 4,294,967,297, which is $2^{32}+1$, having been given to him, he discovered (as Euler had previously done) that it is not the prime number which Fermat had supposed it to be, but that it is the product of the factors 6,700,417+641. The solution of this problem was given after the lapse of some weeks; but the method he took to obtain it clearly showed that he had not derived his information from any extraneous source.

* This is a correct description, as far as it goes, of the house of the Mahatma.—Editor.

† This description corresponds to that of the house of the other Mahatma, known to Theosophists.—Editor.

minutely, he always succeeded in giving the correct factors, except in the case of prime numbers, which he generally discovered almost as soon as proposed. The number 4,294,967,297, which is $2^{32}+1$, having been given to him, he discovered (as Euler had previously done) that it is not the prime number which Fermat had supposed it to be, but that it is the product of the factors 6,700,417+641. The solution of this problem was given after the lapse of some weeks; but the method he took to obtain it clearly showed that he had not derived his information from any extraneous source.

When he was asked to multiply together numbers both consisting of more than three figures, he seemed to decompose one or both of them into its factors, and to work with these separately. Thus on being asked to give the square of 4,395, he multiplied 293 by itself, and then twice multiplied the product by 15. And on being asked to tell the square of 999,999, he obtained the correct result, 999,998,000,001, by twice multiplying the square of 37,037 by 27. He then of his own accord multiplied that product by 49; and said that the result (viz., 48,999,902,000,049) was equal to the square of 6,999,993. He afterwards multiplied this product by 49; and observed that the result viz., 2,400,995,193,002,401 was equal to the square of 48,999,951. He was again asked to multiply this product by 25; and in naming the result (viz., 60,024,879,950,060,025) he said that it was equal to the square of 244,999,755.

On being interrogated as to the method by which he obtained these results, the boy constantly declared that he did not know how the answers came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident (like from the facts just stated, and from the motion of his lips) that some operation was going forward in his mind; yet that operation could not (from the readiness with which the answers were furnished) have been at all allied to the usual mode of procedure, of which, indeed, he was entirely ignorant, not being able to perform on paper a simple sum in multiplication or division. But in the extraction of roots and in the discovery of factors of large numbers, it did not appear that any operation could take place: since he gave answers *immediately* or in *very few seconds*, which according to the ordinary methods, would have required very difficult and laborious calculations; and prime numbers can only be recognized as such by any known rule.—Carpenter's *Mental Physiology*.

Note.—The foregoing account shows, that all knowledge is not the result of experience or of the development of the mind acquired during one life on earth. Even taking "inherited tendencies" into consideration, the phenomenon is inexplicable by modern theories. The Aryan maxim, that all knowledge is imbedded in *Pragna*, gives the real clue to the mystery.—Editor.

THEOSOPHY IN AMERICA.

THE creation of a Board of Control, by a special order of the President-Founder, dated 15th May, was noticed in the July *Theosophist*. Two new members have since been added, as will be seen from the following

SPECIAL ORDERS OF 1884.

ELDERFELD, GERMANY,

17th August, 1884.

The following persons are hereby added to the American "Board of Control" created by Special Order of the 13th of May 1884:—

1. Professor Elliott Cones, M. D., Ph. D., F. T. S., of Washington, D. C.

2. Mr. Mordecai D. Evans, F. T. S., of Philadelphia, Pa.

The Secretary of the Board will kindly notify the members accordingly upon receipt of this order.

By the General Council,

H. S. OLCOTT,
President, Theosophical Society.

Attest:

M. CHATTERJI,

Private Secretary.

Mr. Evans is a very old fellow of our Society, having joined it almost at the commencement, and has always felt and exhibited a deep interest in its prosperity. He is also a warm personal friend of both the Founders. Philadelphia is the second largest city in the United States, and the seat of one of the oldest and most renowned universities.

In Professor Cones we have secured a very important colleague, one who must be placed in the same group with Mr. William Crookes, F. R. S., Mr. Alfred R. Wallace, F. R. S., Monsieur Camille Flammarion, of the Paris Observatory, Messrs. T. A. Edison and St. George Lane-Fox, the Electrician, and other men of science who are his seniors in the membership of our Society. He is the author of about fifteen works on scientific subjects, five of which have been at different times published by the United States Government at its own cost, as public documents. The

bare enumeration of the titles of his books and scientific monographs would more than fill a page of the *Theosophist*. He has received the degrees of M. A., M. D., Ph. D.; is a member of the National Academy of Sciences, (U. S. A.), and many other American learned bodies; Corresponding Member of the Zoological Society of London; Foreign Member of the British Ornithologists' Union; Professor of Anatomy in the National Medical College, U. S. A., and Professor of Biology in the Virginia Agricultural College. For eighteen years he held the commission of Captain and Assistant Surgeon in the United States Army. These few items out of the multitude that might be given about our new colleague are accorded place for the instruction and delectation of those unhappy wisacres who are continually croaking that the Theosophical Society is a failure—an absolute one in America, its birth-land! and attracts only raw college lads and credulous spinsters! Professor Cones parted from the Founders at Elberfeld, Germany, on the 18th of July, and was to have sailed on the 30th for New York. American Theosophy is looking up and will be heard from anon.

A. T. S.

Elberfeld, 21st July.

Official Reports.

THEOSOPHY IN EUROPE.

THE GERMAN THEOSOPHICAL SOCIETY.

A MEETING of members of the Theosophical Society was held at Elberfeld, in Rhenisch Prussia, on the 27th of July 1884, at 7 o'clock p.m. Delegates attended from Germany, Russia and America, and the President-Founder occupied the chair. Madame Haemmerlé of the Odessa (Russia) branch T. S. acted as Secretary. Madame G. Gebhard, as the oldest German fellow of the Society, was invited to take her place at the right hand of the President-Founder.

The meeting being called to order, a discussion occurred on the present attitude of German thought towards philosophical and religious questions; and it was agreed that the moment was propitious for introducing the Eastern esoteric philosophy to public notice, as best adapted to the intellectual necessities and moral aspirations of the cultured class. It was also the sense of the meeting that the organization into a branch of the scattered members of the Society throughout North and South Germany and Austria was a timely measure. To give practical effect to this opinion, Madame Gebhard moved, Dr. Hübbe-Schleiden of Hamburg seconded, and Professor Elliott Cones of Washington, U. S. A., supported the following resolution: "That a new branch of the Society be now formed, for the purpose of inaugurating and directing the theosophical movement in German speaking countries."

The motion being put to vote, was unanimously carried.

Upon motion of Herr Franz Gebhard, seconded by Herr Rudolf Gebhard, it was resolved: "that the bye-laws of the Parent Society be temporarily adopted," and the following persons were appointed by the Chair a committee to frame bye-laws:—

Dr. Hübbe Schleiden, Frau G. Gebhard, Frau Franz Gebhard, Herren F. and R. Gebhard. Upon motion it was unanimously resolved, that the new branch shall be entitled "Theosophische Societät Germania" (The Germania Theosophical Society), and that the Head-Quarters shall be at No. 12, Platzhoffstrasse, Elberfeld, where all correspondence should be addressed to the Secretary, now to be chosen.

The election of officers being next in order, the following persons were unanimously elected:

President, Herr Dr. Hübbe-Schleiden of Hamburg;

Vice-Presidents, Frau G. Gebhard and (other names to follow by next Mail);

Treasurer, Herr Consul G. Gebhard, C. R., and Councillor of the Parent Society;

Secretary, Herr Franz Gebhard.

Upon motion of Professor Cones the election of Members of Council was deferred until distant German Theosophists could be consulted.

Various suggestions were made and agreed to as to the best works upon theosophical subjects to first translate into the German language. It was also thought best that the members of the Society in North and South Germany, Aus-

tria and Hungary, should be requested to organize as quickly as possible local branches of the Parent Society.

There being no further business pressing, the meeting adjourned until the following day, after a general exchange of congratulations over the favorable auspices under which the new German branch begins its useful career.

(Signed) AGATHE HAEMMERLE,
Secretary to the Meeting.

Approved. Let Charter issue.

H. S. OLCOTT, P. T. S.

ELBERFELD, 24th July 1884.

The Branch was convened for further discussion at the Villa Vera of Herr Franz Gebhard, Herr Dr. Hübbe-Schleiden, President elect, in the Chair, and the same Fellows present as on yesterday. The President-Founder delivered an earnest charge to the officers elect and duly installed them in their respective offices. Upon motion Herr Arthur Gebhard, F. T. S., of New York, U. S. A., was appointed representative in America of the Germania T. S., with authority to communicate on its behalf with all branches of the Parent Society in that country, and admit as foreign members of this branch persons of German birth there resident, who may sympathize with and wish to aid by their influence the theosophical movement in the Fatherland. The Secretary was also instructed to notify Herr A. Gebhard of his appointment, and request him to convey the fraternal salutations of this Branch to the Secretary of the Board of Control recently constituted in America by the Rule of the President-Founder, dated at London, the 13th of May 1884.

Upon motion it was resolved that the President, Dr. Hübbe-Schleiden, be empowered to prepare or cause to be prepared all necessary documents in the German language for introducing the Eastern Teaching to the notice of the German public.

Upon motion the President with Herr A. Gebhard were appointed a Special Committee to accompany the President-Founder, Madame Haemmerlé and Professor Cones to Munich to confer with certain persons there in the interests of the work of this Branch.

The meeting then adjourned *sine die*.

FRANZ GEBHARD,

Secy. to the Theosophische Societät Germania.

Attest:

HÜBBE-SCHLEIDEN,

President.

THE CHINSURAH THEOSOPHICAL SOCIETY.

THE first anniversary of the Chinsurah Branch Theosophical Society was celebrated on the 24th May last in the garden house of Baboo Koylash Chunder Mookherjee. After the annual report on the proceedings of the Branch during the first year of its existence was read by the Joint Secretary, Baboo Koomud Lall Dey, Baboo Nundo Lall Paul, Sr., addressed the gentlemen present in an earnest and eloquent speech, explaining the aims and objects of the Theosophical Society.

The President of the Branch, Baboo Koylash Chunder Mookherjee, also spoke at great length on the occasion.

Office bearers were then re-elected for the current year, as under:—

Baboo Koylash Chunder Mookherjee, President;

" Nundo Lall Paul, Sr., Vice-President;

" Kally Churn Dutt, Secretary;

" Koomud Lall Dey, Joint Secretary and Treasurer.

CHINSURAH,

30th June 1884.

KOOMUD LALL DEY,

Joint Secretary.

THE HIMALAYAN ESOTERIC THEOSOPHICAL SOCIETY.

At a meeting of the Himalayan Esoteric Branch of the Theosophical Society, held on the 29th June, the following officers were elected for the ensuing year:—

Mr. C. P. Hogan, President;

" L. Liotard, Vice-President;

Babu Kumud Chunder Mukherji, Secy. and Treasurer, (re-elected.)

Babu Girish Chunder Coondoo, Councillor.

Babu Kumud Chunder Mukherji, who was also Librarian during the preceding year, having expressed a wish to be relieved of a portion of his duties, Mr. Liotard was appointed Librarian in his place.

CHAS. HOGAN,

President.

SIMLA, 2nd July 1884.

THE BARABANKI THEOSOPHICAL SOCIETY.

At a special meeting held yesterday, the following members were elected office-holders for the ensuing year:—

Babu Hemnath Mojumdar, President,

" Brij Mohanlal, Vice-President,

Pandit Brij Mohanlal Shukla, Secretary and Treasurer.

BRIJ MOHANLAL SHUKLA,

Secy. Gyanodaya T. Society.

BARA BANKI, 1st August 1884.

THE BANKIPUR THEOSOPHICAL SOCIETY.

BABU PURNA CHANDRA MUKHERJEE, Secretary, and Babu Bani Nath Banerjee, Joint Secretary, Bankipur Theosophical Society, having left this place for good, Jogesh Chandra Banerjee has been elected Secretary and Babu Haran Chandra Mitra, Joint Secretary in their places.

BANKIPUR,

10th July 1884.

JOGESH CHANDRA BANERJEE.

Mr. W. Q. JUDGE AT SECUNDERABAD.

Mr. W. Q. Judge arrived at Secunderabad on the 29th of July. He delivered the same evening a lecture at the Mahboob College Hall, the subject being "Theosophy and the Destiny of India." After he was formally introduced to the audience by Mr. C. Sabapathy Iyer, B. A., B. L., he, in an eloquent manner, addressed the audience, numbering more than 500 persons of all nationalities, castes and creeds, in words to the following effect:—

He stated that he had come all the way from America, to help in the work of the Theosophical Society. He said that, as the organisation of the Society in New York was made under the auspices of the venerable Mahatmas, the Theosophical Society really had its rise in India, or, as he called it, "The Land of Mysteries." He gave a short and interesting account of the circumstances under which it was organised, and said he was one of the founders with Madame H. P. Blavatsky and Colonel H. S. Olcott. While describing, in general terms, the continent to which he belonged, and more particularly the country where the Society was first organized, he said that *freedom of thought* was one of the best privileges enjoyed by this place more than any other, perhaps, England excepted—freedom brought about by the people receiving *free education* up to a certain standard, so as to enable them to find employments congenial to their tastes. He impressed upon the minds of the public the fact that *freedom of thought* led men to practise Universal Brotherhood, to some extent, in the same way as persons engaged in trading transactions, cultivate a kind of brotherhood with persons in foreign countries, forgetting the artificial differences imposed by caste, creed and color. He said that the country always known as The Union but now called The United States, is a proof of the possibility of such a union: the Americans being free in mind and in action, each one had his own mode of belief in speculative affairs and consequently, though America is called a Christian country, the Americans having broken the shackles of the theological creed of the country, embraced different faiths. He gave a brief account of the rise and progress of Spiritualism and of the strength of its followers. He went on to say that he himself was one of those who believed in the facts of Spiritualism, or more properly spiritism, and was present at many of the spiritualistic seances, and further, that, while he felt convinced of the truth of the astounding phenomena exhibited through the agency of the mediums, he disconnected himself from the institution, finding that there was something more in spiritism, which called for an investigation, and for which purpose he turned to the investigation of truths contained in Aryan literature which, the Theosophical Society recommends every honest truth-seeker to study. Theosophy, he said, is "as old as the hills," but the Theosophical Society was of later growth. He made reference to the existence of Theosophists in England in more remote times and Rosicrucians and Cabalists all over Europe, all practising Universal Brotherhood in the circles to which they severally belonged, and trying to discover the laws of the Universe. He gave the literal meaning of Theosophy as derived from two Greek words *Theos* (God), and *Sophia* (wisdom or knowledge), and he said that since God includes the Universe, the object of the Theosophical Society is to study the laws of the Universe, so that Pantheists, Deists and Theists could easily belong to the Society. One of those laws, he said, is Universal Brotherhood and in illus-

tration of this fact, he pointed out that the laws of the Universe or the laws of Nature being just and unchangeable, the sun shines equally upon the just and the unjust, the selfish and the unselfish, the good and the wicked, the richest and the poorest, and in the same manner, the rain, instead of falling upon any particular person, falls equally upon all men, thus proving that the laws of Nature are impartial, though men, from king down to the beggar, may try their utmost to infringe such laws. On the strength of this, he asserted that the laws of Nature require Universal Brotherhood which the Theosophical Society declares to be its first and chief object.

He went on defining the second object of the Society and explained satisfactorily to the audience how "Modern" science has been found defective in treating questions on *Man, his origin and his destiny*, and how well the literature of the East offers a complete solution to those problems—problems which have always engrossed the attention of the intellectual classes in the different parts of the globe and on which speculations have been busy. While rejoicing in the fact that the Westerners have already begun to appreciate the literature, philosophies and sciences of the East, and that the persons who have received the benefit of education in those branches in Eastern schools are actually engaged in translating them for the good of the public, he regretted to find that the translations are not always genuine, and that, for reasons which must appear quite plain to every Indian, the translators themselves could not help their being otherwise, since they did not receive a technical education in the different schools of philosophy and sciences, &c. He maintained that, for a person to translate works on subjects which are foreign to his land, it is necessary that he should, besides receiving a technical education, thoroughly understand the mental action and mode of expression of the people who produced them so that, in translating them, he may not mistake the letter for the spirit, as is the case in the writings of Professor Max Müller and others. These translations, he explained, far from enlightening the readers on matters of doubt, serve only to increase confusion and to influence their minds with a belief that such philosophies are so very vague that they cannot be true. He farther pointed out that, in all Eastern literature, each subject has two aspects, the exoteric or superficial, and esoteric or concealed, and that Professor Max Müller and others have tried to give only the exoteric significance of the subjects they had translated, forgetting that the ancients had left their writings in allegories, riddles and parables. He therefore hoped that the Indians knowing that they have the key to unravel the mysteries of their land, will set themselves to work, heart and soul, in the mine of truth without looking for any light from without.

He then formulated the third object of the Society. He commenced by saying that every man has psychical powers latent in him, in the same way as he has physical powers, and that such powers develop in proportion to the training which the several organs receive. He gave numerous illustrations in proof of the existence of these powers and said that *mesmerism* amply testifies to the same.

He said that, while persons who have made mesmerism their special subject of research, are spoken of in very high terms by all men in consequence of the powers which they have cultivated, it is nothing to be wondered at if the Mahatmas are accredited with extraordinary powers—powers which have been acquired after a process of training extending over years which requires patience, perseverance, unselfishness and, above all, a strong will. He, in referring the hearers to the Eastern literature which teems with the works of Mahatmas and Rishis, &c., said, that if they would only cultivate their psychical powers, they could also, in course of time, become Mahatmas themselves, and was glad that the Society's third and last object was to promote enquiry in this direction and thereby to bring about this end.

He next proceeded to the second part of the lecture, i. e., "The Destiny of India." He said that India, in spite of the frequent conquest by various nations, at different periods, had ever remained the same, preserving its literature, religions, laws and customs in their entirety. He referred to the vast amount of intellectual progress made by the Hindus, or rather the Indians, in very remote ages, and to the existing literature, sciences, philosophies, Vedas and Shastras, &c., which characterise such progress. He wished it to be under-

stood that the existing works are only a few of those that had survived the fury of the conquerors and which had been carefully concealed from them at the time, at great sacrifice. He stated, and rightly too, that the mere fact that India, notwithstanding the frequent invasions she had been subjected to, had not changed materially her religions, laws, manners and customs, showed great moral strength and pointed to its destiny, which *always* was to preserve this great mine of truth and to give the West and the world, the system of philosophy, religion and science that it very much needs. He detailed the progress which the Theosophical Society has made since its organisation in almost all the places in India and, in fact, all over the world, with some exceptions, and said that most of the scientific men, far from discountenancing the objects which this movement has undertaken to propagate, have the more willingly joined, convinced as they are of the necessity for the formation of such a Society in the interests of humanity, and of the truths contained in Eastern literature.

The Chairman then said that the Theosophical Society has already done a world of good to India and to all places where its branches existed, and that it is making vigorous efforts to regenerate India in every sense of the word. He quoted some passages from the Vedas and the Upanishads and explained their exoteric and esoteric meanings. In doing so, he pointed out clearly how Hindu works on Theology and Religion have been entirely misunderstood and misrepresented by the Westerns and how the idea of gods have always been laughed at. In proof of this, he stated that the events recorded in Mahabharatha, Ramayana and several other works have, with the exception of a comparatively few, been mistaken by the people of the West for real facts, not knowing that they were written in allegories and that the several personages therein represented, were so many forces in man which had been at war with the spiritual element in him. He referred to the incorrect translations by the Sanskrit professors of the West, and rejoiced that the Theosophical Society has undertaken to work in right earnest for the revival of Eastern literature, religions and sciences, &c., which have hitherto been entirely neglected by the enlightened Hindus so called. He, in conclusion, said that he perfectly sympathised with the Theosophical movement, knowing that it is for the good of India and of the world, and hoped that all who call themselves Aryans, Hindus or Indians will heartily co-operate in the gigantic work which the Theosophical Society has undertaken to accomplish.

In the evening Mr. Judge made experiments in Psychometry with ostrich eggs and old Indian coins. The attention of the members was next directed to Crystal reading. Mr. A. took a fine Ceylon crystal belonging to Brother P. Iyaloo Naidu, and after gazing at it for about ten minutes, perceived a white cloud and then a large fierce tiger coming out of a jungle. The animal had such a fierce appearance and was so real to Mr. A. that he threw the crystal violently from him, suddenly exclaiming, "a tiger, a tiger." He had forgotten his surroundings and thought he actually saw the tiger. It was with great difficulty that he was persuaded to try again; but though he gazed at it for some time, he said he couldn't trace the tiger he had seen before, and that the fear which its appearance had occasioned, made him unsteady and unfit to continue the experiment.

On the next evening Mr. Judge delivered another lecture at the Mahabodhi College, Secunderabad, at 6 p. m., the subject being "Is there a soul in man?" Mr. N. M. Duraisami Pillai, B. A., who presided on the occasion, gave a very able speech by way of preamble and in introducing Mr. Judge to the audience, Mr. Judge began by asking why such a question was needed, and said that although it was universally admitted that man has a soul, and although the burden of proof was not on him to prove it, yet, the address was needed, because many young untrained minds were being led away by the sophistry of persons who had only a superficial knowledge of what the West really believed, to think that there is no soul, supposing themselves thus to be imitators of Western progress. He regretted very much that the young Indians have become the disciples of Mr. Bradlaugh without studying deeply the literature, philosophies and sciences which their own ancestors had bequeathed to their children and without a due investigation of the truths therein contained.

Science, he said, is a book of Nature and is ever changing without a firm footing on which to stand. He gave several instances to show how people in all countries were at first slow to believe facts founded on sciences, and how, after lapse of time, the very facts which they once refused to believe, have afterwards been accepted as scientific facts. He also made allusions to the several persecutions which attended the authors of such discoveries. Western science, he stated, is yet on the road to progress and is consequently incomplete, there being several facts which cannot be explained away by science. In illustration of this statement, he said that the exact functions performed by the organ called the *spleen*, have not been fully defined by the faculties in medicine, beyond stating that it is an essential organ in a man's body. He asked whether Western science, in such an infantile state, is in a position to decide, once for all, the question of the existence or non-existence of the soul. Those who denied soul had to prove their position, because there was a vast mass of testimony and belief in it from remote ages and the disbelievers were in the minority.

He defined soul according to Hindu philosophy and esoteric doctrine, and read interesting passages from "the Theosophist" and the "Draper's Conflict between Religion and Science" to illustrate the nature of the soul. He showed a vast and hoary tradition of the soul's existence in all time and places, and also that all the accepted authorities, Greeks, Romans and all else, including Christians, declared in favor of soul. He stated that Plato and Aristotle, the greatest philosophers who really founded Western Philosophy, and Cicero, the greatest orator, believed in soul. He read a passage from "Draper's Conflict between Religion and Science," wherein Al Gazzali, the most learned among the Mahomedans, gives the nature of soul as understood by him and his co-religionists, and then showed that the investigation by means of Spiritualism, Mesmerism, Psychometry and kindred subjects, proved the existence of soul. He said that the science of soul had its own rules and he could not expect to pursue the science by ordinary methods used with material objects.

He referred to the 1st object of the Theosophical Society, and invited all the persons who have the welfare of India at heart, and who wish to redeem India from her present morally degraded condition, to give their best assistance in promoting the same which, though it may appear a very difficult task, he said, can yet be accomplished by united efforts alone. He spoke at length about the Mahatmas, their powers and their modes of communicating to their *chelas*, and said that, he was fully convinced of their existence and had heard several reliable accounts from persons who were the *chelas* of certain Mahatmas.

He concluded his lecture by refuting some malicious and ill-founded charges against the Society which were published and circulated in pamphlets, by some *self-opinionated* and *narrow-minded* atheists and Christians, and showing how the Theosophical movement has been *willfully* misrepresented, and how utterly ignorant the authors of those publications were of the declared objects of the Society and of the progress which it has, within the last five years, made in India. He said, with great emphasis, that, instead of the Society "going to a smash," as has been *kindly* represented by those *Truth-seekers*, it is growing stronger and stronger every day, forming branches all over the World, and that it is destined to be so for ever and ever, no matter whatever the opposition.

The Chairman next addressed the audience and seemed to fully endorse the views of Mr. Judge.

He received from the members of this branch the following Address:—

DEAR BROTHER, MR. JUDGE,—It gives us the greatest pleasure to have to address you this evening, as the time for taking a farewell leave of us, has well nigh arrived.

It is no exaggeration if we say that we have been very much benefited by your advent to this station, and you have awakened in us a desire to further the interests of our Society in every possible way. We sincerely thank you for the most interesting instructions you have given us in Mesmerism and Psychometry, and hope that you will continue to aid us in this way, knowing that our Society is yet in its infant state and the members themselves in a state fit and ready to receive,

In conclusion, we again offer our sincere respects and obligations for the readiness with which you have condescended to pay this place a visit.

C. V. LOGANADA MOORE,

SECUNDERABAD,
16th August 1884.

Joint Secretary, Theos. Socy.,
Secunderabad.

MIDNAPORE THEOSOPHICAL SOCIETY.

The first anniversary of the Midnapore Theosophical Society was celebrated on the 29th of June 1884 at the local Public Library Hall. Babu Kali Prasanna Mukerjee was in the chair.

An address written for the occasion by our esteemed Brother Dr. Salzer was then read out by Bipin Bihari Dutt. Dr. Salzer's paper was chiefly intended for the nominal members of the Theosophical Society, and the good brother's earnest appeal seems to have made a lasting impression on them.

Babu Hari Charan Kay next read a paper on Theosophy, in which he gave a short history of the Theosophical Society, explained its noble aims, pointed out the enormous amount of good the Society had already done and was still capable of doing for India, and then tried to bring home its claims on the support of all good and earnest lovers of India.

The following office-bearers have been elected for the current year.

Babu Hari Charan Kay, M. A., President.

Babu Krishnadhan Mukerji, Secretary and Treasurer.

With the permission of our brother Dr. Salzer, his paper, which was read at the anniversary meeting, is annexed hereto for publication in the journal of the Theosophical Society.

KRISHNADHAN MUKERJI,
Secretary, Theosophical Society.

MIDNAPORE,
30th July 1884.

THE SECUNDERABAD THEOSOPHICAL SOCIETY.

MR. BEZONJI ADERJI has been elected President for the unexpired term vice Mr. M. Ethirajulu Naidu, resigned.

A SANSKRIT SCHOOL AT MELUR.

We opened a Sanskrit school here on the 17th August 1884 with 7 boys; there are now 15 boys on the Roll. One Subramanien Sastri is the teacher.

C. NARAYANASAWMI AIYER, F. T. S.,
MELUR, MADURA DISTRICT,
19th August, 1884.

CHARITABLE DISPENSARY IN BOMBAY.

In view of the practical realization of the philanthropic aims of the Theosophical Institution, the Bombay Branch resolved, on the motion of Brother Tookaram Tatya, to open a charitable dispensary. With his usual philanthropic spirit, Brother Tookaram Tatya has offered to defray a large share of the expenses of the Institution for a term of one year, during which time efforts will be made to raise funds, by way of donations and monthly subscriptions, to secure permanency for the same. The dispensary is, at present, under the managing care of a committee, specially appointed for the purpose, of which the President is Brother Cowasji Merwanji Shroff, Secretary, Mr. Tuljaram Chunilal Khandwala, L. M. & S., who is also the physician in charge of the dispensary, and Brother Tukaram Tatya, the Treasurer. Messrs. Fakirji Ratanji Bonesetter and Chunjibhai N. Patel have been appointed attending physicians. The whole staff is drawn from the ranks of the Fellows of the Theosophical Society. The treatment in the dispensary is conducted on the lines of homœopathy and mesmerism, and not only the poor, but also the rich and well-to-do people apply at the dispensary to receive the magnetic treatment at the hands of Mr. Tukaram Tatya, the best known magnetic in Bombay. Within the last month of July, there were as many as 450 new admissions, many of whom suffering from the most inveterate chronic affections, insanity, hypochondriases, the various manifestations

of hysteria, chronic neuralgia, and diseases peculiar to the fair sex, these are the types of cases which we receive in the dispensary for treatment, and the dispensary is open daily (except on Sundays) from 9-30 A. M. to 12 noon. Looking to the past, it appears that a good future is before the dispensary. A poor box is placed on the dispensary door, in which those people whose position in life makes them unwilling receivers of charity treatment put their voluntary contributions, which go to swell the permanent funds of the dispensary; the current expenses being defrayed by brother Tukaram Tatya. Brother Tukaram Tatya may rest assured that his noble conception is already finding its practical realization—a fact, which would well serve to give a further stimulus for other good and equally charitable aims.

BOMBAY,
21st August 1884.

TULJARAM CHUNILAL KHANDWALA,
Hony. Secy. T. S. H. C. Dispensary

Personal Items.

The fifty-sixth birth day of Herr Consul G. Gebhard, F. T. S., was celebrated at Elberfeld, Germany, on the 18th of July, by a joyous company of Theosophists. There were present the Founders, Mme. Blavatsky and Colonel Olcott; Professor E. Cones, of the American Board of Control; Mrs. Holloway, of New York; Babu Mohini M. Chatterji, of India; Countess von Spreit of Munich; Dr. Hübner Schleidten, of Hamburg; Frau Gabriele Max and Fraulein Kitzing, of Munich; Mrs. and Miss Arundale; of the London Lodge; Mr. Bertram Keightley, of the same; Mme. A. Haemmerlé, of the Odessa Branch; Messrs. Franz and Rudolphe Gebhard and Frau Franz Gebhard, and last, but not least, chiefest of all in every beautiful trait of womanly character, Frau G. Gebhard, wife of the esteemed brother in whose honour the feast was spread. The kindest wishes were expressed in the several speeches of Colonel Olcott, Prof. Cones, and others for the long life and happiness of Mr. Gebhard, his wife and children (of whom all save a married daughter who lives in a distant city, are members of our Society), and the best of feeling prevailed all around. It struck every one present as an augury of the future progress of Theosophy in Germany that so large and cordial a gathering should be possible at the very outset. Strange to say the company without any premeditation, numbered seventeen and all Theosophists!

OBITUARY.

ARCOT, 12th September 1884.

It is with extreme regret I beg to announce to you that my dear father, M. R. Ry. A. Arroomoga Mudeliar Avergul, one of the Vice Presidents of the "Madras Theosophical Society," died on the 1st instant of heart disease.

A. THANACOTY MUDELIAR.

SPECIAL NOTICE.

As, in consequence of recent events Madame Blavatsky's early return to India is expected, it has been decided to postpone the issue of the first part of the "SECRET DOCTRINE," so as to insure an uninterrupted succession of numbers after her arrival.

Subscribers are requested to be lenient and have patience, as Madame Blavatsky, besides being in very bad health, has been overwhelmed in Europe with visits and correspondence which have made great inroads upon her time and exhausting drains upon her strength.

"THE SECRET DOCTRINE,"

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WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT
ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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(SUPPLEMENT TO THE THEOSOPHIST.)

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OF THE

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MADRAS, NOVEMBER, 1884.

No. 11.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.
X.*Magnetic Irregularities and Crimes against Nature.*

MAN ought to direct and correct nature, but he must never violate her laws. If man, by combating nature, attempts to become God in opposition to God, he falls lower than the brute and deserves to be called a demon.

Men's vices and consequently their misfortunes are caused by their want of magnetic equilibrium, because without wishing it, they become subject to attractions or repulsions of such a violent nature, that they are unable to regulate them according to the laws of justice. Such men become slaves and love their servitude, they are drunk with a deadly wine and love the poison that kills them; they are in love with death and will not suffer anything to separate them from their cold and terrible bride. They will have what they crave. They wish to perish and perish they will; and their destiny, produced by natural laws, will change in no way the calmness of eternal order.

Man is exactly worth as much as he makes himself worth. To nature his body is not worth more than that of a fly, only it causes somewhat more infection when it decomposes. Certain believers think that an eternal intelligence, which rules the infinite universe with its suns and worlds, pays attention to their stupidities, and gets extremely offended by their foolishness; as if Divinity could be insulted by the infirmities of a crank or by the filthiness of a dog. A man without reason and equilibrium is below the animal; because he cannot like animals depend upon his instinct for guidance and advice. Do those people think that God is offended when they sneeze, or that a divine providence keeps a book to register the names of hysterical patients? Why should a great painter blush when he looks at the imperfect sketches he made in his youth? His reputation will not suffer through them. But what human glory can ever produce such a vanity as is exhibited by those pretended saints, when they boast of their faults having been noticed by God. "My God, I humiliate myself before you, but how can I get rid of my mountain of sins? Can you ever forgive me for having put my will into opposition to yours? I would be doomed to despair, if not the blood of a God had been shed for my sake, etc." This is what they call humility. Look at that abortion that bends its back, so that God may not think it too big. Look at that pigmy, that has mixed his spittle with a little dust and thinks he has created a mountain, big enough to endanger Jupiter. Look at that insect that believes that nothing less can buy it than the blood of a God. After his stupid and arrogant confessions and prayers he lies down and dies satisfied and contented with himself and smiling beforehand at the angels who are certainly on the way to receive him.

The Bible says: "Cease to do evil and begin to do good; and if the filth of your sins were as red as scarlet, you shall become white as snow." This is common sense and reason in all its simplicity; but it is too simple for dunces, it is too natural and does not sufficiently flatter their vanity.

If one departs from the law of nature and reason, he can only go with folly and crime, even if he is supported by faith. *Auto-da-fé* means "act of faith" and the holy inquisition was always most indisputably orthodox. She did not allow any doubts, and yet what is faith without doubt? If science were not able to doubt anything, we would not need to believe, we would know. Faith is a sentimental reason of hope in doubt, and it is perfectly reasonable to doubt things which are unknown, and which are not even known to exist. What strength to a belief can be furnished by the supposed authority of these good people who like ourselves simply believe without being convinced? "Do you know whether such and such a thing is true?" "I believe it." This answer means:—"I know nothing about it, but I am willing to suppose it to be true." There is nothing so absurd, that it may not be supposed by the ignorant to be true, and may not therefore become an article of faith. The folly of madmen consists in not realising the incongruity of their fancies; they are to them articles of faith; those who do evil believe to be doing good, or at least to accomplish something which will bring them something good. A man habituated to follow nature is less liable to err, than one who has been taught to defy her. Pretend-

ed virtues and crimes against nature are born under the same roof and go hand in hand. The Jordan is a sacred river which flows at last in the lake of Sodoma.

To make faith in dogmas reasonable, it is necessary that science and reason should approve of the motives which induce that belief. He that believes anything unreasonable is an idiot, and if he insists on believing it, a fool.

Such is the character of the ancient dogmas, whose spirit is now hidden under the already worn out veil of Christianity. Indiscreet science is lifting the veil on all sides and tears out pieces. According to her, it is time to destroy that veil and to substitute for it the veil of Isis, the eternal but transparent veil of Nature.

But whatever efforts may be made, they will not tear the veil of the sanctuary, they will only destroy themselves, when the earth begins to tremble, when the sun grows dark and when strange voices will be heard amongst the groanings of the mer: "The great Pan is dead."

The death of Jesus, as told by the evangelists, presents something terrible. His last words seem to be an expression of doubt and deep despair. Then a terrible cry and nothing more. His head sinks and he expires. Did he perhaps see the new world that was about to be born and did that sight fill him with horror?

It is said that Voltaire died after terrible convulsions; but his last regret was that he had not yet finished the work he was preparing for the dictionary of the Academy. "My friends"—he said to his faithful ones, a short time before he expired—"I recommend to you..." He stopped; they bent their heads to listen to his last recommendation. "I recommend to you"—said he at last,—"the twenty-five letters of the alphabet"—and he died. There are some, who find his death ridiculous. We will not tell them that we find it sublime, because such persons could not understand us. Yes. The letters of the Alphabet; this is something which is truly important for the world, something durable, something which will help to save humanity.

The Hebrew Kabbalists say that through letters God has created everything and that through them miracles of all kinds can be wrought. This however we must understand with a grain of salt as the hermetic philosophers say.

Rousseau says that the death of Jesus was the death of a God. We do not know in what manner gods die, who are said to be immortal, but it is certain that Voltaire died as a sage and Rousseau died like a poor beggar. The children of Voltaire in the French Revolution were Mirabeau and the Girondines; those of Rousseau were hypocrites, the "virtuous" Robespierre and "philanthropical" Marat. Voltaire was a man of genius, Rousseau an imitator. Voltaire was an apostle of civilisation, Rousseau a fanatical lover of nature.

Irreligion and fanaticism are two crimes against nature. Humanity is religiously inclined, but inhuman sectarians are fanatical, and society being forced to contend with religious systems opposed to nature, the greatest longing of humanity must remain unsatisfied.

We now understand, why the slow suicide of the cloister, forced celibacy, abnegation of reason, hate against love, are crimes against nature; that priestly confession, which sacrifices the modesty of young girls to the lecherous curiosity of a young clergyman filled with impure temptations, is a most revolting immorality; that the traffic with sacred things is an abomination.

We understand this, and as the church alone refuses to understand it, we can no longer go with the church.

The age of intelligence and justice is coming slowly but surely. Its advent is retarded by the want of equilibrium in human organisations. Perfect man is not yet born, and perfect man alone will be fully responsible. Man has the power to choose between those things that attract him. His attraction becomes deadly if it drags him along the current of passions.

The card-table attracts the gambler, liquor and opium are powerful despots, heartless women destroy the youthful fire; it is necessary to learn in time how to avoid the whirlpools and to battle against currents, if we desire to pilot ourselves safely through the stormy waters of life.

Passions are only magnetic intoxications. If we dream while awake, we can have visions and evoke phantoms; but the difficulty is to send them away if we do not desire them. If they are called too often, they become our masters.

There are individuals who seem to radiate dreams. Their presence makes one dizzy and their hallucinations are catching. They are commonly called *Mediums* and are suffering from magnetic irregularities.

MR. ST. GEORGE LANE-FOX IN CEYLON.

(From the *Philosophic Inquirer*, Madras).

A LARGE number of Theosophists and Buddhists gathered at the wharf to receive Mr. Fox on the 21st ultimo when he was expected, but the crowd dispersed at sunset on learning that the steamer had not arrived.

Two days after, the 'S. S. Ellora' brought the distinguished visitor to the Colombo Roads about 3 p.m., when the officers of the Theosophical Society went on board and accompanied him to the Jetty where he was greeted as a brother by the other members of the Society, and as a friend by the Buddhists who gathered at the wharf to welcome him. Mr. Fox then drove down to the Headquarters of the Society at Maliban street, where till a late hour, visitors of all denominations began to pour in to have a glimpse of a jewel of the Theosophical Society.

The next day after his arrival, he paid a private visit, in the morning, to his cousin Sir Arthur Gordon, with whom he had a long conversation, especially on the grandeur and sublimity of Theosophy. In the afternoon he was the guest of His Excellency at dinner, and on the following morning, Mr. Fox accompanied Sir Arthur to the Mountain Capital where they spent a day in "sight seeing" and returned to Colombo in time to make preparations for his departure to Europe.

During Mr. Fox's short stay in Colombo, it was arranged by him to deliver a lecture at the "Horal Hall," but as time did not permit him to do so, the hope of those, who were eager to hear him, was frustrated, and I trust that those who had the honor of having formed his acquaintance had really enjoyed the lively conversation in which Mr. Fox took a leading part.

We wish our good brother a "bon voyage" and trust he will impress the truth of Theosophy on English minds.

P. DE. A.

CINNAMON GARDENS,

September 4th, 1884.

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

Thought Transference, or Mind Reading.

By W. Q. J.

A WRITER in the *Saturday Review*, in 1882, said:—"We had thought we had heard the last of thought reading." It seems, however, that he was mistaken, albeit he was then expressing the current scientific opinion, as more definitely expressed by the senior physician of Westminster Hospital, who said he was amazed that any one with the slightest pretensions to scientific knowledge would have the hardihood to put forth any evidence in favor of thought reading.* The cycle moves on however, and dogmatic scientists are powerless to arrest it or to prevent its bringing to light what have been called "exploded fallacies." There are many ways of transferring thought and of reading minds. The clairvoyant can see and thus read your thoughts; but we cannot all be clairvoyants. The adept can read any one's thought, and with ease transfer what thought he desires to another brain; but "the adept is the efflorescence of his age." The mesmeriser can transfer a thought to his subject's mind, but just now we are not treating of mesmerism.

In 1882, Professor Barrett, of the Royal College of Science for Ireland, and others, presented to the Psychical Research Society, a report on this subject, from which we quote—"Is there or is there not any existing or attainable evidence, that can stand fair physiological criticism, to support a belief that a vivid impression or a distinct idea in one mind can be communicated to another mind, without the intervening help of the recognised organs of perception? And if such evidence be found, is the impression derived from a rare or partially developed and hitherto unrecognised sensory organ, or has the mental percept been evoked directly without any antecedent sense-percept?"† There is plenty of such evidence as Professor Barrett calls for. Thought reading and transference are as old as man. Even little children have a game in which one goes out of a room so that the others may select a word of which they are to think intently. The absent one returns, stands among the others, all of whom in silence are thinking hard of say, "trees." In a few minutes the experimenter suddenly thinks of trees and shouts it out. This is thought transference. The investigation of this subject may be made interesting. The researches of the Psychical Research Society are of great interest, and were pursued by the scientific men, who formed its committees, with pleasure as well as ardour. In 1875, one Dr. Corey made experiments in America, which were thus described

* July No. *Nineteenth Century*, 1882.

† Proceedings of Psychical Research Society, 1882, p. 13.

in the *Detroit Medical Review*:—"Bringing himself into direct physical contact with some person, Mr. Corey was enabled to discover objects which that person had secreted, and to select from a multitude of objects the one upon which the willer was intent. He usually placed the other person's hand upon his forehead."

The person who is to make the experiment ought to sit down quietly. Another person, who sits in front, takes hold of the hands of the first, looks intently into the eyes and concentrates his thoughts upon an object or a place or a person: such as, upon "dog," "the palace," "the temple," a geological strata, a flower, or what not. In a few minutes then he asks the sitter, "what flower do I think of, or what place, or what person here, or what ornament or thing in this room, or what King of England or what geological strata," and so on. It will be found that in the majority of cases the answers will be correct, without fraud and without collusion.

Any company of persons can verify this, and if some of our members pursue this line of inquiry, which was not above the minds of some of the greatest scientific lights of England, reports of the experiments furnished to the THEOSOPHIST will be of great interest and value.

Another way is to blindfold the subject. Then take his hand, and draw yourself upon a piece of paper a simple figure or a face, no matter what. The subject then repeats with a pencil that which comes before his mind. Many experiments of this character have been made with great success, in some instances it was seen that the subject reversed the picture, or turned it topsy turvy.

Another mode is for the subject to remain seated and blindfolded while one of the party goes outside and draws a simple figure on a piece of paper, concentrating his mind upon it for a few minutes so as to get a vivid picture of it before his mental eye. Then he returns and concentrates himself upon the sitter who takes up pencil and paper and reproduces what he sees mentally. This is all done without contact. Many curious and startlingly accurate results may be obtained.

In making these drawings, it is best to use a soft pencil, drawing the lines very coarsely or boldly, so that you may produce upon your own mind a very strong impression of the form. In this way your thought, which is actually dynamic, will the more easily affect the sitter.

A third and easiest mode I will mention is, to sit quietly with some one who is to think steadily, while you rapidly relate what you find passing through your brain. It can be done either with or without contact. Contact with the other person of course will make it easier, but you will be surprised to find how often you report exactly what the other person is thinking of.

In drawing pictures, or setting down words to be guessed, it will be found much easier to concentrate the mind if a piece of paper or a black board be used as a back ground before which is placed the object to be guessed, as the contrast between the two causes a sharper image to be conveyed by the eye to the brain.

THE TAE OF THE FAITHISTS.

THIS is the beginning of a community, but unlike anything that has been tried before in any part of the world. It is to be built up with children, and for the purpose of raising them. The following clause taken from their Charter of Incorporation, issued by the State of New York, is somewhat explanatory: viz., "The object of our Association is to gather in, and care for, foundlings and orphans, and other unprotected infants, and to found them in a colony or colonies on western lands, where we shall procure a tract of sufficient size, to prohibit the sale and use of intoxicating liquors, and where the children may be educated and raised out of sight of drunkenness and profanity, so common in our large cities."

But benevolence is not all that is aimed at. The children are to be taught all kinds of occupations, mechanical, agricultural, etc., etc., educating them on the kindergarten plan, until they arrive at maturity. And even here the work is not to stop, but homes are to be provided for them within the colonies, where they may live as long as life lasts if they so choose. The inquirer would suggest that it would require an immense sum of money to carry out this enterprise successfully. But such is not the case. Each colony is to be self-supporting; raising, growing and manufacturing everything within itself that may be required. To accomplish this, a new government (fraternal) is laid down, and it is different from either monarchy or republic, and on a higher plane. A new religion is back of all this, and yet not a new religion, in fact, but the putting into practice of religion founded upon the Commandments, revealed in all the religions of the world. The Faithists are a religious people, but they worship no Lord nor Saviour, but only Jehovah, the Creator.

Their rites and ceremonies are more imposing than any that have ever been practised, and yet they are given only as a matter of education and discipline. Angel communion is also taught, with instructions as to the condition of the spirits of the dead. But in no case do the Faithists place themselves under the guidance of the spirits. They weigh mortal and spiritual knowledge, and take only what can be fully proved.

These communities are never to exceed 3,000 inhabitants each, and all things are to be held in common. To this the children are to be trained from their infancy up, and to assist one another, understanding that all things belong to Jehovah, given into our trust.

The name of this organization is "THE TAE," and it is composed of an Outer and Inner Council.

Any of the homes or Colonies will constitute an Inner Council, but there is to be only one Outer Council. Its members and lodges are to be in all our large cities. Each of the Inner Councils will control its own home or colony. Their wants, requirements, capacities, etc., will be made known to the Outer Council.

The members of The Tae, either of the Outer or Inner Council, draw no pay or stipend for their services. All the members that go into these homes or colonies, if accepted, will be provided with food and clothes, and a home during their natural lives, but receive no pay for their labours.

Neither can they be accepted until they give in all their earthly possessions and isolate themselves from the customs, usages, and vanities of the world. It is only a few months since The Tae was started. A call for volunteers has been responded to from nearly all parts of the United States. A gathering in home was begun the 1st of May, 1884, near Pearl River, Rockland Co., N. Y., and a sufficient number of volunteers have gathered in and consecrated their lives and fortunes to the work to insure success.

The rites and religious ceremonies were not only interesting and instructive, but of the most imposing kind imaginable.

DISCIPLINE.

The Faithists are vegetarians, using neither fish, flesh nor animal product, save honey; either celibacy or monogamic marriage, nothing else. Work is divided into groups, with a teacher or chief to each, and these change weekly or monthly, so that all members take turns as chiefs. These chiefs are absolute for the time being. And over these is a C'chief, also absolute for his term. But all members of the Inner Council take turns as C'chief also. They are a happy people.

The temple of worship is opened awhile in the morning at sunrise, but in subdued light, for all who choose to come in and pray, quietly, and then to pass out. Sabbath service embraces imposing ceremonies, processions, prayers, responses, lecture or sermon, and music.

One evening each week is devoted to lessons; one to education in rites and ceremonies, as practised in all religions, and sometimes in regalia; one to music, one to prayer, one to dancing and etiquette, but even this is opened with prayer, though music is practised nearly every evening.

Liberty is preserved. No criticising, fault-finding or complaining against one another is practised within the home. They have no constitution and bye-laws.

For further information the reader is referred to OAHSEE, the New Bible. All communications should be addressed to

DR. H. S. TANNER,

Secretary of the Inner Council.

Camp, Hored, Pearl River, Rockland Co., N. Y.

August 1st, 1884.

A FEW REMARKS SUGGESTED BY THE ARTICLE "THE COLLAPSE OF KOOT HOOMI."

The Padres.

We pity the poor Padres of the Christian College. Miserable indeed is their plight when they are compelled to resort to these doubtful means to overcome their opponents. The Padres never meet the Theosophist's lecture on the open platform and defend their sectarian views orally or in writing. They denounce them as atheists and political humbugs behind their backs, where they have no fear of being contradicted.

These letters have been published in the name of public morality. If this is the Padres' standard of public morality, then public morality becomes polluted when its name is uttered by the mouths of the Padres. In her name they have violated sacred rights. In her name they have become willing dupes of a woman who has lost her ballast in the reverses of fortune, the vile instruments for the perpetration of a greedy woman's revenge.

The Occult Room.

There was only one large room upstairs when the Society purchased the Adyar House. To one end of this room was attached a bed-room with a partition between it and the sitting room. From the bed-room, a door led to a verandah. This doorway was shut up and the verandah was converted into a room called the Occult Room.

In closing up the doorway a hollow space was allowed to be left in the middle that the weight of the new addition upon the beam of the ceiling might be as little as possible. I have seen both sides of this wall, both when it was being built and when it was finished. I have seen it also when it was papered.

Originally it had no sliding panels at the back or front. When I saw it again a few days after the expulsion of the Coulombs, I found in various parts of the wall in the rooms upstairs small panels recently constructed in places where there were none before. I know every part of this room, having been in it by day and slept in it by night during our stay in Madras. The mischief workers were evidently disturbed in the middle of their work.

The Shrine.

The shrine is a movable cupboard hung on the recently closed up wall of the Occult room. This portion of the wall is left still intact.

The shrine is something like a psychological telegraph office. It is connected by a current of akas with the Asram of the Mahatmas. Whatever is put into it will at once be known to them. But it should be distinctly understood that this is not the only means of communication; nor, if the shrine were removed to-day, will all communications be stopped. The shrine is simply a matter of convenience.

The Coulombs.

Out of respect for Mme. Blavatsky, the Coulombs were treated kindly by all of us. Mme. Coulomb's numerous peccadilloes were freely forgiven. She was considered an irresponsible medium, the willing instrument of any strong-willed person that circumstances may throw in her way. Last December when I gave Mme. Blavatsky a curiosity in the shape of a petrified plant that we came across in a cave in one of our rambles in the Papanassum Hills, Mme. Coulomb examined it and pretended to see clairvoyantly heaps of gold coins treasured up near the place in the cave where we got the article. We all then had fine jokes on her say. But when a few days later she took us aside and seriously insisted on her being taken to the spot and asked for a loan to make the necessary preparations for a journey, we plainly told her we would have nothing to do with her treasures or her journey.

The Mahatmas.

It is too late in the day for the Padres to deny the existence of the Mahatmas. There are several Englishmen of the Civil Service, who have had correspondence with them when Mme. Blavatsky was far away and knew nothing of the matter, not to speak of scores of other gentlemen, European and native. I too can claim the honor of having had an interview with one of them in his physical body outside the precincts of a lamasery near Sikkim on the road leading to it from Darjeeling. The interview took place at eleven in the forenoon and lasted for about two hours. I have seen him and several of his pupils in the astral body on many occasions. Many of our friends who happened to be with us at the time have seen them like ourselves. Mme. Blavatsky is now in Europe, Colonel Olcott too is there. Our communication with the Mahatmas still continues uninterrupted. If Madame Blavatsky can do this, why then, verily she is a Mahatma.

Phenomena.

At this day, only those, who have had neither the time nor the inclination to search into psychical laws, join with the theologists and raise a feeble cry against the existence of such powers. The only question is whether such powers are brought into play in particular occurrences. The best witnesses to prove such things are those who have seen them and not the Padres who deliberately keep away, attributing them all to the machinations of their friend, the Devil. The Padres say that all phenomena have been produced by trickery by Madame Blavatsky with the aid of the Coulombs. I shall mention two instances, out of several, that have come under my personal experience. An American gentleman of a well known firm, who is not in any way connected with the Society, wrote a letter to me asking certain questions in Aryan philosophy. On opening it as soon as the postman gave it to me at my place in Tinnevely we found that the answers to the more intricate questions were already entered opposite each of them, under the well-known initials of my revered Gurn. The letter is still with me and Madame Bla-

vatsky to this day knows nothing of it. One day in my place at Tinnevely, a learned Pandit of the Shaktaya sect was speaking to us in flowing terms of the advantages of the Shaktaya ceremonials over all others in the development of psychical powers. I noted down in his presence the salient points of his argument on paper, put it into an envelope, addressed it to my Gurn, and placed it in my box. This happened in the evening. The next morning I saw on my table, along with other papers, the same cover unopened but with my address written over the previous superscription. I opened it and found written between the lines of the original letter a crushing answer to all the false logic of the Pandit, with quotations in Sanskrit from the Upanishads neatly written in the Devanagari characters. Madame Blavatsky was in Madras then and to this day she is ignorant of this letter or its reply. Scores of letters of this kind received by us from our Venerated Master, when we were far away from Madame Blavatsky or Colonel Olcott, are in our possession. Many of our friends have seen several of them. Some of them contain Tamil quotations written in neat characters.

If the Padres say we and several others, who had the same experience, are labouring under some hallucination, we may as well retort that the definition of that word will have to be considerably altered. They cannot under any circumstances, hallucinate away the letters in our possession. If they question our veracity, not only can we produce better credentials, but we are in a position to challenge the public to catch us misrepresenting one fact for the hundred facts about which the Padres have been caught fibbing deliberately.

The Padres mislead the public when they assert that the Society is founded on phenomena. No phenomenon is shown for its own sake. The Masters belong to a higher plane of existence and they get hold of the easiest method in their plane for communication with their pupils and others.

Conclusion.

Dr. Hunter, the Director-General of Statistics, says that the proportion of jail going population in Bengal as compared with England for an equal area and population is one-third for the male and one-seventeenth for the female. He does not say how much of the Bengal crimes are traceable to the influx of evangelical civilization. The Padres have done many a crime in the name of Evangelical morality. They have torn by wives husbands from wives, children from parents. Their Karma now overtakes them and impels them to do questionable actions like the present publications which will ultimately result in their going home bag and baggage, leaving the heathen Hindu to the simple, unsophisticated, sublime morality of his sage forefathers, the authors of the Upanishads.

MADRAS.

S. RAMASWAMIER.

THEOSOPHY AND CHRISTIANITY.

EVERY student of history knows that when Christianity was in the ascendant in Europe, persecution, torture, murder, imprisonment, and burning of heretics—unbelievers in the Bible—were the chief glories of Christendom. One need but open the pages of the history of the Middle Ages, to know how under the name of the Inquisition, millions of human lives were put to the rack and faggot, imprisoned, burned, and murdered to appease the wrath of the all-merciful God of the Bible. One need but read the history of our ruling country, especially the reigns of Mary and Elizabeth, to know how in the name of the very god of the Bible, the Catholic and Protestant Christians exchanged massacres. Facts are abundant in the famous books of Buckle, Draper, and Lecky, and even in the history of the Christian Mosheim, to show that the Christians were ever hurried in darkness, guilty of manifold crimes even in those ages when the influence of the teachings of Christ had not quite faded away; that they revelled in luxury, licentiousness, and what not; and to crown all, they gloried in putting every possible barrier to intellectual and moral progress. Read the lives of Galileo, Bruno, Vanini, Campanella, Voltaire, Paine, Diderot, Hypatia, D'Holbach, David Hume, Volney, Bradlaugh, Holyoake, Besant, Bennett and Foote—the unbelievers—who spurned at the inhuman Christian creed. Has Christianity ceased to do the glorious deeds enumerated above? Has it given up those barbarous measures meted out to Freethinkers up to the end of the past century? No! The prime object of Christian teachers and preachers,

in every land they tread, is to choke the intellectual freedom of the land; to persecute the freethinking pioneers of the land; to print ingenious falsehoods against them, to slander them and impeach their honesty, and accuse them of insincerity in their several professions. We do not and cannot wonder if the Protestant Christians strive their best, perhaps in good faith, to excel in calumny, their good master Luther, who out of true Christian spirit called the great Greek philosopher Aristotle, "truly a devil, a horrid calumniator, a wicked sycophant, a prince of darkness, a real Apollyon, a beast, a most horrid impostor on mankind, one in whom there is scarcely any philosophy, a public and professed liar, a goat, a complete epicure, this twice execrable Aristotle." This undying tribute was paid to Aristotle because, according to Macaulay, "he was the great fashioner of the intellectual chaos; he changed its darkness into light, and its discord into order." Need we wonder therefore that Christians should after Luther's fashion, persist in calling non-Christians all names they please? Christians have tried their worst in England; enough of persecutions have they counted in the names of the Free-thought leaders of that land; but they could not intellectually and morally succeed in winning over their lost sheep; they could not establish the claims of their beloved creed on true foundations; they could not gain a single freethought leader to their flock by reason, argument, and true conviction; they could not, with all the united power of the Bishops of the land, stem the torrent of infidelity that is raging in every creek and corner of civilized Europe. Despairing in their failure, they have fallen upon the two famous Founders of the Theosophical Society. Dreading the remarkable influence of their teachings over the minds of the rising generation of our country-men, they have begun to traduce their character, and to pronounce that the whole Society is based upon mere fraud and sham. They have not however had the manliness to meet the male founder of the Society—Colonel Olcott—upon a public platform and show the superiority of their creed to Theosophy. More than five years have passed, since the arrival of the founders in India; not a single Christian missionary has up to date in India—so far as we are aware—dared to debate with the President-Founder on the relative merits and claims of Christianity and Theosophy. They have, however, to give vent to their rancour, found a mouthpiece in the *Christian College Magazine*. We beg permission on behalf of public morality to review, in good faith, the Editorial in the current issue of the 'Magazine,' that has appeared under the curious heading—"The Collapse of Koot Hoomi."

The editorial above referred to has caused no doubt some sensation among intelligent Indian circles, but the thinking portion of the Hindu public, and such of the Hindus, as are already acquainted with the ways and manners of the Christian Missionaries and their modes of conversion, are not so easily, as the Editor imagined, to be led astray by the interpretations put by a Christian journalist upon letters and documents alleged to have been in Madame Blavatsky's own hand-writing, and found out of "strange recklessness" on Madame Blavatsky's part, in possession of the very irresponsible persons, the Coulombs. The Editor in substantiation of the very peculiar, not to say questionable, title of the Editorial observes:—

In these latter days, the Mahatmas have spoken again through their chosen vessel Madame Blavatsky and with such power and authority that their words have not been in vain. From end to end of India the fame of Koot Hoomi has been spread, and the marvels done in his name have had all the effects of miraculous seals upon the utterances of his agent. One by one, Indian sceptics have bowed their heads before the Mahatmas, and a distinguished Indian Journalist—Mr. Sinnett, rather a noted man in unbelieving circles, has humbled himself to be the inspired redactor of Koot Hoomi's Cosmogony.

The italics are ours.

What of that? The Indian sceptics are sceptics still in so far as Theism is concerned; but they have not the bigotry and stupidity to ignore that there are mysterious things which need exploration; they have not denied in virtue of philosophy proper, that there are higher powers attainable by man, and that persons of higher intelligences and psychic powers do exist. The belief in the existence of Mahatmas is rather native in the cultured Indian mind; the Indian philosophy teaches the same grand truth. But it matters not and it concerns very little with Theosophy, if the bigots among sceptics do not believe in the existence of Mahatmas, for the truth of occultism rests upon its own merit. The Editor adds that "it is not to Madame Blavatsky's skillful and persuasive words but to the evidence of his senses that Mr

Sinnett ascribes his conversion." Now this kind of accusation is evidently questioning the sincerity of Mr. Sinnett, who, in the Editor's own words, was 'rather a noted man in unbelieving circles.' We leave however Mr. Sinnett to speak for himself, and turn to the Editor's sneering observations founded upon the fidelity of the Christian Coulombs. The whole and the only conclusion, which the Editor makes and very ingeniously indeed teaches the public to draw from his Editorial and the number of letters imputed to Madame Blavatsky, is simply that Madame Blavatsky had been producing fraudulent phenomena with the help of the honorable Coulombs. The Editor however, relieving Colonel Olcott from this accusation, has had the goodness to remark that "just in proportion as the Colonel gains his esteem for his honesty, does he lose in his reputation as a man of sense." Why, upon an unfounded charge which the Editor was made to believe that the Colonel was shut out from the shrine! Do not the intelligent think that Colonel Olcott has evidently more sense in believing in the existence of the Mahatmas, and in the higher intelligences of man than the Christian Editor who believes that Baalam's Donkey spoke inspired? Now the sole conclusion, whatever it may be, which is to be drawn from the publication of the letters above referred to, is as regards their genuineness and nothing else. Whether they are genuine, or as genuine as the Gospels themselves, or whether any interpolations were made in them by somebody to throw dirt at Madame Blavatsky, are points which could be decided by Madame Blavatsky alone. But the public can arrive at one safe conclusion in the meanwhile, that Madame Blavatsky could not have been a person to live by, and gain fame upon fraudulent means, considering the character of the Coulombs, which is fully and exhaustively set forth in Dr. F. Hartmann's "Report of Observations made at the Headquarters of the Theosophical Society." Those, who have had the fortune to be acquaintances of both Madame Blavatsky and Colonel Olcott, would not scruple to pronounce that the former is more candid and open in her avowal of opinions than the latter; and those, who have patiently read the chapter on the Theosophical Society in Mr. Sinnett's *Occult World*, could have learned in full the noble life and career of the Founders of the Theosophical Society, and that, at the sacrifice of their own interests, they have come out to India, and have been working in this land for the cause of Truth, for the bettering of humanity, for the regeneration of India, and the world at large. The disproof of the genuineness of the documents published in the *Christian College Magazine*, being left entirely to the discretion of Madame Blavatsky, we have to consider, seriously too, the character of the Coulombs. We could not, one whit, charge Madame Blavatsky with the least fraudulent intent, having seen personally the clever but clumsy imitation of Dr. Hartmann's handwriting which has been already pronounced in the *Madras Mail* by the Doctor to be a "forgery." When one letter of Dr. Hartmann's had been so boldly pronounced a forgery, the unprejudiced public have a fair inference to draw in the matter of Madame Blavatsky's letters. How Madame Coulomb was misrepresenting the objects of the Theosophical Society; how she was charging the Society as inimical to true religion; how she was telling that the phenomena occurring at the Headquarters of the Society were frauds and works of the devil, notwithstanding her own declaration that the phenomena were true and genuine, made in her letter dated Adyar, 13th August 1883, and published in Dr. Hartmann's report; how she was attempting to extort money from rich members of the Society; how she was lying and backbiting, were proved by affidavits from respectable persons before a General Council of the Society on the 13th May last. But as the proverb goes 'repentance comes too late'; and it remains to be seen whether the Christian Editor deceived himself by the 'skillful and persuasive' words of Madame Coulomb or that he is firm in his conviction that the documents are genuine. Be that as it may. Now as regards the back doors, trap doors, and sliding panels near the shrine, which the Editor made so much of, as having been the mediums for productions of 'occult phenomena' at the shrine, we have a word to say. It was last Sunday that we, accompanied by our own brother and a respectable friend of ours, called at the Headquarters of the Theosophical Society, with an honest intent of satisfying ourselves as to the existence or non-existence of the above machinery. After a short conversation with Dr. Hartmann, Mr. Judge and others, we expressed

our desire to see the Shrine, and were taken up there. To our great surprise and to our admiration too, we saw the clever and ingenious contrivances of Mr. Coulomb—left in an unfinished state—which were not in existence up to the last day Madame Blavatsky was at Adyar, we knew; and we came unanimously to the one and only conclusion, that the contrivances were made by Mr. Coulomb himself during Madame Blavatsky's absence from Madras, to serve the plot. Whatever opinion the public may form from this account of ours, we have had our say in the matter; and we beg to conclude with a word, that even if Madame Blavatsky's veracity can be questioned, the calumnies and slanders of the Theosophical Society's enemies cannot affect its progress in the least, its objects being good.—*Philosophic Inquirer, Madras.*

MISSIONARY "COLLAPSE."

It is a matter of no small surprise and regret to well disposed members of the Theosophical Society that an outside public, least informed with reference to its internal working, should so credulously yield themselves to every bubble of alleged fraud set afloat by inveterate enemies of the movement. But the members generally are able to judge the merits of the case from a better stand-point.

2. The lines on which the Parent Society is working have nothing whatever to do with witnessing or promoting occult phenomena in the world. That work moreover is carried on independently of the founders. The members also are not interested in magic or conjuring tricks, but are better employed in the study and investigation of all ancient philosophies lost to the sight of modern learning. A lively interest has thereby been thoroughly roused to look into Aryan and other literature, religions and sciences, find out the excellencies in them, vindicate their importance, and uphold the truth.

3. With these objects in view and with a view to divide the labour, branches of the Theosophical Society have been everywhere formed, which are working independently, but holding together as one Society for the interchange of knowledge.

4. Designing enemies need not flatter themselves with the hope that their petty schemes of destruction can possibly affect this Society or interrupt the good work going on, for it would be absolutely absurd to suppose that the stability of the Society depends upon the genuineness or otherwise of petty phenomena which can be easily imitated or surpassed by the lowest of native jugglers.

5. Outside foes do not know what is learned within the Society. Truths as old as the hills are absolutely repulsive and distasteful to their minds because to them they are new; for what could be more distasteful to a Materialist than the assertion of the existence of invisible spiritual worlds, or to the bigoted Christian than the fact that a miracle is but the "natural result" of "exceptional causes," and that mesmerism plays a large part in the production of the phenomena superstitiously called "miracles?"

6. The instructions received at the hands of the Theosophical Society are full from beginning to end with positive information, altogether new to the European mind, and both interesting and consistent with reason. "In short," says a learned and impartial critic, "we have a cosmogony embracing all things and all questions of heaven, earth, and intermediate states of existence, mundane and extra-mundane. Mr. Sinnett has done this in excellent style and nothing can be more lucid or well arranged." But Mr. Sinnett does not arrogate to himself the authorship of this cosmogony but ascribes it to the Mahatmas, the truth of which I have had opportunities of personally judging while filling the Office of Secretary of the Eclectic, when the founders of the Theosophical Society were far away, and the Coulombs never heard of.

7. The manifestations of psychic, and occult, mesmeric, clairvoyant and other forces, possessed by certain Yogis of India and sometimes by Western spiritualists—have been sufficiently proved and tried under test conditions, based on the evidence of reliable men of intelligence, learning, and integrity, to defy all the arguments of bigoted and unintelligent scepticism. To the mind of a careful thinker, the evidence is sufficiently conclusive to enable intelligent men to honestly conclude that fraud and collusion are not necessary to the production of occult phenomena; therefore

every well informed Theosophist and all students of mesmerism and occultism generally have good reason to doubt the genuineness of the charges brought against a lady we know to be most learned in this department of science. Nor would a trick, if played by any one in any part of the world, affect the occult sciences or the knowledge possessed concerning them.

8. In conclusion, I should say, without fear of contradiction, that no right thinking Theosophist, who has had the pleasure of Madame Blavatsky's acquaintance and the opportunities of personally judging her character, will surrender his own good judgment into the hands of expelled members of the Society, or those of her bitterest enemies.

SIMLA, 5th October 1884.

W. D. TILDEN, F. T. S.

ONE MORE WITNESS.

THEOSOPHY.

IN regard to the charge made in the *Christian College Magazine* for September 1884 against Madame Blavatsky that occult phenomena, produced at Adyar (Madras), India, are fraudulent ones, done by means of a back-door, attached to the shrine at that place, permit me to make the following observations.

I make bold to make them as I am personally acquainted with the lady, whose character was traduced in that journal, and I am very familiar with the place which has been a subject of much slanderous misrepresentations.

The facts relating to this matter, so far as I know them, are these:—I have known the shrine at Adyar since February 1883. But it was in September 1883 that I had actually an opportunity of closely examining the structure of the shrine, so as to see whether the trickery, now pretended to be exposed, had ever any existence. I may say that I entered the room containing the shrine with the mind of an out-and-out sceptic, indeed, all this time, I may say I was an unbeliever, though I had constantly met the Founders of the Theosophical Society, and read much of their writing. What struck me about the doings of the Theosophists was, "What necessity is there for these modern Theosophists to perform their phenomena in a particular locality, and that in a shrine, while our ancient sages did all we have known in open places." I was soon quieted by an invitation on the part of Madame Blavatsky to inspect the shrine, and satisfy myself about it.

I shall now give a brief description of the shrine and its situation in order that the outside public may see whether it is possible that the enlightened members of the Society could have been subjected to the trickery that the Coulombs now boast of exposing.

Madame Blavatsky had her sleeping apartment in the hall upstairs in the Adyar premises. There is a door-way leading from this hall to a room where the shrine is suspended, the shrine itself (a cup-board as they call it) being on the wall about four feet above the ground. I opened the doors of this shrine, and found in it some photos and a silver cup and a few other things. I clearly examined every portion of this shrine from within, topping with my hands every part of it, and nowhere could I find room for suspicion. Not satisfied with this, I examined the outside of the shrine, the front and the sides, and the top; and they stood the test. For fear of disarranging the things, I did not move the shrine about, but what was more satisfactory, I examined the back portion of the wall on which rested the shrine (which was inside the hall containing Madame Blavatsky's sleeping apartment) and found that there could not be the slightest room for suspicion in any direction, so far as the matter of the structure of the shrine is concerned.

After this Madame Blavatsky had the kindness to ask if any of us (we were then about five there) had any letter to send to Mahatmas. One of us immediately produced a letter; I took up the cup from the shrine, having carefully examined it, and the gentleman dropped the letter into it. I placed the cup with the letter in the shrine, and closed it, as desired by the above lady. Two or three minutes after, Madame Blavatsky, who was standing about two yards off from the shrine, said she felt an answer came, and on opening the shrine we found a letter addressed to the sender, containing four pages with not less than 20 lines on each, which would occupy any mortal writer, simply to copy it in, not less than half an hour. It must be remembered that there must have been time for one to read the letter, and then to prepare an answer which may take up another 15 minutes. But all this took place in the course of two or three minutes.

I shall now give an account of the so-called trap-door. I found this trap-door in an incomplete state for the first time in June 1884, a few months after the departure of the Founders. It is so small a door that a thin spare boy of 10 or 12 years could hardly enter through it. It is intended to be understood the phenomenal letters were ushered into the shrine through this passage, but any one seeing the passage for himself, would be convinced of the impossibility of the thing being done.

I must, therefore, take this occasion to represent what I know of these matters to allow Truth to triumph; and I feel it specially necessary, now that every one of us should speak out his experience of the Theosophists and their doings, that they may furnish, however lightly it may be, answers to the attacks of the Coulombs upon the conduct of persons too far away to justify themselves.

T. C. RAJAMIENGAR.

MADRAS, 22nd September 1884.—(*Indian Mirror*, Oct. 1.)

Official Reports.

GERMAN THEOSOPHICAL SOCIETY.

SECOND MEETING.

A SECOND meeting of the Branch Society convened at Am-bach, Starnberger See in Bavaria, on the 9th of August last, the following persons were duly received into membership: Baron and Baroness du Prel, Professor Gabriel Max, Fran Emma Max, Miss Kitzing, Count and Countess von Spretti, and Captain Franz Nöbner, all of Munich, and Mr. Ernst von Weber, of Dresden.

The President-Founder then addressed the meeting at some length upon the present situation of intellectual affairs in Germany, and expressed very warmly his pleasure in being able to enrol as members two men so illustrious in their respective departments of literature and art as Baron du Prel the philosopher and Professor Gabriel Max the painter. He said that a cause, supported by such minds as were already won over to Theosophy in Germany, must be a success. We were at the very infancy of a movement now, which he hoped and believed would after a few years extend throughout not only the whole area of German thought but also of that of all the civilized world.

Upon motion of Dr. Hübner-Schleiden, the Branch then voted for officers; and Baron du Prel, being elected unanimously First Vice-President, accepted the office and was by the President-Founder declared duly installed.

Upon further motion, the executive officers were authorized to select members to form a council who should have the power to add to their number as circumstances might require it.

The session of the Society was then adjourned sine die.
HÜBNER-SCHLEIDEN,
President of T. S. G.

Approved

H. S. OLCOTT,
P. T. S.

GERMAN THEOSOPHICAL SOCIETY.

The following despatch was received at Adyar (Madras) on the 2nd of October:—

German Branch resolves that no evidence against Madame Blavatsky affects our belief in the Mahatmas; it being entirely independent of her.

Yet she has our full confidence. We despise Coulombs' slanders.

ELBERFELD, GERMANY,
October 2, 1884.

GEBHARD,
Secretary.

LONDON LODGE THEOSOPHICAL SOCIETY.

The following telegram was received at Adyar (Madras) on the morning of the 4th of October from the President of the London Lodge of the Theosophical Society:—

The Council of the London Lodge assure the Parent Society of their loyal support, under the unscrupulous attack on Madame Blavatsky; of their belief in her integrity; and of gratitude for her services in the cause of Theosophy.

LONDON, ENGLAND,
3rd October, 1884.

FINCH,
President.

THE MADRAS THEOSOPHICAL SOCIETY.

Extract from Minutes of Proceedings of the Madras Branch of the Theosophical Society, held on the 4th October 1884, at Royapettah, in the premises of the Society.

On motion of P. Sreenivasa Row, it was unanimously Resolved, that the Madras Branch expresses hereby its confidence in Madame Blavatsky, notwithstanding the attack

recently made upon her; and the Secretary is directed to communicate the same to her and to the Head-Quarters of the Theosophical Society.

P. SREENIVASA ROW, Secretary.
T. SUBBA ROW, President.

TODABETTA BRANCH THEOSOPHICAL SOCIETY (OOTACAMUND).

At a Meeting of the Todabetta Theosophical Society, at Ootacamund, on the 5th of October 1884, it was resolved that this Branch, notwithstanding the slanders of the *Christian College Magazine*, has full confidence in Madame Blavatsky and desires that she may be informed of the same.

This Branch also desires to record its full belief in the MAHATMAS notwithstanding the so-called disclosures brought forward by the expelled Coulombs.

(Signed) H. R. MORGAN, President.

(True Extract.)
T. GOPAL SINGH, Asst. Secretary.

HIMALAYAN ESOTERIC THEOSOPHICAL SOCIETY.

(EXTRACT.)

THE members have read with deep regret the vile insinuations, and the scurrilous defamatory articles that have appeared in many of the leading journals of the day, which are openly hostile to the cause of Theosophy. They recognise in this persecution the operation of occult laws which obtain alike in every department of nature, and they have no doubt that under the action of the self same laws, the eternal truths of Theosophy will be established on a firmer basis when the mist of calumny shall have yielded to the light of justice.

Though they entertain no fears as to the future of Theosophy, the members take this opportunity of offering their heartfelt sympathy to the Founders of the Theosophical Society and to Madame Blavatsky in particular, for the annoyance to which they have been subjected by the vile machinations of their avowed opponents; but they feel confident that the law of Karma will assert itself, and that the Founders will come off victorious from this ordeal. Thoughtful minds, they are sure, will not be deterred by such incidents from the pursuit of truths which the Masters are now, for the first time in the history of the world, prepared to impart through the instrumentality of the Theosophical Society.

KUMUD CHANDRA MUKERJEE, Honorary Secretary.
SIMLA, the 9th Oct. 1884.

THE BHRIGU KSHETRA THEOSOPHICAL SOCIETY (JUBBULPORE).

Telegram.

OUR confidence in Madame Blavatsky cannot be shaken by the foolish attacks of the Coulombs and their crew. Mahatmas and Occultism are no novelty with us, and we look upon missionary impositions with contempt.

AVINASH CHANDRA ROSE, Secretary.
JUBBULPORE, Oct. 19, 1884. *Bhrigu Kshetra Theosophical Society.*

PROCEEDINGS OF THE VELLORE THEOSOPHICAL SOCIETY.

- I. We fully believe in the existence of the Mahatmas.
- II. We likewise believe in the phenomena-producing powers of Occultists.
- III. From the testimony borne by men of high respectability in respect to the various phenomena produced by Madame Blavatsky, we have feelings of great veneration for her, and believe in her possessing such occult powers; but now that the genuineness of some such phenomena is called into question, all that we can say on the subject is what can be concluded from a perusal of the papers concerning it, namely, that the evidence against their genuineness is utterly unreliable, being that of admittedly dishonorable persons, while the evidence on the other side is that of highly respectable men.
- IV. We consider that the honor of our Society demands an authoritative refutation of the charges brought by the Missionaries against our respected Founder's character.

V. We earnestly beseech such legal steps being taken as may be found necessary.

A. MAHADEVA AIYAR, Corresponding Secretary.

VELLORE,
17th October 1884.

PROCEEDINGS OF THE MADURA BRANCH THEOSOPHICAL SOCIETY.

- I. THE members of the Madura Theosophical Society strongly disapprove of the recent publication, by the Editor of the *Christian College Magazine*, of letters of the private character they purport to be.
- II. They think that an unfair advantage, to say the least, has been taken by the said Editor of Mme. Blavatsky's absence in Europe to publish the said letters.
- III. The said letters, even if genuine, will not affect the cause of Theosophy, whose main object is to pursue truth and to expose all manner of sham and humbug.
- IV. The Hindu's faith in Mahatmas rests essentially on the immemorial tradition and philosophy of his remote ancestors, and not merely on Mme. Blavatsky's phenomena.
- V. The utterances of the *Christian College Magazine*, and the other papers that echoed its sentiments, betray, in the opinion of the Branch, both a sad want of logic and an ignorance of the high standpoint of Theosophy, its aims and ends.
- VI. The publication of the said letters is not warranted by sufficient grounds of public good or morality.
- VII. Such publication is referable to that misguided and often mischievous piety that has unfortunately been so frequently evinced by the Christian Missionaries in India.

MADURA, }
7th October 1884. } V. COOPPOOSWAMY IYER, Secretary M. T. S.

THE CHITTORE THEOSOPHICAL SOCIETY.

"RESOLVED, that our regard and esteem for Madame Blavatsky are not in the least shaken by the Coulombs' slanders, and that our expression of sympathy be communicated to the Founders. Resolved also, that our faith in Theosophy will never be shaken, as it rests wholly on the 'rock of Truth.'"

Mr. N. Sreenivasa Chariar, F. T. S., was elected Vice-President of our Branch.

A. RAJU, Asst. Secretary.

CHITTORE, October 12, 1884.

GOOTY SANSKRIT SCHOOL AND THEOSOPHICAL SOCIETY.

We feel glad to be able to say that in addition to Rupees 100 promised by M. R. Ry. T. Ramachandara Row Garu, B. A., B. L., F. T. S., District Munsif, Gooty, and President of Gooty Sanskrit School, M. R. Ry. P. Kesava Pillai Avergal, Vice-President of Gooty Theosophical Society, and M. R. Ry. A. Nunjundappa Garu, B. A., B. L., District Court Pleader and a sympathiser of the Society, promised last week to donate, each, Rupees 100 to the Sanskrit School.

We seize this opportunity to declare publicly that the members of the Theosophical Society, and non-members here, are carefully studying both sides of the present Theosophical controversy created by the piously devoted Christian Missionaries; that we assure you of our loyal adherence to Madame Blavatsky and to Theosophy, of our confidence in her veracity and uprightness and ability and intelligence, and of our full conviction that the Coulombs maliciously and rapaciously found some mischief for the idly-busy Missionaries to do—for which they are ere long sure to suffer by that Irretrievable Law of Justice.

B. P. NARASIMMAH, B. A., Secretary of Gooty T. S. and a Member of the Executive Committee of the Gooty Sanskrit School.

GOOTY,
11th October 1884.

At a meeting of the Gooty Branch Theosophical Society held this Sunday, 12th October 1884, the following Resolution was carried unanimously.

The Gooty Branch resolves to record that the recent attack on Madame Blavatsky, by the interested persons, has not shaken their confidence in her or in the stability of Theosophical truth.

J. SREENIVASA ROW, President.

12th October 1884.

THE SECUNDERABAD THEOSOPHICAL SOCIETY.

Proposed by Bro. K. Vijiarungum Naidu and seconded by Bro. I. M. Ragoonayakulu Naidu, and carried unanimously: that this Branch sincerely sympathises with the Founders of the Theosophical Society for the unjust and cruel treatment they have just received at the hands of the enemies of the Theosophical movement, and begs to assure them that our faith and trust in them and the Society in general have not, in any way, been shaken by the *dastardly attacks made behind their backs* in the current number of the *Christian College Magazine*; but that, on the contrary, Dr. Hartmann's pamphlet has, in our opinion, exposed the Coulombs and their confederates in their true colors, thereby dispelling all doubts, which a perusal of the article in the said Magazine and the hasty and one-sided views of some of the journalists thereon, had temporarily conjured up in the minds of some of our members.

BEZONJI ADERJI, President.

C. V. LOGANADEN, Joint Secretary.
SECUNDERABAD, 30th September 1884.

THE DURBHANGA THEOSOPHICAL SOCIETY.

THE members of our Branch have read with the greatest concern the recent so-called exposures of Madame Blavatsky and the collapse of Kuth Humi, and I have been ordered to communicate to you that their belief in the Mahatmas and faith in Madame Blavatsky have not been shaken in the least.

KALIPADA BANDYOPADHYAY, Secy., Durbhanga Theosophical Society.

DURBHANGA,
12th October 1884.

PROCEEDINGS OF THE POONA BRANCH OF THE THEOSOPHICAL SOCIETY.

POONA, 21st September, 1884.

To COL. H. S. OLCOTT, President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,

The *Christian College Magazine*, a sectarian journal of Madras, has, in its last number (published on the 11th instant), printed an article entitled the "Collapse of Koot Hoomi," and given in it several letters alleged to have been written by Madame Blavatsky to the Coulombs, who want to make out that they were her sole confederates in showing spurious phenomena; yourself and all the rest being dupes, and having been cleverly deceived, all along, for the last nine years.

To those who have carefully read the *alleged* letters, and who know something about the Founders and the affairs of the Theosophical Society, the absurdity of the concocted letters is quite apparent. Dr. F. Hartmann in his "Report of Observations made during a nine months' stay at the Head Quarters of the Theosophical Society," has prominently brought out several facts, as to how the Coulombs came to be expelled, how the plot that they were maturing was exploded, and how in chagrin and revenge, they have put forward suspicious letters, which the missionaries of the "Christian College Magazine" have been credulous enough to suppose to be genuine.

Dr. Hartmann deserves the thanks of our Society, for so ably and successfully drawing up a statement of facts, which cannot fail to show, to every impartial inquirer, the utter improbability of the allegations made by some of the missionaries and the Coulombs to ruin the reputation of one of the respected Founders of our Society.

Two of us know full well all the particulars of Madame Blavatsky's last visit to Poona; and the absurd letter that is made to hang upon a telegram, that was received by her at the time, simply deserves contempt. Madame Blavatsky never attempted even to place the telegram before any one at the time, much less tried to create any impression upon any one thereby.

It is well known to many Theosophists, as well as to some outsiders, that several persons have received letters in a mysterious way, principally from two of the adepts. One of these writes with red ink in a rough and rugged way, the

other with blue pencil, in a beautiful and remarkable hand. Both hand-writings are peculiar and unmistakable. According to the alleged letters of the Coulombs, Madame Blavatsky is supposed to write the red ink and blue pencil letters herself, but what would the doubters say if it were proved to them that letters in these same hand-writings have phenomenally been received by several, inside and outside the "Shrine," even when yourself and Madame Blavatsky have been in Europe and even since the Coulombs have been expelled? Note again that Madame Blavatsky is supposed to have written, in Sanskrit, a letter as an answer, in anticipation to a Sanskrit letter that was to have been placed at the Shrine!

Now all of us are aware that Madame Blavatsky knows nothing of Sanskrit and cannot write the language, nor form the letters. We know that one of our Bombay members received in December last phenomenally a letter addressed to him written in the Mahrathi language, in the *Modi* characters. Are we to believe therefore that Madame Blavatsky knows Mahrathi and could write in *Modi*, when she knows nothing of either?

We shall content ourselves by noting but one instance—of which neither yourself nor Madame Blavatsky are aware—which will satisfactorily show that letters have mysteriously been answered,—in the absence of both of you—in the very same blue pencil handwriting that is falsely attributed to Madame Blavatsky.

Mr. Nawtarnam Ootamram Trivedi (a member of our Branch Society, now at Surat) went to the Head-Quarters at Madras simply to see a few friends. He asked brother Damodar to show him the "Shrine," but Damodar did not at that time accede to his request. After a night's rest, it occurred to him to note down a few questions, and he wrote them out on a sheet of white foolscap which was simply folded to the size of a fourth part of a sheet. He wanted Mr. Damodar to get these questions answered, but Mr. Damodar did not take any notice of them. At about noon he sat at a table with Mr. Damodar opposite to him, and his letter, placed upon the table, with only his questions and nothing else written on the paper. In a few minutes the paper disappeared, and, after a short while, a letter, placed in an envelope and addressed to Mr. Trivedi, was found lying on the floor. On opening the envelope, the foolscap sheet with the questions was found written over in several places in blue pencil in the excellent handwriting of Mahatma K. H. and signed with his initials. That paper is now before us.

Yourself and Madame Blavatsky left Bombay for Europe on the 21st of February last. The phenomenon mentioned above happened on or about the 20th of March last, by which time you were in Paris. The spurious letters of the Coulombs insinuate that Madame Blavatsky used to guess beforehand what an inquirer would ask and used to prepare answers accordingly, and get them cleverly placed in the "Shrine," through the Coulombs. But how about this letter of Mr. Trivedi, which was answered when Madame Blavatsky was in Paris, and the answers were written, not on a separate piece of paper, but on the question paper itself, and close to each of the questions of Trivedi?

We would fain call the attention of all Theosophists and impartial enquirers to this fact and also to the authentic letter of Mme. Coulomb (published in Dr. Hartmann's pamphlet) written by her on the very day, on which General Morgan saw at Adyar the saucer phenomenon. That letter shows that Mme. Coulomb was herself immensely surprised at seeing the phenomenon, while in one of the spurious letters it is insinuated that she and her husband were instructed to show a false phenomenon to General Morgan by trickery.

We need not say more. We have carefully examined the purport of the alleged letters along with several facts within our knowledge, and we are thoroughly well satisfied that the alleged letters are not genuine. To put it in the mildest form, we might say that the missionaries of the "Christian College Magazine" have been very indiscreet in publishing such suspicious letters behind the back of a highly respected lady, about whom they knew next to nothing.

We are extremely sorry to see this good, open-hearted and perfectly honorable lady maligned, during her absence from this country, for which she along with yourself has so unselfishly been working; giving up everything to promote the moral, intellectual and spiritual welfare of the inhabitants thereof. The cowardly attempt to misrepresent her

character to the public, cannot however harm her except causing a little annoyance at the ungratefulness of the persons, whom she had treated so kindly, and who sealed their own fate through their own misdeeds.

You will therefore on behalf of us (the undersigned members of the Poona Branch of the Theosophical Society) be so good as to convey to Madame Blavatsky the assurance of our unalterable respect, gratitude, and love for her irreproachable and high character and the truly unselfish and great work that she is trying to do for the welfare of this country. You will also inform her that we look with a feeling of contempt—engendered by the conviction of her innocence—upon the imbecile attempt to injure her character.

Yours fraternally,
(Signed)

N. D. Khandalvala, B.A., LL.B.,
A. D. Ezekiel,
Laxman N. Joshi,
Cowasji Dossabhoy Davar,
Rajana Linga,
P. Pallanji,
Manakji Kaikheshru,
Dhondo Balkrishna Sahasrabudhe,
Balaji Babaji Gadbole,
And others.

(True Copy.)

N. D. KHANDALVALA,
Pres., Poona Branch Theosophical Society.

THE HYDERABAD THEOSOPHICAL SOCIETY.

To COLONEL H. S. OLCOTT.

President-Founder, Theosophical Society.

DEAR SIR AND BROTHER,—It is with feelings of very great regret that we have read the most unwarrantable slanderous article in the *Christian College Magazine* of last month conducted by Reverends: we have put before you as a humble mark of firm belief and unshaken fidelity in you as a President and Founder of the undefeasible and uncontroverted Theosophical Society—such false allegations and misstatements may affect the ignorant, the partial and the prejudiced, but we as brethren of the Society and the rest of the Societies who are thoroughly informed of the real truth and benefit that has risen and will ever rise more and more as time passes on, are not in the least affected by such foolish, ignorant and biased assertions; on the contrary we firmly believe and are convinced that such antagonistic proceedings will spring up like bubbles only to burst, and will affect the masses and give them opportunities of enquiring into the Truths of Theosophy, which will become the means of spreading true knowledge of them and assist the cause that your goodself and Madame Blavatsky have so nobly and charitably undertaken; therefore we, as members, with the firm belief in the truths we have learned, heartily sympathize with the arduous labours of yourself and Madame Blavatsky and express the same. We further beg to add that the Coulombs, together with the publishers of and writers in the *Christian College Magazine*, through their prejudiced ignorance, lay so much stress on the occurrence of the phenomena—which is the secondary effect of the actual knowledge of the occult science, although the public, not being cognizant of the truths, may not be in a position to believe, notwithstanding that the impartial seekers of the Truth throughout the world have investigated the science for their own satisfaction, and will continue to do so with increased energy and numbers, as time passes. Therefore our humble request to yourself and Madame Blavatsky, and to all good and philanthropic associates in the cause, is to continue your labour with redoubled force and energy, increasing the brotherhood of man and spreading the knowledge and general Fatherhood of God.

With best wishes,

We beg to subscribe ourselves,

Yours fraternally,

DARABJEE,
W. W. R. NEMESIS,
R. B. VICCAJI,
MANSAB ALI,
BHIMAJI ROWJEE,
P. RANGANAYAKLU NAIDOO,
WALATALLY,
HUNMUNT RAO,
G. RUGHONATH,
[And others.]

20th October 1884.

THE KATHIAWAR THEOSOPHICAL SOCIETY.

At a meeting held here of the members of the Kathiawar Branch of the Theosophical Society, the following propositions were laid before them and unanimously carried:—

1. That the scurrilous attempts made now in some quarters to vilify the character and integrity of the Founders of the Society, especially that of the esteemed Corresponding Secretary Madame Blavatsky, has in no way affected the confidence they have in her as a lady of eminent talents, integrity and honesty.
2. That her devotion to the cause of the Society continues and shall continue to be an object of profound admiration and respect to the members.
3. That the infamous attitude towards her of her enemies and the ingratitude of their imbecile accomplices, the Coulombs, deserve, the members think, the severest condemnation at the hands of all right-thinking men, whether Theosophists or non-Theosophists.
4. That their confidence in the existence of the Adept Brothers, the Mahatmas, is in no way shaken by the publication of the alleged letters, and that they fully endorse, from the internal evidence itself, the theory of Dr. Hartmann that some of Madame Blavatsky's letters have been copied out with interpolations that are meant to throw discredit on the high character and truthfulness of that esteemed Lady and to shake belief in the Mahatmas.
5. That some of the members, notably Rawal Shri Harisingji Rupsingji, knew Madame Coulomb well; and the various subterfuges, before she was expelled from the Society, she employed for the purposes of "black mailing" were well known to them before the publication of the articles in the *Christian College Magazine*, so much so that the publication of the spurious letters has not taken the members of this Branch by surprise.
6. That letters from Guru Deva K. H. have been mysteriously received by Rawal Shri Hurreesinghjee in the presence of, as well as in the absence of, Madame Blavatsky; and the members confidently believe that there was no fraud or trick on the part of that lady.
7. That the members cannot let this opportunity pass without recording their hearty thanks to Dr. Hartmann for the able manner in which he is repelling the attacks of the enemies of the Society in the absence of the Founders; and that a copy of these propositions be sent to the Head-Quarters for record by the Secretary.

(Signed) HARISINGJI RUPSIINGJI.

Vice-President, Kathiawar Branch Theosophical Society.
BRAUNAGAR, 17th October 1884.

(True copy)

J. N. UNVALA,
Secretary, Kathiawar Branch.

TINNEVELLY THEOSOPHICAL SOCIETY.

Resolved,

- I. That this Branch is too firm in their belief in the existence of the Mahatmas, irrespective of any phenomena that may have taken place in the Adyar Shrine, to be shaken by the malicious slanders of evil disposed persons;
- II. That this Branch is of opinion that the *Christian College Magazine* has not succeeded in disproving the truth of any one of the phenomena that occurred at Adyar, not to mention the numerous ones which were seen elsewhere and under totally different circumstances;
- III. That this Branch deeply regrets the attack made on Madame Blavatsky by the *Christian College Magazine*, which has for its basis the ungrounded and slanderous statements of the expelled Coulombs;
- IV. That this Branch believes in the integrity and unswerving character of Madame Blavatsky and sincerely sympathizes with her for the cruel treatment she has received at the hands of the enemies of this most useful movement—the Theosophical Society;
- V. And that this Branch further hopes that the rude attack made on truth will in time strengthen and enable it to spread its roots firmer and deeper.

T. VEDADRISADASA MOODELIAR,
President.

TINNEVELLY, }
20th October 1884. } S. RAMACHANDRA SASTRI,
Asst. Secretary.

AYODHYA THEOSOPHICAL SOCIETY.

Unanimously resolved that—

This Branch has read with due and merited contempt and disregard certain slanderous writings, published under the auspices of the Madras Missionaries, against Madame Blavatsky and the Theosophical movement.

This Branch believes with unswerving faith in the existence of our Reverend Masters, as well as the unimpeachable character, disinterested motives and kindly disposition of Madame Blavatsky. It also believes in the sincerity, benevolent and philanthropic motives of the President-Founder Colonel Olcott.

It further looks upon the alleged correspondence between the Coulombs and Madame Blavatsky, published by the *Christian College Magazine*, as spurious and false, inasmuch as the contents thereof are inconsistent and the composition unlike that of the author of "Isis".

It communicates its grateful and heartfelt thanks to Dr. Hartmann for his prompt and crushing reply to the allegations of these "enemies of man."

In conclusion it assures the President-Founder, Madame Blavatsky and all concerned that this Branch has confidence in the Founders and Promoters of Theosophy, and records and attests these few lines in testimony thereof.

(Signed.) CHANDRA MOHAN MUKERJI.
(") RUSIK LAL BANERJI.
(") JOKHOO RAM.
(") KANHYA LAL SUKHYA.
(") LAL GOPAL MUKERJI.
(") BIPIN BIHARI DUTT, B. L.
(") BIPIN BIHARI BANERJI, M. A.
(And others.)

(True copy.)

BIPIN B. BANERJI,
Secretary
Ayodhya Theosophical Society.

FITZABAD, the 16th October 1884.

BELLARY THEOSOPHICAL SOCIETY.

As, owing to pressure of public business, Mr. C. E. Rangana-dha Mudliyar has resigned the Secretaryship of the Branch, Mr. V. Soobroya Mudliyar has been elected Secretary instead.

VELLORE THEOSOPHICAL SOCIETY.

At a meeting of our Society held last month, Mr. A. Mahadeva Aiyar was elected the Corresponding Secretary and Mr. V. Subrahmanya Sastriar the Vice-President.

A Sanskrit School was started by this Branch Society for the benefit of the members of the Society and other gentlemen in the town.

A. NARAINASAWMI,
President.

11th October 1884.

A THEOSOPHICAL VAIDIK HOSPITAL.

IN the Vaidik Hospital opened at Lucknow by the *Saty Marga Theosophical Society*, the total number of patients, treated during the month of August 1884, was 623, of whom 499 were Hindus, 118 Mahomedans, and 6 Christians.

LUCKNOW, } JWALA PRASADA SANKHADHAR,
11th October 1884. } Secy., Satya Marga Theo. Socy.

THE ADHI BHOUTIC BHARTRI THEOSOPHICAL SOCIETY (BERHAMPORE).

At a meeting of the Adhi Bhoutic Bhartri Theosophical Society, Berhampore, on the 18th instant, in the Grant Hall at 7 P. M., the following resolutions were unanimously passed.

That the Mahatmas exist, is a tangible fact, and a matter of knowledge. No argument, no criticism, no slandering, no wicked wiles, however ingenious, can undo the conviction. Every sincere worker in the field of Theosophy is watched, protected, tried and aided in his thoughts and actions by them. The belief of our Branch, therefore, in the Mahatmas, is founded upon the rock of truth and cannot be shaken by any agitation or sensation created by the bigoted sectarian Padres.

2. That although much has been said in vile revengeful spirit against Madame H. P. Blavatsky, whose highly unselfish and magnanimous labours of love are too conspicuous to need any mention, and although all that could be made use of to injure her character in the estimation of the public was not left untried by the enemies of Theosophy, yet we hold as every right-minded dispassionate man would, that to conclude her to be an imposter in her back upon the sole testimony of two notorious traitors, and to put implicit faith upon their so-called "terrible disclosures" as Gospel revelations, is really shameful to such as profess themselves to be Christians. We had ample opportunity of knowing Madame Blavatsky and better than any outsiders, and we confidently assert that she is far above the mark hinted at by her unscrupulous revilers. She is the object of our highest regard and she enjoys now, as heretofore, our full confidence. We would esteem it a great favour if you will kindly communicate to her our views; and it is matter of no less rejoicing for us to learn that amidst all the howl and cry that has been raised against her she holds her peace undisturbed.

DINA NATH GANGOOLY,
President Pro. tem.

THE KRISHNA THEOSOPHICAL SOCIETY, (GUNTUR.)

THE so-called exposure of the occult phenomena and the silly manner in which the reckless editor of the *Madras Christian College Magazine* attempts to sully the irreproachable character of Madame Blavatsky, demands that every branch of the Theosophical Society should express its serious denunciation of the scurrilous slanders. The missionary editor has woefully miscalculated the nature, the aims and the solid foundation of Theosophy, as well as the sterling worth, the exalted character and the unimpeachable integrity of Madame Blavatsky, else he had not made such a desperate on-set on honorable names. His sectarian zeal to overthrow a formidable and unconquerable foe seems to have sadly blinded his judgment. We personally know Madame Blavatsky through the President of our Branch who attended the meeting convened for the purpose of expelling the Coulombs, we have come to know something of the character of the Coulombs. Several of us have witnessed phenomena while Coulombs were far away. We have seen writings of the Mahatmas occultly impressed in the body of letters during their transmission by post. One cannot fail to see from the various Theosophical publications that, in numerous cases, long communications, elaborate discussions on subjects of philosophy and science, letters of an entirely private character referring to one's own private experiences in life known only to the individual concerned, have been received from the Mahatmas in the different parts of the country written in different languages, while Madame Blavatsky and the Coulombs were a thousand miles away. To say that all this was done by Madame Blavatsky is to declare that she is omniscient and omnipresent. To suppose that thousands of men of all shades and creeds all the world over, scientists and philosophers, men of rare ability and intellect of the highest order have become Theosophists and believers in the existence of the Mahatmas, on the mere strength of a few conjuring tricks and jugglery feats performed in some corner of an Adyar or a Simla, is simply insane to say the least of it. The very moment that we went through the article in the *Christian Magazine*, the impression forced itself upon us that the letters published therein alleged to be Madame Blavatsky's could hardly be anything but forgery. It is impossible they could be otherwise. That this is the opinion not only of all the Theosophists but also of every impartial right-thinking man, is the sincere conviction of the Krishna Branch.

M. SINGARAYELU,
President.

J. PURNAYYA,
Secretary.

PROCEEDINGS OF THE RAPHYR HARMONY THEOSOPHICAL SOCIETY (BEAULEAH.)

Resolved:

"That the charges, brought against Madame Blavatsky and others connected with the Theosophical Society, have not shaken our belief."

SREESH CHUNDER KAT,
Secretary.

THE GHAZIPUR THEOSOPHICAL SOCIETY.

I AM directed by the members of the Ghazipur Branch Theosophical Society to inform you that we do not believe the imputations made by Madame Coulomb as published in the *Christian College Magazine* and quoted by other journals. Our confidence in Madame Blavatsky and our belief in the Mahatmas has not at all been shaken by the spurious articles and letters published in various journals to "blow up" the above. I beg also to inform you that there are many respectable gentlemen here who are not Theosophists, and who joined in the general laughter when the slanders first appeared, now feel convinced that the slanderous publications were made purely out of spite,—thanks to the pamphlet of Dr. Hartmann. We feel confident that this agitation will ultimately result in the good of the Theosophical movement.

GHAZIPUR, }
The 18th October 1884. } KEDAR NATH CHATTERJI.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED,"

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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(SUPPLEMENT TO THE THEOSOPHIST.)

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OF THE

THEOSOPHICAL SOCIETY.

No. XII.—DECEMBER 1, 1884.

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VOL. I. No. 12.

MADRAS, DECEMBER, 1884.

No. 12.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

STRAY THOUGHTS.

The true God, the undefined and infinite God, is the negation of all defined and finite gods.

God drives away the gods.

True religion makes an end to religious systems.

Reason and Science alone can give a basis to Faith.

A formulated mystery is a tale of an absurd dream.

The repetition of such a tale by tradition does not make it true.

A multitude of fools cannot make folly reasonable.

An error does not become venerable on account of its being old.

Error is caused by vicious thoughts, and vice is especially despicable in old persons.

Every ideal, not in accordance with nature, is a monstrosity.

A reasonable ideal, far from being a dream, is the aspiration of complete reality.

Materialism and Spiritualism are terms without any real meaning.

Being is substance, life, movement and thought. Thought without form and form without thought do not exist.

Fables are veiled truths; the same may be said of dogmas.

The fable of the Jews teaches unity, the Christian fable teaches charity, and from the socialistic chaos will proceed the light: *solidarity*.

Relieve me of heaven and hell, said a genial woman, and I will do good for God's sake alone. Do away with God, says the man who is truly free, and I will do good for the sake of good.

Not to see God is not a crime, but a misfortune, and in this alone consists the punishment of our sins.

A man who does good, without thinking of God, is like a child which closes its eyes and thinks it is walking without assistance.

The best catholic is he who has most indulgency and charity.

Charity is higher than all dogmas, morals and ceremonies. Charity is patient, benevolent and sweet.

Charity has neither rivals, nor jealousies; she acts with prudence and never becomes inflated with pride.

She is not ambitious and seeks no personal advantage.

She never gets irritated and suspects no evil, because she revels in the Good and clings to the Truth.

She passes through all trials, believes in hope and supports him who elevates himself.

Charity will never perish. Prophecies may prove to be lies, peoples may change their languages, science may be destroyed and change its basis, because our knowledge is only relative; but when the absolute is revealed, the relative need exist no longer.

A child talks and reasons like a child, and manhood corrects the errors of childhood.

At present we see the things of faith as in a mirror, we figure them through enigmas. Some day we shall see them as we see ourselves, face to face.

While we are waiting, let us keep the three sisters: Faith, Hope and Charity; but let us trust in and hope for everything from charity, because she is the greatest of the three.

This sum of the prophecies and climax of all religions, this saying which is more catholic than all the popes and all councils, has been expressed by the Apostle Paul in his Epistle to the Corinthians. There you will find truth and light, the religion of the future. The true dogma is that which

maintains charity, the true cultus is that which realises charity, and the only truly infallible authority is charity.

If we denounce priestcraft as the enemy of true religion, it is hardly necessary to say that we refer to bad priests, such as are ignorant, fallible, greedy, ready to judge falsely, implacable in their hate, quarrelsome, jealous, vain and such whose character is in complete opposition to charity.

The good priest is a Jesus Christ who has reappeared on earth. He does not rest himself on a broken reed, and not blow at the wick which still smokes; he is the good shepherd who carries the wounded ewe upon his shoulders and sheds upon all sores the balsam of the good Samaritan. He consoles, mitigates troubles and unites hearts; he releases the adulteress, ends the repentance of Magdalene, gives without regret his life for his enemies, without considering it a sacrifice. To such a priest like Jesus Christ belongs the empire of souls; the people will believe in what he teaches, because they are convinced by his example. Let such a priest appear and religion will again flourish; but, if represented by intrigants, party-men and persecutors of science and reason, she will certainly lose ground and become less and less every day.

THEOSOPHY ABROAD.

LECTURE BY COLONEL H. S. OLCOTT.

Colonel H. S. Olcott, President-Founder of the Theosophical Society, delivered a lecture on Sunday evening in Pachchapah's Hall, on "Theosophy Abroad." The hall was crowded. Col. Olcott entered the hall amid loud applause. Mr. Ananda Charlu having been voted to the chair, Col. Olcott proceeded to address the meeting. He began by stating that when he left for Europe in February last, he carried with him a recollection of their kind greetings. He said that Theosophy lived and grew in spite of the attacks of people who did not understand Theosophy or the Hindus; and the Founders would always try to deserve their confidence and respect. They were not afraid to look forward to a time when their acts would be commented on. He said that some people supposed that Theosophy was discovered by the founders in some hole or corner. It was not so. Theosophy had been known in India from remote ages, under its congenial names of Atma Vidya and Brahma Vidya. The Colonel said that the founders only tried to make the people of India understand what precious and noble ideas they had themselves possessed these hundreds and thousands of years. He stated that the natives respected the Founders because they said to the young students of India, that they were the heirs of the most majestic philosophy on earth, the philosophy embodied in the teachings of the Rishis of Aryavarta. He compared the Hindu and German systems of philosophy, and said that they both represented the same intellectual evolution. As they had in India the transcendental philosophy of Sankara Acharya, similarly the Germans had a system closely resembling it. He said his home was India. India was the cradle of philosophy, and it was in that land that was established the philosophy called Theosophy. He had been working for the last six years in India. The Society was founded with a double purpose: firstly, to do good to the people, and secondly to do good to the Westerns by creating in them a love for the study of Hindu philosophy. He then gave an account of his travels in Europe. He said that wherever they went they found that many of the best minds received with great interest and gratitude the principle of universal justice as expounded in Hindu Philosophy. Some of the most eminent men of Europe had joined the Theosophical Society. At Paris among others he met the principal leaders of the Royalist Reactionary party, with whom he had discussions on the religious state of France. He spoke there also against materialistic scepticism. He had had debates with some of the chief representatives of material science in France, the result of which was to show them that the promoters of occult philosophy did not accept anything outside the canons of science. He said that there was a rumour abroad in Paris that Madame Blavatsky and himself had been sent there to propagate Buddhism. In England they found that

their colleague, Mr. A. P. Sinnett, that ardent friend of India, late of the *Pioneer*, had been doing great good. Mr. Sinnett had considerably increased his fame by the publication of his "Occult World" and "Esoteric Buddhism." The speaker then made reference to Professor William Crookes, the discoverer of 'radiant matter,' and to Mohini Mohan Chatterjee, M. A., B. L., of Calcutta University, who had accompanied him, and to a young Parsi gentleman who proceeded to Europe to study the philosophy of the West. He assured them that when that young man returned, he would be able to show that the philosophy and science of India were better than any of the rest. He next described his visit to Edinburgh. At the end of a lecture he delivered there on Theosophy, a Reverend gentleman came up to him, telling him that Theosophy was the very essence of his religion, and assured him of his warm sympathies. He next spoke of Germany, the cradle of western thought and western philosophy. There he came in contact with some of the most respected thinkers in the German empire, and he had been met by delegates from America, &c. He organised a German branch, and elected Dr. Hübner Schleiden as its President. He assured them that he had not been idle in Europe. He had worked there with the one object of bringing together the sensible and thinking men of the West and of the East, and of convincing the former that the Hindus were the custodians of the most complete philosophy in the world. He spoke then of the Indian labours of Dr. Hartmann, Mr. St. George Lane-Fox, Mr. Brown, and Mr. W. Q. Judge, during his absence in Europe. He stated that at the next anniversary there would be two delegates from the London Branch present, who would be able to show to all India that Theosophy grew, in spite of all the hubbub about the collapse of Koot Hoomi. He very firmly repudiated the charges made against the founders. They had not been selfish, nor had they laboured in the cause of Theosophy with the hope of getting money from any body. (Shouts of "No No.") He was not given to boasting. He did not need any praise for his labours. If Theosophy was a vision, he said, he must be condemned as a fanatic fool for having given up a prosperous worldly career for its sake! The Founders themselves gave Rs. 40,000 to the Theosophical Society, and his colleague, Mme. Blavatsky never advised any man to be immoral, irreligious, untruthful, dishonest, or unpatriotic. They (the Founders) had devoted their lives to Theosophy—not for the sake of fame, but because their hearts were touched by a beam of the light that shone from Himavat. It would be opposed to his experience as a lawyer to express an opinion on the articles relating to the alleged collapse of Koot Hoomi. But the sifting of the question by the light of certain fresh documentary evidence in the hand of the Founders would show up the conduct of authors of this calumny in a most reprehensible light, as regards this present case. Everything in time would be made clear. He spoke of Madame Blavatsky's labours in the cause of Theosophy, and said that he was indebted to her for the discovery of Hindu philosophy. She never drew a disloyal breath to India. The natives of India were greatly indebted to her for being the most ardent champion of their mother-land. It was she who had made him turn aside from his prosperous worldly career and pledge himself to work and die for India. It was she who showed to him the sublimity of Hindu philosophy. In his last address, he had proposed the formation of an Aryan League of Honor, the objects of which would be to awaken a new sentiment in the schools of India, and to create in the minds of Hindu boys a love for Sanscrit, so that they might hand down to their children a better knowledge of their forefathers. He was determined to carry out his proposal, as he was fully convinced of its importance. He alluded to Pachchapah's liberal endowments for educational purposes, and hoped that Pachchapah's College would be endowed three times as much, and that a B. A. class would be introduced so that Hindus might take their degrees under native auspices. He exhorted real lovers of India to co-operate with the League for the resuscitation of Hindu morality and spirituality. He concluded by thanking them for the reception accorded to him, and assured them that Madras would be the place where he would live, and work, and die. (Loud and prolonged cheers.)

A vote of thanks to the lecturer brought the meeting to a close.—(Madras Mail, November 18, 1884.)

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

No. 5.

CHIROGNOMY AND PALMISTRY.

By W. Q. J.

CHIROGNOMY is the art of delineating character by means of the hand. One of the arts of the Gypsies of Europe is Palmistry which is allied to Chirognomy. By means of the lines of the palm they pretend to tell the fate of the individual. Very often they make astonishing statements after having looked at your palm. Whether they do it by reasoning from the lines found therein, or by clairvoyant power, is a question. Being a strange and peculiar people living near to nature, it is very likely that clairvoyance aids them as much as anything else.

But there is no reason why from the hand the character cannot be determined; and many rules exist, easily verifiable, by which it is claimed the course of life of the man can be told.

In the West two Frenchmen, D'Arpentigny and Desbarolles, the latter still living, did much to give a certain respectability to this study.* In England, there are laws on the statute book, prohibiting under penalty any use of palmistry.

In that old Egyptian remnant, the Book of Job, which the Christians have purloined and put in their collection of sacred writings, it is said, in the Chaldean Version, C. 37, v. 7, "In the hands of all the sons of men God places marks that all men may know their own works." And as early as B. C. 428, the philosopher Anaxagoras taught the same views as the later Frenchmen.

If the anatomist can tell from a scale, or a single tooth or bone, just what the fish or animal looked like, the class to which it belongs, why should there be any doubt that, from the hand, the man's character can be known. Agassiz said that upon looking at a single scale he could at once see the whole fish.

In India palmistry is well known, and the memorandum is, it must be confessed, written in complete ignorance of the Hindu system. My only object is to incite inquiry, discussion, and comparison of results.

A natural division is into two parts, (a) the fingers, and (b) the palm.

The fingers are regarded as relating to intellectual life, and the palm to animal life. In the palm the blood accumulates more than in the fingers.

Smooth, pointed fingers indicate impressibility, spontaneity, love of pleasure, inspiration, want of practicability.

Knotty fingers show philosophical tendencies and practical abilities.

D. Arpentigny observed this by accident. He was a visitor at a house, where the husband delighting in science and mechanics, but whose wife did not, had a separate day for his own recreations. The wife liked art and music. D'Arpentigny went to the soirees of each and discovered that the visitors of the husband had knotty hands, while the hands of nearly all the wife's friends were smooth and pointed.

If the palm is thick and hard, animal instincts prevail; if thick and supple, egotism and sensuality are indicated. If it be hollow and firmly elastic, there is mental vigour. Of course different combinations of these peculiarities in the hand will denote differences of mixed character.

In the fingers, if the first, or end, joint is well pronounced, there is self-confidence, independence, and aptitude for the sciences; but this, in an otherwise feeble hand, shows pettiness, discontent and fault finding.

The tips of the fingers are divided into four classes, viz.: 1. spatulous or spread out; 2, square; 3, oval; 4, pointed.

In the same hand the fingers may present all these differences. One may be of one class and the others of another. If they are uniform, then the character will be an uniform one. No. 1 means activity, labor; No. 2, love of precedent and routine; No. 3 and 4, artistic ability, inspiration and laziness.

The thumb is a valuable index of the character. If small, then the man is irresolute and vacillating; if large, then the will is strong and the heart is governed by the reason. The palm, however, will modify this. Voltaire, whose will and reason were powerful, had enormous thumbs.

The first, or end, joint represents will; and the second, joining to the palm, reason or logic. The length or development of these are almost exactly proportional to the power of the qualities which they represent.

The root of the thumb, which constitutes a large part of the palm, indicates the presence or absence of sensual desires. If large and the joints of logic and will are also large, then the will and reason control the passions; but if those joints are small and the root large, the passions must rule. It is said that in the hands of debauchees and all lewd women, it will be found that the root is full and active, while the joints referred to are short, small and feeble.

Of course in making a judgment, one must keep in view the proportions of the whole hand and body, for a small man may have joints in his thumb absolutely small but relatively large.

The 2nd finger is in general square, but if it be round, then vanity is indicated, and if the thumb be weak, frivolity. The root joint of this finger, if large, shows selfishness.

The 3rd relates to art. If it be round there is garrulity; if square, love of defined art and truth, while, if it be spatulous, there is love of action and of portrayals of art either in speech or gesture.

The little or 4th finger is related to abstract science and mathematics. This finger will be raised and disconnected from the others by those who are prone to exercise much artifice or address. In the days when great attention was paid to "deportment," it became the fashion to so raise and disconnect this finger; and it will be found in India that this peculiarity is widespread.

The length of the fingers must be also taken into consideration. If they are short, the person is hasty, and one who comes

* La Science de la Main: L. O. D'Arpentigny, 2nd Ed.; Les Mysteres de la Main: A. D. Desbarolles, 5th Ed.

वहनेवकार्यः । संस्तुतप्राचीनयानामनुवादेनचाहमपिययावसं
वनसावावाहारेण पयोनचभवसभायाःसाहाय्यकरिष्ये.

भवतःशुभाकांक्षि
श्रीमधुसूदनगोस्वामी
धर्मप्रचारक

(Translation.)

After your having traversed the different parts of the country, establishing the tenets of Savatana Charya, and refuting the heterodox doctrines of Dayanand and others, which are engendered by scepticism, I hear of your association with great satisfaction. Blessed, no doubt, are you, who being actuated by an earnest desire for the search of truth, have set yourself to the acquisition and propagation of the practices of Yoga, known to the ancient men of this Bhagat country. Filled with satisfaction, I congratulate you on your efforts. I, too, am conversant with mesmerism (*Bhavaihya*), the physical, mental, and other kinds of magnetism, and the Mantra Shastra. I therefore long for an exchange of ideas with you.

Your Theosophic Journal has not acquired the popularity it deserves by reason of its being solely written in English. So I recommend that vernacular editions should be introduced. I offer my sincere services to your Association, and promise to give dissertations on ancient Sanskrit literature and such other assistance as time permits, with my body, mind, and money.

Your well wisher,
SHREE MADHUSODAN GOSWAMI,
Religious Teacher.

Brindaban,
52, Radha Raman Mandir,
Margashirsh Shudh 4th, 1941.

THE ROCHESTER THEOSOPHICAL SOCIETY.

We feel great pleasure in publishing the following extracts from a letter we have received from America, concerning the above Branch of our Society, and its worthy Secretary, Mrs. Cables. We hope that the example, worthy of imitation, will not be lost upon those who cannot work for themselves except under the continual advice of the officers of the Parent Society:—

The Rochester Branch seems to us to be, in this country at least, the vital centre of Theosophy. No members are admitted to that branch unless in the opinion and knowledge of its officers they are worthy and striving diligently to make themselves more worthy by pure lives and kind actions, pure thoughts and worthy deeds.

We are especially impressed with the beauty of character and the wonderful working capacity of Mrs. J. W. Cables, the secretary. She seems gifted with a remarkable penetration amounting to prescience, enabling her to read the minds and history of all with whom she comes in contact and to tell them what they are to expect, and what they may be able to accomplish in the future by their own labors if they will. She was the first of all Theosophists at Rochester and has now gathered a faithful company of co-workers about her to the number of about forty. She could have many more members if she were at all indifferent as to the character of all those who offer themselves. But she prefers purity to the fictitious strength to be realised from mere increase of number. We did not see Mr. Shelley the worthy and venerable President of the Branch as he was absent from home. The Society is sorely persecuted and tried by its enemies—the enemies of Theosophy. But probably not more so than other branches. The beauty of all this is that they make a perfect triumph at every point of attack. In all these labors Mrs. Cables is the moving and divining spirit knowing just what to do and how to do it. And under her leadership it is inspiring and beautiful to see how kindly and harmonious they all work together.

Mrs. Cables, we may add, has been editing, with the assistance of her able colleagues, a journal called the *Occult Word*; noticed some time ago in the *Theosophist*.

SPECIAL ORDERS OF 1884.

I. The Board of Control, formed by the Special Orders of 21st January 1884 and 19th February 1884, is hereby dissolved, and the undersigned resumes the executive management of the Society.

II. On behalf of the General Council, the undersigned tenders his warmest thanks to the gentlemen who have, during his nine months' absence in Europe, so kindly, and with so much ability and fidelity, executed the onerous duty entrusted to them. They have thus proved the possibility of maintaining the integrity, growth and usefulness of the Society independently of its founders, and even after their deaths.

III. The respective orders issued by the Board of Control, as the representative of the executive authority, are hereby ratified.

IV. The Recording Secretary will kindly transmit a copy of this notice to each of the gentlemen constituting the late Board, who have taken part in its work.

H. S. OLCOTT,
President Theosophical Society.

HEAD-QUARTERS, THEOSOPHICAL
SOCIETY, ADYAR (MADRAS),
17th November 1884.

THE ARYAN VIRTUES.

I. PASSIVE VIRTUES.

1. An Aryan should always be ready to accept truth and renounce untruth when discovered.
2. Truth, arrived at after consummate deliberation, should be his guiding principle in all actions.
3. He should suppress anger, passion, cruelty or extravagance.
4. He should refrain:—
 - (1) from destroying the life of beings;
 - (2) from stealing;
 - (3) from unlawful sexual intercourse;
 - (4) from falsehood;
 - (5) from using intoxicating liquors and drugs that tend to procreation;
 - (6) from slandering or defaming others;
 - (7) from using harsh and reproachful language;
 - (8) from cheating, bribing and ill-using others;
 - (9) from harbouring thoughts of injuring others;
 - (10) from grieving at the prosperity of others;
 - (11) from vain and frivolous talk.

II. ACTIVE VIRTUES.

1. Every Aryan must practise Universal Brotherhood, i.e., he should manifest due love for all, and appreciation of justice in his behaviour towards mankind.
2. He should practise Generosity, Tolerance and Charity.
3. He should always try to return good for evil done him.
4. He should endeavour to diffuse knowledge and dispel ignorance.
5. He should not be content with his own improvement but look for it in that of others.
6. He should try to do good to the world in all possible ways.
7. He should set the people an example of the highest morality and exhort them to virtuous actions.

Psychological Experiences.

SENSATIONS AT THE TIME OF DEATH.

What are the sensations at the time of death? When the disease is natural and timely, we know that it is usually accompanied by a deadening of the outer senses, a gradual withdrawal of interest in the external, and a receding of the spirit until the act of dissolution is complete. It is a process as natural as is birth. But what if the death is violent and untimely? Even then it seems that the nerves of sensation are rapidly paralysed, and that death is not accompanied by the terrors that are imaginatively assigned to the grim King. Some curious researchers have lately been telling us that hanging, when it involves suffocation only, is perfectly painless. It is the process of resuscitation that is so agonising. Those, who have been recovered after going through all the stages of death by drowning, up to complete paralysis of all consciousness and of all sensations, tell the same story. There is no wrench, no active pain, but only a dreamy floating away into oblivion amid a rapidly passing panorama of acts, the most momentous and the least impressive apparently alike, of their ebbing life. And just now a grim story is published, which, if it be true, goes to show that being made the prey of a shark has no terror except in anticipation. Two divers were occupied about a sunken vessel, when one urgently signalled to be drawn up. He gained the boat, and at once related that his comrade had been carried off by a shark. He had scarcely finished when the man in question, "rose about fifty yards from the boat, and was picked up insensible, with several holes punched in the metallic part of his diving-suit."

In due time he recovered, and told his story. He had been by the side of the sunken vessel, about to signal to be drawn up, when he was aware of a shadowy body moving

towards him, of a sudden stillness, and of the disappearance of every fish. "Suddenly a feeling of terror seized me. I felt imperilled to flee from something, I knew not what; a vague horror seemed grasping after me such as a child fancies when leaving a darkened room." After that there was no fear or horror. The brute seized him, but fortunately its teeth met upon the thick copper breast-plate where the protection was strongest. It tore with him through the water, and his sensations are thus described:—

"I was perfectly conscious, but somehow I felt no terror at all. There was only a feeling of numbness. I wondered how long it would be before those teeth would crunch through, and whether they would strike first into my back or my breast. Then I thought of Maggie and the baby, and wondered who would take care of them, and if she would ever know what had become of me. All these thoughts passed through my brain in an instant, but in that time the connecting air tube had been snapped, and my head seemed ready to burst with pressure while the monster's teeth kept crunching and grinding away upon my harness. Then I felt the cold water begin to pour in, and heard the bubble, bubble, bubble, as the air escaped into the creature's mouth. I began to hear great guns, and to see fireworks, and rainbows, and sunshine, and all kinds of pretty things; then I thought I was floating away on a rosy summer cloud, dreaming to the sound of sweet music. Then all became blank. The shark might have eaten me then at his leisure, and I never would have been the wiser."—(*Light, London.*)

INDIAN JUGGLERY.

A Correspondent of a Madras paper, who has a profound suspicion of all matters spiritualistic, confesses himself baffled by some performances of a strolling juggler's troupe:—

"The juggler sat down on carpet, which he folded about his lower extremities, having first of all doubled up his legs, as natives are wont to do, when they sit down, but some what more tightly and as Buddha is usually represented, in contemplation. He held in his left hand a bunch of peacock feathers, and with his right hand he held his nose tightly. Two men were with him inside the curtain, which surrounded him in the form of an oblong. He was perfectly concealed from view. In about ten minutes, he was shown when his body was a foot and a half from the ground. The only support he had was the peacock feathers in his left hand, but he sat in a perfectly horizontal position, still holding the peacock feathers, and the two men stood behind him rendering no assistance whatever, so far as one's eye could judge. One man came from out of the curtain, and one man remained with the juggler. The curtain was closed and in about ten minutes the Brahmin was shown sitting in the air, fully one yard from the ground. He was still holding the peacock feathers, with his left hand, and his nose with the right. The feathers were then taken from his left hand, but he still remained as before. I noticed, however, that the man who took away the feathers, put his hand in place of the feathers, to the left hand of the Brahmin. After this the curtain was again dropped, and the juggler was shown in an apparently perfectly insensible condition. His right hand was so tightly grasping his nose, and his legs were so tightly flexed, that it seemed to require considerable effort to relax the muscles of the right hand and feet. To all appearance, the man was insensible throughout the whole of the performance: he was roused with some difficulty by fanning him, and appeared to be much exhausted afterwards. I noticed that his breathing was laboured, and he immediately sat down when he had finished. He told me that the trick was performed by controlling his respiratory powers, and that if he exceeded his fixed limit of time for the trick he would have certainly died. The second time that he was exhibited his attendant was still with him inside the curtain, but to show that there was nothing to suspend him from above, or to support him from below, a sword was passed above him and below him. I may add that the man performed in front of my house on a gravel path, and that therefore there could have been no previous apparatus prepared on the spot selected. There were about 30 or 40 peacock feathers, and they were all bound tightly together."

The trick, though a venerable one, is seldom performed before Europeans.

STRANGE EXPERIENCES.

Ed. H. Lazarus, "the Magi of the East," writes to the *Rangoon Times*:—"Having joined an Italian magician as a confederate, we were travelling from place to place, and at last went to the Coromandel coast near Madras, where the magician took me to a distance of half an hour's walk into the jungle on the north of Pulicat. We both sat down upon the pebbly and sandy plain, and the magician having uttered a spell, we suddenly found ourselves in the midst of a garden, like one of the gardens of Paradise, abounding with flowers, and fruit

trees of every kind, springing up from a soil covered with verdure brilliant as the emerald, and irrigated by numerous streamlets of the purest water. A repast of the most delicious viands and fruit was spread before us by invisible hands, and we both ate and drank to satiety like Good Templars, taking copious draughts of the various wines. At length I sank into a deep sleep, and when I awoke I found myself again in the pebbly and sandy plain, with the magician still by my side. In conclusion, will any of the readers believe that magicians are possessed of devils? I will answer yes, as the above is a true narrative." To this the editor adds a note to the effect that "mid-day tidings in the open air often produce very strange results."

The above incident may or may not be a hoax. A true student, however, will not care to enquire whether a particular occurrence took place at any given time and place; but whether its possibility can be conceived and how it can be explained. Those, who have made experiments in mesmerism, know full well the effects they can produce upon their "subjects." And in the stances are not wanting where powerful mesmerisers can, by simple will-power, affect the physical perceptions of a vast audience by presenting to their mind's eye a science created by the fructifying imagination of the mesmeriser's trained will. For those, who may be familiar with such facts, it will not be difficult to explain the phenomena, like the above, on the theory of *Mayavie* appearances produced by the "magician" before the mental vision of the observers. Many of the most interesting narratives of phenomena witnessed in the East by travellers are accountable upon this hypothesis.

AN APPARITION.

A New York telegram dated October 11th says:—

"Under-Sheriff Thos. Brown, of Richmond County, makes an affidavit that on Monday night, while sleeping with friends in his billiard-room at Stapleton, the ghost of Reinhardt, executed for murder some time ago, appeared to the party. They fled in confusion. His statement is corroborated by the others."—*Light.*

WHY THEY COULDN'T HEAR HIM.

General James C. Strong, of Buffalo, was here this week. He arrived on the twenty-second anniversary of the day upon which he was shot down upon a Southern battlefield. He was struck in the hip (the wound is famous among physicians and surgeons, I'm told) in a very peculiar way, and lay by a log in great agony all day. In the evening, after the battle, he heard the voices of his men, calling him from different quarters of the field. "Colonel Strong!" they shouted. He replied by shouting at the top of his voice: "Here I am!" "Here I am!" Still his men kept shouting. "Colonel Strong!" "Colonel Strong!" Again he replied with all his might: "Here I am!" "Here I am!" The searchers came nearer, still shouting, "Colonel Strong!" Colonel Strong always replied: "Here I am!" with all his might. At last they were within three feet of him. "Here I am!" he shouted. They came nearer, but in a slow, uncertain way. Finally one of them leaned over the log, flashing his lantern-light full on the prostrate man. "Why, here's the Colonel now," he said to his companions in tones of surprise. So they gathered him up and carried him to the hospital. As soon as he was well enough, he asked the man who had found him on the battle-field why he had not come to him at once, when he heard him shouting, "Here I am!" "We didn't hear you, sir," said the soldier, "until we leaned over the log, and then we heard you whisper in scarcely audible tones, 'Here I am!'"—*Philadelphia Record.*

INSOMNIA.

A REMARKABLE case of "insomnia" is at present exciting much interest at Wheeling, Western Virginia. A ship-carpenter, by name Joseph Saulsbury, has not slept an hour at a time, nor more than ten hours in all, since the first of January; yet he is, it is stated, "sound and healthy," and works every day at his trade with no relaxation of vigour. When these facts first became known, it was suspected that Saulsbury was an impostor who merely wished to gain notoriety. Two persons were there, who were appointed to watch him every night after his work. Their report is that he manifests no desire to sleep, but spends the night reading and smoking, and is apparently as fresh in the morning as though he had just risen from a sound night's rest. Several physicians have since taken it in turn to sit up all night with Saulsbury, and are quite at a loss to account for this strange phenomenon. It is more than ninety days since Saulsbury went to bed. He declares that he has now lost all desire for repose, and was never better in his life. "It is by no means impossible," the *St. James's Gazette* ventures to say, "that doctors will before long discover that sleep is not required by human beings. Nearly every description of food and drink is already condemned as unnecessary by many medical authorities, and clothing and sleep will probably follow. Everything points to the speedy and complete etheralization of man."

A BREATH OF FIRE.

Dr. L. C. Woodman, of Paw Paw, Mich., contributes the following interesting observation: I have a singular phenomenon in the shape of a young man living here, that I have studied with much interest. His name is Wm. Underwood, aged 27 years, and his gift is that of generating fire through the medium of his breath, assisted by manipulations with his hands. He will take anybody's handkerchief, and hold it to his mouth, rub it vigorously with his hands while breathing on it, and immediately it bursts into flames and burns until consumed. He will rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the possibility of any humbug, and then by his breath, blown upon any paper or cloth, envelop it in flame. He will, when out gunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start the fire. It is impossible to persuade him to do it more than twice in a day, and the effort is attendant with the most extreme exhaustion. He will sink into a chair after doing it, and, on one occasion, I placed my hand on his head and discovered his scalp to be violently twitching as if under intense excitement. He will do it any time, no matter where he is, under any circumstances, and I have repeatedly known of his sitting back from the dinner table, taking a swallow of water, and by blowing on his napkin, at once set it on fire. He is ignorant, and says that he first discovered his strange power by inhaling and exhaling on a perfumed handkerchief that suddenly burned while in his hands. It is certainly no humbug, but what is it? Does physiology give a like instance, and if so, where?—*Michigan Medical News.*

MEASURING A DREAM.

In your issue of May 24th is an article on "Speed of Thought," showing the rapidity of thought as shown by an engineer dreaming a long dream while travelling 250 feet in four seconds. A case happened wherein the dreamer had an equally long dream in less than one second. A telegraph operator was one night during the Turco-Russian war receiving a press dispatch regarding the war, in which the name of Gortschakoff was being telegraphed. Gortschakoff's name appearing so often in such dispatches, the operator, as soon as he heard the first syllable of the great premier's name, went to sleep and dreamt he went to his mother's home in the Indian Territory; went hunting with some Indian friends; had a great deal of sport, and went through an experience which would take days to perform, and finally, after returning from the hunt during the division of their game, he woke up in time to hear the final syllable of Gortschakoff's name and succeeded in making a complete "copy" of the message. At the rate of the forty words per minute at which telegraphing is usually done, you will see that the time of the dream, which commenced when the middle syllable of Gortschakoff's name was being made, was one-third of one and one-third of a second, or forty-four one-hundredths of a second.—*Scientific American.*

Official Reports.

PARIS (FRANCE.)

(Translation.)

The Members of the French Branch of the Theosophical Society have heard with great indignation of the despicable attacks to which Madame Blavatsky has recently been subjected by the Christian missionaries and their associates, the Coulombs. They affirm that they consider such puerile proceedings as infamous, because the attack was made at a time, when the accused was absent and consequently unable to defend herself immediately. They affirm that they are entirely satisfied with the refutation contained in the "Report of Observations" published by Dr. F. Hartmann, F. T. S., and that their confidence in Madame Blavatsky can henceforth not be shaken.

They congratulate the members of the Board of Control for the energy which they have shown in defending the truth, and they assure their brother Theosophists in India of their sympathy and fraternal love.

EMILIE DE MORSIER, F. T. S.,
Secretary.

THE BOMBAY THEOSOPHICAL SOCIETY.

To

COL. H. S. OLCOTT,
President-Founder of the Theosophical Society, Madras.

DEAR SIR AND BROTHER.—We, the undersigned members of the Bombay Branch of the Theosophical Society, beg to express, in connection with the recent scandalous publications in the *Christian College Magazine*, affecting the reputation of our most esteemed and respected Madame Blavatsky, our firm conviction that the allegations of fraud brought against her are groundless; and the action of the Coulombs has excited our strongest contempt. These publications, along with all the adverse but ill-judged criticisms passed by several of the Anglo-Indian papers, have only served to strengthen our conviction in her honorable motives

and to increase our sympathies for, and to draw us closer to, the venerable lady, towards whom our devotion continues unflinching; and our faith in her perfect sincerity and honesty has not, in the slightest degree, been shaken by the calumnious writings. If ever any doubt arose in the minds of any of us, we beg to assure you that it has been completely removed by the explanations and refutations which have been boldly put forward by various individuals and most effectively by the clear and thorough exposition of the real facts rendered by Dr. Hartmann in his pamphlet "Report of Observations made during a nine months' stay at the Head-Quarters of the Theosophical Society." To all these writers we take this opportunity of tendering our sincerest thanks.

2. We further embrace this opportunity to acknowledge our most heartfelt gratitude to your noble and accomplished colleague and yourself for your very disinterested labors in the cause of truth, and for the zeal and anxiety you display for the regeneration of mankind by inculcating a philosophy at once sublime and soul-satisfying.

3. The nervous anxiety and convulsive haste with which the shameful proceedings have been pushed through by the missionaries of the Christian College, the avoidance on their part of the very precautions which every rational critic would consider himself bound, in such cases, to adopt before giving such blind credence to the tale of two self-condemned culprits, the unmanliness of their attack made during the absence of the object of their strictures from India, all these indicate the narrowness of their resources and their helplessness against the powerful enemy whom, failing to vanquish by better means, they have foolishly supposed they could crush down once for all by frail and crumbling instruments which they have mistaken for destructive weapons, and have thus exposed their true position of a drowning man catching at straws.

K. M. Shroff, Vice-President, Noshervanji Coyajee, Vice-President, Vitthalrao Pandurang Mhatre, Pherozeshaw Rustoonji Mehta, Mary Eliza Flynn, Dorab F. Bharucha, Pestonji H. Bharnalia, B. S. Coyaji, Kustomjee A. Coyajee, Mahipatram Govindram Mehta, Manilal Nabhubhai Drivedi, Damoderdas K. Mehta, S. A. Ezekiel, Janardan Damodar, Jamnadas Premchand Nanavaty, Jehanghir Cursetji Daji, Motilal Jayabhi, C. Rustomji, Rustom S. Davar, and others.

BOMBAY, 17th October 1884.

ADHI BHOUTIC BHARTRU THEOSOPHICAL SOCIETY.

Owing to the absence, from this place, of Babu Nobin Krishna Banerji, President of our Branch, Babu Dero Nath Gunguli, Secretary, has been elected President, and Babu Sa. Kori Mukerji, a fellow of this Branch, Secretary for the current year.

KALI PRASANN MOUKERJI,
Asst. Secretary.

BERHAMPORE,
Nov. 2nd, 1884.

THE MADURA BRANCH THEOSOPHICAL SOCIETY.

To

MADAME H. P. BLAVATSKY,
RESPECTED MADAME AND SISTER.

We, the Members of the Madura Branch Theosophical Society, hereby beg to convey to you our warmest sympathies under the treachery and ingratitude of the Coulombs and the cruel and unscrupulous attack of the Missionaries. We are fully convinced that the letters, which appear in the *Christian College Magazine* and on which the attack is mainly founded, are forgeries, and we strongly disapprove of their publication by the Missionaries concerned. We take this opportunity of acknowledging your unselfish and invaluable services to the cause of humanity and of expressing our high appreciation of the great sacrifices on your part of everything that the world holds dear. We feel strongly persuaded that what has happened is only a blessing in disguise and that it will only serve to strengthen all the more the noble cause which you represent.

10th October 1884.

(Signed) S. Subramania Iyer, B.L., President; V. Coopowamy Iyer, M.A., Secretary; S. Ramaswami, B.A., N. Soondramier, B.A., R. Ramasubbier, B.A., B.L., P. S. Gurumurti Iyer, B.A., B.L., S. T. Shanmugam Pillai, N. Ragunatha Chari, B.A., S. R. Srinivasa Iyer, V. M. Ramaswami Iyer, B.A., P. Narayana Iyer, B.A., B.L., L. Narasimachariar, V. Krishnaswamy Iyer, A. Vythialingam Chettiar, C. Narayanaswamy Iyer, and others.

CHOHAN THEOSOPHICAL SOCIETY.

This branch assures the Parent Society of loyal support in the recent unscrupulous attack on Madame Blavatsky. This branch is strongly of opinion that the progress of the Theosophical Society will continue in spite of our enemies, and that the recent scandals will prove more beneficial to our cause than otherwise.

2. This branch has full belief in the Mahatmas.

CANNYPORE,
24th October 1884.

This Branch has also undertaken to translate in Urdu the "Elixir of Life." The translation is nearly complete and will be published in a pamphlet form soon.

SATYA MARGA THEOSOPHICAL SOCIETY.

To

COL. H. S. OLCOTT,
President-Founder,
Theosophical Society,
Madras.

HONORED SIR AND BROTHER.—We, the members of the Satya Marga Theosophical Society, have noticed with sincere sorrow the scandal which the Christian enemies of Theosophy have of late maliciously perpetrated with the assistance of two such disreputable persons as the Coulombs. While fully confident that Theosophy, which takes its stand upon the adamantine rock of Truth, can in no way be injured by such puerile machinations of its enemies—we think it our duty to convey to you, at this juncture, when the public mind is rather unsettled, our sentiments of unswerving loyalty to you, to your no less respected colleague Madame Blavatsky, and to the noble cause of Theosophy of which we are the firm adherents.

The amount of unimpeachable independent testimony which all of us have as to the existence of the great and benevolent Mahatmas, and their connection with our Society precludes to our minds all possibility of their ever being proved not to exist—and thus assured we can well afford to treat with contempt any efforts which our enemies may make in this direction.

The Theosophical Society is an organisation which is, in our opinion, destined to restore to the degenerated India of the present day, the pristine glory of old Aryavarta, and as such it is, we believe, deserving of co-operation and respect at the hands of all true children of this country. That such a Society can never suffer aught but a temporary inconvenience from such silly attacks as the present one, is certain.

Permit us therefore to conclude this letter with a repeated statement of our unshaken faith in Theosophy, in our beloved Madame Blavatsky, and in Yourself—a faith which no amount of malicious slanders can shake.

Pran Nath Pandit, F. T. S., President; Khetter Chunder Bose, Vice-President; Jwala Prasad Sankhadhara, B. A., Secretary; Shon Narain Upadhyay, Joint Secretary; Kundan Lal Bhargava, B. A., Bhuban Banjan Mukerjee, Raja Bahadur, Narain Doss, A. O. Ghosh, Ram Doss, Pandit Jagat Narayan, B. A., Parinticharan Jhosh, Orhagarundayan, F. T. S., Bhawanji Pershad and others; and others.

LUCKNOW,
29th October 1884.

BELLARY THEOSOPHICAL SOCIETY.

The belief of the Branch Theosophical Society, Bellary, in the truth of Theosophy and in the existence of Mahatmas, has not been, in the least, shaken by the several contributions which lately appeared in some periodicals.

(Signed.) A. Sabapathi Moodelliar, President.
(") V. Doraswamy Iyer.
(") T. Rangaswamy Moodelliar.
(") K. Venkat Row.
(") G. Latchman Row.
(") Latchmana Moodelliar.
(") Soobaraya Moodelliar, Secy.
(") (And others).

COIMBATORE.

The Coimbatore Theosophical Society expresses its full confidence in Madame Blavatsky's integrity and also its unshaken belief in the existence of Mahatmas, notwithstanding Madame Coulomb's slanders.

By order.

T. M. SUNDARAM PILLAI, B. A.,
Secretary.

COIMBATORE,
November 10th, 1884.

THE ARYAN PATRIOTIC THEOSOPHICAL SOCIETY, ALIGARH.

In a meeting of the Aryan Patriotic Theosophical Society held on the 3rd of November 1884, after the Coulombs' case was fully discussed, the members were unanimously of opinion that the Coulombs have maliciously attempted to injure the character of Madame Blavatsky, and that our faith in the existence of the Mahatmas remains unshaken.

7th November 1884.
GOVIND PRASADA,
President.

BARA-BANKI.

1. The publication of the alleged letters of Mme. Blavatsky in the *Christian College Magazine* has not at all shaken our faith in the existence of the Mahatmas or influenced in any way our high opinion of the character of Madame Blavatsky.

2. The members of the local branch are fully aware of the motives and objects of the editor of the Magazine in connection with publication of the defamation, and direct me to assure the authorities at the Head-quarters that we regard the publication in question as a piece such as the enemies of truth are ever prone to concoct.

3. The branch further desire me to observe that with them Theosophy and the Theosophical Society do not rest for their permanence on any phenomenal basis, but on the truth they contain and inculcate, and as such the appearance in print of the undoubtedly forged letters in the Magazine is looked upon by them in the light of the case of a woman who, in the course of a judicial proceeding, when unable to cope in argumentation with a barrister, had recourse to disparaging terms and vilifications before the Court.

BARA-BANKI,
24th October 1884.

BHAI MOHONLAL SHUKLA,
Secretary.

THE GANAYANKOOR THEOSOPHICAL SOCIETY.

At a special meeting of the Ganayankoor Theosophical Society held on 20th October 1884.

It was resolved that the members of this Branch greatly sympathize with Madame Blavatsky for the unjust attack made upon her by the Madras Missionaries, and that the faith of the members of this Society in the Mahatmas has in no way been shaken.

SAIDPUR,
10th November 1884.

ROY KISSAN MOOKERJEE,
President.

BEHAR THEOSOPHICAL SOCIETY.

RESOLVED unanimously that the publication of the so-called exposure in the *Christian College Magazine* has not shaken the faith of the members of this Branch in the existence of the Mahatmas and in the truth of occult phenomena.

Madame Blavatsky has the full confidence of the members.
BANKIPORE,
11th November 1884.

GOVINDA CHARAN, M. A.,
Vice-President.
JOGESH CH. BANERJEE,
Secretary.

THE MORADABAD THEOSOPHICAL SOCIETY.

At a meeting of the members of the Atma Bodh Branch Theosophical Society, it was unanimously resolved that notwithstanding recent disclosures by Coulombs and their slanderous attack upon her, the members of this branch have their full confidence in the honesty and integrity of Madame Blavatsky and her zeal for the cause of humanity. Our belief in the existence of the Mahatmas and in the power of Madame Blavatsky to produce phenomena, which Coulombs falsely claimed to have been produced by their own agency, independently of such tricks, is not shaken in the least, but is as firm as ever.

MORADABAD,
20th October, 1884.

PURUSHOTAM DASS,
Secretary, A. B. T. S.

ROHILKHAND THEOSOPHICAL SOCIETY.

PROCEEDINGS of a meeting of our branch held at the house of the Secretary, on Thursday, 23rd October 1884, at 7 P. M.

RESOLUTION I.—That in our opinion Theosophy does not rest upon phenomena, but upon the eternal rock of truth, hence the recent Coulomb scandal cannot affect our ancient science and philosophy.

RESOLUTION II.—That our belief in Mahatmas and occult phenomena does not wholly depend upon the phenomena that have recently taken place under the auspices of the Theosophical Society. On the other hand it is inherent in our nature as Hindus and antedates the advent of the Founders in India.

RESOLUTION III.—Phenomena in connection with the Theosophical Society have been witnessed by us at places where neither Madame Blavatsky nor Madame Coulomb could have any hand, being hundreds of miles away. Hence we despise the calumnious letters, and condemn them as forgeries.

RESOLUTION IV.—That Madame Blavatsky be assured that our faith in her integrity and devotion for public good has not suffered in the least owing to the recent storm.

BAREILLY,
24th October 1884.

GYANENDRA N. CHAKRAWARTI,
Secretary.

RAE-BARELI.

We request you will be kind enough to convey our sorrow, to our revered Madame Blavatsky, for the scandalous attack on her by the Coulombs and the Christians.

We have the same respect for her and belief in the existence of the Mahatmas as heretofore.

RAMPRAHAD, *President*,
SARADA PRASADA MUKERJI,
Secretary and Treasurer,
MUNNALALL, F. T. S.
(and others.)

RAE-BARELI, }
21st October 1884, }

SIMLA.

"The members have read with deep regret, the vile insinuations and the scurrilous defamatory articles that have appeared in many of the leading journals of the day, which are openly hostile to the cause of Theosophy. They recognised in this persecution the operation of the occult laws, which obtain alike in every department of nature, and they have no doubt that under the action of the self same laws, the eternal truth of Theosophy will be established on a firm basis, when the mist of calumny shall have yielded to the light of justice.

"Though they entertain no fear as to the future of Theosophy, the members take this opportunity of offering their heartfelt sympathy to the Founders of the Theosophical Society and to Madame Blavatsky in particular, for the annoyance to which they have been subjected, by the vile insinuations of their avowed opponents, but they hope that the law of Karma will assert itself and the Founders will come out victorious from this ordeal. Thoughtful minds they are sure, will not be deterred by such incidents from the pursuits of truths, which the Masters are now for the first time in the history of the world, prepared to impart through the instrumentality of the Theosophical Society."

KUMUD CHANDER MUKERJI,
Honorary Secretary.

JAMALPUR.

The Members of the Jamalpur branch are unanimously of opinion that the letters published will in no respect shake their confidence in the cause of Theosophy. They have full belief in the existence of Mahatmas independent of Madame Blavatsky.

Ram Chander Chatterji, *President*; Kally Bhoosim Roy, *Secretary*; Hari Das Dey, Hari Charan Banerjee, Hari Nath Bhattacharji, Kaliprasanna Bandyopadhyay, Sabadev De, Tarinoy Churn Roy, Tara Padar Roy Chundhury, Jogindra Nath Mookerjee, Troylucko Nauth Roy, Debendro Nath Chatterjee, Jara Narain Mozumdar, Bonomally Gongooly, Nilmonoy Banerjee, (and others.)

JAMALPUR, }
25th October 1884, }
RAJ COOMAR ROY, *Joint Secretary.*

NEGAPATAM.

A meeting of the Negapatam Branch Theosophical Society, held on the 19th instant, the following resolution was carried unanimously. "The Negapatam Branch Theosophical Society takes this opportunity of expressing its genuine sympathy to Madame Blavatsky, notwithstanding the cruel attacks made upon her character. Our belief in the existence of the Mahatmas is based not only upon the statements made by Madame Blavatsky, but also upon Hindu philosophy and tradition. The recent publication in the C. C. M. have in no way affected our confidence in Madame Blavatsky."

NEGAPATAM, }
28th October 1884, }
R. P. BALACHANDUM, F. T. S.,
Assistant Secretary N. T. S.

THE SARVA HITKARI THEOSOPHICAL SOCIETY, GORAKHPUR.

This branch is highly indebted to Dr. F. Hartmann for the favor of his "Observations."

The recent agitation caused by the Christian Divines tends to strengthen the cause. We have nothing to fear: our foundation is on the rock of Truth. We assure the Parent Society of our full sympathy to Theosophy and of our full confidence in the integrity of Madame Blavatsky and Col. Olcott.

T. GANESH SINGH,
President.
SANKAR SINHA,
Joint Secretary.

19th October 1884.

THE KANCHUNJANGA THEOSOPHICAL SOCIETY (DARJEELING).

RESOLVED, that this Branch is fully aware of the honesty and integrity of Madame Blavatsky so as to be unshaken by the cowardly backbiting. That far from lowering her in the estimation of the members, the recent imbecile attack on her unsullied reputation has only served to enhance the

respect they have all along entertained for her. It has also served to bring on an involuntary advantage in having succeeded to weed out such useless and worthless Theosophists as have not yet arrived at any settled conviction about the truth of Theosophy, which does not at all rest on the occurrence of phenomena. The sincerest thanks of our Branch are due to Dr. Hartmann for his untiring zeal in defending the majesty of Truth and thereby the cause of Theosophy.

ESHAN CHANDRA KUNDU,
President.
KHERODA P. CHATTERJEE,
Secretary.

THE DACCA THEOSOPHICAL SOCIETY.

(EXTRACTS.)

RESOLVED, that the Branch being composed of Hindu members only, their belief in the possibility of the existence of the MAHATMAS, is independent of Madame Blavatsky or her phenomena;

That by the recent writings against Madame Blavatsky, our opinion regarding her has not been changed.

DACCA, }
21st October 1884, }
RANJAN VILAS RAI CHOUDHURY,
for Secretary.

SATYA MARGA THEOSOPHICAL SOCIETY.

The names of the gentlemen, who have been elected office-holders for the current year, are:—

Pandit Pran Nath, *President.*
Babu Khetter Chandra Rose, *Vice-President.*
Babu Jwala Prasada Sankhadhara, *Secretary.*
Pandit Sheo Narain Upadhyay, *Joint Secretary.*

JWALA PRASADA SANKHADHARA,
Secy. Pro. tem.

THE NEGAPATAM THEOSOPHICAL SOCIETY.

The first anniversary of the Branch was celebrated with success on the 16th September 1884, and the following officers were elected for the current year:—

M. R. Ry. P. Ratnasabbapati Pillay Ayl, B. A., *President.*
N. P. Subramaniaier Ayl, *Vice-President.*
S. A. Saminadier Ayl, *Secretary.*
N. P. Balachandraier Ayl, *Asst. Secy.*
R. Bapoo Pillay Ayl, *Treasurer and Librarian.*
N. P. BALACHANDRAIER,
for Secy., N. T. S.

ATMA BODH THEOSOPHICAL SOCIETY (MORADABAD).

The Officers elected for the Branch on the 2nd October 1884 are:—

Babu Ishri Pershad, *President.*
Babu Parshotam Das, *Secretary.*

GALLE THEOSOPHICAL SOCIETY.

We have read with great grief the false reports and malicious slanders against Madame Blavatsky by a French woman and her husband: their characters being too well known to Galle public, most of the intelligent Christians themselves, before hearing a word from the other side, came to the conclusion that it is a vile conspiracy. No one need be under apprehension that our cause be damaged. I need not assure you that the faith of our members as to the honesty, integrity, sincerity and piety of Madame Blavatsky is not in the least shaken, but that all our sympathies are with her whom we consider the great benefactress to mankind of the present century.

GALLE (CEYLON) }
6th November 1884. }
G. C. A. JAYASEKARA,
President Galle Branch, T. S.

NELLORE THEOSOPHICAL SOCIETY.

Resolved, that the members of the Nellore Branch express their confidence in, and their regard for, the respected Founder Madame Blavatsky, and that the recent slanderous attack of the Missionaries, has only made them more firm in their belief in the Mahatmas, which is entirely independent of both the Founders inasmuch as two of their brothers have direct communication with the Great Souls without having anything to do with the Adyar Shrine.

NELLORE, }
7th November 1884, }
R. CASAPAPILLAY,
Secretary.

MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOL IN BLACK TOWN.

Extract from a report by T. C. RAJAMENGAH, *Secretary.*

The report of the Madras Sanskrit School shows a very fair beginning, although it is laboring under pecuniary difficulties. A year ago this school started with seven pupils and now the number has increased to forty. The school has been examined by Mr. K. Lukshminarasimbalu Naidu, and a satisfactory report has been made by him of the progress made by the students in the subjects taught to them. The school is intended to be supported by the munificence of the public in general and Theosophists in particular, but very few have so far undertaken to pay regular monthly subscriptions. Of those that have most liberally subscribed, we may name M. R. Ry. P. Parthasarathy Chetty Garu, and M. R. Ry. V. Appa Row Pillay Garu who provided the school with accommodations in the place where the meetings are held. M. R. Ry. Thatha Chatter, the Pandit of the school, is spoken of in terms of praise for the pains he takes in the discharge of his duties, which seems to be more a labor of love than for pay.

Prizes were awarded to the following students:

V. Lokanatham, T. Athmaram, Soobramaniah Chetty, Ramchandran, Rajah, Sundrum, Vanugopaul, Subramaniah Iyah, Kuppusamy Iyer, Rama Row, Athikavalu, Narasimhacharry.

26th September 1884.

CHOHAN THEOSOPHICAL SOCIETY.

By unanimous consent Brother Hurrymal Chatterjee was elected President of the Branch in place of Rai Kishulole who has left the station.

It was also unanimously resolved that a vote of thanks be given to the retiring President for his earnest endeavours in the course of Theosophy.

CANNORE, 18th Nov. 1884.

AN ACKNOWLEDGMENT.

Mr. Tukaram Tatya, F. T. S., of Bombay, wishes us to acknowledge, with thanks, receipt of a donation of ten rupees made by Pandit Shankar Nath, F. T. S. of Bhawanipur (Calcutta), and also of ten Rupees from Mr. Ezekial of Poona to the Homeopathic Charitable Dispensary opened in Bombay by our local Branch Society; and hopes that other brother Theosophists will follow the example by aiding this useful Institution. The opening and successful working of this charitable hospital will be included in the Branch Society's Report as one of the practical works achieved by it during this year. We hope that the other Branches will not be behind-hand in showing similar useful works turned out by them. Our Bombay hospital treated 1,931 patients gratuitously in the month of October alone.

ADONI.

The members have their sincere esteem and regard for Madame which no amount of missionary attack or the incredible and cocked-up evidence of two French persons whose sole object seems to be but mercenary, could shake.

C. S. VASUDAVAYYA,
Secretary.

ADONI, 21st Nov. 1884.

Our New Branches.

Our brother, Babu Hari Har Chatterjee of Cawnpore, who had visited many of the Branches in Bengal during his recent vacation, formed the Gyanankoor Theosophical Society on the 4th August 1884, at Saidpur (N. B. S. Ry., Bengal), the President of which is Babu Raj Kissen Mookerjee.

EXTRACTS FROM CIRCULAR LETTER TO THE BRANCHES.

The undersigned sends his affectionate greetings to the Indian Branches and expresses his joy to be home again from his successful tour in Europe.

The final arrangements for the annual convention of the General Council (which meets on the 27th of December and successive days) are being made, and the attendance of Delegates will apparently be even larger than last year.

It is imperatively necessary that notice should be at once given as to the number of Delegates coming from each Branch. The Delegate from Germany is already arrived, and the four Delegates from the London Branch are on their way in company with Madame Blavatsky and will be here in time for the convention.

Branches will please at once notify the Secretary of an changes in the Bye-Laws they may think advisable. Branch reports still withheld must be immediately sent in.

H. S. OLCOTT,
Pres. Theo. Society.

THEOSOPHICAL SOCIETY'S.
HEAD-QUARTERS, ADYAR, 21st Nov. 1884.

NOTICE.

THE JOURNAL OF THE THEOSOPHICAL SOCIETY.

With this number the Supplement to *The Theosophist*, known as the Journal of the Theosophical Society, completes its promised year of existence as a separate journal. At the time when it was decided to issue that Supplement separately as the special organ of the Theosophical Society, it was supposed that it would be of interest only to the members of the Society; but we found that nearly all the subscribers to *The Theosophist*, members as well as non-members, were desirous of receiving the Journal. It is, therefore, entirely useless to bring the two papers out separately; and we shall henceforth embody the Supplement with the main text of *The Theosophist*. The translation of "The Unpublished Writings of Eliphas Levi" continues as before; but the separate subscription for the Supplement necessarily ceases. Those few of the subscribers therefore, whose period of subscription to the Supplement extends beyond this number, may have the amount transferred to the *Theosophist* account or otherwise applied at their option. Complete sets of the Supplement containing the preceding portions of Eliphas Levi's writing are available at the uniform price (to members, and non-members) of two rupees in India, and six shillings elsewhere, postage included.

OBITUARY.

MR. THOMAS PERERA ARNYWARDENE, F. T. S., of the Galle (Ceylon) Branch of the Theosophical Society, is reported to have died on the 26th of October last. He was one of the first batch initiated as Theosophists in Ceylon and was always zealous about Society matters. He was a very pious Buddhist, and one who entertained the idea to be a good Buddhist to be a true Theosophist. Although of a weak constitution, he was naturally industrious and hardworking, and was a devoted member of our Society. Last year he came to India and passed a few weeks with us. We had hoped that the Indian trip might do him good; but his failing constitution did not seem to recover sufficient vitality. Both his elder brothers are members of the above said branch, and we offer them our condolence in their present bereavement.

THE SECRET DOCTRINE: SPECIAL NOTICE.

For the information of friends who have enquired of me personally about the probable time when "The Secret Doctrine" will be issued, the following information is given.

The delays in the appearance of the work have been mainly due to two causes—Mme. Blavatsky's almost constant ill-health since her departure for Europe, in February last; and the interference with her literary labours by her travels and official engagements. The paper for the entire edition was purchased several months ago and is at Adyar; the Introduction and First Chapter are in type; and the two volumes of "Isis Unveiled" have been carefully read and annotated for use in the new book. A separate registration is kept of subscribers' names, and their cash remittances amounting to several thousand rupees—are untouched and on special deposit in bank. As Mme. Blavatsky is expected at Adyar during the present month, it is hoped and expected that the work will soon appear, and the monthly parts follow each other uninterruptedly.

I therefore invite such as may have been holding back for the issue of the first monthly part, to send in their names as soon as convenient to avoid possible disappointment. The edition to be printed will be limited to the demand and the book will not be stereotyped.

ADYAR,
27th Nov. 1884.

H. S. OLCOTT.

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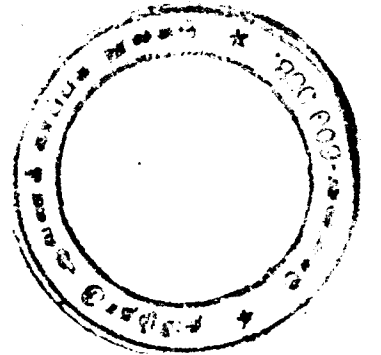
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SUPPLEMENT

TO

THE THEOSOPHIST.



VOL. 4. No. 5.

MADRAS, FEBRUARY, 1883.

No. 41.

THE WELCOME TO MADRAS.

[From the *Madras Native Opinion* we copy the following notice of the enthusiastic public welcome given to the Founders and their Head-quarters' staff, by the leading Native gentlemen of Madras. Pachappa's Hall was crowded to overflowing, and numbers, unable to gain admission, gathered upon the verandahs and roofs of the adjacent buildings to see and hear. The Chairman of the occasion was a member of the Legislative Council, Rajah the Hon. Gajapati Rao, and two of the Judges of the Court of Small Causes, respectively moved and seconded the resolutions. The address to the Founders was loudly applauded throughout, and the Hon. Chairman, the two Judges, and the excellent President of Pachappa's Charities Committee, all pledged themselves to second Col. Olcott's efforts to found an Aryan Religious Society, as an adjunct to the Theosophical Society, to found religious schools and circulate Aryan religious publications throughout India. Add to this the fact that we find our new home at Adyar delightful in every respect, and it will be seen that our new year (and new cycle) begins under the brightest auspices.]—Ed.

Elsewhere, we (*Native Opinion*) publish at length the Address of Welcome, presented to Col. H. S. Olcott and Madame H. P. Blavatsky, by the Theosophists of Madras. Although we have not been able to obtain a copy of the full text of the worthy Colonel's reply, there is one point which he mentioned, and which was most enthusiastically taken up by the meeting, upon which we wish to offer a few remarks.

Whatever the Theosophical Society may or may not have done to commend itself to public support and sympathy,—neither of which, by the way, it has ever directly sought to obtain—one thing is certain: and that is that, by means of this movement, the intelligent thinking section of the native community have, wherever a branch of the Society has been established, fairly been roused to take a greater interest than heretofore in Sanscrit literature, philosophy, and science. This is certainly a most satisfactory step in a much needed direction; and as we said already, the Theosophists are to be congratulated on their having been mainly instrumental in its being taken, even if for nothing else.

Taking, as we do, the very sincerest interest in the true progress and welfare of our Native Community, and cherishing, as we also do, the most ardent admiration of the ancient Sanscrit sages and their works, we most heartily rejoice at and welcome any movement tending towards a revival of Sanscrit learning in its ancestral home.

Hitherto the great difficulty in promoting a taste for, and study of, Sanscrit has been how and where to begin. The style in which this grandest of all languages is learnt either by students at the University or by the clerical sects (so to speak) of Brahmans in their Pathasalas are, neither of them, very well suited,

if at all, to kindle that enthusiastic love of learning for its own sake, which alone can accomplish great things. Then, too, it is exceedingly difficult, if not almost utterly impossible, for children to begin studying Sanscrit at a sufficiently early age, while a still greater difficulty is as to what subjects should be taken up.

Another great reproach that has frequently been cast in the teeth of the natives of India is that they have no national (or any other) system for the instruction of the young in the first principles of their national religion. This is true; and it is to be greatly regretted; while, as Col. Olcott has frequently pointed out, it is mainly, if not entirely, owing to this want of instruction in their own faith that so many Hindus have become converted (or perverted) to Christianity and other foreign religions, causing thereby no little social sorrow and trial, and cruelly severing the most sacred of ties.

In his address last Wednesday evening, Colonel Olcott proposed a plan (which, as we said, we were rejoiced to see, was, most cordially taken up by those present) whereby religious instruction to Hindu children could be imparted regularly, and whereby, also, an impetus would be given to the study of Sanscrit. His proposal was that a series of Catechisms and Reading-books should be compiled, embodying the fundamental principles of the Hindu moral and religious system, and containing simple passages from (translations of) the Sanscrit classics, and that special classes should be formed for the instruction of children out of books so prepared, similar to the "Sunday school classes" in Christian countries. The idea is certainly a grand one, while it is also perfectly feasible; and, if it is taken up and worked out in a proper, persevering, spirit by those whose interest it is to see that this is done, we see no reason why Colonel Olcott's scheme should not be a splendid success, and the means of doing much substantial good to this country in more ways than one.

We must not omit to mention that our public-spirited fellow-citizen, Rajah the Honorable GURUPUTR RAO, who presided at Pachappa's on the occasion we are speaking of, has, with his well-known generosity and patriotism, come forward to identify himself with this movement in favor of disseminating Hindu Religious Instruction; and has consented to be the Chairman of a Committee to be convened for forwarding the said object, as also to do all he can to help the necessary operations.

It only remains for us in concluding these observations, to wish all such of our fellow countrymen as are concerned in so praiseworthy an undertaking, as that of seeking to have instruction in morals and religion imparted to Hindu children, every success; and to express a hope that they may be able to work for the cause in question heartily and well, so as to command and deserve that success with which the best friends and well-wishers of the country would fain see their present efforts duly crowned.

OFFICIAL REPORT.

In accordance with our suggestions conveyed in the Supplement to the *Theosophist* for November 1882, on "the Individuality of Branches," the Secretary of the "Prayag Theosophical Society," Allahabad, reports under date the 1st ultimo that the Branch has been designated "The Prayag Psychic Theosophical Society," and that the Office-bearers for 1882-83 are:—

H. C. Niblett, Esq., *President*.
Babu Oprakas Chandra Mukerjee, *Vice-President*.
Dr. Avinas Chandra Banerjee, *Secretary*.

NEW BRANCH SOCIETIES.
AT HYDERABAD.

THE "HYDERABAD THEOSOPHICAL SOCIETY" was formed at Hyderabad, Deccan, by our indefatigable brother, M. R. Ry. S. Ramaswamier Avergal, on the 17th December, with the following Office-bearers:—

Dorabjee Dasabhy, Esq., *President*.
Babu Gya Prasada, *Secretary*.
Babu Raghunath Prasad, *Assistant Secretary*.

BOLARUM (H. H. Nizam's Dominions).

"THE BOLARUM THEOSOPHICAL SOCIETY" was formed by the same brother on the 25th December with the following Office-bearers:—

M. R. Ry. V. Balakistnah Moodlyar Avergal, *President*.
" T. V. Gopalsami Pillay, *Secretary and Treasurer*.

SECUNDERABAD (H. H. Nizam's Dominions).

"THE SECUNDERABAD THEOSOPHICAL SOCIETY" was formed by the same brother on the same date, in spite of the unfair opposition of some maliciously inclined mischief-doers of the place. The Office-bearers are:—

M. R. Ry. M. Etherajulu Naidu Garu, *President*.
" I. M. Ragoonayakulu Naidu Garu, *Vice-President*.
" C. Kuppuswami Aiyar Avergal, *Secretary*.

BELLARY (Madras Presidency).

"THE BELLARY THEOSOPHICAL SOCIETY" was formed by the same brother on the 27th December, with the following Office-bearers:—

M. R. Ry. A. Sabapathy Moodlyar Avergal, *President*.
" C. E. Ranganathum Moodlayar Avergal, *Secretary*.

CHINGLEPUT (Madras Presidency).

"THE CHINGLEPUT THEOSOPHICAL SOCIETY" was formed by the same brother on the 7th January with the following Office-bearers:—

M. R. Ry. R. Vythinatha Iyer Avergal, *President*.
" C. Kuppuswami Iyer Avergal, *Secretary and Treasurer*.

CUDDALORE (Madras Presidency).

"THE CUDDALORE THEOSOPHICAL SOCIETY" was formed by him on the 9th January, with the following Office-bearers:—

M. R. Ry. M. Natarajaiyar Avergal, *President*.
" A. Rama Row Avergal, *Secretary and Treasurer*.

MADURA (Madras Presidency).

"THE MADURA THEOSOPHICAL SOCIETY" was formed by the same brother on the 10th January, with the following Office-bearers:—

M. R. Ry. S. Subramania Iyer Avergal, B. L., *President*.
" V. Cooposwamy Iyer Avergal, M. A., *Secretary*.

KARWAR (Bombay Presidency).

An official report has been received from brother Babu J. Ghosal, of Calcutta, of the formation, on the 7th of January, of a Branch Society, known as the "NORTH KANARA THEOSOPHICAL SOCIETY," at Karwar, whose Office-bearers are:—

Rao Bahadur Gopalrao Vinayak Bhanap, *President*.
Mr. Seshagiri Rao Vithal, *Vice-President*.
" K. M. Raghavendra Rao, *Secretary*.
" Ramrao Mangeshaya Bhatkal, *Asst. Secretary*.

THE BOLARUM THEOSOPHICAL SOCIETY:

OR

THE PSYCHO-SCIENTIFIC BROTHERHOOD.

(ESTABLISHED AT BOLARUM, DECCAN.)

December 1882.

RULES AND BYE-LAWS.

I. The Bolaram Theosophical Society is a branch of the Theosophical Society and Universal Brotherhood, which was founded at New York, America, on the 17th November 1875.

II. This Society is constituted with the following three objects:—

- To promote the moral regeneration of the community;
- To cultivate the feelings of Universal Brotherhood;
- To promote the study of the Ancient Aryan Religion as far as practicable.

III. The members must, after their admission to the Branch Society, lead a life of temperance, purity and brotherly love.

IV. Every candidate for admission into the Society must be recommended by two Fellows.

V. To meet the convenience of all members, lectures will be delivered in the Vernacular, a translation of which into English will be forwarded to the Parent Society, whenever necessary.

VI. The Society will consist of a President, a Secretary and Treasurer, and Members. If the conduct or life of any of the members be inconsistent with the rules, objects and dignity of the Society, a report will be made to the Parent Society for such action as they may deem necessary to be taken.

VII. Besides the initiation fee of Rupees ten paid once for all to the Parent Society, a subscription of Rupee one is payable by each member monthly in advance to defray the necessary expenses, those who are unable to pay being exempted.

VIII. The ordinary meetings will be held on each alternate Sunday.

IX. The above Rules and Bye-laws are subject to modifications from time to time as occasion arises.

V. BALAKISTNAH,

President, Bolaram Theosophical Society.

Approved by the President-Founder in Council.

DAMODAR K. MAVALANKAR,

*Joint Recording Secretary,
Head Quarters, Adyar,
Madras.*

THE CAWNPORE CHOHAN THEOSOPHICAL SOCIETY.

RULES.

- This Society is established with the following objects:—
 - To investigate the hidden mysteries of nature and the psychical powers latent in man;
 - To cultivate a feeling of Universal Brotherhood;
 - To promote the moral and spiritual progress of mankind in general and of its members in particular.
- The Society is open to all who promise to lead a life of purity, for which purpose every candidate has to make a declaration in the prescribed form.

III. Candidates for admission must not be below the age of eighteen.

IV. A monthly subscription of Rupee one is payable by each member of the Society in addition to the usual initiation fee of Rupees ten. In any exceptional case, the Society will have power to excuse any member from paying the fees.

V. Any member found leading a life inconsistent with the recognised principles of the Society, shall, in the first instance, be warned by the President, and, if after such warning, he does not improve, it will be optional with the Society by a vote of two-thirds of its members to suspend or expel him from the Society.

VI. The Officers of the Society shall be a President and a Secretary who shall be elected, annually or when necessary, by a vote of majority of the members of the Society.

VII. The Secretary will keep a record of the proceedings of the meetings of the Society and shall also keep an account of its funds.

VIII. Four members at least shall constitute a quorum, and in the absence of any of the permanent Officers of the Society, the members present shall appoint their own Officers for the occasion.

IX. The ordinary meetings of the Society shall be held on the 7th, 17th and 27th of every month at such time and place as may be found convenient by a majority of the members of the Society; but the President shall have power to convene any emergent meeting when necessary.

X. Any one who, for reasons that may appear satisfactory to the President, prefers to keep his connection with the Society a secret, shall be permitted to do so.

XI. The library of the Society shall be open also to outsiders on payment of an annual subscription of Rupees six in advance.

MOHENDRA NATH GANGULI, L. M. S.
Secretary.

CAWNPORE,
15th January 1883.]

RULES OF THE PRAYAG PSYCHIC
THEOSOPHICAL SOCIETY.

ESTABLISHED 6TH NOV. 1881.

1. THAT this Society be designated the Prayag Psychic Theosophical Society.

2. Every person, who is a Fellow of the Parent Theosophical Society, shall be eligible for election by ballot as a member of this branch; one black ball in seven to exclude.

3. The subscription of the Fellows to cover the necessary expenses of the Society, shall be a minimum monthly subscription of four Annas. It shall however be optional, for any member, to pay a larger amount.

4. The Society shall be administered by Council of seven including the President, Vice-President and Secretary as ex-officio members. The retiring Office-bearers shall be members of the Council for the ensuing year.

5. The Council shall be empowered to transact all ordinary business connected with the management of the Society. Five members shall form a quorum.

6. The President or, in his absence, the Vice-President or the senior brother present, shall take the chair at the meeting of the Council as well as at the ordinary meeting of the Society.

7. The ordinary meeting of the Society shall be held on the 1st and 3rd Sunday of every month at such convenient hour as the Council may direct. The Secretary is empowered to summon an extraordinary meeting whenever in the opinion of the President, or, in his absence the Vice-President, the necessity for it arises, or in the written requisition of five members. In the latter case seven days' previous notice must be given.

8. The officers of the Society shall be elected annually in the month of November.

9. Any member of the Society may be suspended by the Council after due warning, and if his conduct or life is manifestly inconsistent with the rules, objects and dignity of the Society, be expelled by a two-thirds vote of the members.

10. The above rules are subject to revision at the annual general meeting convened for the purpose with the sanction of the Council, but at no other time. Should the members be not unanimous, at least two-thirds of the members must vote in favour of the alteration.

Personal Items.

OUR INDEFATIGABLE Brother, Mr. K. M. SHROFF, a Vice-President of the Bombay Theosophical Society, reports that his Branch has selected for its Library and rooms, a place on the Kalbadevi Road, near Messrs. Atmaram Sagoon and Company, where the regular weekly meetings of the Society will be held.

A few more Theosophists, like our esteemed brother, Mr. Shroff, will make any cause they identify themselves with, a glorious success. We have therefore every hope and confidence that the Bombay Branch will ere long achieve many practical results for the good of India, now that the Head-quarters of the Parent Society have been removed from Bombay and the Branch thus feels the responsibility, like all other Branches throughout the world, which rests upon it.

RAO BAHADUR JANARDAN SAKHARAM GADGIL, Vice-President of the Rewah Theosophical Society at Baroda, writes to say that Rao Bahadur Vinayakrao Janardan Kirtane, Naib Dewan of Baroda and the President of his Branch, "is recovering, though rather slowly." We sincerely hope that the patient will soon get well.

BABU JWALA PRASADA, President of the Meerut Theosophical Society, is successfully practising Mesmerism. He recently cured an inveterate eye disease of many years standing. The patient, Babu Peary Lal, a copyist of the Meerut Munsiff's Court, had been hitherto, unsuccessfully, treated by several able doctors. Out of gratitude to our brother, he has made a donation for the Library of the above named Branch. Let it be remembered that, unlike Western professional Mesmerists, the Theosophists in India who are practising mesmerism, are curing diseases solely out of a pure love for humanity and receive no fees whatever for their services.

The Venerable Parker Pillsbury, a charter member of the Rochester (U. S. A.) Theosophical Society, is engaged upon a work which will embody his personal recollections of the tremendous struggle against human slavery in America, throughout which he was one of the foremost and most honoured leaders of the Abolition Party. What George Thompson was in England, Pillsbury and Garrison were in America.

From Mrs. J. W. Cables, Corresponding Secretary of the abovenamed Branch, we have encouraging reports of the Theosophical work that is in progress among the members—all, educated and intelligent persons, who are trying their utmost to spread correct ideas with respect to Asiatic philosophy and Aryan Science throughout America.

OUR BROTHER, MR. P. SRINIVASA ROW, JUDGE, S. C. COURT, AT MADRAS, recently visited the great Pagoda at Tinnevely in company with the District Munsiff of the place and one of the pagoda priests, for the purpose of seeing the famous king-cocunut planted by the Buddhist delegation from our Colombo (Ceylon) branch, which accompanied Col. Olcott to that place in the year 1881. The false report circulated by the Missionaries that it had been destroyed by the Hindus as soon as Col. Olcott's back was turned, will be recollected. Judge Srinivasa Row found the tree grown to the height of a yard or more, with six large leaves in the crown, and altogether very healthy and vigorous. When the trunk has become large enough, a brass plate is to be affixed to it to commemorate this interesting historical event.

By a curious oversight, in making up the report on the results of Col. Olcott's Ceylon work of 1882, we omitted to mention an act of generous liberality by Mr. D. Samarawikrama, Notary Public of Galle. This gentleman, although not a Buddhist in religion, declined to receive the usual honorarium for his professional services in executing the deeds under which the boards of Trustees and Managers of the Singhalese National Fund are constituted.

Mr. Samarawikrama deserves an ample reward for many kind acts that he has done in the past as opportunity offered to benefit some worthy object.

The Bombay compositors made certain errors in setting the figures in the consolidated Memorandum of Receipts and Expenditures of the S. N. B. Fund, as published in the December *Theosophist*. They should be as follow: Receipts, (Total) Rs. 8,904-81; instead of Rs. 8,904-81½, and the totalling on the credit side should be Rs. 6,807-09, instead of Rs. 6,830-54. The Secretary of the Board of Managers (Mr. Edgewere) reports that with Mr. E. Gooneratna, Gate Mudliar's, assistance, he has collected Rs. 123-75, of arrears subscriptions and in petty sums Rs. 20. Of this Rs. 112-50, and Rs. 3-87 additional of interest on a loan from the Fund, have been deposited in bank to the credit of the Trustees.

One of our correspondents thus describes his first attempt at mesmerism:—

"I took hold of the hand of a boy of about 13 years of age, looked steadily at his eyes without winking and strongly *willed* that he should go to sleep. In about 10 seconds, he fell back asleep, as though he were struck with lightning.

"In about 5 minutes more, he answered some extraordinary questions which, to judge from his limited education, he could not have done in his normal condition."

"Some of my sceptical friends were thus brought to conviction. I have learned to cure various diseases, and this, in my opinion, seems to be more beneficial to humanity than wasting time in experiments to arrive at some exoteric results."

We learn that our brother Babu Barada Kanta Majumdar is trying to form a Branch at Jessore. He would have worked harder and succeeded in his attempt, ere long, had it not been for the heavy calamity that fell to his lot—the loss of his eldest son.

Our brothers in Rohilkhand and Oudh are working in right earnest, individually and collectively. In these districts, many a true patriot and philanthropist is being gathered under the banner of Theosophy.

M. R. Ry. A. Govinda Charlu Garu no sooner joined our Society, than he began to show what he can do for our cause. On the night of the 15th Instant at Tumkur he delivered a lecture, in which he began to disabuse the public mind of all their erroneous notions on Theosophy. We trust that through his exertions, branches will soon spring up in the Mysore Province.

BEGINNERS in the field of Mesmerism would do well to emulate Mr. Tookaram Taty, Councillor of the Bombay Theosophical Society. Within a comparatively short time he has attained such considerable progress that he cures cases of hysteria, epilepsy, leprosy, &c., of long standing. In one case, a complete paralysis of half the body was cured; the patient, who was brought in a carriage and supported by two people, walks some distance after five days' treatment. We hope these successes may induce our brother, Mr. Jehangir Cursetji Jehangir Tarachund, so long an invalid, to commit himself unreservedly to Mr. Tookaram's care.

With deep regret we record the death of our esteemed Brother and friend, M. R. Ry. K. Venkatanarasayya Garu, F. T. S., Translator, District Court, Bellary. His love for the Occult sciences, the devotion and zeal with which he promoted the objects of our Society, as Telugu Assistant to the Corresponding Secretary, had endeared him to every Theosophist.

DEATH OF D. M. BENNETT, F. T. S.

We had but just begun to read for our review of the third volume of Mr. Bennett's *A Truth-seeker Around the World*, when the Overland Mail brought us the news of his death—on the 6th of December, at the age of 64, after an illness of less than a week. This event, which will be so gladly hailed by all enemies of Freethought, will be the cause of sincere sorrow to every friend of religious agita-

tion, the world over. For whether in full agreement with him or not, all will admit that he was a bold, brave thinker, the champion of free discussion, a hard-working, kindly disposed, intellectually active, honest, religious agitator. One episode in his life, his imprisonment, which has been made the subject of reproach to him by the Christian majority, will be treasured in the memories of Freethinkers as his best claim to their respect. For as time wipes out, the smirched record of the case, the men who prosecuted him and the scheme by which he was haled to prison, will be despised, and as the fact that he was made a scapegoat by a cabal of powerful bigots for the whole infidel movement in America, will come out clearly, many who are now prejudiced by the slanders of persons like Mr. Joseph Cook, will do justice to his memory. Mr. Bennett was a rough-and-tumble theological wrestler. He struck from the shoulder straight at the mark, without caring to pay compliments or pick the best phrases. There is therefore a flavor of coarseness in his controversial writings, and a tone of scorn or bitterness throughout. This seems a little strange at first sight, since his youth was passed among the Shakers, the quietest, most honest, prosaic, and inoffensive community imaginable. But no doubt it was his very combativeness of nature which drove him out from their bosom to fight the world and win his footing: he had that in him which revolted at the disciplinary restraints of the Shaker family, and he found his greatest happiness when in the thickest of the battle. During his public career as a leader of the Freethought party he was a prolific writer, and sent out tract after tract, pamphlet after pamphlet, book after book. It was a shower of sledge-hammer blows upon the crest of Christian theology. He was engaged in numerous controversies with clergymen and others of their party, a study of which gives the enquirer about all that can be said for or against the Christian religion. The history of his memorable voyage around the world in search of the truth about the creeds and practices of all the nations, is fresh in the public mind. And the work is a marvel of cheapness and full of interesting facts. His unexpected and undesired appearance as a lecturer in Bombay and Ceylon was forced upon him by unforeseen exigencies at those points. His lecture at Galle and Colombo, contrasting Buddhism with Christianity was so admired by our Singhalese brothers that they rendered it into their vernacular, and hundreds of copies are already circulated throughout the Island. It was the good fortune of the founders of our Society to aid him to some extent in both India and Ceylon to make acquaintances and procure information pertinent to his researches. He stopped with us at Bombay and in Ceylon was the guest of our Fellows. Particulars of all these are given in Vol. III of the work above noted, and it is also there stated that he joined our Society. Now that he is dead (but not *gone*, since he lives in his works) we shall always look back to our intercourse with pleasure, and the good wishes we had for him shall pass to the faithful wife of whose devotion and self-sacrificing industry it made him so evidently happy to speak. He impressed us as being a thoroughly honest man, of decided opinions, which he was conscientiously trying to propagate, and as one who in the prosecution of that work was ready to undergo every necessary privation and run every risk. His untiring industry was shown in his utilising every moment in either the accumulation of material or writing out his notes. The fact that while actually on tour around the world, flitting from land to land, he contrived to write four volumes 8vo of about 900 pages each, shows what a great literary worker he was. We doubt if a like feat was ever previously accomplished. And though thousands of sympathisers will mourn him at the West, we can assure them that if he had lived but a few years longer, until the Asiatic people had time to become acquainted with him, there would have been tens of thousands among the Hindus and Singhalese to bewail him as a true friend snatched away when they needed him most.

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4. No. 6.

MADRAS, MARCH, 1883.

No. 42.

THE PRESIDENT-FOUNDER ON HIS ANNUAL TOUR.

Col. H. S. Olcott, President-Founder of the Theosophical Society, left for Calcutta by the French Steamer of the 17th February. Although she was expected to sail on the 16th, yet by a curious coincidence (?) number seven again asserted itself in the working of our Society! From Calcutta, the President will visit the several Branch Societies in Bengal and most probably go to other parts of that Presidency, where new Branches are in the process of formation. An account of his work will duly appear in our next.

At the time of our going to press, we are informed by telegram from our Brother Mr. E. J. Lopez of the Simla "Eclectic Theosophical Society", that Col. Olcott reached Calcutta safely on the evening of the 20th.

OUR BRANCHES. THE ANNIVERSARY OF THE KRISHNA THEOSOPHICAL SOCIETY, (Guntoor.)

I have the honor to submit the following report of the 1st anniversary of the Krishna Theosophical Society at Guntoor, celebrated on the 23rd of December 1882.

Mr. Tholety Parashottanayya was voted to the chair; and the Proceedings commenced with the Pandit of the Branch reciting a *Stokam* in praise of *Parabrahman*. The chairman then called upon the President of the Branch Mr. Singaravela Modelliar to read his report, of which I give a short abstract. He said that it was the *Theosophist*, the able organ of the Theosophical Society, that first gave the public of Guntoor information regarding the noble objects and working of that society, and month after month, divulged the scientific truths of the Aryan and philosophy and wisdom and awakened in their minds a deep love and veneration for their ancestors and their ancestral science and philosophy. Then the appearance of Mr. Sinnett's powerful and wonderful work, the 'Occult World', which marked an epoch in the history of the Theosophical Society, gave them most convincing proofs of the reality of the Aryan Occult science, which so heightened their interest in the grand movement set on foot by the respected Founders, that they resolved upon forming a Branch at Guntoor, and accordingly sent them an invitation to Guntoor. The Founders, having first opened Branches at Madras and Nellore, came to Guntoor on the 15th of May 1882, where they were received with a most enthusiastic welcome. The Krishna Branch was then organised on the 17th of May. The President then said that under the auspices of the Krishna Branch three Sanskrit Schools were opened; one at Guntoor, another at Amaravati, and the third at Vinukonda. With a view to encourage female education, the Branch opened also two Girls' Schools under its patronage, and had in contemplation the introduction into these Schools of small elementary treatises on Hindu Morals and Religion. A fellow of the Branch, an able Telugu Scholar and graduate, Vavilala Vasudeva Sastry Garu, was engaged in translating into Telugu (some) Sanskrit works and a lecture delivered by Col. Olcott, which would shortly be printed and circulated.

Having thus briefly sketched the working of the Branch, the President dwelt at some length upon the great amount of good the Theosophical Society was doing and the wonderful revolution it was working in the minds of the rising generation. He said that previous to the advent of Theosophy in India, the Hindus had begun to admire and almost worship every thing Western and lost all respect for their country and religion. The so-called scientific theory of Materialism that has been swaying the mind of the modern scientific world having gradually found its way into India, sowed the seed of scepticism every where and rooted out all spirituality from the land. And the denationalised Hindus, in the height of their admiration for, and their puerile imitation of, the European modes of thought and habits of life, began shamelessly to despise their own nationality and denounce Hindu religion as a degrading superstition and all

Yoga Vidya an idiotic illusion. Such being the exalted idea entertained by the Hindus themselves, the Christian Padri and the prodigy of modern science seriously held that the Hindu religion and philosophy is too absurd to deserve the respect of any civilized nation in this enlightened nineteenth century. But fortunately for India and for the World, things took a different turn. Just at this critical time, when the last spark of spiritual life was just becoming extinct in this venerable land, the revered Founders came to India and established at Bombay the Theosophical Society on the sublime principle of Universal Brotherhood and religious tolerance, so that people of all shades of opinion and beliefs, men of all castes and creeds without distinction might unite in one harmonious brotherhood and work for the good and welfare of humanity in general. The society is thus leading men to the long-sealed fountain-head of the true Aryan Philosophy and by reconstructing their crumbling faith is gradually endeavouring to extirpate the increasing materialism of the present age and to stem the torrent of scepticism that is spreading its baneful influence throughout the length and breadth of the land. While modern science materialised and almost brutalised human nature, Theosophy, by establishing the reality of Occult science has enabled and deified it. It has proved that man is not a mere sensual eating and digesting machine but something purer and nobler, with far higher aims and nobler aspirations, containing an inner ethereal principle with a potentiality of infinite progression and perfection, capable, when freed from this gross cover of matter, of soaring higher into the regions of infinite purity and of eternal bliss and beatitude. By pointing out Aryan and other Eastern literature as the repository of all occult truths, Theosophy has awakened in the minds of the Hindus a deep veneration for their ancestors and their sublime literature and philosophy and thus exkindled a hankering desire to search its profound and boundless depths. By pointing out India, to all the world, as the place where all the treasures of occult knowledge lie buried and where the profound mysteries of Nature and of man lie hidden, Theosophy is enlisting the sympathies not only of the Hindus but of many in all the highly civilised nations of the world, and is creating a strong impression in their mind that the Hindu religion is an embodiment of so pure a science and philosophy that it is capable of satisfying the moral and spiritual aspirations of all classes of men not only in India and Asia, but elsewhere.

For the information of that portion of the audience that were unacquainted with English, T. Anjaneyulu Sastry Garoo, another fellow of the Branch, clearly explained in Telugu the objects of the Society and in doing so he stated the several frivolous objections generally raised by the opponents of the movement as well as by those ignorant of its aims and answered them one by one consistently with the Hindu Sastras, which need not be detailed here as they will shortly be published in the Hindu Desabhimani and other Telugu journals.

The next speaker was K. Surya Row Naidu Garu, a councillor of the Branch. He made a short but impressive speech on the principle of Universal Brotherhood and showed that this object was neither Utopian nor unattainable as many thought. He said nothing gave him a greater pleasure than to address the audience, composed as it was of Brahmins, Vyasaiah, Sudras and others by the word 'Brothers.'

There was a time when that simple but endearing term proved a friend to strangers in foreign lands and a safeguard to virtuous females. But times soon changed and wherever men go they meet with nothing but distrust and hatred. They see Humanity split up into innumerable divisions and the ties of mutual affection cut asunder. In no country in the world is such a sad state of things more glaring than in India. It was not necessary, he said, in order to cultivate brotherly feelings one should give up one's caste and religion. It might be easily done without any such sacrifice. He mentioned the recent Salem riots as an example of the absence of such a feeling. However attempts were being here and there made by philanthropic gentlemen to promote goodly feelings among their fellowmen. And the British Indian Association, the Madras Cosmopolitan Club and such other Societies were examples of such benevolent attempts. But being confined to particular localities, their operations were limited. On the other hand the Theosophical Society which has its origin in the Himalayan Brotherhood, offers a much wider field of usefulness than any of them. It numbers among its members, Hindus, Christians, Mahomedans,

Asiatics, Europeans, Americans and Australians. Every Hindu, nay every individual that has the welfare of his country and of his fellowmen at heart, should join the Society and try to promote its noble objects.

The Secretary of the Branch made a few remarks regarding the third and the most important object of the Theosophical Society, viz., the exploring of the hidden powers latent in man. As an introduction to the subject he slightly touched upon modern Mesmerism and showed how, by developing clairvoyant powers in a subject, a mesmerist enables him to predict the future, (look back into the past) diagnose diseases, prescribe appropriate remedies; how by the influence of his Odyllic force, a practised operator can cure diseases given up by the medical profession; how Mesmerism throws light on the heretofore despised customs of Hindu Yogis resorting to burning grounds for meditation, Brahmins sitting isolated at dinner and refusing to be seen by other caste people; why eating flesh is to be avoided and the touching of flesh-eaters forbidden; how the so-called superstitions such as "the influence of the evil eye," &c. are perfectly scientific. He also showed how Mesmerism has given a death-blow to Materialism by proving the fact of Human soul being an entity quite independent of the body. He then pointed out that in India there is a far greater science than mesmerism, viz. the occult science, the noble inheritance of the great Rishis. For, while mesmerism enables one to develop clairvoyant powers in another in an inferior degree, occultism enables one to develop them in one's own self in an extraordinary degree. It enables him also to know not only what is passing in this world but to soar into the higher worlds; and to know the secrets of the universe, and all the profound mysteries of Nature and Humanity, and thereby to become one with Parabrahman. The study of such a science is one of the objects of the Theosophical Society and the Masters of such a science are the originators of it. They originated the society in order to work out by its means the moral and spiritual regeneration of India and of the world at large. As they hope to begin this work through the Hindus he exhorted the audience to prove worthy of their ancestors by joining this movement and taking the lead in effecting the spiritual regeneration of this sceptical and materialised world.

The Pandit of the Branch then read a paper on *Karma* in Sanscrit and Telugu.

When this was over, one of the Sanscrit Pandits who were present on the occasion, having misunderstood the principles of the Society, took objection to some of its tenets and a somewhat spirited discussion ensued. But however the real objects of the Society being clearly explained to them, the Pandits unanimously declared the objects highly commendable.

The Chairman then offered his remarks in an elaborate and eloquent speech, after which a benediction was pronounced by the Sanscrit Pandit of the Branch and the meeting was brought to a close by proposing a vote of thanks to the Chairman and to the Gentlemen that kindly honored the occasion with their presence.

With best regards,
I am,
Yours Fraternally,
J. PURNAYYA,
Secretary.

No. 15.

Proceedings of the Anniversary Meeting of the Krishna Theosophical Society, Guntur, held on the night of 27th December 1882, C. C. V. Sitharamayya Garu, Vice-President, in the chair.

3. Resolved that the management of the Girls' Schools opened by Bhounagiri Pattabhirama Sastri Garu be undertaken by the Branch and that each School be examined every fortnight by the resident members in turns.

4. Resolved that a sum of Rs. 3 be contributed monthly to the Sanscrit School opened at Vinukondah under the patronage of the Branch.

6. Resolved that the services of Kuppa Venkata Sastri Garu, the Master of the Sanscrit School opened by the Branch at Guntur, be dispensed with, and that K. Lakshminarayana Sastri Garu be appointed in his stead on Rupees 10 per mensem if he is willing to accept the offer.

7. Resolved that the collections of the Branch be deposited in the Post Office Savings Bank.

10. Resolved that Paras Nos. 6 and 8 of the Rules originally framed for the administration of the Branch be altered as follows:—

Para. 6. The officers of the Branch shall be a President, two Vice-Presidents, a Secretary, two Assistant Secretaries and eleven Councillors. One of the two Assistant Secretaries is to have charge of the Library and the other of the Branch Society's Funds.

Para. 8.—The following part of para. VIII is to be considered as repealed:—"He shall also have.....the Council."

13. Resolved that the following be added to the rules.
Rule XVI. Five members shall form a quorum to commence business in the ordinary meetings of the Branch.

True copy sent for publication in the Supplement to the "Theosophist."

J. PURNAYYA,
Secretary.

THE BROTHERHOOD OF MAN.

Extracts from the Anniversary Lecture.

By DR. RAM DAS SEN, F. T. S.

[Following is a portion of a lecture delivered at the recent anniversary of the Berhampore (Bengal) Branch Theosophical Society, by Dr. Ram Das Sen, F. T. S., Author of the *Aitihasik Bahasya* (Historical Anecdotes). Our learned Brother is the former correspondent of Prof. Max Müller and other European philologists, and received his title of Doctor from a German University in recognition of his ability as an Oriental scholar. We select his address for reproduction in preference to others delivered on the occasion, one of which, that of our very esteemed Brother Dinanath Ganguli, was both able and interesting—because its length does not exceed the limits of our space and we were glad to show to educated Hindus that an interest in Theosophy is quite compatible with much western learning. Ed.—]

Gentlemen, I do not wish to take up your valuable time with a long lecture. I am going to remind you only about the glory of ancient India, when Buddha Ghosh in his *Dhamma pada* explained to his Aryan brotherhood the principle of Sakya Muni the great moral guide to peace and happiness. It was the aim of the great Master Buddha Deva to bind us in one chain of Universal brotherhood. In the Buddhist Convocations held under the auspices of the great monarchs of ancient India the *Sikaviras* of India, Greece, Bactria, Persia and China sat together as brothers to inculcate the doctrines of the great Master. There was no animosity or priestly prejudice in those days, on the score of creed or caste. All sat together as brothers in meditation, solemn and sacred, for doing good to humanity which was regarded as a common cause. All fought for the proletariat. It was a noble age indeed. Like the *gatis* of old, the incomparable master of the nineteenth century, Auguste Comte devoted his noble life to the good of humanity. His motto was 'Love'—'Order,' 'Progress' and 'Live for others.' He passed his solitary moments in meditating how to relieve the sufferings and promote the good of humanity. Humanity was his idol of worship, he dedicated his life to do good to others. Theosophy has the same basis of morality. Its aim is to give us in one chain of brotherhood.

Madame Blavatsky and Col. Olcott are also heroes of Humanity, and they have in this age of scepticism, unbelief and selfishness opened our eyes to our chief good and taught us to be humble—to love man and be happy. Let brother Theosophists heed their admonitions and unite together in one bond and make our lives sublime.

I cannot refrain from saying on an occasion like this a few words as to the nature of the soul, its future destiny and our duties in respect to it.

From Chemistry we learn that matter is indestructible. Bodies change their form, it is true; but the material element, the simple body is imperishable, and always to be found intact, notwithstanding the changes it undergoes. If it is true in the material world that nothing is ever lost, it must equally be true that neither is anything lost in the spiritual world, that only transformations take place. We know that we are not only material but spiritual beings, that we are not merely a mass of matter composed of earth, air, water, fire, &c., but that this wonderful composition of material elements is quickened, informed by something higher, nobler, sublimer, something which we feel is not material, to which we commonly give the name of Soul. This is not destroyed with death, but survives death, just as material bodies change form but exist nevertheless. If then we do not die outright with death, if the soul exists after death, the question we are confronted with is an awful one. It is then a question, not of death or annihilations, but of progress that we have to deal with. The soul enters another sphere of existence after the dissolution of the material body, and that sphere evidently must be a high or low one, happy or miserable, according to the degree of advancement, elevation, and purification the soul in its previous existence has been able to achieve. Our whole interest then centres in this one question—how we should regulate our life in this world that we may be prepared and fit for that higher state of existence which is reserved for us? This has been the question which has agitated the minds of men from the remotest ages. But our duty seems clear enough—to purify and elevate our soul. Purification means the removal of the grosser particles that attach to a thing otherwise clean. The impurities we gruel in our passions, abilities, affections and desire—our envy, jealousy, lust, hatred, vanity and pride. These must be cleared, these must be eradicated like weeds in a garden, before the soul can be freed into its normal condition, regain its native strength and develop its latent powers. It then behoves us while on earth not to be earth earthy—to live in the world, but not be worldly,—to enjoy the things of the world, but not to let our hearts on them. We should think, reflect deeply and constantly, and be convinced of the utter nothingness of all worldly possessions—of riches—of pomp—of fame—of

glory—nay of life itself. For they avail us not, they stand us not instead—they are a hindrance—an encumbrance to our purification. We are as it were birds of passage here—destined for a higher state of existence; and our aim should be to make everything here subservient to that one end. Our conduct in life should therefore be to practice truth, beneficence and charity—to look upon all mankind as brethren, to love them, help them, and do them all the good we can.

"Think not, speak not, wink not sin,
But in body pure and pure within."

"It is only thus that you can purify and elevate your soul and render it fit to enjoy that higher existence which awaits it in the ethereal spheres. For if your soul be vicious and corrupt, if during your terrestrial life you have been sunk in material interests, and exclusively given up to purely physical enjoyments which make you the fellow of the animals; if you have been hard, your conscience dumb; your instincts low and evil, you will be condemned to recommence your life on earth again and again, where physical suffering and moral evil have taken up their abode, where happiness is unknown and where happiness is the universal law."—Louis Figrier.

To be learned, great or rich, is not given to all; but to be truthful, honest, and forgiving is denied to none. Let us then be up and doing. World and its cares have made slaves of us. Let us shake off its baneful yoke; extend our hand of love to all mankind, and do them all the good we can; for we are miserable, indeed. Our evil passions and propensities must be mortified and torn off from our heart, and truth, love and benevolence and self-denial must be planted instead. When these take root, when these grow and flourish in luxuriance and we have learnt the luxury of doing good, we shall have attained to peace and happiness, and our mission here will have been fulfilled. I have trusted to explain briefly my views as to the nature and destiny of the soul and our duties in life; but how far I have succeeded will be best judged by you. So now I conclude, but not before I have wished you, Brethren a HAPPY NEW YEAR and with the advance of the New Year a steady advance in the path of rectitude, purity and peace.

GRANT HALL, BERHAMPORE, BENGAL.

The 1st January, 1883.

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

The annual Executive Meeting of the A. B. B. Theosophical Society, Berhampore, Bengal, was held on the 31st December 1882, at the Grant Hall.

The following account was audited and passed, viz:

PRESENT:

Babu Dina Nath Ganguli, F. T. S.

" Shyama Charan Bhatta, F. T. S.

" Patiram Banerji, F. T. S.

" Kusumvilas Ray Chaudhuri, F. T. S.

" Kali Prasanna Mukerji, F. T. S.

" Kamakshya Prasad Ganguli, F. T. S.

For the ensuing year the following officers were elected:

Babu Navin Krishna Banerji: President.

" Dinanath Gangul, President *pro-tem* (during the absence of the President).

" Dina Nath Ganguli: Secretary.

" Kali Prasanna Mukerji, Secretary, *pro-tem*.

" Patiram Banerji: Treasurer.

The following members were elected for the Council:

Babu Kamakshya Prasad Ganguli.

" Nafardas Ray.

" Shat Cowri Mukherji.

" Shyamacharan Bhatta.

Resolved that the rules now in force be adopted for the coming year with one or two slight additions and modifications.

KALI PRASANNA MUKERJI,
Secretary.

BOMBAY BRANCH OF THE THEOSOPHICAL SOCIETY.

At the special meeting of the Bombay Branch of the Theosophical Society held on the 21st January 1883, the following annual Report of the Secretary was read:—

The balance in the hands of the Treasurer on the 31st December last was Rs. 283-6-0. The outstanding on the same date was Rs. 324; since the above date Rs. 38 have been paid up, thus reducing the outstanding balance to Rs. 286. Of this Rs. 138-8-0 seem to be recoverable; the remaining balance of Rs. 147-8-0, which is irrecoverable, I would recommend to be written off as bad debt.

During the past year about 14 meetings were held (in addition to the weekly meetings for reading works on Psychology) at which business more or less of a formal character was transacted. Two lectures were given on Vedantism by Mr. Gungadhar Keshew Athole. The President-Founder also gave two lectures on Practical Mesmerism. Dr. Pandurang Gopal gave a lecture, on the "Relation of Mind and Matter" and the definition of the so-called Psychic Forces. Mr. Tookaram Tatia, one of the Councillors, reprinted Patanjali's Sutras on Yoga with their English translation which were out of print for many years. His service in the matter has been acknowledged by the President-Founder and will, it is hoped, be appreciated by the public at large. An event of great moment both to some of the members individually and the Branch generally during the last year must be noticed, viz., the departure of the Founders to Madras. During the time that they were here, the Head Quarters were at our disposal for holding our meetings, and were a help to us in various ways. By their departure from this city, we are thrown on our own resources, and the time has now arrived when our loyalty to our CAUSE and our capabilities of individual development and self-government will be truly tested.

It must be acknowledged that we have not yet succeeded in placing our Branch on as satisfactory a footing as one could wish. Although we are financially solvent, yet I think we have not yet devised means to provide intellectual food for our members. This is I think because on the one hand some members do not realize the principle that in giving we receive, and on the other that others expect a sudden development of our aims and the realization of objects in view. Those members who are intellectually gifted ought I think to instruct their brother members in subjects of which they have made a special study—be it physics or metaphysics. And it is a source of satisfaction to us all that we have among us three or four members already who have made the physical sciences their special study, and it is to be assumed that if they are keenly sensible of their duty towards the Branch, they will be able to take up such work with advantage to other members. The example already set by Dr. Pandurang Gopal in this direction ought to be followed by the other members. But are we to study physical science here, some members would say. The answer is, "Yes." Because we are engaged here not in pursuit of partial truth but the whole truth. I think the principle the Founders wish on which we should work is that of co-operation. As the bees leave their hive and go out in different directions from flower to flower in pursuit of honey and return with their treasures to their common house, so should all the members work in different departments of knowledge and bring the fruits of their labours to their Branch for the benefit of us all. It must also be noticed that most of the members are business men, and it is perhaps too much to expect such work from them. As most of the members are more learners than teachers, I leave it to you to devise some means by which their craving for such knowledge can be satisfied. It cannot be denied that apart from those who have joined us with the object of satisfying an idle curiosity, most of us have joined the Branch with the object of studying spiritual science. The hard and uncompromising conditions exacted from those who are engaged in its study you are well aware. Perhaps all of us are not in a position for the present to enter upon such a life. It is a reasonable expectation, however, that each member should have frequent opportunity of being enlightened from time to time with the theoretical explanations and views of those who have made "man" and "nature" their study of a lifetime. It must be admitted that the subject of metaphysics is very abstruse and has to be systematically taught, and learnt, and there can be no doubt that it cannot be studied

thoroughly by one's self. This will be plain to you if you have read any one of the Nos. of "Occult Fragments." In this department of knowledge explanations *ex-cathedra* regarding one's difficulties are invaluable. So long as the Founders were here we had all the help we could wish in the matter—occupied as they were in the administrative work of the Parent Society. As Vedantism, if properly understood, is Occultism, I think if we engage a Pundit to study even its bare words thoroughly, I think we shall have equipped some of our members for prosecuting their studies in his direction with advantage.

In conclusion I beg to state that after payment of the cost of furniture, &c. (amounting to about Rs. 150) sanctioned by you at the meeting held on the 7th instant, I am glad to state that the Treasurer has still in his hands something like Rs. 200, out of which we may be enabled to lay the nucleus of a Library, and as funds increase provide for the purchase of scientific apparatus, &c.

After the report was adopted, the following office-bearers were elected for the current year:—

President.

Rao Bahadur Gopalrao Hari Deshmukh.

Vice-Presidents.

Mr. K. M. Shroff.

Dr. Pandurang Gopal.

Mr. Tookaram Taty.

Councillors.

Mr. S. St. Lawrence.

Mr. Dinshaw Dorabji.

Dr. Vithalrao Pandurang Mhatre.

Mr. Nasserwanjee Coyaji.

Mr. Martandao Babaji Nagnath.

Mr. Rastamji Nasserwanji Coyaji.

Mr. Dorabji Hormasji Bharucha.

Secretary & Treasurer.

Bal Nilaji Pitale.

By order.

BAL NILAJI PITALE,

BOMBAY, }
31st January 1883.

Secretary & Treasurer.

MADURA THEOSOPHICAL SOCIETY.

(BYE-LAWS.)

- The objects of the Madura Theosophical Society are:—
 - To cultivate a feeling of Universal Brotherhood.
 - To favor the diffusion of Sanskrit Literature and Aryan Philosophy.
 - To enforce, on the part of its members especially, the leading of truthful, pure and temperate lives.
 - To cultivate and promote, as far as practicable, a knowledge of the hidden laws of nature and the latent capacities of man.
- This Society shall observe religious neutrality and abstain from Sectarianism.
- The Society shall consist of a President, a Secretary and Treasurer, and members.
- Any Fellow of the Parent Society or of one of its Branches may be admitted, as a member by the President.
- Every candidate for admission to the Society must be recommended by two Fellows.
- The President and the Secretary shall in future be elected for the term of one year in the month of December by a majority of the Fellows. The President may be re-elected with the sanction of the General Council obtained before the expiration of the year.
- The President and two other Fellows, or the Secretary and two other Fellows, or any five Fellows shall constitute a quorum in all cases.

8. Every member shall pay in advance a monthly subscription of not less than half a rupee towards the expenses of the Society. The Society may exempt from payment a member who is unable to pay.

9. The Secretary shall keep a record of the proceedings of the Society and an account of its funds. He shall also correspond on behalf of the Society.

10. The members shall meet at least once a month on such day and in such place as may be found convenient and notified by the Secretary.

11. A small library to begin with of the books recommended by the Parent Theosophical Society shall be formed out of voluntary contributions by the members; while some periodicals, the "Theosophist" among them, shall be sent for out of the monthly subscriptions.

12. Each member shall select and study one of the books thus got out, and at the meeting communicate to others, as best he chooses, the portion he has studied, answering the questions put by them in view to a proper understanding of the subject.

13. Whoever infringes any of these bye-laws or the rules of the Parent Society, shall be called upon by the President to explain and defend himself. Should the President in Council with the Fellows think that the conduct is blameable, it shall be reported to the Parent Society for such action in the matter as its Founders may deem fit.

14. The above bye-laws may be modified from time to time as occasion arises with the consent of a majority of the members.

15. A copy of the bye-laws or of any alterations therein shall be sent to the Parent Society.

V. COOPPOOSWAMY,

Secretary.

MADURA, 14th February 1883.

THE BEHAR THEOSOPHICAL SOCIETY (BANKIPORE).
RULES AND BYE-LAWS.

In addition to the Rules of the Parent Society, the following special Bye-Laws have been adopted.

- The President shall preside in the ordinary meetings of the Society, and discharge the ordinary duties of a Chairman. In the absence of the President, the Vice-President shall perform the duties of the President.
- A meeting shall, under ordinary circumstances, be called once in every month.
- An extraordinary meeting may be called by the Secretary, with the consent of the President.
- No resolution shall be passed, unless there be a majority of votes for it, the minimum number being seven.
- The President, in case of a tie, shall have a casting vote.
- * * * * *
- Each member shall pay at least four annas a month in order to raise a fund to be placed at the disposal of the Secretary, for the purpose of books and periodicals and for other necessary expenses.

PURNENDRA NARAYAN SINHA,

Secretary.

Approved by the President-Founder.

DAMODAR K. MAVALANKAR,

HEAD QRS., ADYAR, } *Joint Recording Secretary,*
27th January 1883. } *Theosophical Society.*

THE BRITISH THEOSOPHICAL SOCIETY.

Important changes have just occurred in our London Branch. From a recent letter from our esteemed friend and Brother, Mr. C. C. Massey, we learn that on Sunday the 7th January, the annual election for officers resulted in the choice of Dr. Anna Kingsford as President and Mr. Edward Maitland, an eminent writer, and Dr. George Wyld, late President of the Branch, as Vice-Presidents for the ensuing year. Dr. Kingsford is perhaps the best person in England to head a moral and spiritual movement of the character of ours. Whether

THE NUMBER SEVEN.

A friend in England, noticing the strange association of the number 7 with events in the course of the Theosophical Society, calls our attention to the fact that "the late most important meeting of our London Branch, at which new elements were introduced, and a President of great genius and energy was elected, was held, quite undesignedly as regards date, on the 7th of January. And giving numerical values (according to order in the English Alphabet) to the letters of our President's name, I find that by the well-known method (called the St. Martin Theosophic arithmetic) of dealing with such numbers, they sum up to 7. Thus:—

Anna	=	30	1	Doctor	=	75	1
			3				7
Kingsford	=	103	3	Kingsford	=	103	8
			3				6
		133	=	7		178	=
						16	=
						7	

"From the occurrence of similar 'coincidences' lately in my experience, I have had occasion to pay great heed to them, and have satisfied myself beyond all doubt that they occur beyond the possibility of explanation by the ordinary doctrine of chances and probabilities."

A PRAISEWORTHY EXAMPLE.

Babu Anantram Ghosh, District Munsif of Amta, having in a most unprejudiced and liberal spirit donated to the Sinhalese National Buddhistic Fund, through Colonel Olcott the sum of ten Rupees, I am instructed to announce the fact through the *Theosophist*.

I am also to express the grateful interest felt by the Board of Managers in seeing this further proof of the kindly and tolerant spirit awakened by our Theosophical Society in all its members, irrespective of creed, caste or race.

GALLE, CEYLON. } G. EDREWERE,
26th January 1883 } *Sec. Bd. Managers, N. S. B. F. (S. P.)*

PERSONAL ITEMS.

On the 30th of January H. H. Daji Raj, F. T. S. Thakore Sahab of Wadhwan, President of our Saorasht Branch in Kathiawar, came to the Adyar Head-quarters on a visit to the Founders. He travelled incognito—that is, unofficially and as a private gentleman—and so brought but fifteen followers instead of 500, and did not take from the Madras Government the Salute of nine guns to which he is entitled as a reigning Prince of a Native State. His Highness was met at the Railway Station by Colonel Olcott and the principal officers and some members of the Madras Theosophical Society, who were all agreeably struck with his modest deportment and high-bred manners and appearance. He leaves for a tour in Europe by a late Mail Steamer in March, in course of which he will make large purchases for the new palace he is building at Wadhwan. We bespeak for him the polite attentions of our members throughout Europe.

Our valued friend and brother, Munshi Bishen Lall, M. A., President of the Rohilkhand Theosophical Society, at Bareilly, visited Chandausi, Moradabad, and one or two other places, for the purpose of promoting the cause of Theosophy and the formation of Branch Societies. He already telegraphs to us the establishment of a branch at Moradabad. Further particulars will appear in our next. If those who, complain of not being favoured by the "BROTHERS" were to turn a leaf out of our respected brother's book, they would undoubtedly serve themselves by *unselfishly* serving the cause of the Society. Mere lip devotion is entirely useless; it is the practical work of a man, either for the good or evil of his fellowmen, that determines his future destiny. Those therefore who wish to advance on "THE PATH" must first acquire good Karma.

Our valued friends and members, Mrs. and Mr. Siunett now at Calcutta are expected shortly to visit our new home. Those who are acquainted with the early history of our Society will remember that our distinguished friends have stood by our side and nobly helped us to win the battle. It is to them that we owe a large share of the success of our cause. Wherever they go our good wishes will always follow.

considered as regards her practical knowledge of certain branches of physical science, her personal elevation of character, or her spiritual endowments, she is one to command universal respect. As to Mr. Edward Maitland it suffices to say that he is fully worthy and competent to be her coadjutor; as those who have read his "The Soul, and how it found me," will be ready to confess. The two are the writers of the "Perfect Way"—that remarkable book which has attracted so much attention in England, and was recently reviewed in these columns. Dr. Kingsford and Mr. Maitland are in sympathy with Asiatic thinkers, though the views of the philosophical school which they are founding are not quite identical with those of Indian occultists in all respects. And although their movement is, like that of the Parent Society, but fairly begun, it is already evident that it is destined to make a distinct impression upon contemporary thought. The British Theosophical Society will not, however, lose any part of its eclectic and tolerant character in taking new officers, but will continue to be, like its parent body, non-sectarian, the rallying-centre of minds in search of archaic truth, the lens for its conviction.

THE PARIS (FRANCE) THEOSOPHICAL SOCIETY.

OUR very valued friend and brother, Monsieur P. G. Leymarie, reports that our Branch in Paris "meets every Sunday as usual at 30 Rue Jacob, at the house of M. Evette, F. T. S. The usual routine is to begin with the reading of translated extracts from the *Theosophist*, which are discussed in a scientific and philosophical spirit. Then M. T.—(an eminent Engineer) who has discovered the key to some very ancient oriental writings, gives translations which embrace many rare and precious teachings in Philosophy, Ethics, Science, and particularly Astronomy." The work in question is attributed to a Sage named Gautama, as it would seem a predecessor of Sakya Muni—and our Paris colleague, M. T. affirms that his author, many ages ago, "knew the Absides, the Motions of the Stars, the Precession of the Equinoxes, by the help of astronomical calculations as exact as those of our days." Then M. T. M. a noble savant of 87 years, a Deputy in 1848, brings us into the discussion of Kepler's immortal works, in which the geometrical plan which pervades the entire universe, and its manifestations in all beings as well as objects, are exemplified with the power of a true revealer of Nature's secrets." Such is the lofty occupation of one of our most dignified groups of theosophists in Europe. In this Sunday gathering of thoughtful and able men (M. Camille Flammarion, the Astronomer, was at the latest reported meeting, as was also the venerable Alphonse Cahagnet) may also be remarked the tendency of our theosophic movement which, whatever else its opponents may charge it with, must at least be conceded to elevate the mind of its supporters above the puerile inanities of humdrum life.

ANOTHER THEOSOPHICAL SANSKRIT SCHOOL.

A CORRESPONDENT of the *Indian Mirror*, writing from Bhagnalpure says:—

You will, perhaps, be glad to hear of the success which has attended the scheme of the Theosophists at Bhagnalpure of founding an Anglo Sanskrit School teaching up to the Entrance Course, but with a far more extensive range in prospect for Sanskrit learning. The School was opened, on the 5th instant, with about a dozen students on its rolls. The number has since swelled to about a dozen times as many, and the classes, eight in all, from the highest to the lowest, have been put in working order. Babu Kunjal Chucker Cutty, the late retired Head Master of the Bankura Zilla School, has kindly accepted the post of Head Master to the institution, and has been discharging his duties to the satisfaction of the students, and the Managing Committee. Babu Manindra Nath Singh, of Champnanagar, has set a noble example of disinterested zeal for public good by offering his valuable services gratis for one year as Honorary Second Master, which the Committee have gladly and thankfully accepted. This gentleman has himself read up to the A. standard in the Presidency College in the performance of his self-imposed work, the Committee is glad to find in him the high ability and devotedness of an experienced teacher.

The School owes its existence to the entire support of Babu Tej Narayan the wealthy Zemindar, who, at his own cost, has been providing it with the necessary furniture, books, and maps among sundry other things, and has kindly come forward to maintain it with a subscription of Rs. 100 a month to be supplemented by a growing collection amount in schooling fees, the rates of which in the several classes have been fixed at only one half of those prevailing in the Zilla School. The School is called after his name, "Tej Narayan City School."

them. They will most probably stop with us at our Headquarters for a few weeks before going to England.

Mr. J. C. Williams F. R. S., Collector and Magistrate of Etah, formerly of Saharanpore, goes on two years' furlough to England. On his way home, we hope to welcome and receive him in Adyar, since we heard that he will sail from Madras.

[From a letter of M. R. Ry. P. Iyala Naida Garu, Vice President of the Madras Theosophical Society, we publish the following Extract, Ed.]

"It is with extreme sorrow that I have to inform you of the melancholy news that H. E. Nawab Sir Salar Jung Bahadur died here last night. On the night of the 7th Instant he had some bad symptoms which turned out to be cholera yesterday, and which ended his life on the same evening. He leaves many thousands of friends and people to mourn for his loss. His truthfulness, generosity, tolerance, forbearance, magnanimity, mildness and wisdom were great and generally made a lasting impression on the minds of those who had the pleasure of conversing and associating with him. His premature death is the chief topic of conversation among the people, high and low and will not be so easily forgotten."

Our Colleague and Brother of *The Poona Observer* in his issue of February 21, kindly republishes the following witty thrust from an unknown "contemporary."

"THEOSOPHY—A contemporary says that the efforts being made to establish a branch of the Theosophical Society at Delhi are likely at last to be crowned with success. About thirty members have signified their intention to join the brotherhood, and a requisition has been sent to the head-quarters of the Society, to depute an enrolling member to open the Branch. This must mean a collection of Rs. 300 by way of initiatory fees."

The italics are ours. Pity that the unknown witsnapper should have thus left his sentence incomplete. Were he as truthful as he is jocular, he might well have added—"and, it must mean an expenditure for the Parent Society of Rupees 600, for sending that enrolling member;" let alone the sad fact that out of 30 members, half are sure to avoid payment of the small fee by either pleading poverty or giving some other reason—often but a pretext. We invite the attention of both the Editor of *The Poona Observer* and his "contemporary" to peruse the yearly accounts of our Society in the *Theosophist*, before cracking jokes at the T. S.'s expense.

AN ENEMY TURNED BROTHER.

[COL. OLCOTT has received from one of the Western States of America the following cordial letter, which is as gratifying to all of us as it has been to the recipient. The writer—now, happily, a Theosophist—is a learned physician of German birth but long settled in the United States, where he is known and appreciated as a writer upon philosophical and spiritualistic topics. Hundreds now inimical to our society would, like the present correspondent, be converted into friends if like him they could but have the chance to inform themselves about the facts. In fact we find, as time goes on, that this change is actually taking place in many able minds. And among the vindictive agencies must be given a chief place to Mr. Sinnett's *Occult World*, the circulation of which has now extended to probably every English speaking country on the globe. It will doubtless cheer our new Western friend to learn that other and perhaps far more (*Fragments of Occult Truths*, dropped from the table of the MASTERS, have been gathered into Mr. Sinnett's basket, and may shortly appear in the form of another volume. Ed.]—

"Some months ago, being a little irritated, from reading Mr. Sinnett's '*Occult World*;' (a book, which I took up with a great deal of expectation, and which gave me then very little satisfaction) I wrote to you, giving you and the '*Brothers*' a piece of my mind. I did not expect any answer then; believing that it would be entirely immaterial to you, whatever my opinions might be in regard to occult science. As you however kindly answered my letter, showing an undeserved interest in my instruction, I consider it now my duty, to recant and apologize for my former opinions.

In fact, since reading the '*Hints on Esoteric Theosophy*,' and especially since studying the '*Fragments of Occult Truth*' in the '*Theosophist*' my views have been completely revolutionised. My faith in the reliability of spiritualism having been shaken some time ago, partly by reading '*Isis Unveiled*,' partly by a careful review of my own spiritualistic experiences, which were not in every respect satisfactory, I was undecided what to believe, and almost made up my mind to cease investigating altogether, for the following reason.

It is self evident, that the all pervading intelligent principle, which we call '*God*,' and of which every individual spirit is only a part, must be infinitely wise, and whatever exists, must therefore have been created or evolved according to the highest principles of wisdom and love. But if everything is made infinitely better, than we could make or wish it ourselves, then we may safely put our trust in God, and wait with patience until the Supreme Master of the Universe shall reveal to us more of the sublime mysteries of nature. To worry about our future, would be equivalent with acknowledging a suspicion, that the great architect might perhaps have made some blunder after all, or with asserting, that the egg can be wiser than the hen that laid it.

Although the above reasoning must be correct, still it did not satisfy the cravings of my inquisitive mind; but on further reflection I found, that man even here on earth is not condemned to perpetual ignorance in regard to his future destiny, and that with intuition and introspection as our aid, we are certainly enabled to learn a great deal, even without any extraneous assistance.

I have carefully read the '*Fragments of Occult Truth*,' and it now looks as though those teachings were not entirely new to me. It seems as if the sun had suddenly risen over a well known landscape, illuminating with its glorious light those parts, which I had often before beheld in the misty twilight of imperfect day. I feel myself highly elevated by this knowledge. Although as yet I have obtained but little light, yet from what little I have received, it appears to me, as if I, with open eyes, were wandering among the blind, or as if from a lofty attitude of spiritual elevation I were looking down upon the ludicrous scuffles of children. I further feel, that a spiritual link has been established between your Society and my humble self, and with confidence I look for more light from the same source. Of course I do not expect, to be at once admitted into the inner chamber of the temple. I do not even presume to expect to arrive during this short life at a partial understanding of the secret workings of nature; but from what glimpses I had behind the veil, I have become convinced of the wisdom and goodness of the source of life.

The doctrine of reincarnation or transmigration of souls, upon which I used to look with horror and disgust, appears to me now perfectly natural, beneficial and wise, and I look forward to some future period of existence, to accomplish what cannot be accomplished in the present condition.

I am anxious to learn; yet there are many statements, that must appear extravagant and absurd to the uninitiated. Neither can the founders of the Theosophical Society become offended at the unbelief of the sceptic; because only the credulous fool would swallow every statement without masticating (understanding) the same, and such a one would be only a poor acquisition to your ranks.

There are many questions I am tempted to ask; but as this letter has already spun its length to an extent not intended, and as your patience must have certain limits, I will forbear at present, and wait a while, when perhaps I shall know more and have less to ask."

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4. No. 7.

MADRAS, APRIL, 1883.

No. 43.

COLONEL OLCOTT'S LECTURE AT THE TOWN HALL, CALCUTTA, ON "THEOSOPHY AND BROTHERHOOD."

On Saturday, the 3rd March 1883.

I now fulfil the promise made last year from this platform, that I should again do myself the honor of addressing you upon the subject with which the name of my Society is identified. Upon that occasion we discussed the relationship of Theosophy to Science and Religion, my argument being that Religion has no basis at all unless it be a scientific one; and that Theosophy is that scientific basis. To discover the true connection between Religion and Science, it became necessary for us to examine the pretensions of the latter in the light of human psychic development. Our position was that the religious feeling is an experience of the inner self, and not of that grosser envelope, or bulky shell upon which we hang our costumes, and pin our crosses and medals; hence that no science, however advocated or loudly praised, is worthy of the name, which does not settle its accounts with those master psychologists, the Aryan *Rishis*. I tried to show the imperfection of the Western method of Psychological induction which employs but one set of factors, that of the five corporal senses, hence excluding practical psychology, or experimental research by the so-called Psyche itself. It is as impossible for a modern philosopher to give us any correct idea of religious aspiration or its limitations without repeating the transcendental experiences of the seer and the adept, as for the astronomer to compute the rate of a star's motion without the science of mathematics and the mathematical instinct in himself. Yet our libraries are choked with books written by authors who have squeezed language dry in dilating upon this theme without having had a day's or perhaps a moment's practical knowledge of the innermost nature of man. And the world is full of persons who, being misled by those same books, and no more practically enlightened than their favorite authors, lay down the law to us in a dogmatic fashion, that is enough to make Hildebrand turn in his grave from envy! The Theosophical Society is a protest against this spirit. For science, its founders claim the whole cosmos, seen and unseen, as a field of research; for religion, a basis of natural law, apart from all supernaturalism. Its platform is no less opposed to that narrow-minded scepticism which forbids the study of occult science, than to the theological bias, which condemns unheard the pretensions of every religion but one's own to a share of truth. For intolerant vindictiveness we may fairly watch Professor Tyndall's contemptuous expression about modern spiritualism, with the exclamation of the Wahabi Mussulman* when he saw a fat Hindu—"What a log for hell-fire!" And the Theosophical Society, in the interest of both science and religion, equally protests against both. How can the world ever get at the truth if this narrow intellectual bias is to go on unrebuked?

What possible chance is there for man to live at peace with man unless all educated people join together to protest on behalf of human needs against the bigotry, the intolerance, the creed, caste, and race hatreds which bar the way of social

evolution? Sentimentalists talk of the brotherhood of mankind, of the common origin of all peoples, and thus common destiny; moralists preach the doctrine of an universal heritage of Divine love, of the beauty of compassion, and charity, and tolerance. But while their dulcet sounds are still vibrating in our ears, they give the lie to their professions by exhibitions of hatred, malice and all uncharitableness, which stir up strife and make the guardian-angels of the race to turn away their faces in sorrowful despair. The Theosophist knows why this is so. He looks below the surface, and traces out the causes of human action. He is not deceived by hollow professions. Appearances he recognizes as but the tricking vigils of *Maya*, behind which only can the truth be found. To him creed is but a mask, nationality but a catchword of the moment; that will be forgotten in due time, as their cycles revolve, and the Mahakalpa spins out the thread of its evolution, and works it into the web and woof of eternity. The sorrows, the momentary joys, the friendships and enmities of our ephemeral existence are to him but phantasmagoria; for he knows that the only real existence is that outside the fog of matter, and, expecting nought but deception in physical life, he keeps himself unruffled amid all social storms. The secret is not hard to find. It was discovered and taught us by Asiatic sages, long ages before the first page of modern history was written, or the first stone was laid for the foundations of our proud modern empires. It was they who discovered that man is a being of various parts, or component principles; that those lower ones which pertain to the physical self, or *stula sarira*, are born of gross elements, and are torn asunder irremediably when the vital force, centripital, can no longer resist the power of the dispersive force, centrifugal; and that he who would be wise must pursue his researches with the faculties inherent in the higher principles—*Kamarupa*, *Manas*, *Buddhi*, and *Atma*. You see theologians quarrelling bitterly over their dogmas and theories; you see politician arrayed against politician, each humbugging the world and himself with dishonest sophistries they call statesmanship; you see one armed nation slaughtering and subjugating another nation and taking it territory by brute force; but I challenge you to show me an instance of bitterness and hatred between the adepts of an age, no matter how conflicting may be the exoteric creeds in which they may have been born respectively. The other day a bigoted orthodox Hindu asked me, if among the scholars of MAHATMAS our Society is in relations with, there were an Hindus—any orthodox Hindus or none but Buddhists. He had not even the glimmering conception of the idea that the true adept is the soul brother of every other adept, no matter what his race, or creed, or caste. There is an old India proverb, "never enquire into the origin of *Rishis* or Rivers" and every Hindu here knows that his *Shastras* command him to reverence the true *Sadhu*, even though he be of sweep parentage and he himself a Brahmin.

I have taken the trouble to enquire into the caste of the 18 chief *Sadhus* of Southern India, and find that many were of very low extraction. These are types of the

"Deathless minds which leave where they have passed
A path of light."

* See Mr. G. Palgrave's *Journey through Central and Eastern Arabia*, Vol II, p. 370.

And in evolving their psychic powers, they rose high above the level of conventional socialisms to mount the throne of spiritual power. In that group of Himalayan adepts mingle together in the affectionate relations of brotherhood men who followed out their search after divine truth by the several ways known among Hindus, Buddhists, Parsis, Christians, and Mahomedans; and with this example before us to enforce their eclectic precepts, we, their humble disciples, build the platform of the Theosophical Society upon the eternal rock of human brotherhood and kindly tolerance.

It would be most unfair if you should reckon us as the preachers of an Utopia. We claim to be practical people, bent upon accomplishing practical results. We are not divine messengers, not inspired preachers, nor the lineal descendants of Paul or Plato in a messianic hierarchy; we have no church to ask you into; no new scriptures to promulgate by celestial commission. The idea that human nature may be changed by one's joining our Society, or that by accepting our code of bye-laws, the fixed law of sociological evolution is to be set aside, has never entered our heads. We are but sowers of thought-seed, and it is taken from the full granaries of Aryavarta. Sad, sad the days when Hindus have to be told that they descend from the Aryans, but are so unlike them that they have mistaken old Aryan philosophy for some new-fangled religion imported from across the Atlantic Ocean! There are many who show impatience, because, after four years of activity in India, our Society has not proved its ability to usher in a new Aryan Era. They forget that though we may propagate ancient ideas, to have them accepted and lived up to requires the same Sociological Evolution as that of the ancient authors of those ideas. One may call himself Cæsar or Yudhishthira, yet resemble them in nothing save the name. If the law of national development within cycles be a fact—as I firmly believe it is,—then it is very easy to understand why the Aryan stock should have spent its force and reached the point where we see it now. We can comprehend the fact that having crossed the Hindu Kush as a conquering force, and made the name of Aryavarta the synonym of all that is glorious, the conquerors should have been brought in their turn under the yoke. For analogical examples, we need only look at the pages of History, and thence we may draw the lesson that when a nation's *karma* is satisfied, and the fruits of past sins have all been reaped in bitter humiliation, the turning point of the cycle is again passed, and in its whirl the nation again evolves its *rishtis*, philosophers, scientists, artisans, and warriors. I do not wish to be what Herbert Spencer calls "blinded by a hypothesis, or carried away by an enthusiasm." I accept the cyclic hypothesis, not because the *rishtis* affirmed it, but because it seems corroborated by the experience of the ages. Modern philosophers talk of evolution as though it worked up an inclined plane. Under this impression they placed the Aryan and Iranian on the plane of amiable shepherd idiots, and the Englishman, American, Frenchman, and German on the apex of the social pyramid, with nothing between their present glory and the shining orbs of space. This is what ought to be called philosophic fudge! Neither England, nor America, nor any other modern social evolution has produced the equal of Euclid, or Aristotle, or Plato, or Patanjali, or Vedavyasa. When it does, then let this age of sounding theological brass and tinkling scientific cymbals talk of its equality with the bye-gone days of Egypt and Aryavarta, and with Egyptian and Aryan experience as its guide, look forward to the day when its own direful *karma* will have to be worked out, and the finger of some future conqueror be pointed to it in scorn as a fallen and sycophantic race. And meanwhile, what counsel should the philanthropist give to the oppressed? To sit in cold despair, beating their breasts and weeping for the grievous burdens of their *karmaphal*? To wait and hope for the time when their children's children shall reap a full harvest of revenge? To bear supinely the reverses of fortune, nibbling the crusts of sycophancy, and fawning for shameful favors? No, none of these; but to learn the lesson of History, and realize that as the weary body rests at night in sleep and awakes refreshed, so nations in the night of their obscurity, may renew their moral and spiritual strength, recover the ground lost by the growth of debasing habits, and be ready with the next cyclic daybreak, to begin a new life of happiness and prosperity. Djelal-ed-Din, the Sufi poet when enraptured by the splendour of esoteric religious truth

could not think of himself as of any race, or creed, or locality. So feels every true Theosophist; for when the Divine idea of human brotherhood takes possession of him, and the insignificance of worldly distinctions and differences is clearly apprehended, he speaks what he has to say without regard to his own nationality, or creed, or those of his hearers.

Fifteen centuries ago, there arose in Alexandria, a school of philosophy, founded by a true Theosophist. So kind was its spirit, so wise its teachings, that Ammonius Saccas was surnamed *Theodidaktos*, or God-taught. They say he was born of Christian parents, but his principles were broader than any sect, and the whole world claimed him for its own. He attempted a coalition of all sects, whether philosophical or religious, for he believed in the unity of truth, despite the diversity of its manifestation. Creeds even so antagonistic externally as Paganism and Christianity were still, he maintained, fundamentally identical, and while he would remove the fables of the priests from Paganism, he would also set aside as extraneous the comments and interpretations of Christ's alleged doctrine by the Fathers of the Church. He would have even gone back to the fountain sources, discover the primitive truth, restore all religious systems to their original purity, and to crown all and make possible this grand scheme of Theosophical research, he taught the Brotherhood of man. In his age, as in the present, there were great souls who could respond to this message of love and tolerance, and mutual help. Then, as now, amid the dance of worldliness and the intoxicating dream of selfish pleasure, there were a minority of nobler hearts which could feel compassion for human sorrows, of nobler minds which could grasp the divine truth of the doctrine of Ammonius, Athenagoras, Longinus, Plotinus, Origen, Porphyry, Jamblichus, Sopater, Julian, Proclus, and many others, both Pagans and Christians, adopted this doctrine and taught it. Its influence sank deep into the constitution of the nascent Christianity, and despite the Church's bloody progress and its surviving sect-hatreds, its sweet influence showers over us after the lapse of fifteen hundred years, like the faint yet lingering perfume of a flower that yesterday bloomed in our garden and died in our house. Is the time ripe for a revival of this holy doctrine? Look about you, and answer. See India huddling crores of people divided into their hundreds of social groups, with neither the desire nor the capacity for union. See all Christendom armed to the teeth against each other, marching, invading, murdering, conquering, and giving the lie to the most sacred professions of their religion. See men speaking the "specious names" which "learnt in soft childhood's unsuspecting hour, serve, as the sophisms with which manhood dims bright reason's ray, and sanctifies the sword upraised to shed a brother's innocent blood."

See the gentle spirit of religion gone, not only out of western Christianity, but equally out of the old eastern faiths which were based upon esoteric science and esoteric philosophy. See these and answer. We have gone from Presidency to Presidency, and among the thousands of educated Hindus who have gathered about us, we have sought for such as could interpret to us, their forefather's religion. But few have responded, and were it not for our faith in the immutable order of Nature and its necessary evolutions, we should despair of the moral and religious future of the Indian people. Knowing these, we do not despair, but shall hope on, and work on while life lasts, leaving results to grow naturally out of the causes now active. First among these recuperative agencies we place modern science; not the official, dogmatic science of the sciolists who theorize upon the unseen forces from their observations of physical phenomena, but that truer science which experimentally studies the relations of every one of the seven component principles of man to the corresponding conditions of matter. The most necessary thing to-day is, in my opinion, to test Hinduism, Buddhism, and Zoroastrianism by scientific methods, and, following the system of Ammonius, to strip away every artificial covering from the original truth. The friends of those ancient cults can safely consent to this qualitative analysis, for when the last excrement has been eliminated a splendid residuum will be left. This core of the heart of each old religion will be found identical with that of every other, and it has been called the "Wisdom Religion" of antiquity, a religious belief resting upon knowledge, not upon faith. If it be asked whether we believe that, when found, it will reform the world, we should

answer in the negative; for no acceptance of any doctrine, no subscription to any hypothesis, can violently change the rule of gradual social development. No, to bring the Hindu back to the spiritual level of the Aryan, we must let Nature have its course; helping her by removing obstacles and smoothing the rough ways. We cannot re-make the adult whose education is finished; we must look to the child now at school. On those little ones and the successive generations of children to come after them, rest our hopes of an Aryan revival. We saw this in Ceylon as soon as we came there, and began opening schools for Native-children, and the publication of religious books. We see the same necessity in India, and have begun already to do something. At Bhagalpore, Nellore, Guntoor, Bareilly and elsewhere, Sanskrit schools and classes have been opened by branches of the Theosophical Society, and we shall open more as opportunity occurs. We have asked for no endowments or popular subscriptions, though the movement is a national one highly worthy of public support, but what has been done, has been done by members and friends of our Society, from a deep conviction of the needs of the country. The other day, when we shifted our head-quarters from Bombay to Madras, and the Native community of the latter town gave us a warm public welcome, I seized the occasion to make a practical suggestion—I will make it to you now, and it will be a happy day for Bengal, if your response shall be as enthusiastic as was that of Madras. It was that all lovers of Hinduism should join together to establish Hindu Sunday schools, where classes of Hindu boys would be taught the sublime moralities of their ancestral religion, out of Hindu catechisms and elementary books, to be compiled by competent hands. I would have our best, most influential and devoted Hindu gentlemen offer themselves as teachers of classes in these religious schools, just as Christian gentlemen of corresponding social consequence are seen cheerfully and from strong conscientious motives, taking classes of children in their Sunday schools, to instruct them in their faith. Is this an impracticable, Utopian scheme? If it be, then, indeed, may we confess that Hindus no longer care to save their hoary religion from debasement and extinction, and with bowed heads, in shameful silence sit, while gibes and taunts are cast in our faces, by the enemies of that religion. I have looked everywhere for the evidences that your children are being properly taught Hinduism as a preparation and precaution against the sceptical habit of mind that will grow up in them when they go to School and College—I have not found it, but I have heard from every side the complaint that scepticism is rife, and that less and less interest is being taken in religion. This is all wrong; the scepticism results simply from ignorance, and the ignorance is due to culpable parental neglect. Even the most casual visitor to India from the Western countries must be struck with the beautiful unity of the Hindu family. It is something strange to us to see several generations living together under one roof, in the old patriarchal style, while the filial piety shown in doing honour to parent's memory, is a reproach to our own too frequent selfish forgetfulness. But when I behold the fast increasing decadence of interest in the grand Aryan faith, and see to what it is due, and how easily it may be prevented, I cannot refrain from saying that if a beginning be not now made, towards giving Hindu boys and girls, equal facilities with Christian children for elementary instruction in the national religion, the negligent parents will take upon themselves a *Karmaphala* so bad that they will have to suffer for it grievously in the future. No, what we need is that a few of the best men in Bengal and each of the other Presidencies should unite to form a national committee, to found everywhere throughout India free religious schools, and open religious classes in Hindu secular schools, and to compile Hindu moral and religious works of an elementary character for the youth of both sexes. This will be the beginning of a new era, the harbinger of a brighter day, the initiative of a course of sociological evolution whose outcome would be the elevation of the Hindu nation to the old level upon which its progenitors stood and worked out the problem of human destiny. If we can but see this work begun, then shall the Founders of the Theosophical Society have the ample reward of knowing that Theosophy has brought a blessing to the country of their adoption, and that, in promoting the study of Aryan Philosophy, it has contributed to the spread of the benign spirit of Brotherhood. It must be confessed that there are difficulties in the way of carrying out our scheme. When we began to compile a catechism of

Hinduism, the first question was what should be said about God? Should we give the views of the Adwaitis, the Dwaitis, or the Vashishthadwaitis? Should the child be taught to believe in an impersonal or a personal God? To meet this, a first compilation was made, which carefully avoided this question, while giving the broad principles of Hindu morality, and an idea of that universal Principle, called *Parabrahma*. This was submitted for criticism to an eminent representative of each of the three great religious schools, and when their several commentaries had been made, the MSS. was recast. It has now been sent to other Pandits, and there is ground for hope, that after a time a non-sectarian catechetical work will be agreed upon, which shall supply the greatest want of the day among Hindus. It is, you will observe, vitally important that the religious education should begin while the young mind is receptive, and that the Hindu child shall be taught the first principles of that noble moral code which was bequeathed to prosperity by the Aryan Sages. Let him once realise how perfect that is, how closely it is akin to the teachings of science and the needs of the human heart, and you may without fear, allow him to run the risk of encounter with the lay opponents of Hinduism and the interested advocates of hostile faiths. And as the spirit of Hindu philosophy is benignant and tolerant towards other person's beliefs, be assured that the more your child can be made to know of it, the more neighbourly will he be with those who do not worship at his shrine. "It is," says a respectable Bengali writer* of our times, "the principal doctrine of the Hindu religion that if a man follows the religion in which he believes to the best of his power, he will be saved. All Hindus hold this belief." To promote Hinduism is, therefore, to secure guarantees of national peace and tranquillity. The danger is that your children may know too little about it, rather than too much. I have many Hindu Brothers of the diplomat class who are orthodox under protest. At home, they will paint themselves with caste-marks in the most artistic and decorative manner; but when they sally forth to confront the *Sahib logues* or the Brahmos, the defiant *Hari-mandir* and *ardachandra* shrinks away into the little pigmental dot or *tilluck* that is just small enough to escape notice and just large enough to save their orthodoxy! I know an aged Brahmin of western India who, although a leading officer of an anti-idolatrous society and a thundering speaker on reform, yet worships at home in the family idol-room, and, within hearing of his family, calls upon Ram with pious vehemence. This is arrant humbug—the most contemptible humbug—since they are trying to deceive themselves.

* The deluded," says Sree Krishna, in the Gita, (Cap. IX) "despise me when invested with a human form, not understanding my high existence, which is the lord-controlling power of all things,—vain in their hopes, their actions, and their knowledge; devoid of reflection, and inclining to the deluded nature of the *asuras* and *raksasas*." The Hindu gods are sneered at by the University man through ignorance of their meaning; and for that ignorance his own father is primarily responsible. Krishna calls himself the imperishable principle of all things; but the name he goes by in the college laboratory is "Force." Well, does the name alter the fact that there is an "Imperishable Principle of all things;" or the other, and most significant fact, that the Aryan philosophers had discovered its existence? Then why be ashamed, O, degenerate sons of those ancestors? If your Hinduism is true, study it, comprehend it, hold to it manfully, in defiance of the whole world, as one clings to life in the hour of peril. For by catching the sublime inspiration, that lurks beneath these uncouth blocks of wood and these gigantic pillars of stone, you will find the path to that "supreme abode" from whence those who attain it "never return," that "invisible eternal existence superior to this visible one which perishes where all things perish."† He who can feel and catch this subtle spirit will be worthy of the name of Theosophist, since he will have got the essence of "Divine Wisdom," the vivifying soul of all true religions and become the Brother of all beings.

But I have not come to preach moral aphorisms. My message is to make you know that the Theosophical Society was organised especially to "form the nucleus of a Universal

* Babu Raj Narain Bose. Lecture on the Superiority of Hinduism to other existing religions.

† Bhagavat Gita, Cap. VIII.

The letters we published yesterday testifying to recent marvellous cures of epilepsy and palsy in Calcutta by Colonel Olcott, the President-Founder of the Theosophical Society, deserve and will have general attention. This city is classical ground for mesmeric students the world over, for it was here that the late eminent Dr. James Esdaile, Presidency Surgeon under Lord Dalhousie, opened his Mesmeric Hospital under Government auspices, and performed several hundred desperate surgical operations. Among these, the extirpation of scrotal tumours, weighing above 100 lbs., while the patients were lying insensible in the mesmeric coma, are famed in surgical annals. The name of Dr. Esdaile is almost revered among those who interest themselves in mesmerism, both on account of his high professional skill and personal character. Colonel Olcott is making for himself a reputation that in time may be equally to be envied, for his cures are extremely striking as scientific phenomena and every one can bear testimony to his entire disinterestedness of motive. Since his arrival in Calcutta there has been a wonderful increase of interest among the Bengal Theosophists. The meetings are largely attended, and new members keep flocking in. For their instruction, the President-Founder has at each meeting lectured upon Occult Science, and given illustrative experiments to prove the power of mind over matter. He will deliver one more lecture at the Town Hall on the afternoon of Friday next, at 5 o'clock. The lecture will be an extemporaneous one. The subject will be "Theosophy a link between Europeans and Natives." On next Monday morning Colonel Olcott will leave the city on his Presidential tour through Bengal.

The sentiments in the address, expressive of the loyalty of our Bombay Branch to the cause of Theosophy and their determination to assist its furtherance are no doubt very gratifying. The expressions therein made use of, are but the indicators of the feelings which our friends at Bombay entertain for the Founders who, whatever their shortcomings, are yet zealously and earnestly working for the IDEA, the promotion and propagation of which has been the chief end and aim of their life. It is but natural, therefore, that the temporary separation, caused by the removal of our Head-Quarters to this place, should evoke an outburst of those feelings in the shape of an address and some other token of fraternal regard and esteem felt for the Founders by their Bombay friends. The latter, therefore, proposed in the "Address" to offer for the acceptance of the Founders, "an article of Indian make, with a suitable inscription," as a token of their "sense of appreciation of your labour of love, and as a keepsake from us." As the article was not then ready, its presentation had to be deferred. It is, therefore, after we arrived here, that the Madras Theosophical Society was specially requested by their Bombay Brothers to present on behalf of their Branch, to the Founders, a silver cup and tray of Indian make, specially designed for the purpose. A meeting was accordingly convened on the evening of the 15th February, when *M. R. Ry. P. Sreenivas Row Pantulu Garu*, Judge of the Small Cause Court, and one of the Vice-Presidents of the Madras Branch, made a short speech, on behalf of our Brothers at Bombay, and presented, in the name of the latter, the articles to the Founders. The President-Founder, *Col. Olcott*, on behalf of *Madame Blavatsky* and himself, made a suitable reply. His speech was very impressive and infused vigour and spirit into the audience. He gave a short sketch of the working of the Theosophical Society and thanked the Bombay brothers for the kind and fraternal feelings which had actuated them. *M. R. Ry*

T. Subba Row Garu, Secretary of the Madras Branch, then made a few remarks upon the subject of Occultism, which were very interesting and instructive. *M. R. Ry. G. Muttuswamy Chettyar* Garu, Judge of the Small Cause Court, and one of the Vice-Presidents of the Branch, also addressed the meeting. After a few more desultory speeches, the meeting was dissolved.

The Founders beg to take this opportunity of expressing again their deep and sincere feeling of gratitude for this new token of the fraternal regard entertained for them by their Parsi and Marathi Brothers of Bombay. The article is of exquisite make and bears the following inscription:—

PRESENTED
TO
COL. OLCOTT
AND
MADAME BLAVATSKY
BY THE
BOMBAY BRANCH,
THEOSOPHICAL SOCIETY.

It will ever remain in the Head-Quarters Hall as a token of the appreciation of the humble efforts of the Founders for the good of India, alongside with the beautiful Silver Plate presented to them by the Rohilkhand Theosophical Society—the Bareilly Branch.

(By Order)
DAMODAR K. MAVALANKAR,
Recording Secretary of the
Parent Theosophical Society.

NEW BRANCHES.

ARYAN PATRIOTIC THEOSOPHICAL SOCIETY.

Our indefatigable friend and brother Munshi Bishen Lall, M. A., President of the Rohilkhand Theosophical Society, chose Aligarh as his next field of operation. A Branch has been established there under the name of "Aryan Patriotic Theosophical Society, Aligarh." The office-bearers are:—PRESIDENT, *Munshi Govind Prasad, M. A.*; SECRETARY, *Lala Damodar Das, B. A.*; JOINT SECRETARY, *Munshi Bukhtawar Lal, B. A.*; TREASURER, *Rama Nath Ray, Pandit.*

Our esteemed brother intends going to Delhi, for further active work. We have only to assure him of our good wishes for him and to refer him to our remarks in the last Number of our Journal.

After the above was in type, we find in the *Indian Mirror* of March 13th the following Telegraphic Intelligence:—

SPECIAL TELEGRAM.

[From our own Correspondent.]

DELHI, the 11th March.

Rai Bishenlall delegate duly inaugurated a Branch Theosophical Society this day. Several brother Theosophists from Mirut were visitors. Munsiffs Pyarilal and Baij Nath were present. There was a public lecture in the Town Hall. Subject:—"Why am I a Theosophist and what shall unite India?" There was great enthusiasm. *Lala Madan Gopal, M. A.*, was elected President, *Babu Hem Chunder Sen, L. M. S.*, Secretary, and Professor *Nritya Gopal Bose, M. A.*, Joint-Secretary.

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

BARU KALI PRASANNA MOOKERJEE, F. T. S., Assistant Engineer at Beaulah, has applied for a Charter, authorising the formation of a Branch Society at that place. At two other places where our Brother was in service before being transferred to Beaulah, he tried to form Branch Societies, but unfortunately his stay there was too short to allow him sufficient time for the purpose, especially as the people there were almost entirely ignorant of Theosophic ideas. However the seed sown by him has already developed in one place in the formation of a Branch; and as regards the other we trust that we may soon hope to see it also turned into a strong Theosophical centre.

The application has been granted.

THE LADIES' THEOSOPHICAL SOCIETY.

SREEMUTTI SWARNA KUMARI DEVI GHOSAL, F. T. S., formally applies for a charter for the Ladies' Theosophical Society at Calcutta, as the requisite number of members required to make a Branch, has been made up by fresh accessions of ladies to the cause of Theosophy. Mrs. Ghosal is the daughter of the venerable and venerated *Babu Devendro Nath Tagore*, now of Dhera Dun, the successor of *Rajah Ram Mohun Roy*,—and the wife of our esteemed brother, *Babu J. N. Ghosal*, who inaugurated the new Branch at Karwar. She is a brilliantly well-educated lady, of great intellectual powers, a well-known author, and accomplished in every way. The office of the Secretary of the "Ladies' Theosophical Society," of which Mrs. A. Gordon is President—an office with which she has been entrusted by her co-workers in the field of Theosophic labour—could have fallen on no better person. The example of female education set by our brothers of Calcutta will, we trust, be followed more generally in India; and our hope is strengthened when we consider how much Mrs. Ghosal has added to her accomplishments by means of the education allowed her by her friends and relatives.

THE BHOWANI THEOSOPHICAL SOCIETY.

To the President-Founder and Council of the Theosophical Society.

The undersigned fellows and members of the "Bengal Theosophical Society," representing that it is inconvenient for them to attend the meetings of that body at Calcutta, a distance of about five miles from their residence, and that the interests of the cause will thereby be promoted, apply for permission to form a separate Branch to be known as the "Bhowani Theosophical Society" (Bhowanipore) and request that, if approved, a charter may issue for the same.

NUFFER CHANDRA BHATTA

(and several others).

The above application having been approved, a Charter has been issued this day as requested. Thus with that of the "Ladies' Theosophical Society" there will now be three Branch Societies in Calcutta only.

HEAD-QUARTERS OF THE
THEOSOPHICAL SOCIETY,
ADYAR, MADRAS,
17th March 1883.

By order,

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

THE Dacca THEOSOPHICAL SOCIETY.

We have just been informed by telegram of the formation of a Branch Society at Dacca, during Col. Olcott's visit to that place. He was the guest of *Babu Parbatti Charan Roy, F. T. S.*, Superintendent, Dearrah Survey. Further particulars will appear in our next.

BARU PRATAP NARAIN SINGH, F. T. S., Deputy Collector and Deputy Magistrate of Bankoora, applies for a Charter authorising the formation of a Branch Society at Bankoora. The application has been referred to the President-Founder, who is expected to visit that station on his Bengal tour. Full particulars will appear in our next.

OFFICIAL REPORTS.

THE SATYA MARGA THEOSOPHICAL SOCIETY (LUCKNOW).

On the 7th of March, the Secretary of the above Society reports:—

"We have organised a system in virtue of which a series of Lectures on Theosophical subjects will be delivered in the city. Mr. Sorabji J. Padshah, F. T. S., will deliver the first lecture on 'Theosophy and its Progress,' in the Town Hall, on the 10th instant. We sincerely hope that a great deal of good to our cause will result from this step."

THE BOMBAY THEOSOPHICAL SOCIETY.

MR. MARTANDRAO BABAJI NAGNATH, a Councillor of the above Branch, writes that the Members have now begun to take more interest in the active work of the Society, and that the meetings are more largely and more frequently attended than

before. We are thus very glad to learn that our absence from that place has infused more vigour into our Brothers of Bombay, the sense of responsibility being devolved upon them, instead of making them more apathetic, as is usually the case, elsewhere.

THE DELHI THEOSOPHICAL SOCIETY.

On the 11th March, *Munshi Bishen Lall, M. A.*, President of the Rohilkhand Theosophical Society, our zealous friend and earnest co-worker, telegraphed the formation of a new Branch Society at Delhi. An account of his public lecture at the Town Hall and the proceedings of the Branch, we hope to give in our next issue.

In connection with this Branch, it may be mentioned, that *Mr. W. D. Tilden, F. T. S.*, and *Moonshee Moshin Ali, F. T. S.*, had already been preparing the ground for the result now accomplished. The former gentleman is a Theosophist of nearly three years' standing, and is at present the Secretary of the Simla Eclectic Theosophical Society and the President of the Simla Branch at Simla. The latter gentleman is a Deputy Inspector of Police and joined us while he was at Simla, but is at present stationed at Delhi. That persons of three different nationalities, viz, Hindu, Mahomedan, and European, should work in the same direction for the formation of the Branch T. S., is a striking proof, if any more were required, of the fact that, however Utopian may seem the first object of our Society, it has yet succeeded in developing in the intelligent public mind that unselfish and noble feeling of an united Intellectual Brotherhood, which is the key-note of all progress and real human happiness!

As Delhi has played an important part in Indian History, we hope and trust that our new Branch will be one of the chief factors in the Indian Theosophical problems.

THE BENGAL THEOSOPHICAL SOCIETY, CALCUTTA.

In answer to the public appeal made by the President-Founder in course of his lecture at the Calcutta Town Hall, a Sunday School has been started in that city for the instruction of Hindu children in the principles of their faith. On Sunday the 11th March, in the presence of a deputation of our Fellows, headed by *Babu Norendro Nath Sen*, the President-Founder, on behalf of the Theosophical Society, declared the School open. There were 17 students (mark the number) on the roll. *Babu Mohini Mohun Chatterji* explained to them some *slokas* from the *Bhagavat Gita* and some of the broad principles of Hinduism. The students seem to take much interest in their work.

THE PARIS THEOSOPHICAL SOCIETY

REPORTS at the last meeting held, February 18th, the presence, among other members, of the following Fellows of the local Branch Society:—

M. Camille Flammarion (Astronomer); *Messrs. Evette, Biliari, Tremeschini, Rauber, Roselli-Mallot*; *M. and Mme. Leymarie*; *M. A. Cahagnet* (the well known mystic writer); *Doctor Thurman*; *Dr. Soudan*, *Dr. Ditson* (of Albany, N. Y.); *Mr. Edward Maitland*, the renowned author of the *Pilgrims and the Shrine* and the Vice-President of the British Theosophical Society; *Madame Emilie de Morsier*, etc. etc.

The Secretary also reports that the translation of "Isis Unveiled" into French is almost entirely completed, and that it will appear in a very short time.

INITIATIONS.

In reply to several officers of Branches, the President-Founder directs me to say that the President of a Branch has authority to initiate candidates, but except in emergent cases—such as the temporary presence of a candidate in the place—the papers of all candidates in Asia must be forwarded to head-quarters for approval and registration.

HEAD-QUARTERS,
THEOSOPHICAL SOCIETY,
ADYAR (MADRAS),
17th March, 1883.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

Personal Items.

MR. E. J. LOPEZ, F. T. S., kindly telegraphed to us on the 11th instant the departure of *Colonel Olcott* from Calcutta to Kishnagur, Dacca and Darjeeling, on his Bengal tour.

We are informed by telegram that as soon as the President Founder reached Kishnagur, more than twenty applications from that place were received for admission into the Society.

BARU JWALA PRASAD SANKHADHAR, Secretary to the *Satyamarga Theosophical Society* (Lucknow) went to Moradabad during the College vacation. At the request of a Brother Theosophist, he delivered there three lectures on Theosophical subjects, as a private member of the movement.

We are very sorry to learn that our energetic Brother, *Rai Kishen Lall, B. A.*, President of the "Chohan Theosophical Society" at Cawnpore, is suffering from chronic rheumatism. He is under the magnetic treatment of one of our best members who has been of late working hard in the North for the cause of Theosophy. *Rai Kishen Lall* is the brother of *Munshi Bishen Lall, M. A.*, the President of the Rohilkhand Theosophical Society at Bareilly, whose devotion to the cause of our Society, as exhibited in his recent zealous and arduous work at Moradabad, Aligarh, and Delhi, can be equalled only by a very few of our members. We sincerely hope that our Cawnpore Brother will soon recover, under the mesmeric treatment.

MR. A. P. SINNETT arrived safely at Madras by the steamer *Verona* on March the 2nd, and was welcomed on the Pier by *Madame Blavatsky* and several prominent members of the Madras Theosophical Society. He will pass a month at Adyar, at the Theosophical Head Quarters, and has arranged to sail for England on March the 30th by the P. and O. steamer *Peshawar*. It is hoped that he will return to this country in November.

BABU DEVENDRA NATH DASS, who, in the words of all the native papers, "distinguished himself both in the University of Calcutta and that of Cambridge, and has been appointed Professor of Sanskrit in the city of London College" is one of the first three Hindu gentlemen, who joined the British Theosophical Society in London in 1879. We heartily wish him every prosperity in life.

We read in the *Indian Mirror's* "Special Telegrams" from Alighur at the date of February 23th, that

A select meeting was held under the auspices of *Bharatvarsha National Association* this evening. It was resolved that an Association of the graduates of the N. W. P. and Oudh be established, and that Her Majesty be memorialised to extend the period of Lord Ripon's Viceroyalty. *Rai Bishen Lall, F. T. S.*, Secretary to the Bareilly College Resuscitation Committee (and President of the Rohilkhand Theosophical Society), recommended the Mahomedan A. O. College, which he inspected thoroughly by the kindness of *Moulvi Muhomed Karim*, President there, as the model for the proposed *Ripon National College*, and dwelt on the necessity of national union.

The Aryan Patriotic Theosophical Society, Alighur Branch, was inaugurated thereafter, and the affiliation of *Sadharama-subba* decided.

A MAHRATTA LADY'S ADDRESS.

UNDER this title now appears in nearly every Indian paper the welcome news of another Native lady, besides *Pandita Rama Bai*, to follow in the steps of that great Sanskrit scholar and orator. *Mrs. Anandi Bai Joshi* is a Mahratta lady who, like her prototype, and (we are told) near relation, *Pandita Rama Bai*, has risen so high in intellectual development above her country-women as to appear publicly and deliver lectures for the benefit of her sex. Thus, she is very likely to become one of the earliest pioneers in one of the grandest and most needed reforms in India, that of female education, and the enfranchisement of woman; her present comparative slavery in the Zenana being a pure anomaly, something quite foreign to old Aryan usages and forcibly adopted with the conquest of India by the Mussulmans. *Mrs. Anandi Bai*, we are happy to add, is the wife of *Mr. Joshi*, one of the earliest Fellows of our Bombay

Theosophical Society, and a long trusted friend and brother. We have known her personally, and no one wishes her more success and fortune in her bold enterprise than her friends of the Theosophical Society. We reproduce her speech as found in the *Indian Mirror*:-

An address was delivered by Mrs. Anandi Bai Joshi, a Mah-ratta lady, on Saturday last, the 24th instant, at 4-30 p. m. The meeting took place at the spacious hall of the Serampore College, the Rev. Mr. Summers, the Officiating Principal of the College, in the chair. There was a large gathering present on the occasion.

The lecturer divided the subject into six parts, and dwelt upon them one by one very elaborately and to the entire satisfaction of her audience. She said:- "I now address the ladies present here, who will be the better judges of importance of female medical assistance in India; the great deficiency of the present day in India is lady-doctors. I never consider this subject without being surprised that none of those Societies so laudably established in India for the promotion of arts, sciences, and female education, have ever thought of sending one of their female members into the most civilised parts of the world to procure thorough medical knowledge in order to open a college for the instruction of females in medicine. The want of female doctors in India is visible to every naked eye and keenly felt in every quarter. Ladies, both European and Native, are naturally averse to expose themselves in cases of emergency to the treatment by doctors of the other sex. There are some English and American lady-doctors in India who, being foreigners and different in customs, manners, and language, have not all of them been of use to our women as they should be. As it is very possible that Hindu ladies who love their country and her people do not feel at home with the natives of other countries, we, Indian women, absolutely derive no benefit from foreign lady-doctors who become necessarily less useful than they are supposed to be. They, indeed, have the appearances of supplying the need, but appearances are delusive. This subject is frequently discussed, and needs no more remarks from me. In my humble opinion, there is a growing demand for Hindu lady-doctors in India, and I therefore volunteer.

"Ladies and gentlemen, I do not say that there are no means in India, but the difficulties that have presented themselves during my studies have been numerous indeed. There is one College at Madras and midwifery classes have been opened in all Presidencies, but the education imparted there is defective and not sufficient, as the male doctors who take up the classes are conservative, and to a certain degree jealous. I do not find fault with them, but that is the characteristic of the male sex."

She then said that it is very difficult for Hindu ladies to go to school, or work about at their will in India. For people generally come near them, stare at them, or officiously ask such questions as annoy them.

We are happy to say that since the above was in type Mrs. Anandi Bai has joined our "Ladies' Theosophical Society" in Calcutta.

A LAUDABLE PROJECT.*

SIMLA, 28th January, 1883.

To

RAI BISHEN LALL, M. A. (F. T. S.)

Honorary Secretary,
Rohilkhand Institute,
BAREILLY.

MY DEAR FRIEND,

Owing perhaps to the 5-foot fall of snow we have had here during the last three days, which delayed our mails one day, I have only just received your notice of the Public meeting at Bareilly which must have taken place yesterday.

I am sorry for this, since I should have wished to say through you to the meeting how truly I sympathized in the objects it had in view, and how much I hoped that it would not separate without placing those objects on a permanent footing.

I have advocated the RIPON HOSPITAL here as one Memorial to our present Viceroy. One proof that the people of India do appreciate and feel grateful for the exertions which he has made on their behalf in face of much opposition both here and at home. And I still hope that we shall have for this institution several hundred subscribers from Rohilkhand, of small sums it may be, but sufficient in number to show the interest felt in that province as in others, in the first institution in India honoured by Lord Ripon's name and known to be an object of deep personal interest to him and his noble consort.

But while I hope this for the institution with which I, personally, am concerned, I am still more anxious to see several thousands of liberal and large subscriptions for an institution

* From the *Arya Darpan*.

which is now more important to Rohilkhand and which may, I believe, equally be made Memorial of him whom all, who love India, desire to honour.

There ought to be no possible doubt about re-establishing the Bareilly College. It is a suitable centre for high education, and it is to my mind at this juncture a matter of the greatest importance to multiply such centres to the fullest extent that the country will bear, i.e., can furnish youths to fill.

I am unfortunately a comparatively poor man, and I can ill-afford it, but if it will serve to stimulate the hundreds of rich men in Rohilkhand titled and entitled to do their simple duty to their country and their Province, I will give Rs. 5,000 (five thousand) towards re-establishing a College, on the understanding that it shall be a national and not State College managed by a mixed Board of Mahomedans and Hindoos (with or without one or more European co-adjudors as may from time to time seem best) and that while pupils of all creeds are freely admitted on equal terms, arrangements shall be made to give, as far as possible, to the youth of each great religious persuasion, at least an hour's tuition daily in the moral and religious codes of the faith to which they belong. As regards Mahomedans and Hindoos, I am sure that there are learned and pious Moulvis and Pandits who would gladly come and teach their youthful co-religionists gratuitously, and as regards Christians there are good Catholic Padres and Protestant Missionaries who would joyously seize the opportunity of sowing the good seed.

If you amongst you can make proper arrangements, I doubt not that Government would transfer to you the College buildings and fittings and a fair grant-in-aid, but I presume that you will require to raise a fund of at least ten lakhs in order to place the College on a proper foundation, and having done this you might, with every prospect of success, solicit permission to designate it the *Ripon College*.

Here would be, indeed, a memorial worthy of the honest, upright statesman to whom we owe so much.

No doubt ten lakhs is a large sum, but you can easily raise this if you choose, if the province is worth anything, if your Raeeses and millionaires have souls, if they can at all realize the duties that wealth and position entail on them; if your middle classes are not wholly selfish and will only one and all contribute reasonable amounts—the thing will be easy. Think how many men in Rohilkhand are far wealthier than I am: and if I a stranger and a foreigner am willing to make this sacrifice for the Province, how much more should they, aye and every man in Rohilkhand, make similar and even greater sacrifice for their own country and their own people, and to secure what will be a lasting blessing to their sons and sons' sons, "*nasalan bád nasalan*" from generation to generation.

My dear friend, it is for you and your colleagues to work the matter to a successful issue. To organize committees and bodies of delegates to send to every village, to collect from every man.

There is not a well-to-do cultivator who will grudge his rupee, no zemindar who desires to maintain the respect of his neighbours, and fellow caste men who will, when personally addressed and properly instructed as to the objects in view, refuse his ten to one hundred rupees according to his means, while as for the Raeeses, unless Rohilkhand has altogether deteriorated since my time, you have but to ask, in the right way to obtain. No one of them with the least sense of self-respect, who cares in fact anything for his *izzat* can possibly hold aloof from such a project.

Of course it needs tact, organization, hard work, perseverance, but not half what it would need to govern the country. Now all you educated men aspire, and to my mind, most reasonably and righteously, to govern the country: but before you have the smallest chance of doing this, you must first prove in small matters like the present that you possess the capacity to organize and administer. All round this College scheme is the best conceivable one for you; you can confer an inestimable and lasting blessing on your co-provincials, you can testify before all the world the love and respect you feel for Lord Ripon.

You can prove your possession of those capacities, which justify not only the measures he has actually taken but all their natural corollaries.

Yours fraternally,
A. O. HUME.

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4, No. 8.

MADRAS, MAY, 1883.

No. 44.

COLONEL OLCOTT AT DACCA.

We copy the following from the *Indian Mirror* of 24th March:-

[FROM OUR OWN CORRESPONDENT.]

Dacca, the 19th March 1883.

"COLONEL OLCOTT delivered his second lecture on Sunday, the 17th instant, at 3 p. m., in the Northbrook Hall of Dacca. As a matter of course, the Hall was filled to suffocation.

"A large number of the incurable invalids of our town assembled in Babu Parbatty Churn Roy's bungalow, waiting most anxiously to be relieved of their long-standing maladies by the influence of the mesmeric art. But the Colonel not having had sufficient time at his disposal to be able to devote his attention to curing their diseases they were dismissed.

"In course of his first lecture on Friday night, the learned Colonel said that mesmerism had the power of giving sight to the blind, hearing to the deaf, and speech to the dumb. People were, therefore, on the tip-toe of expectation to see some diseases cured which had baffled the persistent efforts of the surgeon and the physician to effect a recovery. It would have been worth while for our worthy Colonel to have continued for some time in the metropolis of Eastern Bengal, and practically demonstrated the efficacy of the healing art of mesmerism.

"A hysteric patient and one affected with a colic pain for years have been cured. A girl of four years, afflicted with hard paralysis, has been partially relieved. But diseases of the first named class have a tendency to renew their onslaughts upon the patients, and we have in these cases no guarantee of a certain immunity from their attacks for all time to come.

"Colonel Olcott assured his ailing visitors on Sunday morning that they should resort to the local doctors whom he would initiate in the healing secrets of the mesmeric art. Doctors Pores Nath and Kally Kumar have learnt from him the powers of healing for the benefit of their fellow-townsmen.

"About sixteen persons have been admitted to the membership of the Theosophical Society. The fees for admission, amounting to about rupees one hundred and sixty, as also the fifty rupees paid in behalf of the Bar Library of Dacca, have been left by him for the aid of the Sunday Schools which he wished to be established in Dacca for the instruction of Hindu children in the principles of the *Aryan Shastras*.

"What has caused Col. Olcott to be raised in universal estimation, is the high and exemplary tone of morality, taught by his learned discourse of Friday night and the earnest exhortation made by him to Hindu students to dive deep into the invaluable treasures of the classical literature and philosophy of their mother-land. He remarked upon the growing vice of intemperance, and facetiously observed that the first European ship, manned by Portuguese adventurers, that anchored off the island of Ceylon, had no distillery to plant on the soil of the old Aryans."

COLONEL H. S. OLCOTT, the President Founder of the Theosophical Society, delivered, by request, a Lecture at the "DARJEELING TOWN HALL" on Saturday, the 24th March, at 4 p. m. Subject:—"THEOSOPHY, A TRUE SCIENCE, NOT A DELUSION."

The *Indian Mirror* of April 4, says:—"COLONEL OLCOTT, President of the Theosophical Society, returned to Calcutta on Sunday last, after visiting Krishnagur, Dacca, Darjeeling, Jessore, and Narail. He will leave again on his presidential tour by the E. I. Railway this afternoon. We hear he is much prostrated by overwork and his fatiguing journey in this hot weather."

Col. Olcott formed two more branches of our Society at Narail and Jessore. The official reports will be found in another column. He has of late been receiving so many invitations from different parts of Bengal to visit those stations and establish Branch Societies that he was obliged to alter his programme, published in our last issue. Instead of returning to Calcutta, therefore, on the 18th of April, he is expected back there on the 30th. Should no further alterations be made, we expect our President back at the headquarters by the time this number reaches our Subscribers. After taking the needed rest, he will leave for Ceylon on the 17th of May. Further particulars of his Bengal work and the programme of his Southern India tour will appear in our next.

COLONEL OLCOTT'S LECTURES ON THEOSOPHY AND ARCHAIC RELIGIONS.*

MADRAS seems destined to lead the van of the Theosophical movement in India. The Madras Theosophical Society can congratulate itself upon the collection by its Assistant Secretary of the valuable lectures of Colonel Olcott, which had hitherto been scattered over a multitude of publications, and been thus inaccessible to all but the patient student. This publication has supplied a long-felt want by bringing within the reach of all a vast mass of information about Theosophical matters, calculated to be of immense use to the Fellows of the Theosophical Society and other honest inquirers, whose numbers are daily on the increase. The "bill of fare" is very attractive; the present volume contains the following lectures of the Colonel:-

The Theosophical Society and its Aims.
The Fourth Anniversary Address.
Theosophy and Buddhism.
The Life of Buddha and its Lessons.
The Occult Sciences.
Spiritualism and Theosophy.
India: Past, Present, and Future.
Theosophy: Its Friends and Enemies.
The Civilization that India needs.
The Sixth Anniversary Address.
The Spirit of the Zoroastrian Religion.
Theosophy, the Scientific Basis of Religion.
The common foundation of all Religions.
An Address to Indian Graduates.

* A collection of Lectures on Theosophy and Archaic Religions delivered in India and Ceylon. By Colonel H. S. Olcott. Published by A. Theyaga Rajier, F. T. S. Madras; 1883.

The book also contains an excellent address to Lady Theosophists by an eminent Anglo-Indian Theosophist.

For Theosophists and their friends the collection is simply invaluable, and we have no hesitation in declaring no Theosophical library complete without it. As the book is very moderately priced, we venture to predict a large sale for it. (*Indian Mirror*).

PROGRAMME OF COLONEL OLCOTT'S BENGAL TOUR.

COLONEL OLCOTT left Calcutta on Wednesday last for Berhampore and other places on his Theosophical tour. A large number of Theosophists waited at the Howrah Railway station to see him off. In consequence of several new engagements, his return to Calcutta from East Bengal was delayed. This has necessitated a further alteration in the programme of his tour. The following is the present programme:—

Arrive.	Place.	Leave.
5th April	Calcutta	4th April.
9th "	Berhampore	8th "
11th "	Bhargulpore	11th "
13th "	Jamulpore	13th "
15th "	Dumraon	15th "
17th "	Arrah	17th "
20th "	Bankipore	20th "
23rd "	Gya	22nd "
25th "	Bankura	25th "
27th "	Burdwan	27th "
29th "	Chackdigi	29th "
30th "	Chinsurah	30th "
	Calcutta	

COL. OLCOTT'S CURES IN BEHAR.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—The undersigned medical practitioner hereby certifies to have been present this day at the house of Babu Tej Narain, and witnessed the following cures by Col. Olcott:—

I. Mrs. Jones, wife of Mr. J. A. Jones, Pensioner and Fourth Master in the Government Zillah School, of a muscular rheumatism in the deltoid and scapular muscles from which she had suffered since August last.

II. Babu Kali Bur Mukerji, Head Clerk, Commissioner's Office, of chronic cephalalgia, and muscular rheumatism in the chest.

III. Mahomed Ali, Pleader in the Judge's Court, Midnapore, muscular rheumatism in the shoulder and right arm, from which he had suffered one year. (This case was cured almost instantaneously. Col. Olcott made only seven passes from shoulder to arm.)

IV. Janki:—Caste, Rajput; occupation, shopkeeper:—Of lumbago of 8½ months' standing.

V. Probodh Bala, a girl of 11 years, who has suffered from hemiplegia since her first year. As her intelligence is obscured, and she could not give any help by intellectual co-operation, one treatment was not enough to make a complete cure. But after a few minutes' treatment, she was enabled to raise her arm to full length, and straightened her leg, and bore her weight upon that foot which had previously been bent under.

Yours, &c.,
LADDLE MOHUN GHOSE,
Medical Practitioner.

BANGALPORE, }
10th April 1883. }

CURES EFFECTED BY COLONEL OLCOTT AT DUMRAON AND ARRAH.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—The word wonderful is scarcely strong enough to characterise the cures that Colonel Olcott has been effecting while on his present tour. Though some people, who have not been eye-witnesses, may laugh, it is yet but the simple fact that cases, given up by learned European and Native physicians as hopeless and incurable, have been cured by him as if by magic. At Dumraon and Arrah, where I have been passing a few days, he has relieved and cured a good many patients under my own eye. There is nothing secret about his methods. On the contrary, he especially invites medical men to watch his processes and learn them, if so disposed, as scientific facts. He neither takes money, nor

desires fame, nor expects even thanks; but does all for the instruction of his Society members and the relief of suffering. The waste of vital energy he makes to cure incurable cases is something tremendous, and how a man of his advanced age can stand it seems marvellous. I have seen him treat, perhaps, thirty or forty patients, but a few examples will suffice to give you an idea of all.

Case No. I.—Shenbhanjan Lall, a middle-aged anemic, thin man, came in a *palki* for the cure of a fixed pain just over his right nipple. This pain was the result of a kick from his horse four years ago, since which time it has been intense and constant. The poor man was so bad that he could not breathe freely, nor had he strength to stand up for treatment. He could not bear even the burden of a light stethoscope when I examined his chest. A few minutes' treatment cured him so radically and completely that he felt no pain even when the Colonel percussed over the injured part, and made him bend forward and backward several times and sit on his heels and raise himself quickly.

Case No. II.—Bishekar Doyal, aged 40, healthy looking man, but so deaf (since the last 27 years) that he could not hear anything without the aid of instruments. After a few minutes' treatment he regained his sense of hearing, so much that he could hear words in an ordinary voice from five yards' distance.

Case No. III.—Ushrudd Ally, suffering from partial deafness, could hear from only a cubit's distance. After five minutes' treatment he began to hear from a distance of six yards.

Case No. IV.—A Mahomedan boy, suffering from chronic dysentery since the last two years. He has had a fixed and constant pain over the epigastric region. The pain entirely left the poor boy after a couple of minutes' treatment.

Case No. V.—A boy of sixteen suffering from epilepsy during the last four years. He looked deviated and vacant. When he was taken to the Colonel's room for treatment, he was just on the point of getting a fit—the well-known epileptic shiver was mounting his limbs and his eyes were becoming fixed. The fit was stopped then and there, and after a few minutes' treatment he looked intelligent and cheerful, and declared that he was all right, intelligence beaming in his face. It reminded one of sunlight breaking through a cloud. At first he could scarcely answer my questions or describe his desire, but speech now became fluent.

Case No. VI.—Boidya Nath Bannerji, an educated gentleman, a Pleader, Judge's Court, Bhargulpore, had been suffering from glaucoma (chronic) and atrophy of both the optics diseased since the last 7 years. He was perfectly blind in the left eye, and with the right could barely see large objects near by. The pupils did not respond to the stimulus of the light. His case was declared incurable by two of the best oculists in India, viz., Drs. Cayley and R. C. Saunders. Boidya Nath Babu possesses certificates from Dr. Cayley to this effect. He has had fourteen treatments only, and at intervals since February 25th last. He has perfectly regained sight in his left eye, the right one is also getting better. This morning he could even discern the color of flowers growing at a distance of 20 yards. I and my friend, Babu Bepin Behary Gupta, Assistant Surgeon, Dumraon, examined his eyes yesterday with an Ophthalmoscope. We found that the atrophied discs were becoming healthy, the shrivelled blood vessels admitting blood to circulate in and nourishing the discs. To all intents and purposes he is cured for ever, if left to himself. Nature will do the rest. He can easily walk about without any one's help and the glaucomatic tension of the eye ball is all gone. I hope to send you the original certificate of Dr. Cayley, which is now in the Judge's Court of Bhargulpore. Our medical books report no such case, and every Ophthalmic Surgeon among your readers will admit this cure to be unprecedented. I put it to my professional brethren whether the cure of this one case should not induce them to look into this subject of mesmerism which, on pure scientific principles, effects such staggering marvels of healing. Professor Huxley justly described, in the last International Medical Congress, held in London, the healing power of a scientific physician, when he compared him to a blind man with a stick in his hand to drive his antagonists by brandishing it right and left, but hitting only a few. I have mentioned the names of Drs. Cayley and Saunders in connection with this case, only because of my respect for the eminence of their authority, and the importance which their unfavorable official certificate gives to the cure which Col. Olcott has made in this instance.

I have written mainly for the eyes of my professional colleagues, and none know better than they how safe I am in challenging the Medical world to produce the record of a duplicate to this case.

Yours, &c.,
BROJENDRA NATH BANNERJI, L. M. S.,
Medical Practitioner, Allahabad.

ARRAH, 18th April 1883.

COL. OLCOTT'S WONDERFUL SUCCESS.

TO THE EDITOR OF THE "EAST."

SIR,

With high sentiments of pleasure and gratitude to Colonel Olcott, the President of the Theosophical Society, and the zealous champion of Hindu Philosophy, I beg to inform the public of the wonderful recovery of Babu Shoshi Mohan Dass, a relative of mine and a student of the Dacca College, and his wife, from the diseases which baffled all sorts of medical treatment hitherto resorted.

Babu Shoshi Mohan Dass had been suffering from an acute nervous pain on the back part of his head for the last six months, and had undergone Allopathic, Homoeopathic and Electropathic treatments to no effect. His pain recurred every day at 12 A. M., and continued till 12 o'clock night; and his wife had been suffering from malarious fever, enlarged spleen, and a pain on the left side of her chest and on the back, consequent on the functional derangement of the heart, &c., &c., for upwards of two years, and only 18 days ago she had been attacked with hysteria, with all the violent symptoms of the disease. The fits recurred 6 or 7 times in the day and 4 or 5 times in the night, and lasted every time on the average more than 1½ hours or so. At the time of the fit she had spasms in all the muscles of her body, violent shaking of the head, tearing hair, biting her own arms, tongue, fingers, &c., and persons around her, screaming, howling, crying, &c. The fit was so strong that even chloroform failed to give relief even for a few minutes. She was put under the treatment of the Homoeopathic doctors, whose treatment unfortunately produced very little effect; but yesterday Col. Olcott, the friend of the sufferer, compassionately visited them at nine and perfectly cured them within 20 minutes by his wonderful skillfulness in Mesmerism. The patients are now all right. Shoshi Babu's wife, who was almost confined to the bed so long, can now walk abroad as a perfectly healthy woman.

We have been, for some time, hearing from the newspapers of Col. Olcott's reputation and fame, of his wonderful ability, and this time we had the fortunate opportunity of seeing him in person and his wonderful skillfulness in curing diseases to the greatest astonishment of the beholders and to the heartfelt gratitude of the patients cured.

In conclusion we heartily offer our thanks to Col. Olcott and pray for his long life and sound health.

PURNA CHUNDRA SEN,
DATED DACCA, } Practitioner of Homoeopathic
the 18th March 1883. } Medicine and Surgery.

NOTE.—Surely our correspondent does not mean to say that miracles are possible even at this age-end of the nineteenth century. If not, then why this attempt at ascribing these alleged cures to supernatural agencies?—*Ed. East.*

[*Mirabile dictu!* The esteemed editor of the *East* must surely have been labouring under a biological hallucination at the time of penning his—to say the least—ill humoured remark. What is there in Mr. Purna Chundra Sen's above quoted letter to make him suspect his correspondent of making an attempt to ascribe Col. Olcott's cures to "supernatural agencies?" Are the words—"wonderful recovery"—"skillfulness in Mesmerism," "ability," etc. etc. synonyms of "supernatural agencies?" The Theosophists do not, as a rule—least of all the Founders—believe in, or attribute, any thing whatsoever to a "miracle" or "supernaturalism"; nor do they ever allow their members, if they can help it, to have any such superstitious ideas "at this age-end of the nineteenth century." We do not find in the above quoted letter one word reminding in the remotest way of any "superstition." Had Mr. Purna Chundra Sen, or the President Founder, attributed his cures to the intervention of God or Divine Providence, then would the ill-humoured remark have indeed its *raison d'être*. But we suspect that it is just because of his letter being quite innocent of any such gushy allusion,—some people laying all and every thing at the door of that hypothetical providence—that the Editor

of the *East* went out of his way to send a thrust into his correspondent. Nor are Colonel Olcott's cures likely to ever become any less *bona-fide* and real, for their being called by all the editors the world over only—"alleged" cures.—*Editor Theosophist.*]

The *Behar Herald*, of Bankipore, says:—"Colonel Olcott, who, we understand, on account of unavoidable circumstances, had to change his original programme, is expected here on or about the 22nd of the current month."

COLONEL OLCOTT AT BERHAMPORE.

[FROM OUR OWN CORRESPONDENT.]

BERHAMPORE, the 16th April 1883.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, arrived here on Thursday, the 5th instant, and delivered an eloquent lecture on the evening of the following day.

The arrangements for the lecture and the Colonel's reception were in a right royal style.

The meeting was an open-air meeting in the premises of Babu Sriram Dutt of Ghatbunda. The whole town attended, and the audience, which comprised men of all ranks and grades, numbered nearly 3,000.

The subject of the lecture was "The present Degeneration of India," and "Theosophy, the Sole Means of Regeneration." The lecture was so eloquent and impressive that it almost brought tears to the eyes of the audience. It is a great pity that there was no short-hand reporter present.

On the 7th, the Colonel initiated seven new members, and then left for the Murshidabad Palace en route to Bhargulpore.

During his stay of two days and a-half only, the Colonel demonstrated the efficacy of human magnetism as a curative agent by healing a case of local paralysis, a case of hysteria, a case of convulsions, and affording more or less relief to several others.

You are aware how reluctant the Colonel is to treat diseases brought on by the indulgence in inebriating drinks and drugs, and venereal disorders. We had practical demonstrations of the cause of it. Some of the patients cured had concealed the cause of their suffering; but though cured at the time, they have since had relapses, thus showing that to eradicate the lurking poison from the system in these cases requires time and lengthened treatment. Altogether the Colonel's visit to this station was a great success.—(*Indian Mirror*).

The 17th April 1883.

You are aware that this town was, for some time past, greatly disturbed with a disgraceful *daladali*. A reconciliation was effected yesterday, and all parties attended with friendly feelings the invitation last night at the Maharani's Palace on the occasion of the *Unnapurna Pujah*. Great credit is due to Nuan Babu, the Maharani's sister's son, who is said to be the secret spring of this move. Colonel Olcott's late visit to the station and the exertions of the Commissioner have had great influence in bringing about this desirable reconciliation.

COLONEL OLCOTT AT DUMRAON.

[FROM OUR OWN CORRESPONDENT.]

DUMRAON, the 18th April 1883.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, arrived here on Sunday, the 15th instant, by the evening passenger train, and was received enthusiastically. He was lodged in the palatial garden-house of the Maharajah of Dumraon. The next day he delivered an eloquent lecture on "the Objects of Theosophy," in the school compound. The meeting was largely attended, and the well-known Sadhuram Nagabasha was in the chair. The Colonel's eloquent appeal to the audience made such impression, and their heart swelled with the righteous pride of being Aryans, and descendants of such noble forefathers. The lecture over, the President rose, and publicly announced his devotion to the cause of Theosophy. He pitifully said that it was a sad day for *Bharatvarsha* that a white man from the *patal* should entreat the Hindus to prize their own treasure, which has been spoiled, through their own negligence, by the foreigners.

The meeting broke up with an eulogistic speech by Rai Jai-prakash Lal Bahadur, the Dewan.

Colonel Olcott, successfully treated some cases of diabetes, rheumatism, deafness, and some other complicated cases, and gave instruction in mesmerism to the local Assistant Surgeon. On the 17th, Colonel Olcott formed a Branch of the Theosophical Society, and initiated fourteen Fellows, with Sadhuram Nagabasha as Acharya; Babu Devi Prasad, President; Dr. Bepin Behari Gupta, and Baksbi Narasinha Narayan, Vice-Presidents; and Babu Prayag Sinha, B. A., C. E., Secretary. After visiting his Highness the Maharajah, he left for Arrah by the evening passenger train.—(*Indian Mirror*).

WHAT ARE WE COMING TO?

[TO THE EDITOR OF THE "INDIAN MIRROR,"]

SIR.—That honest philanthropist, Colonel Henry S. Olcott urged upon us most earnestly, in the course of a public lecture, the necessity of imparting religious and moral instruction to the youth of our country—a necessity always pointed out to by the best friends of India, but nevertheless always overlooked and pooh-poohed. Will any body say there is no room here for new religious schools and religious books? Yet is there any active movement, even in Calcutta, towards carrying out the beautiful scheme so clearly laid down by the good American gentleman? High secular schools, learned god-less scholars, and brilliant irreligious novels, we have enough and to spare. What is most needed at the present moment is the setting up of institutions for moral training where men of spiritual enlightenment should impart instruction to young men and women out of approved moral text-books and religious catechisms. In this connection some would, perhaps, refer me to the Brahmo Schools that we have in Calcutta and elsewhere. But useful as they are, these are too few and too sectarian. Indeed, I sometimes think the Brahmos have very wrongly made a sect of themselves. Their moral code does not contain a word that is not borrowed from the original and pure Hindu *Shastras*. The very father of the Brahmo Somaj himself tells us most plainly:—"The ground which I took in all my controversies, was not of opposition to Brahmanism, but to a perversion of it; and I endeavoured to show that the idolatry of the Brahmins was contrary to the practice of their ancestors and the principles of the ancient books and authorities which they profess to revere and obey." (Article on Ram Mohun Roy in the *Calcutta Review*, Vol. IV., p. 375.) It would certainly have been very fortunate for India if the followers of Ram Mohun Roy, instead of making a vain attempt to start a new religion, had begun a reformation of the old one, calling themselves Protestant Hindus. The success of such a move would assuredly have been immense. But this is a digression. Young Hindus should be taught to look back to the past of India with greater respect than they do at present. Perhaps 'Young Bengal' will scout the idea,—"Young Hindus who read Byron and Voltaire, play at billiards, laugh at their priests, patronize missionaries and believe nothing" (Max Muller's Lectures on the Science of Language). "This is not worth reading to a young man of the 19th century"; "O, this is quite Shakespearian";—such are the remarks which these men would offer in speaking of the great master-piece of Kalidasa, a work so highly prized by the greatest linguist the world has ever produced. Men, such as these, are the greatest curse to our country, greater even than the most iniquitous of our foreign oppressors. No punishment would be too severe for them. In the generation that cometh, let their name be blotted out.

Rushing off to excesses in any direction is always fatal. While in one direction the field is quite choked up with lawyers, educationists, and medical practitioners, in another direction it remains wholly uncultivated and barren. This is hardly as it should be. It cannot be too often repeated that the time has come for young Indians to seek new spheres, and traverse fresh grounds. They may yet find ample scope to exercise their abilities in the vast field of agriculture, trade, commerce, and manufacture. A better plan to escape from the lordly frown of the haughty Anglo-Saxon, I cannot think of. We have been deservedly taunted with the name of idle theorists. Let us, therefore, endeavour to be practical men; and let our orators and public speakers talk less of politics, and more of the spiritual and physical re-generation of our country. Let an educational institution be set up on the best European model where as much importance should be attached to boat races, target-practices, and athletic sports as to a sound literary, scientific, and religious scholarship. Once established under able management, one such institution would produce more practical result than all the existing schools and colleges put together. A purely Native institution of the kind, I indicate, does not exist in any part of India; but a little thought would at once convince one of its usefulness.

Yours &c.,
S. H.—F. T. S.

The 17th April 1883.

OFFICIAL REPORT.
THE ECLECTIC THEOSOPHICAL SOCIETY.

In the temporary absence from India of Mr. Sinnett, President of the Simla Eclectic Theosophical Society, all communications in reference to that branch should be addressed to Colonel W. Gordon (officiating President), Calcutta. It is probable that the Eclectic Society will drop the present geographical addition to its title before long, and make Calcutta its head-quarters. On many occasions already its growth has been unnecessarily cramped by the organisation which has confined its operations to the hill station in which it was originally founded; the time has now come for giving it a more expansive constitution.

New Branches.

THE HOWRAH THEOSOPHICAL SOCIETY.
(CALCUTTA).

DEAR SIR AND BROTHER.

I beg to forward the copy of the proceedings of the formation of a Branch Society held by the President Founder at Col. Gordon's Place, Howrah, on the 7th March 1883.

I have the honor to remain,
Sir,
Your most obedient servant,
WARMESH CHANDER KUR,
Hony. Secy. to H. B. S.

HOWRAH.
17th April 1883.

At a meeting of the Theosophical Society, presided by the Founder President, Col. Henry S. Olcott—

1. It was moved by Baboo Ram Doss Maitra that a Branch Society at Howrah be formed; seconded by Baboo Annoda Prasad Chatterjee. Motion carried unanimously.

2. Moved by Baboo Beharylal Mitter that this Society be called Howrah Theosophical Society; seconded by Baboo Pramotha Nath Doss, M. B. Motion carried.

3. The Chairman then appointed Messrs. Warmesh Chander Kur, Ram Dass Maitra, Pramotha Nath Doss, and Annoda Prasad Chatterjee to frame Bye-laws for the guidance of the Society.

4. Upon motion made by Baboo Ram Doss Maitra and seconded by Baboo Annoda Prasad Chatterjee, Baboo Beharylal Mitter was appointed temporary President, and Baboo Warmesh Chander Kur the Secretary.

5. The President Founder then declared that the Branch would be duly chartered.

Then the meeting adjourned subject to the call of the President elect.

HOWRAH, (Sd.) H. S. OLCOTT,
COL. M. GORDON'S HOUSE, President-Founder.
Dated the 7th March 1883.

THE DUMRAON THEOSOPHICAL SOCIETY.

We have just been informed by telegram of the formation of a new branch of our Society at Dumraon.

We learn from a telegram, just received, that His Highness the Maharaja Saheb of Durbhanga has sent an invitation by telegram to Col. Olcott to visit him. The result will be duly reported in this journal.

THE DACCA THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society, held at the house of Babu Parbati Charan Roy, the President-Founder in the Chair, and Babu Guru Charun Bhattacharya acting as Secretary, it was, upon motion of Babu Dinanath Sen, seconded by Babu Krishna Chandra Roy.

Resolved: That a branch of the Theosophical Society be formed at Dacca.

I. Unanimously adopted.

II. Moved by Babu Kali Kumar Das and seconded by Babu Purna Chandra Banerji:—That the branch shall be known as the Dacca Theosophical Society. Unanimously carried.

III. Moved by Babu Kailas Chandra Sen and seconded by Babu Anath Bandhu Mullick:—That a Committee consisting of the following gentlemen be appointed to draft bye-laws.

Babus Krishna Chandra Ray,
Kunja Behary Bhattacharya,
Purna Chandra Banerji,
Kali Kumar Das,

and that meanwhile the Bye-laws of the Parent Society be adopted.

IV. Moved by Babu Kunja Behary Bhattacharyya and seconded by Babu Poresb Nath Mukherji:—That Babu Krishna Chandra Roy be appointed as President, Babu Dina Nath Sen as Vice-President, Babu Kali Kumar Das as Secretary, Babu Gunicharan Bhattacharya as Assistant Secretary, and Babu Purna Chandra Banerji as Treasurer for the ensuing year.

V. Upon motion it was resolved; That Babu Parbati Charun Roy, Babu Krishna Chandra Roy, Babu Anath Bandha Mullick, Babu Purnachandra Banerji, Babu Poresb Nath Mukherji, be a Standing Committee on Library.

VI. Upon motion, it was resolved that a vote of thanks be given to Col. H. S. Olcott, the President-Founder of the Theosophical Society, for his taking the trouble of coming over to this city to organise this Society.

The meeting then adjourned.

GURU CHARAN BHATTACHARYA,
10th March 1883. Secretary.

(Charter issued.)

(Approved.)

H. S. OLCOTT, Pr.-F., T. S.

THE JESSORE THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held this evening, the President-Founder being in the chair, it was moved by Babu Jogendro Nath Bidyabhusan that a Branch of the Theosophical Society be formed at this place under the title of "Jessore Theosophical Society." This proposal was seconded by Babu Brojo Mohan Roy and carried unanimously. It was further proposed, seconded and carried that the Bengali name of "Jessore *Taiwa Gyan Sabha*" be given to it as descriptive of its aim and object.

Resolved, that Babus Jogendro Nath Bidyabhusan, Bhoirub Chander Chatterjee Okhoy Coomar Chowdry and Pyari Mohan Guha be appointed a committee to frame bye-laws for this Branch Society, and that in the meantime the bye-laws of the Parent Society be temporarily adopted.

Resolved, that Babu Jogendro Nath Bidyabhusan be appointed President, and that Babus Pyari Mohan Guha and Haran Chunder Mukerji be appointed Secretary and Treasurer respectively.

Resolved, that a copy of these proceedings be sent to the Recording Secretary for publication in the *Theosophist*.

(Chartered.)

PYARI MOHAN GUHA, F. T. S.
Secretary to the Branch T. Society, Jessore.

29th March 1883.

Bengal.

THE NARRAIL THEOSOPHICAL SOCIETY.

1. At a meeting of members of the Theosophical Society held at Narrail, Bengal, on the 30th day of March 1883, the President-Founder, in the Chair, it was moved by Babu Purna Chandra Mookerjee and seconded by Babu Kali Nath Dheer that a branch be organized under the title of "Narrail Theosophical Society."

2. Upon motion of Babu Brojo Nath Bhattacharya and seconded by Babu Poolin Behary Roy, that a Committee consisting of three persons be appointed to draft bye-laws. The Chair appointed as members of such Committee Babus Brojo Bhattacharya, Kali Nath Dhur and Jogendra Chandra Mullick.

3. Upon motion of Babu Purna Chandra Basack and seconded by Babu Kailash Chandra Ghose, it was resolved that the bye-laws of the Parent Society be temporarily adopted.

4. The elections of officers being in order, the following gentlemen were unanimously elected:—President Babu Brij Nath Bhattacharya, Secretary, Babu Purna Chandra Basack.

There being no further business before the meeting the Society then adjourned to meet at the call of the President elect.

The President-Founder declared the Branch duly organized and ordered a Charter to be issued by the Parent Society.

(Signed) H. S. OLCOTT,
(Charter issued.) President.

Attested.
(Signed) NIBARON CHUNDR MOOKERJEE,
Acting Secretary to the President-Founder.

(True Copy.)
PURNACHANDRA BOSAK,
Secretary.

4th April 1883.

THE CADDALORE THEOSOPHICAL SOCIETY.

The following rules and bye-laws were adopted at the meeting held on the 25th February 1883.

1. The Caddalore Theosophical Society is established with the following objects:—

(a) To cultivate the feeling of universal Brotherhood.
(b) To promote the moral well-being and the spiritual interests of our fellow-men.

(c) To encourage the study of Aryan and other Eastern Literature, Religions and Sciences.

(d) To co-operate with the Founders and Promoters of the

2. All persons approved by the Society can become members of the same and shall pay an initiation fee of Rupees ten unless exempted from payment on the recommendation of this Society.

3. Every member shall endeavour to live a life of temperance, morality, and brotherly love, and shall be bound by all the rules of the Parent Society.

4. Any member conducting himself in a manner inconsistent with the rules, objects, and the dignity of the Society, shall in the first instance, be warned by the Society, and if such warning be unheeded, be reported to the Parent Society.

5. The Society shall have for the present, a President and a Secretary, who will also be the Treasurer, and they shall be elected annually.

6. The ordinary meetings of the Society shall be held on the last Saturday of every month.

7. Five members shall form a quorum, and all questions shall be decided by a majority.

8. Every member shall pay a monthly subscription of eight annas.

9. The Society shall have power to add, to amend, or annul these and other rules that may from time to time be framed.

(Signed) M. NATARAJIER,
President.

(True copy)

A. RAMA RAO,
Secretary.

(Approved.)

S. H. OLCOTT,
President.

NELLORE THEOSOPHICAL SOCIETY.

The first anniversary of the Theosophical Society, Nellore, was held at the Hindu School premises in the afternoon of Sunday the 8th April 1883. The proceedings commenced with *Panchangasravanam*, it being the Telugu New Year's day.

Mr. Kuppasami Sastrulu, Deputy Inspector of Schools, Nellore Range, having been voted to the Chair, the Secretary briefly addressed the meeting as to the objects of the Society and the work done in connexion with them, during the past year.

Mr. Aravamudu Ayangar, B. A., F. T. S., then followed in a glowing speech in Telugu, clearly explaining the purposes of the Society, and contending the public misconceptions about them.

The address was preceded and followed by the chanting of Sanscrit slokas in praise of the Almighty.

The Chairman then briefly reviewed the operations of the Society, and while feeling himself disappointed as regards some matters, generally expressed his satisfaction as regards the work done. He specially complimented the Society on the just and by no means exaggerated account rendered by it to the public.

Flowers, &c., being distributed, the public meeting came to a close.

A meeting of the members of the Society was then held; and the President, in an able and instructive speech, addressed the meeting. Many occult suggestions were thrown out for the information and guidance of the members.

The Treasurer presented the financial account of the Society for the past year, which was approved.

The election of the office-bearers for the ensuing year was then proceeded with, of whom a complete list will be published afterwards.

P. SESA AIYAR,
Secretary.

14th April 1883.

At a meeting of the members of the Theosophical Society held at "Garden" house of Maharaja of Dumraon, the President-Founder in the chair, on Tuesday the 17th April 1883.

It was unanimously resolved that a Branch of the Theosophical Society be formed under the name of Dumraon Theosophical Society or *Atma-ol-Kursu Sadini Sabha*.

Resolved: that the following gentlemen be a Committee to draft Bye-laws:—

Dr. Bepin Vohari Gupta,
Babu Devi Prasad,
Prayag Sinha,
Bukhsli Narasimha Narayan,

and that meanwhile the Bye-laws of the Parent Society be enforced.

An election was then held for officers with the following result:—

President Babu Devi Prasad.
Vice-President..... Dr. Bepin Vehari Gupta.
Do. Bukshi Narasimha Narayan.
Secretary Babu Prayag Sinha.
Asst. Secy. and Treasurer. M. Omrah Ali.
Acharja Sadhuram Nagababa.

Some applicants being unavoidably absent, the President-Founder authorise the Branch to admit them without reference of papers to Head-quarter. This special commission expires at the end of 30 (thirty) days.

The President-Founder then declared the Branch duly organised, and ordered that a charter issue accordingly. The meeting then adjourned.

(Signed) H. S. OLCOTT,
President, Theosophical Society.
OMRAH ALI,
Asst. Secretary and Treasurer.

As we are going to press, we have great pleasure in acknowledging receipt of a telegram from the President-Founder informing us of a kind donation of a hundred rupees to our Society, by His Highness the Maha Raja Sahab of Dumraon. At a time when almost the entire burden of the Society, both pecuniarily and as regards its practical work, has devolved upon the two Founders who have put their shoulder incessantly to the wheel and are working without a murmur, the present mark of appreciation of the work done by them will be doubly welcome and cheering to our earnest and devoted members who have the willingness, but unfortunately neither the means nor the opportunities, to lighten the burden of the over-worked and the over-taxed leaders of our Society.

DAMODAR MAVALANKAR,
Manager, Theosophist.

THE DURBHUNGA THEOSOPHICAL SOCIETY.

WHILE going to press, we are just informed by telegram that His Highness the Maha Raja Sahab of Durbhunga has joined our Society and has kindly accepted a place on our General Council.

The Durbhunga Theosophical Society was organized on the 25th of April. Details will appear in our next.

Personal Items.

THROUGH oversight, the name of M. R. Ry J. Purnayya Pantulu Garu, Secretary to the Krishna Theosophical Society at Guntur, was inserted in our Rules for 1883, as President. It is M. R. Ry M. Singaravelu Madalilar Garu, B. A., who is the President of that Branch.

The President-Founder is pleased to nominate M. R. Ry. M. Singaravelu Madalilar Garu, B. A., President of the Guntur Branch T. S., a Councillor of the Parent Theosophical Society.

Says the *Indian Mirror*:—The young Thakore Dajiraj of Wadhwan, F. T. S. in Kattywar, is, like the young Thakore of Morvi, preparing to visit England in imitation of his brother Chief of Morvi.

As we go to press, a telegram is received from His Highness by the Corresponding Secretary H. P. Blavatsky, notifying her of his departure by steamer on May 1st. We wish a happy voyage and every success to our illustrious brother.

The *Hong-Kong Daily Press* discloses that Mr. A. P. Sinnett, late Editor of the *Pioneer*, was for some years editor of that paper. Mr. Sinnett never made a mystery of it we believe? "A Chinese newspaper, entitled the *Chinese American*, published by Americans and edited by a Mr. Wiggehin Foo, has been started at New York. It is a weekly paper. When shall we see a Native of India, or rather a Bengali, editing a newspaper in New York like his Chinese brother?"—*Indian Mirror*.

[The paper is edited by Mr. Wang-Chin-Foo, an old friend and brother of ours, whom we know since 1877. The editor is a young man of remarkable intellectual and oratorical powers, who lectured with great success in the west of the United States for several years, and delivered a lecture or two in New York where he had gone to visit the Founders. Mr. Wang-Chin-Foo has a perfect mastery over the English language which he learned in an incredibly short time in California. His life and the reasons why he had to leave China are quite romantic.—Ed.]

While going to Press, we are sorry to learn that Mr. J. C. Williams, F. T. S., Magistrate of Etah, the pleasure of whose company we expected here for a few days before his departure to England, is unable to come to Madras. He writes to us that he has been suffering from the effects of concussion on the brain caused by a severe fall from his horse. The doctors advise him not to stop any where but be as long on the sea as possible. He intends going to Australia, America and Europe. We hope our members in all the places he may visit, will give him a hearty welcome and that he may soon recover from his illness.

Babu Baroda Kanta Majumdar, F. T. S. of Naldanga, writes that a Theosophical School has been opened at that place since May last, under his auspices. He further adds:—

"There are English, Bengali and Sanskrit classes up to the Matriculation standard of the Calcutta University. I have a Sunday School under my own tuition, where Hindu ethics are taught. I have already secured twenty boys and hope the number will be doubled in two or three weeks. My desire to impart religious training has not hitherto met with success for want of an elementary text-book, the idea of which was communicated by me to Col. Olcott when he visited Calcutta in 1882..."

This is the second example in Bengal of one of our Brother Theosophists undertaking the noble task of imparting moral instruction to the Hindoo children and teaching them the principles of their faith. We hope the difficulty in his way will be cleared by the early publication of an unsectarian Hindu Catechism, as the one under contemplation by our Madras Brothers. The Bengalis have actually begun the work of teaching, and the Madras will we trust be not slow in doing their duty and fulfilling their promise to Col. Olcott, made on the eve of his departure from this town, that the work would be ready against his return.

We read in the *Tribune* of Lahore:—

The party deputed by the Aryan Patriotic Association to visit the Maharajah of Cashmere arrived at Jammu on Friday evening before the last.

RAI BISHEN LAL, F. T. S., Pundit of Bareilly, who arrived in Jammu on the 7th instant, waited upon His Highness the Maharaja on Saturday evening last at the Temple of Rugho Nath Das, and, we are glad to hear, that His Highness took so much interest in the deputation that he was pleased to invite all the members at once to a private interview which lasted for an hour and a half, among those present being the Heir Apparent and the Princes. Dewan Anant Ram, Prime Master, and Pundit Ganesh Chowbey, spoke highly about Pundit Bisben Sahai's attainments, and as being one of the leading men in India devoted to the interests of the country, and His Highness, in order to signify the pleasure he felt in meeting the deputation—especially D. Nath Bawaji—offered the latter gentleman a seat higher than his own on account of his proficiency in the occult sciences. His Highness promised to co-operate heartily with all patriotic schemes tending towards the re-establishment of Aryavarta's ancient glory. The Princes were then introduced; after which ceremony His Highness narrated some of his personal experiences in occultism. His Highness, we are further informed, intends paying the deputation a return visit in some apartments close to the Palace, to which place His Highness desired them to remove from their lodgings in the European quarters.

Mrs. Anandbay Joshi, F. T. S., the well-known Mahratta Brahmin lady, sailed yesterday by S. S. *City of Calcutta* for New York. She goes to America with the object of studying medicine. We hope that profiting by the grand privileges and facilities afforded to women in America, our brave sister may achieve there the greatest success.

that ocean of Freedom an M. D., having meanwhile avoided its two most prominent sand-banks:—The Women's Right Society and the Young Men's Christian Association, both of which classes like the roaring lion in the desert seeking whom he may devour are ever on the watch to entice at their arrival the innocent and the unsuspecting. Noticing her departure, our contemporary of Lahore, *The Tribune*, makes the following extremely just remarks upon our courageous young sister:—

Mrs. Anandabay Joshi, the well-known Mahratta lady, who was the other day lecturing at the Serampore College, in Bengal, so eloquently in English, sailed on Friday before last, by one of the City Line Steamers for New York on her intended visit and stay there to study medicine. Besides being well-educated this Native lady is possessed of no ordinary amount of moral courage. She is not a Christian convert, as many of us may suppose, but a married Hindu lady whose husband is still living. But she goes alone beyond the seas on her mission, while her husband remains at home, being the only stay and support of his parents. Such courage is but very rare, considering that her mission is to remove a national want—that of Hindu lady doctors—and the sacrifices are almost dreadful to think of. Not a whit less, or perhaps more, than that of Pundita Rama Bai, her earnestness in such a patriotic cause should, it is to be hoped, commend itself strongly to the liberalism and conscientiousness of her fellow countrymen and society that she may not be declared an out-cast by them on her return. Backward Punjab, alas, has not got one single member of her sex who is capable of even sympathising with her object as we believe, many of her own Presidency will! So, while we sincerely wish her every success, we venture to think, that some of her sisters of her own Presidency, Mahratta and Parsee, who are far advanced in education and enlightenment than the most proficient better-half of the young Bengal, admittedly foremost in the ranks of educated India, will follow suit—and that, the sooner the better."

ED. NOTE.—It is with a well warranted pride that we say here that this act of courage—which can hardly be appreciated by Western people unacquainted with the merciless caste system and *Zenana* rules of India—is very much due to the influence of Mrs. Joshi's husband, one of the most liberal minded and intellectual Brahmins we know of, as one of the best friends and members of our society. We are proud indeed at the thought, that the first Brahmin lady, who thus becomes practically the pioneer of the great national movement now stirring public opinion in favour of the education and certain legitimate rights for the women of India,—is a Fellow of our society. We cannot recommend her too warmly to the sympathies and best fraternal feelings of all our American Theosophists, and hope and pray that they should render the poor and brave young exile every service and help her as much as it is within their power.

The *Times of Ceylon* of Feb. 29, has the following:—"The expected Theosophist, the commander, M.D. A. Courmes, arrived here on the 15th instant, by the S. S. *Shamrock*. In the evening, it appears, he had an interview with the Priest, H. Samangala, and was also present at the festival in Kotahena. He was cordially received by the Colombo Theosophists, and there was a meeting, on the evening of the 16th instant, in the Theosophical Hall, which was tastefully decorated. An address in French was read by the President (of the Colombo Theosophical Society, Mr. Andrew Pereira). The distinguished visitor is expected to leave this for Saigon on this day."

[M. Courmes is worthy of every attention from our Theosophists in every part of the globe. Lieutenant of the French Navy on board of a Man-of-War, he yet finds time to work for our Society, and helps on the great movement by word and pen. He is now busy in translating the *Fragments of Occult Truth* into French, for the benefit of those of his brothers in France who do not understand English.—Ed.]

A STRANGE WORD COINED.

Dr. George Wild, Vice-President of the British T. S. writing to *Light* makes the following definition which he says ought to be adopted by every Spiritualist.

"Sir,—In your last impression there is a misprint in connection with your remarks on my paper on Clairvoyance.

The term clairvoyance signifies clear seeing, but that might signify clear mental, logical, or physical vision.

The term therefore conveys no idea as to what is generally understood by clairvoyance.

By that term is meant the power of the mind to see, independently of the physical organs of vision.

I therefore designate clairvoyance as the Auto-Noetic—that is independent or self-knowing action of the mind."

SPECIAL TELEGRAMS.

N. W. P. PATRIOTIC ASSOCIATION.

[FROM A CORRESPONDENT.]

LAHORE, 31st March.

Rai Bishen Lall, M. A., Pundit Gaidan Lall, B. A., and party, deputed by the N. W. P. Patriotic Association, arrived here this morning. Pundit Gopi Nath, Editor, *Mitrawilasa*, joins the party to secure co-operation of the Native Chiefs for College, Vidyalas, journals, and other public projects set on foot in the North-Western Provinces. A Public meeting takes place in the Shalamar Gardens to establish a National Association. The party announces that twelve thousand and five hundred rupees have already been subscribed, and spontaneous offers received everywhere. An union is likely to take place between the Arya Samaj and the Theosophical Society. Proposals are under consideration—(*Indian Mirror*).

ED. NOTE.—A "re-union" would be a more appropriate term to use, perhaps. But, since it takes two to quarrel, so it takes two to "re-unite" and or get reconciled, letting all bygones be bygones. We have not been consulted upon this subject. Therefore, and before feeling so assured that there will be no objection to such new union on the part of the Theosophical Society—the publication of such untrustworthy documents as the "Reply to the extra Supplement of the July Theosophist, by a Roorke Arya" being rather in the way of the re-union, than otherwise—it is premature to publish the news (quite false in this case) and with such a flourish of trumpets.—Ed.

THOUGHTS ON THE METAPHYSICS OF THEOSOPHY.*

[Not having had time yet to publish a review of our Brother Sundaram Iyer's remarkable work, we republish now the thoughtful selections from it by our Brother Babu Narendro Nath Sen, editor of the *Indian Mirror*. Since we approve of them entirely, we can do no better than reprint and give them here to our readers.—Ed. Theos.]

This is in every way a remarkable production. The author, we understand, is a humble school-master at Tinnevely, in the Madras Presidency; and it is a matter of surprise to find him handling the English language in a way which would have done credit to many of our ablest writers, and not to a few Europeans of education and culture. But the contents of the book are still more startling. "Although," as stated in the preface, "neither authoritative nor by any means the last word that has to be said on the vast question" dealt with, it furnishes very healthy food for the thoughtful. The author's object is nothing short of stating the broad outlines of the Vedantism of Sankaracharya in the language of modern science, and showing how it has attained the goal which the advanced guards of modern scientific thought are striving for. Mr. Sundaram Iyer's familiarity with the position of modern science is eminently testified by his rather unstinted quotations from Herbert Spencer, Stewart, Tait, Tyndall, Huxley, Ernest Hæckel, Jevons, and Stokes. This is how our author very correctly exhibits the dead wall which impedes the progress of modern science in various directions:—

"Now, gentlemen, this is the sum total of the knowledge as to the foundations of Nature possessed by the Modern West. Of the details of the superstructure, it knows much, and is fussily grand over its vast heap of insignificancies; but of first principles and first causes it is, and admits itself to be, profoundly ignorant. Yet it is with this baseless knowledge as a key that the Materialist boasts that he has unlocked and thrown open the portals of Nature's sanctuary. The name of this priceless key is Mystery. Propound any problem involving Cosmic Secrets, and the scientist at once, with calm self-satisfaction, makes a grand show of applying this dummy key, but as a fact leaves everything as

* *Theosophical Miscellanies*. No. 1, *Thoughts on the Metaphysics of Theosophy*. By S. Sundaram Iyer. No. 1. Issued under the authority of the Theosophical Society, Calcutta. Printed by the Calcutta Central Press Co., Limited, 5, Council House Street. 1883.

closely shut as it has ever been. Ask him what and how was our Universe during the Pre-Cosmic Period? He will at once answer: 'It is a *Mystery*.' How came the primal matter to be diffused through the cosmic space? '*Mystery*.' How comes matter to possess Inertia? '*Mystery*.' What is the cause of Gravitation? '*Mystery*.' Of Repulsion? '*Mystery*.' How is the simultaneous action of Attraction and Repulsion possible? '*Mystery*.' What is the genesis of Life? '*Mystery*.' Of mind? '*Mystery*.' Of Intelligence? '*Mystery*.' What? '*Mystery*.' here? '*Mystery*.' there? '*Mystery*.' everywhere? O! *Mystery*! Thou art truly Omnipresent and All-Sufficient in the Realm of Science."

That this is not merely upon the authority of our author will appear from the following extract from one of the intellectual Cæsars of modern Europe:—

"The passage from the physics of the brain to the corresponding facts of consciousness, is inconceivable as a result of mechanics. I do not think the Materialist is entitled to say that his molecular groupings and notions explain every thing. *In reality they explain nothing.* If you ask him whence is this matter, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms—he has no answer. *Science is mute in reply to these questions.* . . . Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all."—*Fragments of Science*, Vol. II., p. 86 *et seq.*

The author then proceeds to supplement the teachings of science by the ancient philosophy of the Vedantists, we cannot say with uniform success. Amidst much that is really able and convincing we come across not infrequent instances of inaccuracy and crudeness, and in some cases of misapprehension of the pure Monistic philosophy of Sankara. The author thus speaks of the Hindu and Buddhist doctrines of Karma leading to continued material existence, or re-birth as he calls it. We would draw for it the best attentions of the reader who may not endorse all the views set forth, but will surely find enough deserving more than a momentary acquaintance:—

"This Doctrine of Palingenesis teaches us that man must continue to be born and re-born so long as his mind is devoted to worldly affairs, that is, as long as it is affected by desires, feelings, thought, &c., having for their object the things of this transitory life. In our Philosophy these desires, feelings, &c., and the deeds to which they give rise, are summed up under the title of Karma, and the resultant re-births and the experiences (too full alas! of sorrows, disappointments, &c., &c.) attendant upon those re-births, are styled *Karmabhavam*. Why must a man enter upon a future existence as a consequence of his Karma? Why, because, Karma is the sum of a series of material causes, i. e., the actions of an internal material entity, called the Soul. Is Soul, then, a material existence? Yes; for it is a coalition or embodiment of the particles of Ether, which, I told you, are the units of Matter. The actions of a material entity can be and are produced by the motions of a portion, or the whole, of the constituents of that entity. The motions of constituents presupposes the disturbance of the constitutional equilibrium; and this disturbance again presupposes a disturber. The disturber in this case is the Will or Desire for existence or attachment to the objects or pleasures of earthly life. Under the influences of the Will the psychic particles move, and as these move, they do, according to the Law of Psychic Dynamics, attract Cosmic Matter from the surrounding space. The Cosmic Matter thus attracted gets assimilated in the Psychic or Soul; and the Psychic becomes denser and heavier in constitution as that Matter accumulates in and around it. When it is disembodied, i. e., when it is rid of the gross carnal body by the Force of the Psycho-Physical Repulsion, popularly called death, it does, except in rare cases, gravitate, though not until it has received the reward of all its good deeds in a subjective world, towards the sympathetic Souls of some couple, whose offspring it becomes. Thus it enters upon another birth. If it again lives a worldly life in this birth, it will again be re-born for the same reasons.

"Thus the awful Wheel of Re-births and Re-deaths will revolve for it so long as its lives continue to be characterized by attachment to material and worldly objects, the good results of its Karma, being experienced in that subjective world or state in which it exists between death and re-birth, and the evil in its re-birth and the conditions attaching to that new life. I need not tell you that all earthly lives are inevitably attended with much of care, sorrow, and suffering. 'No scene

of Human Life, but teems with Human Woe!' To escape all this, our only resource is to put a stop to the recurrence of births. But re-births or re-incarnations are the unavoidable results of Psychic Attraction, and Psycho-Physical Evolution; this Attraction and this Evolution are the unavoidable results of psycho-physical existence; this existence is the unavoidable result of the attraction, accumulation, and assimilation of Cosmic Matter; this attraction, &c., &c., are the unavoidable results of the dynamic energies of the soul; and these dynamic energies are the unavoidable exercises or activities of the Will or Desire for Life. Thus we see that the Will of man is the cause of his re-births and re-deaths. Is not, then, the birth of man the product of mere circumstances? Is it really his Will that determines his birth? Insentient beings as well as sentient beings, from the lowest order up to man, are merely the creatures of circumstances; but when they evolve into mature, rational, responsible men, they need no longer remain simple toys or puppets of the surrounding influences and elements, for they become, to some extent, able to influence and modify circumstances and command and control the elements by their intellectual powers, (which are other and more intensified forms of the Will), exercised and utilized in the occult or mechanical way. This truth is amply exemplified by the various arts and manners of life of the civilized man, and the occult phenomena displayed by adepts.

"With the cessation of the Will, re-incarnation will also cease. But how to stop the Will? Will is the concomitant of the Desire for existence; and this Desire is the concomitant of Ignorance or *Aviñya* of the real origin, and nature and destiny of being. The following quotation may be read with interest: 'What is evil that afflicts mankind?—Ignorance. Its essential concomitants were the conditions of sentient existence. The essential concomitant of this is personal consciousness, the essential concomitants of this are a name and a form. The essential concomitant of the sense of contact is sensation, the essential concomitant of which is desire, which invariably makes man cling to existence. The essential concomitant of existence is birth, the essential concomitants of which are old age, death, sorrow, lamentation, pain, melancholy, despair.'

"Though the world teems with evil and misery, though its weary ways, fanned only by sighs, watered only with tears, lead alike over the burning sands of suffering, and the fetid swamps of sin, yet by far the majority of humanity, so far from growing disgusted with mundane life, cling to it with an irrepressible desire to live on. They are wallowing in the mire of carnality, avarice, and what not; are born again and again in consequence of their earth-tending Karmas; and are fated to taste and re-taste the bitter fruits of life."

We cannot do better than close this somewhat meagre notice of a book, which none but a true Hindoo could have written and none but a true Hindu will fully appreciate, with the author's patriotic exhortation to his countrymen, which we earnestly recommend them all to lay to heart:—

"It is useless to pile up quotations, or I might cite authority after authority in proof of the ancient grandeur of India, but the facts are now too well known, and ignorance alone can dispute her proud position, as Mother not only of nations, but of all those Truths, all those Sciences and Arts that embellish life, alleviate its sufferings, and guide the Soul to 'where beyond these voices there is Peace!' The Ancient Aryavarta is now unveiled: Come dear Brothers, and gaze upon the dazzling splendour of our beloved Mother! Which Aryan of India can contemplate her ancient glory and renown without feeling proud of his ancestry; reverencing the memory of his forefathers; and striving, thenceforth, to prove, in thought, word and deed, true and loyal to the country, the religion, the philosophy, and the morality of his great ancestors? Alas! there are things that may still lacerate our hearts brimming over though these now be with joy, patriotism, filial love and gratitude, at the sight of our beloved Native land, in all her unveiled glories. How, ah! how can we avoid feeling keenly and bitterly, the denationalization, demoralization, and growing contempt for all things spiritual of our Modern Youth? With but a smattering of English, with a keen scent and fancy for everything foreign, and with no more or better knowledge of the Spencers, Tyndalls, Bains, Hæckels, and the like, whose disciples they profess to be, than their mere names; or with at most a parrot-like acquisition of a few phrases and definitions culled from their works, imperfectly understood, and as imperfectly remembered, the young Aryan of to-day *exults in adopting foreign*

costume, manners, vices, &c., and seems proud of proving himself a renegade, and of professing himself a renegade, and of professing himself a sceptic or an atheist! Alas! English education in India has now degenerated into a synonym for boots, hats, trowsers, beefsteaks and brandy-bottles, agnosticism and vice, atheism and intolerance! And these miserable creatures are its truly characteristic fruits! Is this to continue? Let us hope for better things. Let us league together and devote ourselves to a life-long crusade against the growing demoralization and materialism of the age. If you ask what we, a mere handful, a single drop in the human ocean of this vast realm, we, unknown and feeble, can possibly achieve, I reply that no man is so weak or so humble as to be unable to aid both directly and indirectly the cause of truth and progress, and that even if I stood alone—I, a nothing, and a no one—I should yet by no means despair of accomplishing *some* good. But I do not stand alone,—nay I am surrounded by a crowd of you, my Brothers bound by the sacred obligations of our Brotherhood to battle side by side, for the right, and further *we* (handful as you phrase it) we even do not stand alone, but supported by, and linked together with the great and growing power of the Theosophical Society, the latest and best gift to mankind of that illustrious Brotherhood of Adepts already so often referred to. For great as is the debt that we owe to our dear friends, Madame Blavatsky and Colonel Olcott, the self-denying and devoted Apostles of this holy cause, we must never forget that it is our own illustrious countrymen, the Mahatmas, mostly sprung from this sacred Mother-land, who are the real originators of Theosophy, which designed and guided by them, must year by year, develop till not only all India but all mankind have been made participators in the Truth."

THE SHYLOCKS OF LAHORE.

(TO ALL OUR MEMBERS THE WORLD OVER.)

"MANY are called, but few chosen"—is a saying, that, to our great regret, applies to our Society collectively, and to a certain number of its members individually, to perfection. Numerous are the Branches sprung from the Parent trunk, and still more numerous the Fellows who have been admitted within its fold. Every member had, upon entering it, declared himself over his own signature—as "being in sympathy with the objects of the Theosophical Society and acquainted with its rules," represented by his two sponsors—"fellows in good standing") as an individual who would be "a worthy member" of the Society, and had pledged his solemn word or honor, to "abstain from doing anything that may bring discredit upon the Society or its officers." The above quoted sentences, as every one knows, stand printed in the forms of the *Application* and the *Obligation* of the "Rules" of the Society. Besides these promises made in the presence of witnesses, there are other obligations as sacred, to which the candidate binds himself during his initiation, such, for instance, as the recognition of the right of every other Theosophist to every privilege he would have for himself, promising that the belief of other members will enjoy so far as he is concerned, that toleration and respect "which he desires, each and of all his brother-members to exhibit in regard to his own faith" (*Objects of the Society*, pp. 5-8). These obligations, and many others, are carefully explained to each candidate, either by the President initiator himself, his delegate, or by letters in the correspondence that generally precedes the formal acceptance of, and admittance to fellowship of every proposing member. No Theosophist has the right to plead ignorance of these rules, or to show disappointment and complain after he has once joined the Society—since every point is carefully explained to him and he is expressly told every thing that he has, and what he has not, to expect. One of the points insisted upon the most is, that no man who joins the Theosophical body, simply out of curiosity or in the hope of penetrating its alleged mysteries, and satisfy his thirst for phenomena, need join it at all; and the candidate is expressly told that if he seeks admittance in the expectation of being taught by the Founders the occult sciences, or of seeing them perform for his benefit "miracles" and wonders, he can do no better than withdraw his application and renounce fellowship at once, since nine times out of ten he will find himself disappointed.

If in the course of time, and after a certain period of probation he is found really as worthy as he is willing, then he may be put in the way of coming into closer relations with the MASTERS; and, the latter willing, he may even hope to be accepted as *chela*, i. e., received, as either a "lay," a "probationary," and later on a

"regular" or *accepted chela*; all this depending upon his family duties, social status, and his mental and physical fitness. The latter chance being very rarely given, and most men showing no proper requisites for it—the *strongest desire, unless prompted by utterly UNSELFISH motives being of little if any use*—the Society takes the greatest care to have all this clearly explained beforehand, lest the Fellow after joining should feel disappointed and repent. Even in this latter emergency a chance is given to him. He may resign; and, when a poor man (the usual fee in this case as in some others, being very often remitted to the applicant,) who has nevertheless complied with the rule and paid his Rs. 10, if he can prove that for one cause or another he was wittingly or unwittingly led into error by some too zealous theosophist,—his fee is returned to him. The only thing that remains binding upon, and is certainly expected from him, is that he shall not reveal the "signs and passwords" of the Society (Rules, p. 6, para. 2) nor give out "whatsoever information connected with the legitimate work or researches of the Society, was communicated to him, as a member of that Society, in confidence" (*Obligation*), to keep which, secret and inviolable he has pledged his "most solemn and sacred PROMISE" over his own signature, and repeated it verbally during his initiation. All this, of course, he has to "faithfully keep secret" under the penalty of being proclaimed by every honest man—a *dishonest scoundrel*.

Such being the case, all the Fellows duly warned and the limits to their expectations clearly drawn for them, a dissatisfied member of our Society has the right to quietly withdraw from the Association by resigning his fellowship. In no case has he any excuse for publicly complaining; least of all has he any right to criticize the policy of the Founders, and council, or to denounce them whether orally or in print. By so doing he breaks the Rules and his solemn pledge, and has to expect to be proclaimed as a dishonest man to all his Fellow Brothers,—the Society having to be warned in good time of its traitors and traducers. Art. XV (page 22) of the *Rules* is explicit upon this point.

"Any Fellow, who may be proved, to the satisfaction of the Council, to have slandered any Brother or Sister Theosophist, or to have written or uttered any words calculated to injure such in any way, will be required to substantiate the charges involved, or failing to do so, in the opinion of the majority of the Council, will be invited to resign, or will be expelled, as may seem good to the President in Council, and the name of the person so resigning or expelled shall be published in the *Journal of the Society*, and thereafter all Branches will be required to refuse fellowship to the person thus excluded from the Society."

Now our Society, as was explained even to the outside public repeatedly, has one general, and several—if not minor, at least less prominent aims. The earnest pursuit of one of the latter—occult science in this case—far from being regarded as the common duty and the work of all, is limited for the reasons given above to a very small fraction of the Society, its pursuit resting with the personal tastes and aspirations of the members. As to the former—the chief aims of the Theosophical Fraternity—it is hardly necessary to remind any Fellow of what it is. Our fundamental object is *Universal Brotherhood*, kind feelings and moral help proffered to all and every Brother, whatever his creed and views. Based upon the conviction, that a Brotherhood of all faith, and denominations composed of Theists and Atheists, Christians and Gentiles throughout the world, might without any one surrendering his particular opinion be united into one strong Society or Fraternity for mutual help, and having one and same purpose in view—i. e., the relentless, though at the same time calm and judicious pursuit of Truth wherever found especially in Religion and Science—it is the first duty of our Society as a united body to extirpate every weed that overgrows and stifles that truth which only can be one and entire. The best recognized way to make both the Psychological and Physical sciences as all sectarian and dogmatic religions yield their respective verities, is in construing them to take the middle path between the extremes of opinion. The men of science—especially the extreme materialists—being often as bigoted in their denial, and as intolerant of contradiction as the theologians are in their self-assertions and assumed infallibility, there is not much choice left in the treatment of, or the attitude to be chosen toward both. Nevertheless, there being an abyss between the methods and claims of science and religion, the former being based upon close observation, experiment and the mathematical demonstration of what it does know and

the latter resting merely upon *faith* or anti-empirical observations and personal emotional deductions therefrom, very naturally—and though they have to be tolerated and outwardly respected on the principles of mutual indulgence for our respective shortcomings and fallibility of human opinion—the religious and various personal and sectarian beliefs of our Fellows cannot yet be always taken into consideration or exalted above plain facts and scientific demonstrations. In other words, ready as we all may and must be to avoid hurting the religious feelings and even the prejudices of our brothers, we cannot promise to be ever foregoing what in our honest convictions is truth, lest we should inadvertently expose the error of a brother, much as it may appear to him also truth.*

The greatest, as the most mischievous feature of fanaticism—the synonym in most cases of insane conceit and a selfish reverence for one's personal conclusions and self-assertions regarded as infallible—is the fanatical persecution of opinions and persons holding them whenever they clash with the preconceived views of the persecutors. And, since the latter have always proved an impediment to both progress and truth, hence—the Theosophical Society is pledged collectively to wage incessant war, combat and denounce every such outburst of bigotry and intolerance—the most fiendish, injurious and degrading of all feelings. Thus only can the jealousy, hatred and mutual persecution among sects, which to the distraction of undetermined yet serious-minded people, and the scandal of those who accept only facts upon a scientific basis now so plentifully abound—be gradually destroyed and, perhaps, extinguished for ever.

Has the above programme been carried out as originally intended by either our Branches or individual members? With the exception of a few self-sacrificing devoted Fellows, it certainly has not even been attempted, since our best "active" fellows while carrying out one part of the prescribed programme, on the principle of "live and let live" they yet keep silent (even the editors of dailies and weeklies) before the manifestations of individual and sectarian fanaticism, allowing even such violent religious riots as that which took recently place at Colombo, between the Buddhists and the Roman Catholics to pass unnoticed. Indeed, the Biblical

* Thus to our Brother, Brahmabadi S. N. Agnihotri, who complained that his article "Personal and Impersonal God and the Founders of the T. S." directed against us was not published in our magazine, though it was written in no "spirit of hostility or malice," we would say the following: "Were you not a member of the Theosophical Society, but a simple religious opponent, your article would have been published. But since you break in the latter every prescribed rule of your Society, which you have pledged yourself on your solemn word of honour to protect, abstaining from doing anything that may be prejudicial to it; and since, besides being sectarian and intolerant, it is as dogmatic and opposed to our policy as it can be, so long as you are a Fellow you have no right to demand its insertion in its present form. What right have you, for instance, to instigate one half of the population (or even of the Brotherhood) against the other half? Who gave you as a Theosophist permission or commission to traduce, denounce and accuse your Brother Members—the Buddhists, the Pantheists, the Adwaites, and the Free-thinkers and Atheists whose convictions are as honest and as sincere as your own in the following strains:

"So far as their (the Founders) teachings are calculated to awake the minds of our countrymen towards the greatness of their forefathers, and their old literature, so far as it proves to rouse in them the necessity and culture of moral principles.....so far, I say, let the whole India, from Himalaya to Cape Comorin, appreciate and rejoice in, and be thankful for, their teachings. But should they in their zeal, or rather over-zeal, attempt, as the attempt is already being made, to uproot our faith from the very Being whom our Aryan forefathers, the adepts of the science of Religion, declared the "Life of Life" and Being of Beings," a person (?) the source of all morality and goodness, let them be cried down by the whole people of this vast Peninsula."

The "whole people" will not heed the *untheosophical* instigation for the simple reason that most of them, with the exception of the two handfuls of Brahmos and Aryas are either Polytheists, Pantheists, Jains, or Adwaites, none of these believing in one "Iswar" and in most cases as in that of the Jains and Adwaites—in no "Iswar" at all. But what right—we say—has the writer to force upon or preach his own sectarian views and beliefs, deprecating their religion or religions to other members and Fellows (Art VI of Rules) if he wants to believe that the "Life of Life" is a "person" he has every right to, and no one interferes with his belief. Why then should he interfere with that of others? If the belief of many of his brother fellows conflicts with his—and he knew it before hand—why should he have joined at all? And once he has voluntarily joined he has to conform to the regulations and rules or—resign. Unless he makes his choice, and abstains in future from such letters, he will have no one to blame if the Council "after due warnings" punishes him for the violation of this clause "by suspension or expulsion at the discretion of the President-Founder and General Council." (Rules, Art. VI.) Our rules must be and they shall be respected.—Ed.

parable of the sower and the seeds applies perfectly in the case in hand. Sown broadcast, the seeds of membership fell in some (happily few) cases into queer places and brought forth as queer fruits—"Some seeds fell by the way-side and the fowls (our opponents) came and devoured them up"; ...some "fell upon stony places," and having not deepness of earth, forthwith they sprung with promise and enthusiasm, and as they had no root in them, "they withered away."

Nevertheless, and we may say they are in the majority, some of the "seeds" falling into really good ground, they brought forth fruit "some thirty-fold, some sixty-fold and some hundred-fold." Such members are the pride and glory of the Society. And because they are true and honest, unflinchingly devoted and ready to die for that which they know to be truth,—though as real Theosophists they neither force nor proclaim to unwilling ears their faith and knowledge, they are hated and persecuted by their own brother-members who have remained as bigoted as before they joined our Society. These are the members born from the seeds that "fell among thorns, and the thorns sprung up and choked them"—THE THORNS OF BITTER SECTARIANISM AND BIGOTRY.

Thus, some of the Lahore members of the local Theosophical Society—we do not either call or consider them as Theosophists—those of them at any rate, who are attached to, or connected with, the Arya-Samaj, even before the rupture of their body with the Theosophical Society, have shown unmistakable signs of steady and active opposition not only toward the Founders, but toward every fellow of another creed, whether he was orthodox Hindu, a Brahmo, a Buddhist, or a free-thinker. Why they have joined us at all is still a mystery. If we are told that it was done in ignorance of the true religious views of the Founders—who are, if any thing, esoteric Buddhists or Adwaites which is all one—then they will be answered that it is not true, and on their own confessions and accusations. They knew it then, as they do now, that the Founders discarded every idea of a *personal* god, precisely on the principle enunciated by our Brahmo Brother, S. H. Agnihotri,—who says in his letter that if the idea of the *personality* of god "goes against your (our) conviction, you (we) are not only justified in doing so, (re)jecting and denouncing it) but in duty bound to crush it, altogether." The Theosophists of the Arya Samaj knew it we say, because the proof is here before us in the foot-note (page 3) of the *Reply to Extra Supplement of the "Theosophist,"* which states comically enough that "In September 1880, when at Meerut, Mme. Blavatsky, in the presence of...Theosophists and a large number of Arya gentlemen, positively denied the existence of (a *personal*, if you please) god, or any blind force (!) as she pleased to name it, and declared herself a *nastick*..." &c. Passing unnoticed this rather confused and jumbled statement (of denying in one breath a *personal* God and a blind Force) that fact that the Arya Samajists of Lahore joined in November of the same year, i. e., two months after the said declaration, proves conclusively that they knew what they were about. As also that other fact, that since the rupture only two out of nearly 20 Samajists have so far resigned, showing plainly enough that they do not much mind the personal opinions of the Founders (as every Theosophist is in duty bound) so long as that belief interferes in no way with their theistic creed. Yet, remaining Theosophists in name, they have constantly vilified and traduced the Society, the MASTERS and those who believed and recognized the latter—first behind their backs, and now openly and defiantly at public meetings and assemblies. Now since no Theosophist is asked to believe in anything believed in, or professed by other members; and since the Theists would be in far greater difficulties to prove conclusively the existence and powers of their *personal* God than the occultists would if asked to demonstrate the actual existence and powers of their Mahatmas,—it becomes evident that such a course of action, besides being against the rules and policy of the Society, shows the presence of a malicious spirit of intolerance and hatred found but in sectarian bodies. This *odium theologicum* culminated recently in the following pretty exhibition, we hear.

The President of the Bareilly, Rohilkund Theosophical Society, Rai Bishen Lal, who was passing through Lahore on his way to the north on Society's business, stopped there for a few days. He was accompanied by a young chela, who is a recognized pupil of one of our Masters, and who lived with him for several years. Hearing of this the Arya Samajists,

who will hear of no other God save their Iswar; and of no other prophet save their Maharishi Swami Dayanund, conpired to defeat the several Theosophists, of whom one at least, not only believes in but personally knows his Mahatma. The minor details of the event we do not know, nor do we care to learn them. Whoever was the first to entertain the brilliant idea of challenging to chop off, or even cut his finger to prove the existence and powers of the Mahatmas, has only proved his utter inability to perceive the fitness of things. If—a true Theosophist, his first duty was to support and protect the dignity of his Society, by never permitting that such an absurd *tamasha* should publicly take place; and if one of the *bogus* Theosophists of the Arya Samaj, however great his personal incredulity in the reality of the belief of his brothers—the devotees of the Mahatmas,—he had no more right to propose such an experiment than would an *anti*-Aryan Theosophist to demand that an Arya Samajist should allow the experiment of having his head cut off, to prove the existence of his "Iswar" and the powers of his "Mahatma"—Dyanund Swami. In short, as our rules forbid the preaching of one's special creed, so they prohibit any challenge of one religionist to another. Notwithstanding this, and to our disgust and surprise we read the following telegram that appeared in the *Amrita Bazar Patrika* of April 5th.

(From the *Amrita Bazar Patrika*, April 5th, 1883.)

We have received the following Telegram, dated Lahore, April 3rd:—

Rai Bishen Lal, F. A. S., F. T. S., delivered a public address in Sikhsabha Anjani, Panjab premises. Monster attendance. About one thousand, perhaps more. Subject national union on basis of Aryan philosophy and national interests. An advanced Chela from the north narrated personal experiences in Yogavidya occultism and consented to show one test phenomenon. None succeeded in cutting off his finger wearing an occult ring, though one tried hard with a knife. Doctor's examination showed natural blood and bones. Greatest enthusiasm and rush. Meeting ended disorderly, for all anxious seeing more miracles. Representatives from different societies attended meeting. Union likely among all under theosophic banner.* Further particulars hereafter.

We have reasons to know how, and why it was done by the "advanced Chela." Knowing the aversion of his venerated Masters for all such exhibitions of *Hatta yoga* phenomena, especially when made publicly, he would have never consented to it had not another person, a brother Theosophist, devoted and true, but rather too enthusiastic, asked to have his own finger chopped off for the greater glory of the Mahatmas, who, as he believed, "would never allow a true follower of theirs to suffer." Expecting, and fully confident that no man would succeed to cut him while he was under the protection of his MASTER, he very imprudently volunteered his own finger. Seeing the danger eminent, the "Chela" who had better reasons than him to know that while he himself would and could not be hurt the first time, his fellow brother would, for he had as yet but little claim upon the MASTERS and was even ignorant of their dislike to such exhibitions—permitted the test phenomenon as described in the telegram. But the unbelievers and scoffers would not rest satisfied with the one experiment. As stated in the dispatch they became disorderly.... "anxious to see more miracles." They insisted upon making a second experiment and perhaps a third, if the Chela would only let them. The result was, that at a private house the same Brother having once more volunteered his finger, and defied his opponents to cut off a piece and carry it away, the "Chela" determined that if any one's blood was to be spilt, it would not be that of his friend, since this fact would neither change his belief in, or knowledge of, the powers of the Mahatmas, while his friend's hand might have been crippled for life. Therefore he placed his hand upon the cover of a pamphlet, and sure of what was in store for him, invited the Lahore Shylocks to cut. They did so and carried away a small piece of the finger in triumph!

The Council and President will of course have the matter investigated. If any member of the Theosophical Society will be found to have sided with those theistic butchers, he will be expelled and his name published in this *Supplement*. To take advantage of the enthusiasm and confidence placed in either God or mortal by any fellow man—let alone a brother Theosophist—to cut and lame him—is disgusting in the extreme. Besides which it is absurd, not to use a still less mild

* The answer to this last sentence please see in Editor's note following "Special Telegram," N. W. P. Patriotic Association.

expression, since the experiment proves nothing whatever. Were its success or non-success to prove anything in such an experiment, then the world would have to turn all *duggas*, shamans and sorcerers; since it is a recognized fact that some Red-cap Lamas publicly rip their bowels open, take them out, and then having replaced them, make a few mesmeric passes over the wound and not even a trace of the cut is left. This they do in the name of their "Devil-God," a hideous monster with hundred legs and a pig's head. We invite the Arya Samajists to believe in the latter on the same principle. Moreover, we regret that the idea of just reprisals has not occurred to our Brothers. They ought to have offered their opponents who boast so loudly of their absolute faith in the powers and knowledge of God, to prove the actuality and powers of their Iswar and Swami Dayanund's teachings on the same practical and experimental demonstration. When, either a Brahmo or a Samajist who boasts of producing miraculous cures in the name of, and "through" the power of God, consents to allow us the experiment with a razor and defies us to cut open his wind pipe; and that every effort to draw even a drop of blood fails, then we promise solemnly to become a theist and recant and abjure all our past heresies. No crime is thereby offered. Neither the throat, nor the hand or foot of the theistic devotee will run the slightest risk, we pledge our life and honour to it. No true Theosophist would ever think of availing himself of the advantage that has been so eagerly sought for and taken at Lahore. No true Theosophist would ever have the cruelty of carrying, Merchant-of-Venice-like, not only a pound but even an atom off, *human flesh taken away in a piece of paper*. No, what we offer is neither cruel, nor dangerous. Let any theist, whether Brahmo or Arya, publicly submit himself to the above said experiment; let him allow and defy any *Nastick* to draw one drop, only one single drop out of any fleshy part of his body he will himself choose. If no blood can be drawn—of course after due medical examination—then we will confess ourselves beaten. Who of them is willing to stake his belief in God and His miraculous intervention, upon the appearance or non-appearance of a drop of blood? Until then we proclaim publicly the Lahore experimenter's—blood-thirsty Shylocks, unworthy of the name of men, least of all of Theosophists. Such are the fruits of sectarianism and bigotry. We conclude by reminding the members of the Theosophical Society residing at Lahore—of course with several honourable exceptions—of the following rule.

XI. The Parent Society, through the President-Founder, has the right to nullify any Charter when such may appear to it expedient, and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.*

To

COLONEL H. S. OLCOTT,
P. F., T. S.

We, the Members of the Behar Theosophical Society, beg to accord you a most hearty welcome to the chief town of Behar.

In the midst of various vicissitudes of fortune, India was always looked with pride and consolation upon her national literature. The first rays of Western science seemed for a time to cover our *Shashtra* with the hue of deception and untruth. But they have now stood the trial of Western scrutiny and Western criticism, and are destined once more to take a lead in human thought and researches. India will never forget that not a little of this revolutionary movement is due to the active exertions of yourself and your noble colleague.

The elaborate rules laid down in the *Yog* philosophy, the minutest details about the practice and results of *Yog* are either a deliberate hoax, unexcelled in magnitude by any other deception in the world, or there is a nucleus of truth in them, though inaccessible by the light

* After the above was in type we received the official order of the President, founded in connection with the Lahore Branch, which will be found on the last column of this *Supplement*.—Ed.

of Western science. Slowly and reluctantly, the Hindus were being driven to the first conclusion; but your timely advent has, by turning the current of national thought, saved them from such a national disaster.

Spiritual culture being at its lowest ebb, in this age of materialism, its wonderful results were lost to the world, till psychic development was sought after, in that land of light and liberty, to which you have the honor to belong. The results achieved there are, however, crude and imperfect as compared with those attained in this ancient land. But their striking similarity has been pointed out by yourself and your noble colleague. Nothing can give greater satisfaction to the Indian mind than to know that the modern sciences of Mesmerism, Spiritualism, Thought-Reading, Psychometry, and others of an alloyed nature are but imperfect forms of Indian Occultism, which is the highest generalisation of all psychic sciences. This has made a strong appeal to our national instincts, and has induced us, more than anything else, to become members of the Theosophical Society. Bankipore is the centre of intelligence in Behar, and the outside educated community have shewn their willingness to become convinced of the truths of Theosophy. We now once more, as Brothers, embrace you and most gladly offer ourselves to our brother's service.

We are, dear Brother, fraternally yours,
Members of the Behar Theosophical Society.

(Follow signatures.)

THE LAHORE BRANCH AND OTHER MATTERS.

The President-Founder has issued the following official order:—

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE.

Camp Bankipur, 21-4-83.

I. It having become apparent that the interests of the cause to which the Theosophical Society is devoted, will not be promoted by the further continuance of the Branch known as the Punjab Universal Brotherhood and Theosophical Society (Lahore), the Charter of the said Branch is, by virtue of the authority conferred upon the undersigned in Section IX of the Bye-Laws of 1883, hereby nullified, and the Branch ceases to exist as such.

II. The officers of the late Branch will be expected to forward all official papers to the Recording Secretary and Treasurer, at Head-quarters, and the resignations of all members who may wish to retire will be accepted upon return of their diplomas. Other members will be classed for the present as "Fellows Unattached."

III. The President-Founder, for the Parent Society, repudiates all unauthorized attempts, by whomsoever made, to implicate the Society, its Officers or General Council, in any negotiations for alliances with any Somaj, Society or other organisation, or to pledge it to any terms or conditions whatsoever, which have not been officially ratified by the President-Founder in writing.

IV. The President-Founder is also in duty compelled to deprecate as ill-advised, derogatory to the dignity of the Society, and disrespectful to the revered MASTER of Theosophical Science, every challenge or acceptance of a challenge to exhibit psychical phenomena before promiscuous audiences. He can but regard such as a serious violation of the traditional law of secrecy and of the sacredness of the relation between Guru and Chela.

V. And, lastly, members are strictly forbidden to involve the name of the Society as in support of or opposition to any political movement whatever, in any country or under any form of Government; the sphere of the Society's activity lying wholly outside that of political agitation.

H. S. OLCOTT,
President, Theosophical Society.

Attest:—

NIYARAN CHANDRA MOOKERJI,
Acting Private Secretary.

COLONEL OLCOTT UPON THE LATE RIOTS.

TO THE EDITOR OF THE EXAMINER.

SIR,—Though I cannot count upon your friendliness, I cannot—ought—upon your fairness, and I therefore ask permission to reply to a recent article of yours upon the causes of the Kotahena riots. You trace the present ill-feeling between the Buddhists and Roman Catholics to the Panadure controversy between Migittuwatte and the Rev. David Silva some years ago, forgetting that the latter was a Protestant Minister and almost as much opposed to the Catholics as Migittuwatte himself. That that and other public debates of the time inspired the Buddhists with a new ardour for their religion, and stirred up a hostile feeling between them as a body and the Christians as a body, is no doubt the fact. But if I may judge from the editorial utterances of the *Catholic Messenger* at the time when my "Buddhist Catechism" appeared, that antagonism had totally died away, and there was the kindest and most tolerant disposition between them. As the *Messenger* is the Catholic Bishop's organ, your surmise would seem scarcely correct. The same organ, in speaking of my labours to found Buddhist schools, express the entire good wishes of the Catholics for the movement as, if I should succeed, it would antagonize not their interests, but those of the Protestant missionaries, whom it charged with fishing after Government aid to help their sectarian propagandism and not to spread education for its own sake. What I did or said did not, therefore, in the least tend to awaken an angry feeling between Catholics and Buddhists. You say that "the chief opposition came from the Catholic side, and also that the chief attack upon Col. Olcott was conducted in a Catholic newspaper." You are wrong: the most abusive attacks, original and selected, upon me appeared in your Protestant evening contemporary, and were ignored as sedulously as those from every other quarter.

I have now been lecturing in Ceylon three seasons, and I challenge any body to cite one word ever by me uttered that is calculated to provoke reprisals by the Buddhists against those who have been doing their utmost to undermine their ancestral religion and pervert their children to another. On the contrary I have every where shown the peaceable and tolerant spirit of Buddhism, and urged my hearers to live up to the same in every particular. I have urged them to create a national fund for the support of schools under Buddhist auspices, where their children might have instruction under teachers of their own faith. No fair-minded man can object to this, certainly, no sectarian, for unless he be a fanatical bigot he must realize that people of other religions would naturally prefer their children brought up in them, as he does his own children in his.

No, Sir: the antagonism that is now showing itself must be traced back to the times of the Portuguese and Dutch rules, when—History tells us—the cruellest, most unjust enactments were made against the poor, unoffending Buddhists, their priests were driven out, their shrines destroyed, the legitimacy of their children, unless baptized, denied, and their property made dependent upon their mock acquiescence in the paramount religion. From father to son was thus handed down the conviction that the Christian people were an unjust people, and nothing but the spread of Education can ever eradicate the feeling of hostility. My work in Ceylon will help in that direction, and to say, as you hastily did, that it tended to provoke any such religious conflict as that at Kotahena, is a grave injustice.

I see in the Ceylon papers that a certain fanatical Buddhist priest at Balangoda has been preaching against Christianity in the most violent, even obscene, language. I believe I know the person, and I also believe that he is the only one in the whole Island of the sort. He is regarded by the Buddhists themselves as a lunatic, and I have personally rebuked him in the strongest terms at my command for his disreputable behaviour. I would rather see Buddhism collapse tomorrow than survive at the expense of such a gross perversion of the whole teaching of its founder, and such a wretched contrast with His stainless life.

A very careful examination of the newspaper accounts of the Kotahena riots and of the testimony at the inquest, has convinced me that the Buddhists were not the aggressors; and I think all will agree that it was most unfortunate that the Catholic priests should not have used their boundless influence with their ignorant and fanatical parishioners to prevent the attack upon a body of men, women and children marching in religious procession. If you, Sir, and the clergy of all Christian denominations will set the example of a generous tolerance of other beliefs than your own, and concede to the Buddhists that peaceful enjoyment of their ancient religious privileges, which was guaranteed them in the Kandyan Conventions of 1815 and 1817 (P), I think we shall bear no more of such bloody emences as that which has just disgraced Colombo. And whatever little influence I or the Theosophical Society may possess, you may count upon as pledged in advance to such a policy.

I am, Sir,

Your obedient servant,
HENRY S. OLCOTT,

BANKIPUR, BEHAR, INDIA,
April 21st, 1883.

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4, No. 9.

MADRAS, JUNE, 1883.

No. 45.

A LEVY OF ARMS AGAINST THEOSOPHY.

As nearly everywhere else, we have a Branch Society in Paris: a handful or so of members lost among thousands of spiritists and spiritualists. Strictly adhering to our rule of non-interference, whether in the religious or social opinions of our Fellows, the Parent Society has hitherto lived for five years on the best of terms with her French progeny, the sweetest accord reigning among all the sister Societies. Well aware of the strict adherence of our Parisian members to the doctrines of the Allan Kardec school, and respecting, as usual, the private opinions of our brethren, we have never given cause, by word or deed, to our French Branch for the least dissatisfaction. We have been often asked by some of them to explain the doctrines of occultism, for few, too few of them, understanding English, they could not learn our views, by reading the *Theosophist*. But we had invariably and prudently abstained. They had their doctrines, as highly philosophical—from their standpoint—as were ours, and it was useless to seek to supersede these with a teaching that it takes years even for a born Hindu to assimilate correctly. To enter fully into the subtle spirit of the esoteric teaching of Sakyamuni Buddha, Sankaracharya, and other sages, requires almost a life of study. But some of our French Brothers insisted, and there were those among them who, speaking English and reading the *Theosophist*, appreciated our doctrines and determined to have some of the *Fragments* translated. Unfortunately our Brother, the translator, selected for his first experiment, No. 1 of the series of the *Fragments of Occult Truth*. Though the theory concerning the nature of the "returning spirits" is given therein correctly on the whole, and the article itself is admirably written, yet this *Fragment* is very incomplete and quite likely to give erroneous impressions to one entirely unacquainted with the Occult Philosophy. Some portions of it, moreover, —two sentences at any rate—are capable of leading the uninitiated to very mistaken conclusions. This, we hasten to say, is wholly due to the carelessness, probably to the ignorance of the English language, and perchance to an unwillingness on the part of the "inspirers" of that particular *Fragment* to give out more of the doctrine than was strictly necessary—rather than to any fault of the scribe. It was a first attempt to acquaint the public at large with a philosophy which had been for long centuries hidden in the fastnesses of the Himalayan mountains and in the southern Ashrams, and it was not settled at that time that *Fragment* No. 1 should be followed by a regular series of other *Fragments*. Thus it was, that the second or vital Principle in man (*Life*) is therein named *Jivatma* instead of *Jiva*, and left to stand without the explanation that the esoteric Buddhists or Athas, recognizing but one life, ubiquitous and omnipresent, call by the name of "Jiv," the manifested life, the 2nd principle; and by *Atman* or *Jivatman*, the 7th principle or unmanifested life; whereas the Vedantees give the name but to the 7th and identify it with *Paramatma* or *Parabrahm*.*

* See Rik-veda Mantra (I. 161.20.) Sayanacharya, explaining it, says:—"Deva suparna sayuja sakhyo samanam vriksham parishastayate, Taylor, anyah pippalam sadu atyan-asnam anyo abhicakaste," the two birds seated on the same peepal tree, one enjoying its fruit and the other passively looking on, are Jivatman and Paramatman, or the deluded individual soul and the Supreme soul, the individual being identical with the Supreme soul.

Such phrases also, as the following (see page 19, col. 2, *Theosophist* of Oct. 1881) have been left uncommented: "the spiritual ego or consciousness immediately on the severance of spirit is dissipated and ceases to exist..... the spiritual ego disappears." For an Occultist this would simply be a sin of omission, not of commission. It ought to have been said that "immediately on the severance of "spirit" and "Spiritual soul" (its vehicle) from *Manas* and *Kama Rupa* (5th and 4th Principles), the spiritual consciousness (when left without its leaven or cement of *personal* consciousness subtracted by it from the *Manas*)..... ceases to exist until a new rebirth in a new personality, since *pure Spirit* can have no consciousness *per se*.* It would have been absurd upon its face to say that anything immortal and purely spiritual, anything that is identical with, and of the same essence as the *Paramatman* or the one *Life* can "disappear" or *perish*. The Occultist and the Vedantee—especially the highly philosophical Advaites—know that the neutral, sexless and passive *Paramatman* and its ray the *Jivatman* which can be manifested only through its connection with object and form, does not, nor can it "disappear" or "perish" as a totality; but that both the words relating to the *Manas* or *antah-karana*, those organs of *personal* consciousness which belonging only to the body are quite distinct from the spiritual soul—mean no more than the temporary withdrawal of the ray from the manifested, back into the unmanifested, world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.† The only essential and really misleading mistake in the *Fragment* (none at all for the spiritualists who do not believe in re-incarnation, but an important one for the Spiritists, who do) is the one that occurs on page 19, column 1, para. 4, where it is said that the new (*personal*) Ego is reborn from its gestation "in the next higher world of causes similar to this present world of ours," thus implying that the *Individual* or one *Eternal Ego* is born on our earth but once, which is not the case and quite the reverse; for it is the *personal* Ego—wrongly believed by the Spiritists to be reincarnated with its *personal* consciousness a number of times, that appears upon this earth but once, while the Individual Spiritual monad which—like an actor who, although appearing in, and personating every night a new character, is ever the same man,—is that which appears on earth throughout the cycle in various personalities, the latter, except in the case of infants and idiots, never being born twice. Such is the belief of the Occultists. It is thus this sentence alone which, putting a wrong colour on the doctrine, could give the Spiritists a handle against us, in the question of re-incarnations; and they were justified in thinking that we did not believe at all in re-birth on this earth.

* It is the late *personality* of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in *Manas* there is neither Devachan nor Avitchi for the "Spiritual Individuality."

† The esotericisms of the Buddhists and Vedantees, though one and identical, sometimes differ in their expressions. Thus what we call *Linga-sarira*, the interior subtle body of the gross or the *sukshma* of the *Sthula-sarira*, is called by the Vedantees the *Karana sarira* or causal ybod, the inner rudiment or ethereal embryo of the body.

However it may be, this one *Fragment* having been translated as an isolated specimen of the Occult doctrine, and the others which explain and thus complete it, remaining unread and unknown when it appeared published by the *Société Scientifique d'Etudes Psychologiques* connected with the *Revue Spirite* and the Paris Theosophical Society, it produced the effect of a bomb bursting in the camp of the Spiritists and Re-incarnationists.

To begin with, our friends attributed the *Fragment* to the pen of a "Savant Saunyas," an Adept of Occultism, whereas it was written by a private English gentleman who, however learned he may have become in the esoteric doctrine since, was at that time hearing of it for the first time. Then they called "conferences" to debate the dreadful heresy. The March number of the *Bulletin*, the organ of the *Société Scientifique* announced the opening of the controversy within the sacred precincts of the "Society of Psychological Studies." As its April number declares very correctly, the two "Conferences" upon this subject "have not quite (?) attained the object aimed at. They were not controversial, since the defenders of Spiritism were the only ones present." Theosophy was represented, it seems, by Dr. Thurman, F. T. S., alone, who very reasonably declined to take any part in it, by saying that "it would be impossible to make any one, unprepared for it by a long study, to understand correctly the theories of Occultism" (which our French friends persist in calling Theosophism, thus confounding the whole with one of its parts). Every other member of the Parisian group of the Theosophical Society, having equally refused by analogous verbal replies or letters to take any part in its proceedings, the only gentleman who offered himself, as a representative of our Society, was M. Tremeschini, described as "an astronomer, a civil engineer, and an erudite orientalist, member of the Parisian Theosophical Society." And verily, never was Theosophy better disfigured.

There is a mystery in this, which, nevertheless, having the key to it, we shall solve for the benefit of all our members and Occultists especially. The facts are simply these: M. Tremeschini believes he has discovered the *genuine*, historically authentic, and only divine Theosophy in existence. Confusing Occultism with Theosophy, he denounces our doctrines as "a philosophy born out of simple affirmations, lacking any scientific sanction, and founded not on any ancient documents. but upon degenerated theories which go back no further than the Middle Ages;" our "theosophy" (occultism he means) does not emanate from ancient Buddhism at all, but from the "hybrid doctrine issued from the Chaldeans." How indeed, asks the orator, can any one ever regard as either humanitarian or scientific a work which preaches "despairing nihilism.....telling us that the basis of all morality—that of the immortality of the conscient I is essentially false. (! ?).....that affirms to us that the *Spiritual Ego* which was debarr'd from reaching its goal by too material tendencies, disappears without carrying along with it one single particle of its individual consciousness* and ends by falling back into the region of primeval cosmic matter!.....a doctrine, that aims at void.....and annihilation, can only have its foundation resting on emptiness," etc.

Now these may be very eloquent and profound words, but they are something more than this:—they are very misleading and false. We have shown upon what the errors (about our doctrines) of the Spiritists—who are ignorant of English—rested. But such is not the case of M. Tremeschini. He knows the English language, reads the *Theosophist*, and has had ample time to perceive how erroneous were his first conclusions. And if he has, and persists, nevertheless, in his efforts to prove our system false, and to proclaim his own the only *divine* and the only *true* one; and assures the public that he possesses *authentic* and *historical* documents to that effect, then we are bound to examine his Documentary proofs and see how far they are entitled to be accepted as such.

Having demolished to his own satisfaction the esoteric philosophy of the Adwaites and Buddhist Arhats, he proceeds to acquaint the Spiritists with his own "Theosophy." Inviting the audience to follow him "to a little excursion on the domain of history," he acquaints them with the following *historical facts*. We preserve his spelling.

* No such thing was ever said even in *Fragment No. I*, in which *Personal consciousness* is the only one concerned; the "*Spiritual Ego*" or *monad* neither *disappearing* nor *falling back* into cosmic matter, which can be said of *Atmas*, *Chittas*, *personal Ahankaras*, never of *Atman* and *Bodhi*.—Ed.

"Toward the end of the Tretâ Yonô (the third age according to the Hindu chronology)" ?!.....an "age that goes back to 28,000 years" *.....lived in India a personage who by his genius, profundity of thought, etc. etc. had few equals among the philosophers of the subsequent ages..... The name of this personage is Gôtomo. As the *sacred books of India demonstrate* (! ?) Gôtomo (of the Tretâ Yonô) descended from a line of sages which goes back to the Vedic period, and counts among its direct descendants the famous Gôtomo Sakiamouni the Buddha, who is wrongly confounded by some persons with him (the Gôtomo of Tretâ Yonô). Out of all the works left to posterity by this personage of the Tretâ Yonô, the most remarkable are the *Nyayas* (! ?) which is a treatise upon logic and the *Hieratic Code* or "Institutes Divine," the divine science which represents the synthesis of human knowledge, the *collection of all the truths* gathered in during a long series of centuries by the *contemplative sages* the *Moharshys* (Maharishis, probably ?) etc. etc. etc. "This work (the *Hieratic Code of Gôtomo*) forbidden to the profane by the express command of its author, was entrusted to the care of the initiates of the two superior Brahminical classes"but....."all this jealous care has not prevented some cunning profanes to penetrate into the *sanctum sanctorum* and abstract from this famous code a few *particles*,"—as the lecturer describes it. The *particles* must have grown in the hands of our Brother into a *whole* code, since he tells us that it is "the synthesis of all the world's learning."

Such is the narrative copied and translated *verbatim*, from M. Tremeschini's printed speech, and such the powerful foe of our esoteric Aryan-Arhat Doctrine. And now we will leave to our Brahmin Fellows—Shastrees and Sanskritists—to judge of, and decide upon, the historical value and authenticity claimed for the code in possession of M. Tremeschini; we beg to draw their particular attention to the following points:—

(1.) The duration of Dwapara Yuga is shown as but 28,000 years "according to Hindu Chronology."

(2.) Gautama Rishi, the writer of the Dharma Sastra, of the Treta-yuga, the contemporary of Rama, is made identical with Gautama of the *Nyayas*.

(3.) It is claimed for the former that he has written a complete Esoteric Code whose "divine doctrines" agree with, and corroborate those of the Spiritists who believe in, and encourage communication with *bhûtas* and *pisachas* and call them "immortal spirits," of the ancestors."†

(4.) Gautama Buddha is made the direct descendant of Gautama Rishi; and he who, disregarding "his ancestor's prohibition, made public the doctrines of his Master" (etc). He "did not hesitate to submit this hitherto respected work to interpolations and adaptations which he found necessary," which amounts to saying that Buddhism is but the disfigured code of Gautama Rishi.

We leave the above to be pondered by the Brahmin Vedantes and the esoteric Buddhists. In our humble opinion this "Gôtomo" of the "Tretâ Yonô" of M. Tremeschini is possibly but a monstrous fiction of his brain.

The Corresponding Secretary of the Theosophical Society and Editor of this Journal has already sent a long reply to the President of the *Société Scientifique d'Etudes Psychologiques*, M. Fauvety, in refutation of the ungracious remarks, painful misrepresentations, and inaccuracies of "M. Tremeschini, a member of the Theosophical Society of Paris." All the other speakers who had a fling at Theosophy at these conferences, being no members of our Society and being

* We invite the attention of our Brahmin Adwaites and other Hindu members to this new chronology. The Treta Yuga has become through such an historical handling the third instead of the second age and Dwapara Yuga has dwindled down from 864,000 years to 28,000!!—Ed.

† And so were the Vedas and all other sacred books of the Brahmins. But where is this Code? Who has ever heard of it? Except a code of law preserved among 20 other codes beginning with that of Manu and ending with Parasara, no other Dharma-Sastra written by Gautama Rishi was ever heard of. And this small code though "written in a clear style," has nothing occult or very mysterious in it, and is regarded as very inferior not only to that of Manu, but of several others. They are all extant, and have all been printed at Calcutta. Colebrook and others treat of them and the Orientalists ascribe them to "various mythical sages." But whoever their authors may be, there is nothing contained in them about Occultism.—Ed.

‡ The reader will please consult what Manu says of the communication with the dead (IV, 123 et seq) and his opinion that even the sound of the Sama Veda is "impure," a *suci*—since, as Kulluka explains it, it associates with deceased persons.—Ed.

ignorant of our doctrines, are more excusable, although we have never called meetings to discuss and ridicule *their* doctrines.

Our warmest acknowledgments are due to the highly talented and learned President, M. Ch. Fauvety for the complimentary way in which he spoke of the humble efforts of the Founders of our Society, and for the moderation of tone that pervades the whole of his discourse while summing up the discussions at the second conference.

From the above remarks let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her twin-sister—Infallibility. But when misrepresentations, inaccuracies, and perversion of facts are used against us, we venture to submit to the consideration of all our intelligent members, whether even the proverbial patience of Harischandra himself or his Jewish copy, Job, would not be required to enable us to bear without urgent protest such a travesty of the ancient Aryan Science.

(From our Contemporaries.)

NOTES ON OUR PRESIDENT'S BENGAL TOUR.

If Theosophy has its roots in the rich subsoil of Aryan Science, one would say it finds abundant nutriment there, for the vine is fast enwrapping the trunk of the tree of Anglo-Indian Empire. Up through the various grades of public servants it has made its way, winning over one high official after another, and turning them into interested allies and friends. The tendrils of the vine are now in the Council Chamber of the Viceroy, and the child may already be born who shall see even a Governor-General wearing the palms of "Universal Brotherhood," and a majority of his Councillors enjoying the honorific title of "F. T. S." Colonel Olcott's visit to Durbhanga, of which an account has just reached us, was the greatest success of his present tour, since, besides, forming a new branch of his Society, he accepted and admitted as a Fellow no less a personage than H. H. the Maharajah of Durbhanga himself. The Society thus gains at one stroke a representative in the Viceregal Council, one of the largest and wealthiest Zemindars of Bengal, and the acknowledged chief of the Maitthal Brahmins. As for the Maharajah, he gains what money could not buy nor social prestige secure of themselves, the privilege of being an early sharer in the merit of a work incomparably important to our country, and pregnant with blessings to a spiritually anemic world. To Native Chiefs like this India has the clearest right to look for leadership in every movement that promises anything for the moral and spiritual regeneration of her people. Alas! that so many are blind to their duty, and waste on vulgar pleasures the money that should be applied to the revival of Sanskrit literature, the purification of Hindu religion, and a systematised enquiry into Aryan Science and Philosophy.—*Indian Mirror*, April 29.

COLONEL OLCOTT AT JAMALPORE.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

Sir,—On Thursday, the 19th instant, Colonel Olcott, the President-Founder of the Theosophical Society of India, delivered an address at the Mechanics' Institute Hall, Jamal-pore, before a crowded audience, among whom were the *élite* of Jamal-pore, Monghyr, and Bhargulpore, including the local Europeans and Eurasians.

The address was deeply interesting, and it was fully appreciated by all who had the power and will to do it.

Colonel Olcott dwelt at large on the importance of Universal Brotherhood, and preached the great virtues of tolerance, kindness, and love of humanity, irrespective of caste, creed, and color. He pointed out to us the degradation of the modern Indians, the paramount importance of studying our own national literature, and of devoting our lives to the culture of Oriental science, philosophy, and religion. There was not an eye that was not wet with tears—not a heart that was not heavy with sorrow when the venerable lecturer laid before us a sad picture of our present condition, and contrasted it with the splendid one of our forefathers.

From the beginning to the end, the audience seemed all attention, and listened in profound silence to every word that dropped from his lips. To us it seemed that there was not a syllable uttered in vain, not a word that seemed discordant with the rest. In short, our expectations were fully realized, and we would have departed with feelings of joy and satis-

faction, had not an unforeseen and unlucky incident occurred which outraged the feelings of all present, and to which I advert in the next paragraph.

A European, serving, perhaps, in one of the local offices attached to the East Indian Railway Company, a square-built diminutive creature, already conspicuous for his littleness, stepped forth without any ceremony in the most interesting part of the discourse, and asked a question on a subject having no connection whatever with the lecture of the day. To this the Colonel answered that his views and opinions had been fully explained in the foregoing part of his address, and if the gentleman had heard and understood what had gone before, he might have been spared the necessity of putting the same question again. This either he did not understand or did not choose to understand, and so put the same question once more amid the hisses of those who understand better. But this intermeddler was as unreasonable as any of the clowns of Shakespeare. The Queen's English forsook him more than once; he stammered, he staggered, and at a great cost maintained his equilibrium. Seeing that even his vanity could not hold him up any longer in vain, he tried to muster all his *mechanical* knowledge to help him, at least to leave some sort of favorable impression on the minds of the audience. Fain would he envy the position of those around him who pitied his condition.

At last, he resolved to draw the Colonel into a dialogue, feeling his own weakness in point of language, in logic, and sense. But the Colonel cast him off as a giant shakes off a dwarf struggling to be his equal in size and strength.

The discussion assumed a ludicrous character as the Colonel stood upright like a tower of strength, and his crowing antagonist stood on tip toe, a veritable type of weakness. Verily, no contest could be more unequal, nothing more disgusting to an enlightened audience. Had he stood on the vantage of his own ground, had he chosen to discuss something about the philosophy of engine-driving or carriage-examining, his more natural element, had he sought to display his courage and eloquence before his inferior gods within the precincts of his office-room, he might have succeeded; but as it was, he met with ignominious discomfiture.

Yours, &c., X.

Note.—Another eye-witness tells us that Colonel Olcott bore the infliction of his low-bred interlocutor with the utmost patience and anxiety until the latter used an offensive word in connection with Theosophy, when turning suddenly upon him he said, with flashing eye: "Until this moment, Sir, I have treated you as though I had to do with a gentleman; but if you wish me to regard you as something else, you will find I shall know how to act." That sufficed.—Ed.

THE STIR MADE IN BEHAR BY COLONEL OLCOTT'S VISIT TO THAT PROVINCE.

(Behar Herald.)

The advent of Colonel Olcott amongst us, which was eagerly looked forward to for sometime past, has tended to break the dull monotony of this little Peddlington of ours, and thrown the place into a state of unwonted excitement. That event has come and gone, but not so the consequences of the visit. Even weeks before his arrival, people were anxiously awaiting the expected visit and earnestly conversing about it, and nothing was more disappointing to their feelings than the several occasions on which it was put off on account of unavoidable causes. His sayings and doings elsewhere were eagerly read and freely commented upon days before his coming. When the event actually took place, the excitement became intense and general, and the feelings of the educated classes came to be shared even by the mass of the people. The *Sadhu Sahib* became an object of general curiosity and wonder, and the doors of the house in which the Colonel was staying came to be invaded, at all hours of the day, by men of all ranks and classes of society, in such numbers that even his imperturbable equanimity was somewhat ruffled. Even now nothing is so much uppermost in men's thoughts as Colonel Olcott and Theosophy, mesmeric cures, and occult powers. Even the burning question of the day, the all-engrossing subject of the Criminal Procedure Amendment Bill, has been somewhat thrown into the background by the events of the last week. Nor is this excitement confined to this city alone. A reference to the local columns of the several local journals of Behar will show that it has been shared more or less by the whole province, at least by the places visited by the gallant Colonel on his present proselytising tour.

COLONEL OLCOTT AT SEARSOLE.

[FROM OUR OWN CORRESPONDENT.]

RANIGUNGE, the 29th April 1883.

COLONEL OLCOTT was in our midst the other day, and was the guest of the Maharani of Searsole. He came here directly from Durbhanga at the invitation of Kumar Dakbinessar Mali, the youngest son of the Maharani, who telegraphed to the Colonel intimating his willingness to establish a Branch Society at Searsole in connection with the Theosophical Society, of which the Colonel is the worthy founder. Every arrangement was made to accord him a reception, befitting his position. During his short stay here, which extended over two days only, people from different parts of the country came in throngs to avail themselves of the benefit of his healing powers, for which he has become well-known. Here he had barely any time to take in hand more than two cases, in one of which he was to a certain extent successful. In the other, he said the disease being long-standing, will only yield to continued treatment.

He delivered an address at the *Nat Mandir* compound of the Searsole *Rajbati*, where arrangements were made by the Manager of the Searsole Estate for the large meeting, which was composed mainly of the *elite* of the community of both Searsole and Ranigunge.

The speech, which lasted for an hour in delivery, was listened to with great attention, and the exhortations of the Colonel for the revival of the study of the sacred writings of this country provoked enthusiasm. At the conclusion of the speech, Babu Trylakya Nath Bannerji, Pleader, Munsiff's Court, Ranigunge, rendered the substance of the address into Bengali for the benefit of those who were ignorant of English.

After the lecture was over, the worthy lecturer established a Branch of the Theosophical Society at this station.—*Indian Mirror*, 5-5-83.

COLONEL OLCOTT AT BANKURA.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—Colonel Olcott, the President-Founder of the Theosophical Society, reached Bankura on the morning of the 29th April 1883. That day noon, there was a meeting of the members of the Bankura branch at the premises of Babu Protap Narayan Singh, at which Colonel Olcott presided.

Colonel Olcott instructed the Society how to proceed, and prescribed a course of study for learning mesmerism and the occult science. He advised the members to divide into several sub-committees, and each take up a special subject for study experiment, and then to report the result to the general meeting at the end of every month. On the evening of the same day, an address was given to the public by Colonel Olcott at about 7 p. m. There was a large gathering of the gentlemen of the station. Next morning there was the healing of the sick and invalid from morning to noon. In some cases he was successful; in others not. In the afternoon the members of the Society again assembled, and Colonel Olcott undertook to magnetize the rings and pipes* that were presented to him by many of the members. He also magnetized several jars and vessels of water. He then talked about the *Mahatmas*, and then explained the way how to mesmerise others. Three new members were initiated that evening.

Yours, &c.,

X.

BANKURA, 2nd May 1883.

The *Indian Mirror* says:—

We are glad to learn that a Hindu Sunday School, like the one established at Calcutta to impart moral instruction to the boys, has been established at Bhagulpore.

COLONEL OLCOTT AT BANKIPORE.

As announced in our last, though not quite punctual to the date, Colonel Olcott arrived here on the 19th from Arrah and was received by a number of his friends and admirers at the Railway station. He put up with Mr. Shurfdin, Barrister-at-Law. From the next morning, we could see a stream of people pouring into the premises. Many were attracted by mere curiosity, but a large number of men,

* Bamboo tubes to be used for mesmerising water.—Ed.

suffering from almost all the ills that flesh is heir to, went for the purpose of being mesmerically cured. Many were, of course, disappointed, but a few had no reason to be otherwise than grateful to the Colonel, and the report of the case published below, is really wonderful, and proves that there is some magnetic power in man which is capable of being conducted, by means of certain passes of the hand to the body of another man, to heal any malady that has its origin in the decrease of the vital forces. On the evening of the 20th the Colonel delivered a very interesting lecture to a very large audience on the origin and scope of Theosophy. For two succeeding evenings he was engaged in initiating new members, to the number of some thirty, impressing upon them the excellences of Theosophy as an organisation for the universal good of mankind, and demonstrating by experiment the truth of the mesmeric system of treatment. The Colonel left yesterday for Durbhanga.—*Indian Chronicle* 23rd April, 1883.

COL. OLCOTT AT BANKIPORE.

(Behar Herald.)

Col. Olcott, the President-Founder of the Theosophical Society, delivered a very interesting address to the residents of this city on the "Relations of Hinduism to Theosophy," at the premises of the Patna College, at 7 p. m., on Friday, the 26th instant. The large Hall of the College was crowded to suffocation, and many had to keep standing for want of seats. There was a loud and continued cheering as the lecturer was ushered in, and none present could fail to be struck by his imposing appearance and his simple and unostentatious Native dress, which combined to give him the air of a venerable *Rishi* of old. If Brother Kut Hoomi does really exist, we have an idea that he would look very much like what Col. Olcott did on the evening in question. Mr. Prothero, one of the Professors of the College, presided on the occasion. We hope to be able to publish a brief abstract of the lecture, which occupied about three quarters of an hour, in our next issue.

On the day following, that is the 21st instant, there was a meeting of the students of the College to receive certain practical advice and moral instructions which the gallant Colonel gave them. Later on in the evening there was a special meeting of the Bankipore Branch of the Theosophical Society. We are also given to understand that the venerable gentleman has been also trying his hand at certain mesmeric cures, but with what success has not yet transpired.—*The Indian Mirror*, Friday, April 27, 1883.

COL. OLCOTT AT BHAGULPORE.

(Behar Herald.)

Col. Olcott, the Founder of the Theosophical Society, was, we understand on the same authority, at Bhagulpore lately. He was the guest of Babu Tej Narain. The natives of the Town gave him a hearty reception. On Monday evening he delivered an address. On Tuesday evening he visited the *Saniti Sancharini Sabha*. It is an institution for the moral training of boys in connection with the local *Arya Sabha*. During his stay he received three addresses, one from the local Theosophical Society, another from the Members of the *ARYA SABHA*, and a third from the Members of the "*Saniti Sancharini Sabha*."

His replies to the addresses were very encouraging. He uniformly exhorted the people to study *Aryan* Philosophy and the Hindu *Shastras*, maintaining that they were the very best of their kind.

Note.—We, last month, copied from the Calcutta papers a report by Babu Ladli Mohan Ghose, Medical Practitioner, of the cures made by Colonel Olcott on the first day of his visit at Bhagulpore. That of the second day, and last, from the same competent observer is now subjoined. The almost instantaneous cure of Dr. Ladli Babu's own blindness in one eye is among the most striking psychopathic phenomena on record. No wonder the simple Hindus are beginning to regard our President as a miracle-worker despite his vigorous denials.—Ed.

MORE CURES AT BHAGULPORE.

The following cures have been effected this day in my presence and that of others by Col. Olcott:—

I. A lady member of the family of Babu Pronoth Nath Mookerjee, School Master—of rheumatic pains in the ciatic spleens. A cure was completely effected within a few minutes.

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II. A lady member of my own family—of gastric pain resulting from inflammation.

III. Babu Shib Churn Lall, Auctioneer—of deafness: this was a surprising case; within a few minutes the patient was made to hear words spoken in an ordinary tone at a distance of 18 feet, though a few minutes before he could not hear at the shortest distance without an elevation of the speaker's voice.

IV. Babu Badya Nath Tarafdar, a School Master—of rheumatic pains in the supracostal and femoral regions.

V. Babu Tora Podo Ghossal, M. A., 2nd Master Government School—of rheumatism in both the knees.

VI. Babu Girish Chandra Roy, Head Master, Modhepoorah—of stiffness of the joint.

VII. My little daughter of a pain in the jaw.

VIII. The aged mother of Babu Tej Narayan—of dimness of sight and neuralgic pain of the leg.

IX. The son of Hakeem Gudda Hosien—of floating specks before the sight. This was a very pretty case, the cure being gradual, but the whole not occupying more than five or ten minutes.

X. And finally, myself of blindness in the left eye. My closest friends could not have suspected this infirmity for there was no apparent difference between the two eyes, yet from boy-hood one of them has been useless to me. The disease was *Hypermetropia*, and Drs. Cayley and Macnamara, the famous oculists of Calcutta, were of opinion, after examination, that it was congenital and certainly incurable. But to-day, after a few minutes of simple mesmeric treatment—by breathings through a small silver tube, Col. Olcott has restored my sight. He has made me close the right eye, and with my hitherto useless left one, read ordinary print! My feelings may be better imagined than described.

BHAGULPORE,

Dated 11th April, 1883.

LADLI MOHUN GHOSE,
Medical Practitioner.

COLONEL OLCOTT AT BANKIPORE.

(TO THE EDITOR OF THE "INDIAN MIRROR.")

SIR,—Colonel Olcott's short stay at Bankipore was the occasion of great commotion among all classes of men. streams of people poured in from all sides, attracted by the miraculous cures he wrought, and thronged in hundreds at his door. During three days, the Colonel treated some twenty cases, and in many instances made an almost instantaneous cure. Cases of rheumatic pain, hemiparesis, pain in the shoulders and other local affections even of a very long standing, were invariably cured. But the most marvellous instances were offered by a case of deafness and a complicated case of guttural paralysis. Babu Kunja Behary Ghose, a contractor, had, for years past, lost all power of hearing in his left ear. After a few mesmeric passes, the Babu could hear low whispers, at a distance of twenty feet. But the next case was still more wonderful, and deserves the name of a miracle. The subject, late a Mohurrir in the Foujdari Court, and a distant relation of the Judge's Sheristadar, had in March last year, been afflicted with guttural paralysis, and could utter only inarticulate sounds. He had also lost use of his right arm, which could not raise any weight, however slight. In five minutes, the man got cured, and could give vent to his feelings, which he did, in a most affecting manner. No one among the spectators could fail to be deeply affected with the successful struggles of Ram Kishen Lal to speak once more in his life, and when the Colonel asked him to raise a chair, which he did to the height of his breast, the spectators burst forth into spontaneous cheers, and beams of joy shot through the eyes of the Colonel himself. This scene was witnessed by some of the most respectable men of the station, who have since borne testimony to the marvellous cure in the local papers.

The mesmeric cures were supplemented by a most eloquent address from the College platform in which the Colonel very ably stated the objects of the Theosophical Society, and the educated community, to a man, responded to his eloquent appeal. There is quite a stir among the educated class, and though many have not yet joined the Society, all feel deeply interested in the psychic sciences which now form their general topic of conversation. I beg leave to ask the gentlemen, who have thought proper to stand aloof from our Society, whether it is possible for them to keep alive their present interest in psychic researches, without joining some organised movement for the purpose. I do not mean to say that they should join the Theosophical Society. Let them organise themselves into a separate Society for psychic researches.

Certainly, it does not speak well for their prudence to let go such a golden opportunity, without moving themselves to some practical end.

In the meetings of the Society, the Colonel preformed some very interesting experiments, and enlightened the members about the principles of mesmeric treatment and about the Occult Sciences in general. Twenty-one new members were admitted into the Society.

Yours, &c.

FURNENDRA NARAYAN SINHA.

BANKIPORE, the 24th April 1883.

The following certificate of a cure by Col. Olcott in the presence of a number of gentlemen, has been sent to the *Indian Chronicle* for insertion:—

The undersigned certifies that he has just been restored to speech by Col. Olcott after a mesmeric treatment of not more than five minutes, and also had strength restored to his right arm, which then was so powerless that he could not lift a pound's weight. He lost the power of articulating words in the month of March 1882.

(Sd.) RAM KISTEN LALL.

And witnessed by the cousin of the patient.

This wonderful cure was wrought in our presence as described above.

(Sd.) Soghi Bhusan Maitro, Amjad Ali, Jogesh Chander Banerji, Govinda Charan, M. A., B. L., Amir Haidar, Pleader, Mohes Narayan Gajadher Prasad, Pleader, Judge's Court, Sagivan Lal, Lal Vihari Bose, Harau Chandra Mitra, M. A., Bama Chunder Mukerji, Bani Nath Banerji, Girija Sekhar Banerji, Hem Chander Singh, Annada Charan Mukerji, Ishwar Chander Ghose, Baldeo Lal, B. A., Furnendra Narain Singh, M. A., B. L.

Our New Branches.

THE SEARSOLE THEOSOPHICAL SOCIETY.

After our forms of the last issue were struck off, we were informed by telegram of the formation of a Branch of our Society at Searsole. The following is the official report now received:—

At a meeting of Members of the Theosophical Society held at Searsole, Rajbati, on the 28th of April 1883, the President-Founder in the Chair, it was resolved that a Branch of the Society, formed at Searsole under the name of the Searsole Theosophical Society.

Upon motion, the Rules and Bye-laws of the Parent Society were temporarily adopted.

Upon motion, the following gentlemen were elected officers for the ensuing year.

President Kumar Dakshineswar Malia.

Vice-President Babu Chandra Mohan Das.

Secretary and Treasurer ... Babu Kedar Nath Deb.

The following gentlemen were appointed a committee to draft Bye-laws. Babus Radharaman Ghose, Obhoy Churn Mukerjee and Gokul Behari Mitra.

Approved:—H. S. OLCOTT.

SEARSOLE, RAJBATI,
the 28th April 1883.

THE BURDWAN THEOSOPHICAL SOCIETY.

We have been informed by telegram of the formation of a new Branch of the Theosophical Society at Burdwan, with His Excellency the Dewan Sahib of the State as its President. The following is the official report:—

At a Meeting of Members of the Theosophical Society held at Burdwan on the 3rd of May 1883, the President-Founder in the Chair, it was moved by Babu Mohendro Lal Gupta and seconded by Babu Nalinaksha Basu, that a local branch be formed under the title of Burdwan Theosophical Society. Unanimously carried.

Upon motion it was resolved that the Bye-laws of the Parent Society be provisionally adopted, and that Lala Ban Behari Karpar, Babus Sattya Kinkar Sen, Ramnarayan Dutta, and Nalinaksha Basu, be a Committee to prepare Bye-laws.

Upon motion the following Members were selected to act as Office-bearers.

President—Lala Bnu Behari Kurpur; *Vice-President*—Babu Mohendro Lal Gupta; *Secretary and Treasurer*—Babu Ramnarayan Dutta.

There being no further business, the Society then adjourned.

Approved :—H. S. OLCOTT.

Attest :—NIVARAN CHANDRA MUKERJI.

THE MIDNAPORE THEOSOPHICAL SOCIETY.

At the time of our going to press, we are informed, by telegram, of the formation of a Branch of our Society at Midnapore. The following is the official report :—

1. At a meeting of members of the Theosophical Society held at Midnapore at the house of Rajah Kally Prosanna Gujendra Mohapatra of Toorka on the 17th day of May 1883, the President-Founder in the Chair, it was moved by Baboo Bepin Behary Dutt and seconded by Baboo Atal Behary Moitra, that a branch be organised under the title of the Midnapore Theosophical Society.

2. Upon motion of Baboo Kally Prosanna Mookerjee, seconded by Baboo Girish Chunder Mitter, a committee consisting of the following members was appointed to draft the Bye-laws.

Baboo Hurry Churn Roy, Rajendro Nath Mookerjee, Girish Chunder Mitter, Atal Behary Moitra, Kally Prosanna Mookerjee, Gosto Behary Dutt, Sharodaprasad Chatterjee.

3. Upon motion of Baboo Sharodaprasad Chatterjee, seconded by Baboo Umes Chunder Dutt; it was resolved that the Bye-laws of the Parent Society be temporarily adopted.

4. The elections of officers being in order, the following gentlemen were unanimously elected.

President..... Baboo Kally Prosanna Mookerjee.

Vice-President..... „ Girish Chunder Mitter.

Secy. and Treasurer. Rajendro Nath Mookerjee.

There being no further business before the meeting, the Society then adjourned to meet at the call of the President elect.

The President-Founder declared the Branch duly organised and ordered a Charter to be issued by the Parent Society.

Approved.

H. S. OLCOTT,

President-Founder.

Attest :—J. GHOSAL,

Acting Secretary.

THE MORADABAD THEOSOPHICAL SOCIETY.

With pleasure and satisfaction we have to communicate to our Brother Theosophists the fact that, while going to press, we are informed by telegram of the establishment of a Sanskrit school by our Brothers at Moradabad. With the progress of our work, the number of schools is increasing and we have to look forward to the day when every one of our fifty-nine Branches in India alone can point to at least one school started by itself. The reformation and regeneration of a country depends largely if not solely upon the education of the people. The greater, therefore, the number of such institutions where the descendants of the Aryans shall be taught a language which at present conceals from the uneducated the sublime teachings of the ancient Aryan lore, philosophy, religions, and sciences, the brighter will be the future of India and the nearer will approach the day of her regeneration. We cannot allow this opportunity to pass by, without remarking that it is only those of our Branches which are composed of very few members and in towns of secondary importance, that our Brothers are showing vigour and activity. Our big Branches, which boast of larger numbers would do well to pluck a leaf out of the book of those upon which they look as of very little importance, owing to the members of the latter being few and the places of very little consequence. It is *work* that India expects from her sons, and not *words*. We hope to have the pleasure of giving in our next number the particulars of the Sanskrit school now started at Moradabad.

THE CHAKDIGHI THEOSOPHICAL SOCIETY.

The latest telegraphic intelligence informs us of the formation of a Branch Theosophical Society at Chakdighi under the Presidentship of Babu Lalit Mohun Sinha Roy. Follows the official report :

At a meeting of members of the Theosophical Society held at Chakdighi on the 4th of May 1883, the President-Founder in the Chair, it was moved by Babu Omes Chandra Ghosh and seconded by Babu Hurrish Chandra Rai that a local branch of the Society be formed at Chakdighi under the name of the Chakdighi Theosophical Society. Unanimously carried.

Upon motion it was resolved that the Bye-laws of the Parent Society be temporarily adopted and Babus Lalit Mohon Roy, Sinha, Ram Ram, Chandra Chattopadhyay, Hridaya Nath Chakravarti and Kali Das Mukerji be a Committee to prepare Bye-laws.

Upon motion the following members were elected as Office-bearers :—

President—Babu Lalit Mohon Roy Sinha.

Vice-President—Babu Hridaya Nath Chakravarti.

Secretary and Treasurer—Babu Annoda Prosad Basu.

Librarian—Babu Hurrish Chandra Rai.

There being no further business the Society then adjourned.

Approved :—H. S. OLCOTT.

Attest :—NIVARAN CHANDRA MUKHOPADHAYAY.

THE CHINSURAH THEOSOPHICAL SOCIETY.

The formation of the Chinsurah Theosophical Society is communicated to us by wire. Babu Koylash Chunder Mookerjee has been elected President for the current year. Here is the official report :—

At a meeting of members of the Theosophical Society held at Chinsura on the 6th day of May 1883, the President-Founder in the Chair, permission was asked of the Parent Society through the President-Founder to establish a branch at the above place. The required permission being granted, Babu Kailas Chandra Mukerji moved and Babu Kumood Lal Dey seconded a resolution that the said branch be known as the Chinsura Theosophical Society.

Upon motion the Parent Society's rules were temporarily adopted and a Committee appointed to frame Bye-laws which was composed of the following members. Babus Baikuntha Nath Dutta, Behari Lal Dhar, Nando Lal Pal, Senior, Nando Lal Pal, Jr., Jadub Chandra Ray.

Election for officers was then held and the following were unanimously chosen.

President—Babu Kailas Chandra Mukerji, M. B.

Vice-President—Babu Nando Lal Paul, Senior.

Secretary and Treasurer—Babu Kali Charan Dutta.

There being no further business, the Society adjourned subject to the call of the President elect.

Approved :—H. S. OLCOTT.

THE PROCEEDINGS OF THE MEETING OF MEMBERS OF THE THEOSOPHICAL SOCIETY AT DARBHANGA.

At a meeting of members of the Theosophical Society held at Darbhanga on the 25th day of April 1883, the President-Founder in the Chair, it was moved by

Pandit Lakshmi Narayan and seconded by Babu Braja Mohan Prasad—

That a local branch of the Society be established under the name of the Darbhanga Theosophical Society.

The motion was unanimously carried.

Upon motion of Babu Kripa Nath Majumdar, seconded by Babu Pournan Chandra Sen, it was resolved that the Bye-laws of the Parent Society be temporarily adopted.

The election of officers being in order, the following number were duly elected.

President..... Pandit Lakshmi Narayan.

Vice-President..... Babu Kripa Nath Majumdar.

Secretary and Treasurer... Kalipada Bandyopadhyay.

COMMITTEE ON BYE-LAWS :—Pandit Lakshmi Narayan, Babu Kripnath Majumdar, Babu Jadunath Goswami, Babu Braja-mohan Prasad, Babu Bhuvan Lal.

The President-Founder then gave instruction to the members respecting the formation of committees and the organisation of duties; there being no further business the meeting was dissolved.

KALIPADA BANDYOPADHYAY,
DARBHANGA, } *Secretary, Theosophical Society,*
the 26th April 1883. } *Darbhanga.*

Approved :—H. S. OLCOTT,

President-Founder.

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

Following are the Bye-laws proposed for the Rajshahye Harmony Theosophical Society that has been established at Beaulah on Sunday last the 1st April 1883.

The objects of the Society are :—

1. To cultivate the feelings of universal love.
2. To encourage the study of the ancient Aryan or other Asiatic religions and philosophy.
3. To stimulate inquiry into the truths of occultism.
4. To stimulate the members to observe their social and moral duties.

BYE-LAWS.

(1.) The Society is to follow all the general rules of the Parent Society; (2) The members are to lead a life of temperance and morality; (3) Every member will be required to pay a donation of at least one Rupee, and pay a subscription of at least four Annas a month, in order to meet the necessary current expenditures of the Branch Society and for the purchase of books, &c. (4.) Ordinary meetings of the Society shall be held once a fortnight and special meetings when necessary. (5.) The officers of the Society are to consist of one President, one Secretary, and one Treasurer.

In the first meeting that was held Babu Kaliprasanna Mookerjee was elected President, Balu Sirish Chandra Roy, Secretary, and Babu Krishna Chandra Sarma Biswas, Treasurer.

(Signed) SIRISH CHANDRA ROY,

Secretary.

BEAULEAH RAJSHAHYE,

8th April 1883.

KALI PRASANNA MUKERJEE, F. T. S.

Bye-Laws approved as amended.

H. S. OLCOTT,

P. T. S.

THE SATYA MARGAS THEOSOPHICAL SOCIETY.

Last Sunday we held a public meeting in the Jalsai Tabzib premises, where brother Jwala Pershad addressed a very appreciative audience of about 200 men in English, and brother Raja Bahadur and a friend, Pandit Sham Narain Maslaman, in Urdu, on the subject "Why we should join the Theosophical Society?" The addresses were enthusiastically responded to every now and then with loud cheers. Pandit Gungadar Shastri, Professor of Sanskrit in the Canning College, was in the Chair, and expressed his sympathy with the objects of our Society. He is an old opponent of Swami Dayanand Saraswati. Brother Hemnath, Head Master at Barabanki, had come to Lucknow to attend the above meeting.

Yours fraternally,

PRAN NATH, F. T. S.,

President.

LUCKNOW, 14th April 1883.

QUEENSLAND (AUSTRALASIA) THEOSOPHICAL SOCIETY.

On Sunday afternoon, March 11th, 1883, a meeting of Fellows of the Theosophical Society was held in the Progressive Reading Room, Brisbane, for the purpose of forming a branch Society, in connection with the Parent Society in India. Mr. Gavin Pettigrew, as Chairman of the meeting, delivered an appropriate address, and it was decided that the Society should be formed. Mr. C. H. Hartmann of Townsomba was elected President, Mr. William Widdop and Mr. Gavin Pettigrew, Vice-Presidents; Mr. Geo. Smith, Secretary, and Mr. Joshua Bailey, Treasurer. Two gentlemen present put in applications for fellowship, and the new Society bids fair to realise its objects :—*Harbinger of Light, Melbourne, Australia, —for april 1883.*

THE KATHIAWAR THEOSOPHICAL SOCIETY.

The Secretary of the Society having applied for permission to have its name changed from "Saorashtar" to "Kattyawar" Theosophical Society, the President-Founder in Council has granted the application.

THE HIMALAYAN THEOSOPHICAL SOCIETY.

TO THE RECORDING SECRETARY.

&c. &c. &c.

ADYAR, MADRAS.

Dear Sir and Brother,

It gives me much pleasure to report for the information of our President-Founder that a most satisfactory and interesting meeting of the HIMALAYAN THEOSOPHICAL SOCIETY took place at my house on Saturday the 14th day of April 1883, for the commencement of the business of the season.

It was resolved :—

1st.—That Mr. W. D. Tilden, Offg. President, should be confirmed in his appointment.

Mr. C. P. Hogan to be Vice-President; Babu Kunned Chunder Mookerjee to be Secretary and Librarian. The above appointments to be submitted to the President-Founder for approval, confirmation and publication in the next number of the *Theosophist*.

2nd.—That only such Theosophists as are willing to be very earnest and active in the promotion of all the objects, aims and general interests of the Parent Society, should be considered eligible to be enrolled in the HIMALAYAN, and in this view the Society should be named "The Himalayan Esoteric Theosophical Society," so that persons not fulfilling the conditions required, should be debarred from nomination or enrollment in this branch of the Parent Society.

The addition of the word "Esoteric" to the name of the Society to be referred to the President-Founder for approval and sanction.

3rd.—That a fresh application be made to Head Quarters for a new Charter.

4th.—That a select Committee be appointed by the President to frame Rules, Regulations, and Bye-laws for the future conduct of business.

The meeting lasted nearly two hours, and after an interesting general conversation concluded with a vote of thanks to the President in the Chair.

It was a remarkable fact observed by the native gentlemen present that without any intentional arrangement for the purpose, 7 members had come together (although more were invited) to form the quorum on the 7th day of the week, and the 14th (227) day of the 7th month of the Theosophical Journal, and the 7th day of the moon.

The mystic number seven thus manifesting itself at every phase was unanimously accepted as a good omen, auguring well for the future success of this branch Society.

Fraternally yours,

W. D. TILDEN, F. T. S.

SIMLA, 16th April 1883.

Approved : Let new Charter issue.

H. S. OLCOTT, P. T. S.

THE SECUNDERABAD THEOSOPHICAL SOCIETY.

Proceedings of a Meeting held on the 25th March 1883.

The Secunderabad Theosophical Society, established on the 23rd December, 1882, has the following objects and aims in view.

1. To cultivate and promote the feeling of universal brotherhood towards other Theosophical Societies and mankind at large.

2. To forward by all practicable measures, the morality and spiritual progress of the people.

3. To study and otherwise encourage the revival of ancient Aryan literature and sciences.

4. To afford every possible help to the Parent Society and advocate the cause of the same both by word and deed.

II.—Admission.

1. Persons of either sex, and of any religion, will be admitted as fellows of this branch of the Society, provided they are of good moral character, pledge themselves to endeavour to the best of their ability to lead a life of temperance, purity, and brotherly love, and to conform to the rules of the Society.

2. The members of this branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and neither the abandonment of caste nor the knowledge of English is requisite to join this branch.

3. Applicants on being recommended as possessing the qualifications aforesaid by at least two Fellows of the Theosophical Society, will be admitted as members on payment of Government Rs. 10, which will be paid once for all to the Parent Society.

Such applications shall remain under the consideration of the Society for a period of one calendar month; at the expiration of which period, if approved, to be duly initiated by the President in a meeting of the Society convened for the purpose: but the President shall have the power to dispense with this period of candidature if he deems necessary, as prescribed in the Bye-laws of the Parent Society.

III.—Management of the Affairs of the Society.

Shall be vested in the hands of a President, a Secretary, and two Councillors. The President or the Vice-President shall preside at the meetings of the Council; three Members shall constitute a quorum.

2. The officers of the Society shall be elected annually from among the Members. Retiring officers shall be eligible for re-election.

3. The Secretary shall keep records of the proceedings and transactions of the Society, and read the same at the meetings; submit an annual report, reply to all official letters and correspond in consultation with the President with individuals and other Societies in sympathy with this; and convene all meetings of the Council. He shall have charge of all monies belonging to the Society; keep accounts of receipts and payments, and carry on all money transactions, subject to the approval of the Council.

IV.—Finance of the Society.

The monthly subscription of the Fellows shall be one Rupee payable in advance, and shall be used for the maintenance of this branch of the Society.

V.—Periodical Meetings.

The ordinary meetings of the Society shall be held weekly on Thursday at 7-30 p. m., the Secretary being empowered to summon any extraordinary meeting whenever, in the opinion of the President, the necessity for it arises.

General.

Any member of the Society may be warned or suspended by the Council, and if his conduct in life is manifestly inconsistent with the rules, objects and dignity of the Society, he may be expelled by a two-thirds vote of the Members.

C. KUPPUSWAMI AIYAR,
Secretary, Theos. Society, Secunderabad.

[Our Brother, Baba Narendro Nath, Sen., F. T. S. of the *Indian Mirror*, is a staunch defender of the cause with which he has allied himself. There appears an editorial which is a real slaughter of (by) the "Innocents;" and indeed, who but an "Innocent" of any knowledge of our Society could have written that dilute stuff about Theosophy in the April No. of *Calcutta Review*:—*Manager*.]

Mr. Fink's letter on Theosophy, published this morning in our correspondence columns, will be found both amusing and instructive. Our remark as to his incapacity for grappling with new ideas upon their own merits, he regards as a "psychological mystery." It behoves us now to unveil this mystery a little. Whether like an honest critic or otherwise, we had read his article with care, and from its very opening line we made the discovery he speaks of. "Theosophy or Occultism," writes Mr. Fink, "of which we hear so much at the present day, is only a revival of a philosophy which, under the same name, sprang up in the second century at Alexandria, as an off-shoot of Neo-Platonism." Without disputing Mr. Fink's statement regarding Alexandrian Theosophy, we may be allowed to point out that the "Theosophy of which we hear so much at the present day" is not occultism pure and simple as he thinks. If Alexandrian Theosophy, was nothing but occultism, the Theosophy of the present day is indebted to it for nothing but the name. And then, again, Mr. Fink must not forget that the stream of occultism, which has watered many distant lands, had its origin in the cloudy heights of ancient India, and that though occasionally lost underground, it has continued its flow in this country to the present day. The Theosophical Society, unless we are grievously mistaken, never claimed any originality on the head of occultism, which does not find in it a very prominent position. The only originality, which the Theosophical Society claims, is that it has discovered the true channel through which sympathy might flow from man to man. The Theosophical Society seeks to establish a Brotherhood of humanity, founded on the wide and sound basis of mutual tolerance. It never busies itself in examining the setting of a single plank in the religious platform of its members. The following extract from the Rules of the Society will render this clearer:—

The Society represents no particular religious creed, is

entirely unsectarian, and includes professors of all faiths. It only claims from each member that toleration of the beliefs of others, which he desires each and all of his brother-members to exhibit in regard to his own faith.

From this it will be seen that every individual member is responsible for his own religious opinions, the Society as a body neither accepting nor rejecting them. This Mr. Fink failed to perceive, and lost himself in hunting after the shadow of a name. His claim to have "convincingly shown from history that its (the Society's) pretensions to originality were mere moonshine," plainly indicates that he has lulled himself to rest in the limbo of errors. It may, however, be granted, for the sake of argument, that "there is nothing new in Theosophy—nothing which had not seen the light before," but we fail to see how Mr. Fink makes out that they were not new to him. Whatever his position of Theosophical ideas may be, they certainly lie outside the groove of thought to which he is used, and, as such, new to him. As another instance in point, we might mention the treatment he has accorded to what he calls the "Vedanta philosophy." On the authority of Cousin and Colebrooke he considers the "Vedanta philosophy" "foolishly idealistic," because that philosophy denies the existence of matter. This is of a piece with the attempt of some Scottish philosophers to demolish Berkeley by stamping on the ground. But is it too much to expect Mr. Fink to know that modern Western thought, led by such non-compoops as John Stuart Mill and Herbert Spencer, is fast veering round to that same "foolish" conclusion? We do not remember having said any thing "discourteous" or "offensive" in our previous notice of Mr. Fink's article in the *Calcutta Review*. Mr. Fink's vanity may have been wounded. But we have no help for it. It should not be forgotten, under what trying circumstances one is placed when one finds the sacred writings of one's nation treated in such an off-hand manner by critics who, to say the least, have not fully qualified themselves for the task. As for Mr. Fink's reference to a pamphlet, entitled "The Theosophical Society and its Founders: An honest inquiry into their aims and proceedings," we may be allowed to point out that this pamphlet, if we are not mistaken, was not put forth by or under the authority of the Theosophical Society, and it is as reasonable to look in it for a correct statement of the views and opinions of the Society, as it would be for one to seek to solve disputed points of the Christian faith on the authority of the *Revelations of the Anti-Christ*. From the sentence extracted from the "Hints on Esoteric Theosophy," Mr. Fink considers "it reasonable to suppose that Jesus was the Prince of Theosophists." The reasonable character of this supposition, however, is not very easy to discover. We, who can look at the thing from independent platform, fail to see how Jesus can be regarded as the unquestioned superior of Sakya Muni, whose another name, it is said, is Buddha. It is, indeed, gratifying to find that Mr. Fink recognises the difference between argument and dogmatic assertion. For, to say the truth, his discussion of the general objects of the Theosophical Society did not prepare us for it.

MORADABAD THEOSOPHICAL SOCIETY.

TO THE CORRESPONDING SECRETARY THEOSOPHICAL SOCIETY.

We, the undersigned members of the Theosophical Society, most humbly and respectfully beg to bring to your notice, that at a meeting held at the house of Lalla Bulagi Dass, Pleader, F. T. S., in presence of Pundit Bhavain Shanker, it has been unanimously resolved that a Branch should be established under the title of "Atma Bodh Theosophical Society, Moradabad," with the following officers. Hence we beg the favour of your kindly granting us a charter at an early date.

For the present the Rules and Bye-Laws of the Parent Theosophical Society have to be adopted.

President—Baboo Ishri Prashad.

Vice-President—Baboo Parshotam Dass.

Secretary and Treasurer—Nurottam Dass.

Ishri Prashad.

Parshotam Dass.

Bulake Dass.

Permaishwari Lahai (Late member

Prig Psychic Theosophical Society.)

Chirangi Lall.

Nurottam Dass, and four others.

Approved:—H. S. OLCOTT, F. T. S.

BENGAL THEOSOPHICAL SOCIETY.

LAST Monday evening, in the presence of a large and distinguished audience, the Bengal Theosophical Society celebrated its first anniversary. Most of the leaders of Native society were in attendance, and the occasion was a brilliant success. Space fails us this morning to do more than barely mention the circumstance of the meeting, but a full report with the speeches of Dr. Salzar, Babus Dejedro Nath Tagore, and Norendro Nath Sen, the Secretary's Annual Report, and a historical lecture of Col. Olcott on "Dr. Esdaile and Mesmerism in Calcutta 36 years ago," will be published hereafter.—*Indian Mirror*.

COLONEL OLCOTT sails this morning for Madras in the French Mail Steamer *Sibar*. After a short rest he will start for the North-West Provinces and the Punjab, where an official tour, even longer than the one just completed in the Provinces, has been arranged for. Many of those present at the Anniversary meeting last night were evidently much affected at his farewell. After the meeting was over Colonel Olcott was treated to a theosophical dinner.—*Indian Mirror*.

[Review of Hints on Esoteric Theosophy,

No. 2.—From the *Indian Mirror*.]

THE HIMALAYAN MAHATMAS.

THERE can be no mistake as to the fact that Theosophy is fructifying the germs of a new and important literature. With half an eye, we can see that the signs abound that we are at last to have an experimental metaphysics as well as experimental physics. It is the great weakness of our modern Western philosophy that it is largely a deduction from meagre facts. Its greatest admirer admits innumerable *lacunae*, and as our biologists have led us to the outermost verge of physics, and confess the existence there of "an impassable chasm," it is hard to see how, under modern guidance, and in the face of strong modern prejudice, we are likely to come to any thing like certitude as to the mystery of existence without other helps. The new school of philosophy offers the inestimable advantage of bringing us face to face with living Adepts in experimental psychology,—men who having practically proved the nature of soul and the potentiality of spirit, "can speak with authority, and not as the Scribes." The roster of the new movement already contains the names of men of high capacity in different countries. Among those in India, a prominent place must be given to the well known Anglo-Indian publicist who has adopted in his theosophical writings the pseudo-name of H. X. It has been affirmed and not denied that the writer is no less a person than the able and scholarly Mr. A. O. Hume. But however this may be, it is certain that the future historian of Theosophy will cite his contributions to the current literature of the subject, as among its most notable developments. Some months ago, he put forth a pamphlet, called "Hints on Esoteric Theosophy," in which were argued with signal ability the questions, "Is Theosophy a Capital Delusion?"—"Do the Brothers Exist?" All that could be said against the movement was set forth and refuted. The same industrious pen has now given us a second pamphlet,* under the same title a comparison being now made between Swedenborg and Theosophy. We have not space to quote as much as would give a comprehensive idea of this remarkable brochure. We shall, therefore, confine ourselves to a few extracts, leaving the reader to peruse the pamphlet himself. The Swedenborgian side of the argument is supported by a correspondent of H. X., designated as H. R. Z. His point is that if the Brothers are living men, "they are high mediums under spirit influence; Madame Blavatsky is one of the imaginative, peculiarly constituted persons who become mediums;" and in fancying that she is in relations with Adepts, is simply "deceived by the spirits who communicated with, and wrote through her." He finds in Theosophy nothing new, its doctrine of Universal Brotherhood having been anticipated by Christ, while, at the same time, the necessary corollary of the Fatherhood of God is ignored by the Theosophists. And "instead of looking up to the One Great Creator, willing to receive from Him the light and truth," "they try, vainly ever, to force themselves into His counsels or mysteries by climbing up some other way." All these points H. X. masterfully combats. The gist of his arguments is that by the help of the Adepts we may build our religion upon the solid rock of science; the Adepts have for thousands of years possessed "the power of penetrating into the higher planes, not with the uncertain steps of the natural (i. e., untrained) mystic, but with the certainty of the skilled Adept, who knows precisely what he is doing, where he is going, and the scientific reasons of all he does, feels, and wills." The accumulated knowledge, thus acquired in "thousands of years, has thus created "a positive science of the invisible universe" based on as wide an experience as any physical science, and

* Can be had at the Theosophist Office from the Manager, Adyar, Madras.

infinitely more reliable in its consistent totality than could possibly be the gleanings of any solitary seer or prophet, however great and worthy." A hard slap, that, at Swedenborg, and— "Madame Blavatsky and Colonel Olcott are but the theosophic telephones." It was these Brothers who taught us the constitution of man." As for the pretended mediumship of the Brothers, H. X. says:—

"The Adepts are wholly unlike any mediums I ever heard of. To-day one travelling in India meets you in the flesh; a few months later, when he is in Germany, Cashmere, or Thibet, he suddenly appears beside you in a closed room, in his astral form, and gives you instructions, or he drops a letter on your table, and your reply, as soon as written and ready, disappears and duly reaches him, and that, mind, when there is no other person in the house knowing any thing of the matter, and when poor Madame Blavatsky and Colonel Olcott, those *bêtes noires* of the incredulous, are both a thousand miles or more away from where you are, and have, perhaps, never even heard of the particular Adept dealing with you."

As to Esoteric Theosophy, and the prospect of its being the future religion of the world, or, at all events, its soul, he says:—

"Esoteric Theosophy (using the word in its broadest sense) alone retains the power of furnishing that tangible proof, that experimental demonstration of the root doctrines of all true religions, and Esoteric Theosophy must, therefore, become the religion of the future either in its own name or under that of one or more of the existing religions that, incorporating it with themselves, will gain a new lease of life, and burst out from the dead chrysalis shell of their old errors into a brighter and higher career."

"It was not in vain that your great seer Swedenborg advised men to search for the lost word amongst the hierophants of Turkey and Thibet; it is amongst these and allied schools that had a common root with them that, for ages, it has lain concealed, and Theosophy is the doorway that these hierophants and Adepts are now opening to all who, in singleness and purity of heart, yearn for that precious and all powerful doctrine, that long lost word."

"To me the position is so clear, and so pregnant with the most momentous issues, that I cannot understand the world's comparative indifference."

After defining religion as being based upon two ideas—a life beyond the grave, and the exact requital there of all good and evil done here, he remarks:—

"Theosophy alone possesses and now offers to all who will fit themselves to receive it, absolute proof of both these ideas; and yet not only the thoughtless multitude but thoughtful religious people like yourself, either affect to disregard it altogether, or without any enquiry calmly set it down as spiritualism!"

To the hackneyed objection that if the Adepts are possessed of this scientific knowledge, they should not keep it secret, H. X. pertinently rejoins that they would be culpable, indeed, * * * * "were they to communicate" the secret to any one, without full and sufficient guarantees against the misuse of such terrible power as Occult Science gives."

His correspondent, H. R. Z. having rather challenged the authenticity of the Kut Humi letters in Mr. Sinnett's "Occult World," H. X. broaches an idea which will be accepted by all students of mesmerism—and which the recent studies at London of the Psychic Research Society of Professor Balfour Stewart on Thought-Reading, fully support. The author says:—

"I see you are very incredulous about Kut Humi having written the letters published in the 'Occult World,' and you clench as you think the argument against their authenticity by saying that if a Hindu recluse could write these letters, then Johnson or Fielding might have written the Vedas. Well, if Johnson or Fielding had been a high Adept, they might just as well have written any Sanskrit work as any English one, provided only that they had had amongst their disciples, united to them by magnetic bands, any good Sanskrit scholar. Kut Humi, though a fair English scholar, educated in Germany and England, and quite able to write good English, would doubtless, from want of practice, have found, at any rate at first, some trouble in writing to us had he not been able to use the brains of others. And it is not only in English that he can write like an Englishman; he can write in any and every language known to any of his regular disciples as well as any of them can, even though he may not himself know in the ordinary sense of the term one word of that language. For he formulates the ideas he desires to express, impresses them by the power of his will on the brain, of whose services he avails himself, and then reads off the verbal exposition that arises from that brain in response to that impression, and has all he requires. Of course, to enable the Adept to utilize thus another person's brains, that other must have been placed in the strictest magnetic relation with him, and must have become his true disciple, as Colonel Olcott is, not merely a lay pupil as I was.* How often in the commencement of our correspondence when K. H. had not for long years had occasion to write English he did avail himself of Olcott's faculties, was apparent from the frequent Americanisms that adorned (or disfigured, take your choice) his letters, but these peculiarities have almost disappeared now that for two years he has been in constant correspondence and direct intercourse with us English."

* Col. Olcott is not the disciple of Mahatma Kut-Humi; his Guru is quite another "Brother."—Ed.

"Setting, however, all this aside, these letters simply are K. H.'s, and he having been for a time my immediate master teaching me directly, I presume I ought to know. You may set me down as a lunatic or a liar, but the question no longer remains for me on e in regard to which I can argue."

[This paper was read at a meeting of the Dacca Theosophical Society, held on the 28th April 1883, and forwarded by Cally Coomarr Dass, Secretary, Dacca Theosophical Society, to the Head-quarters, for publication in the *Theosophist*.—MANAGER.]

A DESCRIPTION OF THE TANTRIK MYSTIC RITES AND CEREMONIES KNOWN AS "SAVASADHANA."

By KUNJA B. BHATTACHARJEE.

Most of us must have heard many a time before this of the *Savasadhana*, but beyond that it means certain mystic rites in which a dead body is one of the first requisites, perhaps none of us knows more. Curious to learn how the process was conducted, I searched into the original Tantras to obtain an idea of it, and what information I gathered from four or five different manuscripts, I have the honor to lay before you to-night for your instruction. I do not pretend to have any insight into the esoteric significance of these awful, not to say repelling, ceremonies inculcated by the Tantric mystics, but what I intend is simply to offer you a detailed description of the process, knowing that many of you cannot read it in the original Sanscrit.

First, then, as to the proper place for conducting the ceremonies. The *Bhāvachūdāmanī*, a Tantric work, says: "A river-bank, a hill, a solitary place, the foot of a Bāl tree, a place for cremation, or a battlefield," these are the proper places for the ceremony. Then as to the time. The eighth or the fourteenth night either of the bright or of the dark fortnight, when the newmoon falls on a Tuesday; these are the propitious days. Then as to the requisites. The mystic should bring for an offering cooked rice, and flesh. He should also bring with him incense for burning, sesamum seeds, sacrificial grass, and mustard seeds. Retiring then to some one of the abovementioned places, he should seat himself with his face to the East, and perform the usual ceremony of oblation or *Arghyadāna*, after which, he should sprinkle the earth about him with water over which has been chanted the mystic syllable Om; which is styled the Mool Muntra and is almost invariably pronounced at the commencement of all mantras, and which terminates almost all the Mantras used in Tantric rites. This done, he should worship his Guru, Ganesha, Butooka, and Joginees, turning his face successively to the East, West, North and South. Then he is to write out on the ground the following charm which is known by the name of *Virāṅgana Mantra*. Leaving out certain mystic monosyllables, to which I am powerless to attribute any meaning, the purport of the Mantra is an exhortation addressed to the Goddess *Kalika* to remove all obstacles in the way of the Sadhaka or aspirant after extraordinary powers. He is then to repeat the following mantra thrice, and at the end of each incantation he is to throw a handful of flowers.*** This mantra is addressed to each and all classes of spiritual beings and elementals that might be hovering over the spot and asks for their benediction and shelter. After this Mantra has been thrice repeated, he should worship the presiding deity of the Smaśāna or Cremation Ground, and offer sacrifices to him, uttering the following formula.*** He should then tie with a knot his Shikha or the tuft of hair worn on the crown, uttering at the time the mantra known by the name of *Aghora-mantra*, after which he should place his hand over his breast and cry *Baksha, raksha*,—all this being intended as a defence against all dangers. He should then perform the very mystic ceremony of *Bhūtasuddhi*. Some of you, gentlemen, might wish to know what this means. But, this being the most mystic of all the mystical rites inculcated in the Tantras, and its process being described in language supremely mystic, is quite impenetrable to the uninitiated, although the degenerate priests or *Purohīts* of today perform the exoteric portion of this rite, the superficial ceremonial part of it, without even so much as suspecting the depth of its esoteric significance. But if you wish it I can give you a description of the rite as I have found it in the Tantras. After sitting in the *Dhyana* posture, with both the palms upturned and placed on the lap one upon the other, the mystic is to perform that exercise of respiration known by the name of *Pranayama*, and to stir up the *Kundalini* (which is a mystic Force in the seventh principle in man) to pierce the six cycles (vital centres) of the body, and to unite with the *Jivatma* and thence to blend with the *Paramatma*, or the Brightest of Lights over the thousand-leaved lotus (the Universal Ether). The mystic then effects the union of the twenty-four *Tattvas* or First Principles, which comprise the five sense-organs, the five sense perceptions, the five elements, the five qualities of these, and Intellect, Personality, Mind and Nature with that *Paramatma*. Now, gentlemen, if you are in the dark to comprehend these instructions, you will see a denser darkness in what follows. These things done, the mystic is directed to concentrate his thought on the monosyllable which is

called the *Mâyābija* or Illusion Principle, and which is said to be of a scarlet hue and located about the navel; and by the fire produced by this thought-concentration he is to burn the black form within him with coppery hairs, that is full of all manner of sins,—the body made of the totality of his *Karima* (Linga sarira or Astral body?). And then by diverting the current of his thought to the Heart, where is the seat of the mantra called the *Badhu-bija* or Female-principle, which is allegorically said to be of a yellow hue, he is to raise up a storm which will scatter the ashes of the burnt *pāpapurusha*. Once more he is directed to change the spot of concentration and this time to carry it to the head, where is the seat of the mantra, and called the *Individu-ality-principle*, said to be of a milky hue, and to deluge the Universe with the flood of nectar that this concentration will produce—a flood that will wash away the bones—the last vestiges of the cremated sin-man. This then is *bhūta shuddhi*. To the initiated it may be full of meaning, but to the ordinary reader it appears as a string of incoherent delirious utterances. After having carried out the process of *bhūta shuddhi*, the mystic is to meditate on the Universe as one all pervading ocean of Ether and himself as one with *Tarini* or the Universal Force, devoid of all sympathies, all attributes—one pure, effulgent Deity. He should then meditate upon a scarlet-hued lotus floating on the Ocean of ether, over it another lotus of milky hue, and above all a third which bears a blue color. Over this third lotus let him discern a sword bearing the mantra, which represents the principle of Individuality as said before, and over this sword again the mystic should conceive himself as one with *Tarini*. This latter process is known as *nyasa* and is no less, if not more mystical than the preceding one. In fact this is only a necessary complement of the other.

After having finished these preliminary rites, the *Sadhaka* should approach the corpse which must have been selected by him in advance for the ceremony according to the instructions of the Tantras. These mystic writings shew a preference for the bodies of such persons as have died of wounds inflicted by a club, a spear, or a sword; persons drowned to death, or strangled; or who have died of snake bite; the dead body of a *chandal*; the body of some young, handsome and gallant soldier who has fallen fighting in the front of battle without receding a single step. The mystic is enjoined to eschew the bodies of such as have committed suicide; those of the female sex or of persons resembling women in appearance; of those who died of an infectious disease; old and emaciated bodies; the bodies of persons who had died of famine, or bodies in a state of putrefaction.

Having approached such a corpse, the mystic should besprinkle it with water over which has been repeated the mantra *hum kat*, and then throw over it three handfuls of flowers, repeating every time the mantra, and then touch the corpse and prostrate himself before it in the posture of *pranām*, uttering at the time the following invocations.*** He should then wash the corpse chaunting mantra and bathe it with scented water rubbing it by means of a piece of cloth. He should besmear it with sandal paste and burn incense before it. Having done these things he is to hold it by the waist and carry it to the place of *poojah*. The mystic is warned not to carry a body tainted with blood, as such a body would ruin him. He should then spread sacrificial grass, or *Kusa*, and form a bed for the corpse, fill its mouth with betel leaf prepared with carcamums, cloves, camphor, nutmeg, catechu, and ginger, and lay it on the *Kusa* bed with the face downward. This done he should carefully paint its back with sandal paste in the form of a four-sided figure commencing from the shoulders and going down to the waist. There should be a vacant space left in the centre of the figure to which should open four passages from four sides. In the centre should be inscribed the mantra. Should the corpse on attempting to carry it show signs of resistance, the *Sadhaka* shall spit on it and wash it over again.

Having thus prepared the corpse, the *Sadhaka* is to sit cross legged on the back of it, and throw twigs gathered beforehand from the branches of the glorious fig-tree to the ten points of the horizon, N., S., E., W., N. E., N. W., S. E., S. W., upwards and downwards, invoking every time the particular deity presiding over that region to accept his sacrifice. I will read to you the mantras specified for each.***—

- 1st—To *Indra*. Here the twig is thrown off. Then again taking a handful of rice and meat,—
- 2nd—To *Brahma*. Then, as before.
- 3rd—To *Eshana*. Then, &c. as before.
- 4th—To *Agni*. Then, &c. as before.
- 5th—To *Jama*. Then, &c. as before.
- 6th—To *Nirriti*. Then, &c. as before.
- 7th—To *Ananta*. Then, as before.
- 8th—To *Varuna*. Then, as before.
- 9th—To *Bayoo*. Then, as before.
- 10th—To *Kuvera*. Then, as before.

Lastly, the *Sadhaka* is to offer sacrifices to the presiding deities the 64 Joginees, and also the Dakinees, these perhaps being ele-

* The text of the mantras is omitted for several reasons one of which is that they are not fit to be read by uninitiated Theosophists. Even the sound of such mantras is impure and dangerous. The loss our Fellows have to do with necromancy and sorcery—the better.—Ed.

mentals. He should then post his *Uttara Sāthaka* or second (to speak in the language of duel) to watch over the things for *poojah*, and uttering the mantra he should take his seat on the back of the corpse in the regular rider's style, and spread *kusa* grass underneath his legs and hold the hairs of the dead body as a horse-man would the bridle. He should then worship his Guru, Ganesha, and Devi, and go on with all the operations as before, and repeating the already mentioned, throw stones to the ten points of the horizon. He should then pronounce his *Sankalpa* or resolution in the following manner: here he is to mention the month, the dark or the bright half as it may be of the lunar month, and the *Tithi* or the lunar day or so and so, so and so being desirous of a sight of such and such deity. (I shall repeat so and so mantra for such and such number of times). He should then rise from his seat and move to the front of the corpse, and fix his look on it and say: "O Lord of the devas, I have resorted to you, Mighty one, comply with my prayer and vouchsafe to me the *Siddhi* of the *bīras* or the fearless ones." He should then tie the legs of the corpse together with silken thread, and underneath its feet draw a triangular figure uttering the following mantra: the purport of the mantra being very nearly the same as that of the one immediately preceding.

The *Sadhaka* is then to resume his seat on the back of the corpse with his legs placed upon *kusa* grass spread on the ground, and after doing *Prāṇāyāma* thrice and fixing the image of his Guru in his crown and of the Devi in his heart, he should firmly close his lips, and attentively, silently and undauntedly go on with his *Japa*. There are some rules about this *Japa*. If the mantra be a monosyllabic one, it requires to be repeated ten thousand times, if disyllabic eight thousand times, if trisyllabic, six thousand times. If the mystic is troubled with terrible noises or fearful sights let him shut his eyes and ears by putting a bandage over them. If when midnight passes away the mystic does not even then observe anything particular, let him stand up and move seven steps and there scatter sesamum and mustard seeds successively on all sides with an incantation of the following mantra, which is called the *Jaya Durga Mantra*: This is the mantra: "Om! Durga, help! help! Om! Oh Sesamum! you are the lord of all rites, for you they sacrifice the cow, you are the giver of Heaven to our Fathers, you are the defender of the mortals, and of myself you are the remover of all obstacles brought on by evil spirits." Then the *Sadhaka* is to retrace his steps, and once more resume his seat on the cadaver. He should not be frightened the least if the dead body shows signs of motion. In the event, however, of any such phenomenon supervening and if voices be heard demanding for sacrifice, the mystic is directed to utter a sloka which can be rendered thus: "Lord! if thou desirest for some sacrifice, an elephant or anything else, I will offer it to thee on another day, have the pleasure to express thy name to me." So saying the *Sadhaka* should go on with his *Japa* without being moved by fear. Then if there be heard a sweet celestial voice uttering the name of some deity, the mystic should call on the deity thrice to swear by the name of truth that it is no other but the Deity whose name has been given out. When the Deity is thus sworn, the *Sadhaka* should ask for the fruition of his desires. But if the Deity refuses to swear thus, he should pay no heed to it and go on with his *Japa* again, when everything will vanish away. When however the Deity swears in the manner mentioned above, he should state his prayer before it and obtain its blessings.

Having thus obtained the fruition of his labors, the mystic should leave off *Japa*, rise from his seat, and let go his hold of the cadaver's hair. Then he should raise up the corpse, wash it over, untie the bond of its legs, destroy the mystic figure drawn underneath its feet, and throw it into water or inter it. The *poojah* things also should be deposited in the water and the mystic should perform ablution.

(To be continued.)

STATISTICS OF COL. OLCOTT'S BENGAL TOUR.

As a matter of interest to myself and brother members, as well as for its scientific and occult bearings, I have compiled the following statistical notes of the mesmeric treatments given by Col. Olcott to the sick, from the 23rd February to the 19th May, 1883. My opportunities for observation have been unequalled, since I have throughout the period been constantly with our President in the capacity of his Acting Private Secretary.* The table represents in one column the number of patients (they were of both sexes, all ages, conditions of social life, and sects) upon whom he actually laid

* And a more indefatigable Secretary and devoted friend it would—Col. Olcott tells us—have been impossible to have found. Nivaran Babu at his own cost and without the smallest remuneration devoted three months of his valuable time to the President's service. His KARMA will settle the score.—Ed.

his hands, and in another that of the gifts of vitalized or mesmerised water made by him. I have reduced vessels of all capacities—*ghurras*, *lotahs*, *jars*, bottles, etc.—to an uniform standard of the pint bottle

CASES TREATED.

	By Passes.	By Water.
Calcutta	168	126
Krishnagar	30	170
Dacca	24	12
Darjeeling	6	3
Jessore	30	10
Narail	20	3
Berhampur	24	112
Bhagulpur	40	190
Jamalpur	15	55
Gaya	24	260
Dumraon	32	116
Arrah	16	216
Bankipur	25	108
Durbhanga	15	130
Searsale	10	104
Bankurah	20	220
Burdwan	16	80
Chakdighi	10	120
Chinsura	10	60
Midnapur	12	160

Grand Total...2,812

As we spent rarely more than two or three days in a place, and the patients often flocked in from the adjacent country and returned home after treatment, there is no means of ascertaining the proportion of absolute cures to treatments. But it must have been large since, in the majority of cases, taking the whole tour into account, the patients declared their pains and diseases quite broken up. Many—though still scarcely a tithe of the whole—of the most astounding cures, such as of blindness, deafness, dumbness, hysteria, epilepsy, paralysis, etc., have been reported through the newspapers by eye-witnesses; but one would have to go like myself, with the Colonel day by day and from place to place to realise the marvellous exhibition he has made of reserved psychic power. As you know, he has always said that his own vital strength, overtaxed as it is constantly by his current official work, would not stand such a drain without help, and that he has been constantly helped by his Guru, with whose permission he began the work. It will please all true Theosophists to learn that Col. Olcott's *Parmaguru* [Teacher's Teacher.—Ed.] was actually seen twice clairvoyantly within one week by one of the blind patients, the latter gentleman giving so accurate a description of this exalted Personage—about whom he had never previously even heard one word from anybody—that He was instantly recognizable.

Not the least striking and, from the scientific point of view, important feature of these cures is the fact that on the tour Col. Olcott has eaten nothing but vegetable food, and of that what we Hindus would call a very small quantity. His usual daily allowance (for three meals—at 7 A. M., noon, and 6 P. M.) has been 6 to 8 potatoes, 8 oz. green vegetables, 2 oz. macaroni, 1 oz. vermicelli, 6 slices bread and butter, and 3 cups tea or coffee. He never touches beer, wine, or spirits in any form. He retired ordinarily at 11 or midnight, and rose at about 6 A. M.; did not sleep in the day time; and always had a cold bath in the Hindu fashion [pouring water from a pot over the body.—Ed]. Never in tubs. Our tour—that is, not counting the Colonel's voyage to and fro by

sea between Madras and Calcutta, 2,000 miles—was something over 2,000 miles, and was made by rail, steamboat, budge-row (canal-boat), horse-garry, elephants, horses, palankin, etc., and was completed in 57 days; the travel being sometimes by night, sometimes by day, and the average stop at each place two clear days besides fractions. The President delivered 27 lectures, organized 12 new Branches of the Theosophical Society, visited 13 old ones, and held daily discussions on philosophy and science with hundreds of the ablest men in Bengal and Behar. Add to this that he is 51 years of age and throughout has enjoyed robust health, and our countrymen as well as Europeans can have some idea of the activity and endurance of a temperate white man even in our tropical climate, in the hottest season of the year. Of course, our Theosophists do not require to be told that he has been doing this sort of work—except the psychopathy—for the past four-and-a-half years in India, without receiving one anna of compensation, and without asking for praise or gratification except what is derived from the doing of what one conceives a duty.

(Signed) NIVARAN CHANDRA MUKERJE.
CALCUTTA, 21st May 1883.

Personal Items.

COL. H. S. OLCOTT, President Founder of the Theosophical Society, left Calcutta by the French Steamer of the 22nd May and arrived at Madras on the 25th ultimo. After staying here for some time for rest, of which he has the greatest need, he will begin his next tour in the Bombay Presidency, the N. W. P. and the Punjab.

COL. W. GORDON, F. T. S., Member of the General Council and District Superintendent of Police at Howrah, stopped at Meerut on his way to Simla. Our Meerut "Brothers regret very much that the Secretary of the Bengal (Calcutta) Theosophical Society, Brother Mohun Mohini Chatterjee should not have distinctly stated, in the notice sent to them about Col. Gordon breaking his journey at that station that he would stop there for one day. However, they managed to get up a decent room ready for their kind visitor, felt much delighted with his pleasant company, and now express great satisfaction at the result of the meeting." Colonel Gordon joined our Society nearly three years ago and has ever since been our true friend.

At the time of our going to press, we learn from the Bombay newspapers, the sad tidings that the Florio-Rubattino Steamer *Singapore* which sailed from Bombay for Genoa, on the 1st of May, was destroyed by fire. Our friend His Highness the Thakore Sahab of Wadhwan, F. T. S., was a passenger by the same steamer. It is, however, a great relief and satisfaction to note that the passengers, of whom there was a large number on board, were all safely landed. May the powers that saved His Highness from this imminent danger, continue to watch over him so long as he shall deserve it.

MR. GOPAL VINAYEK JOSHI F. T. S., Post Master of Serampore, now on leave, paid us a visit a short time ago. He is the husband of Mrs. Anandibai Joshi, the Mahratta lady who recently went to America to study medicine, a fact referred to, with pleasure and satisfaction, in these columns. Mr. Joshi is one of our oldest members, having joined the Society within two or three months of the arrival of the Founders in India, and a loyal Theosophist. He now travels on leave in the Madras Presidency, having a great taste for seeing new sights and coming in contact with various sorts of people. On his way back to his station, we expect to have the pleasure of his company once more. Being one of the very few who have put the theoretical problem of female education into practice, Mr. Joshi deserves the respect of every true lover of India.

We read in the *Indian Mirror*:—"According to a Patna paper, the conversion of the Maharajah of Durbhanga to Theosophy is not an unexpected fact. Since sometime past His Highness, it is said, was favorably inclined towards it, and had been a constant reader of Theosophical literature."

MR. JAMSHEDJI N. UNWALLA, M. A., Assistant Secretary to the Saorashtar Theosophical Society, is on a short visit to the Headquarters. He is one of the very few Parsis who are deeply interested in Zoroastrianism and takes an active part in our work in that line. If a few more of his co-religionists were to assist our movement, as he does, we feel that better days would shine upon that much neglected but glorious faith.

We have great pleasure in hailing our Brother Mr. K. M. Shroff, as a journalist. He joined our Society while the Founders were yet in America, and has ever since been a true and loyal friend to the cause. Throughout all the vicissitudes of the Society, he has exerted his best to further the movement with which he has identified himself. We therefore hail with joy the news of the *Jami Jamshed* having passed into the hands of our brother talented and esteemed.

Our Madras well-wishers, who tried their best to prejudice Mr. Bradlaugh and Mrs. Besant against our Society, will be delighted to learn no doubt that Mr. P. Murugesu Mudaliar, Mr. P. Rathnavalu Mudaliar and Mr. R. Jagannathiah have been elected Vice-Presidents of the National Secular Society of London. Instead of Mr. P. Murugesu Mudaliar being removed from that office, he was re-elected along with two others, who have all been devoted members of the Society. The cause of truth must always prevail in the end.

The example of our Mahratta lady-member Ananda Bai Joshi, who left Calcutta the other day for America to study medicine, has been followed immediately by Pundita Komabai who, with a student from the Puna Female Normal School and one male attendant, left for England by the last mail. The *Subodh Patrika*, of Bombay, says:—"Though her intention to visit England was known, the departure has been rather sudden, and, it is feared, she is not sufficiently well equipped for the hazardous travel." And yet adds the *Indian Mirror* the Indian ladies are twitted with want of education and progress. Our ladies obtain the B. A. degree of the Calcutta University, and proceed to England to prosecute their studies. Still their European sisters look down upon them.

Our young Brother, Pandit Shyamaji Krishnavasana, sends us the *Oxford Chronicle* of 5th May, containing a full report of the laying of the Memorial Stone of the Indian Institute by H. R. H. the Prince of Wales. It appears that our Shyamaji has won, and maintains with dignity a very high position at Oxford University. He has taken his B. A. with ease, and has been assisting Prof. Monier Williams so ably as to have won the entire confidence of that gentleman. He was presented to the Prince of Wales and lunched with him in company with Lord Salisbury and a host of other nobles, and many men of eminence in literature, science and the arts. Pandit Shyamaji's success gives distinction to the state of Kutch and the young Rao is no doubt sensible of the fact.

OBITUARY.

It is our painful duty to announce to our various Branches the premature death of M. R. Ry. G. Narasimhooloo Chetty Garu, F. T. S., of Hyderabad. He was the son-in-law of our respected friend and much beloved brother and a Councillor of our Society, M. R. Ry. P. Iyaloo Naidu Garu, late Deputy Collector of Arni. Our Society has not a truer friend and supporter, or a more loyal Theosophist than Mr. Naidu. We are the more grieved on his account since the unexpected death of his son-in-law, our brother G. Narasimhooloo, which happened on the 25th April, was preceded on the 11th of same month by that of his young widowed daughter. The news reached us in both cases too late for publication in our last issue. In the name of all our Society we take this opportunity to send our heartfelt fraternal condolences to express our warmest sympathy with our respected brother in his great bereavement. That brighter days may dawn upon him, and that he may find in his grandchildren all that he has lost with the death of his son-in-law and daughter, is the profoundly sincere hope, and the truest desire of his grateful Brothers and sympathizing friends.

H. S. OLCOTT,
President-Founder.
H. P. BLAVATSKY, Cor. Sec. of
The Theosophical Society.

MADRAS, ADYAR. }
May 7th, 1883. }

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4, No. 10.

MADRAS, JULY, 1883.

No. 46.

THE FIRST ANNIVERSARY OF THE BENGAL THEOSOPHICAL SOCIETY.

THE first anniversary of the above Society was celebrated at the Town Hall on Monday, the 21st instant, in the presence of a large and respectable audience. The hall was well filled, and almost every section of the Native community was represented on the occasion. There was also a fair sprinkling of Europeans. The proceedings were conducted with an orderliness, rarely met with at our public gatherings. Among those present we noticed Rajah Narendra Krishna Bahadur, O. C. Dutt, Esq., Babu Kunja Lal Bannerji, Rai Bahadur, Babu Annada Prosad Bannerji, Rai Bahadur, Babu Srish Chunder Chowdhry, Babu Nuffer Chunder Bhutto, Rai Bahadur, Babu Nabin Chand Bural, Babu Amarendra Nath Chatterji, Babu Mohini Mohun Roy, Pandit Jibananda Vidyasagar, B. A., Rev. J. J. Poole, Babu Jogendro Chunder Ghosh, Kumar Dakhineswar Maliah, Mr. J. Ghosal, Babu Dighendra Nath Tagore, Babu Norendro Nath Sen, Babu Debender Chunder Ghosh, Babu Mohini Mohun Chatterji, Rev. J. E. Payne, Babu Kissory Mohun Roy, Babu Joggesh Prokash Ganguly, Babu Nil Komul Mukerji, Babu Baikuntha Nath Bose, Babu Srinath Tagore, Babu Nursing Chunder Dutt, Mr. H. Andrews, Babu Issen Chunder Mukerji, Babu Jadub Chunder Gossami, Babu Mukunda Deb Mukerji, Babu Digumber Moitra, Lala Deb Prosad, Babu Trailakya Nath Biswas, Babu Priya Nath Mullick, Dr. Salzer, Rev. P. A. Smith, Mr. W. R. Smith, and Mr. Wollerton.

Colonel Olcott, President-Founder of the Parent Society, took the chair. The proceedings were opened with a beautiful song by some of the ablest members of the Bengal Philharmonic Academy, who were kindly deputed by Rajah Sourendro Mohun Tagore, Mus. Doc. C. I. E. and F. T. S.

The following letter from BABU PEARY CHAND MITTRA, the venerated out-going President of the Bengal Theosophical Society, was read:—

CALCUTTA, The 21st May 1883.

TO COL. H. S. OLCOTT.

My dear Brother,—The severe sickness which confines me to bed, will, of course, prevent my personal attendance at the first anniversary celebration of our Bengal Theosophical Society. But, as you know, and as the testimony of a life's studies and writings prove, my spirit is present with you and all who work for the moral regeneration of humanity, and the spread of spiritual truth. Had I not so full a knowledge of the blessed activities which await man beyond the Valley of the Shadow, I could not, without a pang, face the contingency that my lamp is flickering in its socket at the very time when you are beginning your Theosophical work in India. With all the ardour of perfect sympathy, would I have rejoiced to take a part in that work, and, if it be true, as I know it is, that though dead in the body, man's spirit may still share in the labors he loved, then believe me, dear Brother, that though corporeally separated from you, my soul shall still be with you in all holy desires, aspirations, and good works, to the end. So may God give us the true light for which we seek, and the desire to make our lives, whether long or short, but an occasion to perfect ourselves in holiness and wisdom.

Yours affectionately,
PEARY CHAND MITTRA.

Letters were also read from Rajah Rajendra Narayan Deb Bahadur, Rajah Syama Sanker Roy Bahadur, and Prince Jehan Kadir.—all Fellows of the Parent T. S.

BABU MOHINI MOHUN CHATTERJI, the Assistant Secretary to the Bengal Theosophical Society, then read the following annual report of the Society:—

"In the year 1875, a small but devoted band of very remarkable persons were brought together in New York for philanthropic purposes and scientific investigations. The Theosophical Society owes its origin to the union of those good men. The first regular meeting of the Society was held at New York on the 17th November of that year. In the fourth year of its existence, the Theosophical Society transferred its field of operation to India, and fixed its headquarters at Bombay. That the Founders of the Society should, in a strange land, have to contend against opposition arising out of the baseness of false friends from within and the suspicion and jealousy of enemies from without, was perfectly natural. It is no wonder, therefore, that the early history of the Society in this country was one of struggles—struggles, the nature of which only those who are intimately associated with the work of the Society will fully appreciate. Hard fights had to be fought, stubborn obstacles had to be removed and persistent opposition borne down to obtain a foot-hold. But the stout hearts which animated the Society, fought the battle manfully, and achieved a decisive victory. The Society commencing its work in the Bombay Presidency, soon spread over the Punjab and Upper India. Bengal, however, was for a long time left out in the cold. When the Founders visited this city in April 1882, there was in Bengal but one Branch Theosophical Society, just struggling into light at Berhampore. But in the course of one short year the whole Province from Darjiling to Midnapore and Dacca to Dumraon is dotted over with Branch Societies, to the number of 25 and embracing a large percentage of our educated classes. The success of the Society in Bengal is mainly due to the strength of the base at Calcutta, where the Branch Society is numerically second only to one in the island of Ceylon.

"The Branch here, at the first anniversary of which we are now exchanging felicitations, was established on the 17th of April last year, by the exertions chiefly of Babu Peary Chand Mittra and Norendro Nath Sen, who worthily co-operated with Colonel Olcott, the President-Founder. The origin of the Society is directly traceable to the lecture, delivered by Colonel Olcott last year at this Hall. The time seemed to be ripe for it, and as soon as the views and principles of the Society became known through the medium of that lecture, numbers began to flock to the standard of Theosophy. The Bengal Theosophical Society has published this lecture, and has already distributed some 3,000 copies, but still there is a large and growing demand for it in different parts of the country.

"The Society, during the year, met every fortnight, at No. 2, British Indian Street, Calcutta. Many extraordinary meetings were also held. Several very interesting lectures were delivered at those meetings, among which the following are specially worthy of note:—

"1. On the *Spiritual Training prevalent in Ancient India, and the present state of Sanskrit learning in the country.* By Pandit Satyabrata Samasrami.

"2. A series of lectures on Vedanta and Yoga Philosophy. By Pandit Kedar Nath Vidyavinod of Benares.

"3. A series of lectures on Vedanta and Yoga. By Pandit Advayananda Gossami, for some time Pandit of the Society.

"Experiments were also tried at the meetings on Mesmerism, Psychometry, and other cognate subjects with some success. The President-Founder, besides the three public lectures delivered at the Town Hall, gave practical lessons on Mesmerism as a healing art to the members of the Society, some of whom, we are glad to say, are beginning to acquire that power of healing by Mesmerism which Colonel Olcott during his Presidential tour in Bengal and Behar, has exercised for the benefit of nearly 3,000 persons.

"A Sunday School was opened on March 11, under the auspices of the Theosophical Society, for the instruction of Hindu boys in the principles of their faith. It began with 17 students, but their numbers have since increased to 42. The students took very great interest in their religious studies, as is witnessed by the average attendance of 27 on each working day. Those who had visited the school, spoke of it in terms of praise. We venture to entertain great expectations of it in the future. It is to be sincerely hoped that similar institutions would multiply all over the country, and inspire our rising generation with such lofty moral notions, and veneration for the past glories of their ancestors as may effectually stem the tide of national degeneration and moral degradation, whence all our woe.

"The financial position of the Society during the year was quite satisfactory. It must not be omitted to be mentioned that in one respect our Branch was exceptionally fortunate. During the year Madame Blavatsky visited this city twice, and Colonel Olcott is still amongst us on his second visit. To this fact the activity of our Branch is mainly due.

"We take this opportunity to publicly place upon record our sense of obligation to Maharajah Sir Jotendra Mohun Tagore, K. C. S. I., and his distinguished brother, for the generous hospitality they have shown to the Founders and to such other friends who have taken a kindly interest in the Theosophical movement in Bengal."

BABU NORENDRO NATH SEN, Editor of the *Indian Mirror*, (1st problem of the B. T. S.) then rose and said:—

Gentlemen,—It affords me peculiar pleasure to be able to see the first anniversary of the Bengal Theosophical Society celebrated this day, as I have always taken a deep interest in localising a movement which, I believe, is calculated to do the greatest good to India. I took an active part in its foundation, and I am glad to see that by its influence, many other Branches have sprung up fast in Bengal and in Behar. The number of these Branches, I believe, exceeds that of the Branches in any other Presidency or Province of the Empire. Our Branch comprises 130 members, the largest number probably possessed by any Branch in India, next to the Ceylon Branch. Colonel Olcott has just returned from an extensive course of tours in different parts of Bengal and Behar; and the interest created by him, especially in the latter Province, was so great that Theosophy had become the staple topic of conversation among the people, and the excitement, caused by the Native Jurisdiction Bill, had dwindled into insignificance—at least so it was stated by the leading Bankipore paper—in the presence of the great Theosophical movement which he had helped in starting among all the educated classes. I hope that the time is not far distant when every town and village of India will have a Theosophical Society, and when both Europeans and Natives will be induced to take an interest in Theosophy. For Theosophy should be a subject of as much importance to the Natives as to the Europeans. Considering all the signs of the times, Theosophy is sure to make head in India, as in Europe and in America. The establishment of the British Psychic Research Society, of which so many distinguished modern savants and scientists are members, the interest that has begun to be taken in the occult sciences in Great Britain, the revival of the study of the ancient literature and science of India among the Indian races, and the researches that are being made in India and in Europe into the truths of the Hindu *Shastras*, are clear indications that the ground is being made ready for the cultivation of Theosophy. There is a simultaneous wave of interest spreading over India, Europe, and America in respect to this new science, which may be called the Science of Sciences. The British Theosophical Society in London is not the least interesting Branch of the Parent Society. To quote its rules, it is "founded for the purpose of discovering the nature and powers of the human soul and spirit by investigation and

experiment." Its object is "to increase the amount of human health, goodness, knowledge, wisdom, and happiness." The Fellows of the Society "pledge themselves to endeavour, to the best of their powers, to live a life of temperance, truth, purity, and brotherly love." The Society teaches that "man is a triune being of body, soul, and spirit, and that it is his duty to bring his food under subjection to the will of God, and those only who are so inclined to believe are scitable members of the Society." The members of the British Theosophical Society believe that "a diet excluding alcohol and the flesh of animals is most advantageous to a Theosophist's culture," but they say that "the question of diet is modified by climate and constitution." Again, we are told:—"As the body is perpetually decaying and being rebuilt, if the proper food only is taken . . . then the body will gradually, in the course of years, free itself from disease, and so become a purer temple for the Holy Spirit. British Theosophy thus teaches that the regeneration of soul and body is a progressive work; first the blade; then the ear; then the full corn in the ear; the highest aim and hope being to love and know God; and thus become a son of God in reality." I believe that some members of the British Theosophical Society are practising vegetarianism, which is being adopted also by many in Europe and America, who are other than Theosophists. I know also of European ladies and gentlemen in India, members of the Theosophical Society, who have taken to the same practice, and of others who are trying to take to it. The progress of vegetarianism and the simultaneous adoption in Europe and America of the practice of cremation,—both customs of the ancient Hindus,—show that the white races are gradually becoming Hinduized. It is a well-known fact that the world moves in cycles; and it is clear that we are now entering upon a new cycle which promises to bring a revival of our ancient literature, and science, and of our ancient customs, modified, of course, by the spirit of the age. The truth of what I say will be proved, as time passes on. I do not wish an incredulous public to accept for truth whatever the Theosophical Society asserts; what we want is that they should watch the events that are transpiring around them, and judge for themselves by independent and unprejudiced investigation whether the facts stated are really true or not. I have no objection to their laughing at what the Society teaches; but I should like them to laugh after they have tested the truth of the facts which they now doubt without any previous investigation or consideration. This Nineteenth Century is pre-eminently an age of scepticism; for people are ready enough to believe in things which are not true, while they withhold belief from things which are true. If only twenty-five years ago any man had spoken of the possibility of constructing and using the telephone, invented by Mr. Edison, himself a Theosophist, as a means of easy and rapid communication, he would certainly have been put down as an idiot or a lunatic. But here we have the telephone actually at work among us. Modern science, which has made so many discoveries, is still in its infancy, and while it has unearthed so many secrets of nature, it has still to find out the latent powers of man, whose nature and attributes are still a mystery to the profoundest human wisdom. I am convinced that all who join the Theosophical Society will find a new world opening before and around them, teeming with wonders, perhaps, the human mind has now no idea of. We consider the power of steam, electric telegraph, and the telephone as marvels of modern science; but they are simply the crude developments of powers which are still to be manifested in their fullness and maturity. Though people may not believe it, I shall not shrink from asserting that I have myself seen unmistakable evidences of psychological telegraphy. When Dr. Esdaile, 36 years ago, brought the practice of Mesmerism into the aid of Surgery in Calcutta, the public and the medical profession, as Colonel Olcott will probably tell you, doubted and laughed at Mesmerism as an impossibility. And yet Mesmerism is an undoubted fact, which no sane man can disbelieve. Modern science, such as it is, is mere child's play compared with the science which has discovered and illustrated the latent powers of man. And it is Theosophy which is a preparation for the study of that science, and, indeed, the science itself. What man is now capable of doing, is as nothing to what he will hereafter be able to do. If psychological investigations are conducted in a becoming spirit, truth will always prove to be stranger than fiction. Modern science, as far as it is supposed to have gone, has, as yet, failed to discover that the infinite space around us which we know as ether, is peopled by beings called ele-

mentals and elementaries who differently exert benignant and malignant influence over mankind. The idea is not new. It is certainly as old as Milton who gave it form in his great epic:—

Millions of spiritual creatures walk the earth,
Unseen, both while we wake and while we sleep.

It is probably as old as the first generation of the human race. The microscope has discovered animalculæ in water; but human research has not succeeded in discovering that while most alone, we are in a crowd of unseen beings and disembodied spirits who watch and affect every movement of our bodies—every thought of our minds. It does not stand to reason that while the earth is teeming with men and animals, and the waters are swarming with fish and the finny tribe, the air alone should be unpeopled. It is with great truth that Shakespeare has told us:—

There are many things in heaven and earth, Horatio,
That are not dreamt of in your philosophy.

India is the wonder-land on earth, as the cradle of the occult sciences; and Great Britain should be proud of possessing this country as a part of her great Empire. And yet Englishmen take not the least trouble or interest in studying the ancient literature and philosophy of the Hindus. It is a remarkable fact that while India has been under British rule for nearly a century and-a-half, the ruling race know less of us and our institutions now than at first. The Asiatic Society in Bengal, which was founded by Sir William Jones, rendered, under his auspices, excellent service to India by showing the true value of the learning and wisdom of the ancient Hindus. Had it been conducted in the same spirit in which it originated, it would have done much to make the Hindu character more intelligible to, and better appreciated by our European fellow-subjects, and indeed, by the European races generally. It is my earnest wish that Europeans should study our ancient literature and science; and it is by this means alone that we can be best understood. Theosophy, in recommending this study, promises to be most useful to this country. While our countrymen should, as a matter of course, join the Society, we should be glad to see it draw together a large number of our European fellow-subjects, who will thus be brought to learn and study our real character as a people, and to feel for us that heart-felt sympathy with our sentiments and aspirations which is so necessary to the welfare and prosperity of this great Empire. Of course, it will be too much for a large proportion of them to master our ancient language in order to study our ancient literature and science; but English translations of the most important works are now being made, and these should be read by all who wish to know the people among whom they have come to live. It is to be regretted that while they have done much, and are doing more to develop the material resources of India, they have hardly done anything to explore and utilize its intellectual and moral treasures. The best feature of Theosophy is that it inculcates the spirit of Universal Brotherhood among men, as forming part of the Universal Life; and if its precepts are strictly and sincerely acted upon, the bonds of sympathy between different races will be drawn together more closely and inseparably, and man will feel for man as he should do, without thinking of color, creed or caste, but knowing and believing that they are alike the creatures of God, after whose image man has been made. Every man, as every other being, forms an integral part of that Universal Life which pervades and animates the whole creation; and in seeking to injure each other, we only offer violence to that life which is the life of the world. It is hardly necessary to say that no distinctions of race can possibly be made in the future world; and, as a matter of fact, no such distinctions are observed among the Himalayan Brotherhood which is composed of all castes and races, Thibetans, Tartars, Mongolians, Chinese, Japanese, Siamese, Burmese, Sinhalese, Copts, Greeks, Hungarians, Englishmen, Bengalis, Sikimese, Madrasis, Sikhs, Rajputs, &c., &c., all working together heartily and earnestly for the common welfare of humanity. I am sure that the difference between the European and the Asiatic will be held to be of little moment when it is considered that all races of mankind are derived from the same original stock, and that all religions in the world spring from the same primitive source. If we may trust to modern research, the human race, when it left its cradle in Central Asia, bent its course to India, whence it spread gradually over Asia, passing into Egypt, and, thus, on to Europe. The Hindus represent the older Branch of the great Aryan stock; and our European

brethren should look upon us as filled with the same blood, though marked by a different color, and retaining much of the primitive habits and customs which were once common to both.

Theosophy also teaches another grand doctrine—the doctrine of *karma*, i. e., that according to the merit or demerit of our work, we shall be rewarded or punished in this, or in the next existence. If this truth which is so obvious, be impressed on the minds and hearts of us all, it is impossible that we can think, feel, or act in any way that can be hurtful to our fellow-men. This doctrine emanates from the same divine source as the teaching of Christ that "whatever a man soweth, that shall he also reap." It is a great principle of the moral laws which govern mankind that every bad deed should be followed by evil consequences to the man who committed it; and if we regulate our lives according to this principle, we shall protect ourselves most certainly from the risk of perpetrating crime. It should be our care so to direct our conduct that we should do whatever we do, for ourselves and for others, from the purest and noblest motives, —unselfishly, disinterestedly and without any hope or prospect of earthly reward. A good deed carries its own reward with it, and the inner satisfaction of a man's heart.

But more than any thing else, Theosophy teaches purity of life as essential to the life and character of a man, and to the acquisition of occult powers. The inner vision of man, which is more powerful than the outer vision, and which enables him to foresee things, can never be clear unless his mind and life be perfectly pure. That vision becomes clearer as he progresses in purity. Determination of will will be of no avail in producing phenomena unless it be accompanied and assisted by sanctity of life.

As for the existence of the Himalayan Brothers, many Fellows of the Theosophical Society, including my humble self, have had ample proofs of it. Mr. A. O. Hume, in his "Hints on Esoteric Theosophy, No. II.," just published, and Mr. A. P. Sinnett, the author of the "Occult World," bear unequivocal testimony to their existence. Abbe Huo as testified by him to the *Chevalier des Mousseaux* given his evidence to the same effect.

BABU DIJENDRA NATH TAGORE, Acharya, Adi Brahmo Somaj, F. T. S. next addressed the meeting, and spoke as follows:—
Mr. President and Gentlemen,—At this celebration of the first anniversary of the Bengal Theosophical Society, I rise, in accordance with time-honored custom, to address you a few words. The first and foremost object of our Society, as may be found on reference to its published "Rules and Objects," is the formation of the nucleus of a Universal Brotherhood of humanity, irrespective of color, creed, or caste. The ideal of Brotherhood, however, differs in different men, but Truth, it is a truism to say, can be but one; there can be but one correct ideal in the world, and the more we realise that ideal, the more we approach the grand accomplishment. Brotherhood, viewed in its practical aspects, admits of three divisions, namely, (1) authoritative, (2) visionary, and (3) scientific. The first of these is based entirely upon authority. The followers of this ideal become deprived of their sight by a constant confinement within the gloomy shades of authority. When, in course of time, the prison bars are broken, the suddenly liberated captive, from his long unfamiliarity with light, can hardly open his eyes to the splendour of the mid-day sun, but in trembling fear of reverting to the sad lot he has escaped, with closed eyes, holds fast to whatever he can lay his hands upon. This process leads in this country to an attempt of transplanting the weather-defying oak trees of England to the life-giving rice-fields of India. But, as it ought to have been foreseen, their attempts lead to no good but labor lost. Smarting under this disappointment, they cast about for fresh materials from all sides, and produce an undigested mass which is every thing and nothing. Thus men pass from the authoritative to the visionary stage in their search after the ideal of Brotherhood, and weave out from their teeming brains, what they consider, forms of strength and beauty, which, nevertheless, like giants of nursery tales, dissolve into thin air, on being surprised by a ray of sun-light. Discontented people of the last-mentioned class seem to be in predominance in the educated portion of this country. They seem to forget that an "ideal" is a very thin aerial thing, and it is only by a long course of familiarity that it can be endowed with life and animation. The result, which is thus brought about, is mere disappointment. It will thus be seen that the desirable goal can be reached only by the pursuit of the scientific ideal of Brotherhood. What-

ever is good in the other two ideals finds a place in this, without the defects of either. Let us see what the scientific ideal of Brotherhood is. It will be seen on a little reflection that Brotherhood, as popularly understood, is merely a sort of intellectual steam-roller which crushes out all life and individuality by levelling down everything to a dead monotony. If that were so, Universal Brotherhood would be a universal curse, instead of a universal blessing. There are some members of the lowest grade of animated nature whose bodily structure presents no diversity whatever; head, tail, middle, and extremities in them are one undistinguishable heap. They suffer, in consequence, no inconvenience whatsoever if portions of them be cut off and separated from the whole, but continue to live on, in spite of such mutilations. Nations and societies are repeating every day in bitter tears their adoption of these undeveloped organisms as their model. The history of the French revolution supplies an instance in point. The *egalite* of the Revolutionists soon changed into an all-devouring monster which filled all Europe with fire and blood. The bodily economy of superior beings is quite of a different character. Head, trunk, arms, legs, hands, feet, have their distinctive character well-marked, nevertheless they are so related that they form one harmonious whole—none of the members can suffer or gain without affecting its brother. That ideal of Brotherhood which corresponds with this scheme of psychological economy, is what I have ventured to call scientific ideal, and it is this ideal that the Theosophical Society has set before itself to realize. Followers of all the different religions in the world can retain their peculiar religious beliefs, and still be clasped in the brotherly embrace of Theosophy. Here, upon this platform, will be found, I dare say, representatives of ever so many different religions peacefully fraternizing together. It does good to a man to behold such instances of progressive humanity. They inspire confidence for the present, and well-grounded hopes for the future. On whichever side we cast our eyes, we are met with harrowing sights of men, in the name of Brotherhood, combined together for the slaughter of their fellow-men—tribes, in the same holy name, banded together for the oppression of tribes, and nations for the oppression of nations; but the Theosophical Society has appeared among us as the harbinger of those days when all limited brotherhoods shall expand and touch each other, and form the grand Brotherhood of Humanity which, with all its members represented by various tribes and nations, shall gird up its loins, like one man, to fight against the common foe—the banded legions of sensuality, brutality, and materiality. As there is but one God in the Universe, so there will be but one Brotherhood on earth.

Dr. LEOPOLD SALZER F. T. S. spoke as follows:—

Gentlemen,—Before attempting to lay before you the observations of Dr. Yaeger of Stuttgart, regarding the important part odorant matter plays in living organisms, and especially in living animals, I shall quote to you a few words from the latest edition of Dr. Carpenter's Human Physiology, in order to show in what state science allowed the matter to remain so late as the year 1881.

"Of the nature of odorous emanation," says our author, "the physical philosopher is so completely ignorant, that the physiologist cannot be expected to give a definite account of the mode in which they produce sensory impressions; although it may be surmised that they consist of particles of extreme minuteness, dissolved as it were in the air." Yet the most delicate experiments, continues Dr. Carpenter, "have failed to discover any diminution in weight, in certain substances (as musk) that have been impregnating a large quantity of air with their effluvia for several years."

I still quote Carpenter when I say "the importance of the sense of smell among many of the lower animals in guiding them to their food, or in giving them warning of danger, and also in exciting the sexual feeling, is well known. To man its utility is comparatively small under ordinary circumstances; but it may be greatly increased when other senses are deficient. Thus in the well-known case of James Mitchell, who was blind, deaf, and dumb from his birth, it was the principal means of distinguishing persons, and enabled him at once to perceive the entrance of a stranger. Amongst savage tribes, whose senses are more cultivated than those of civilised nations, the scent is almost as acute as in the lower mammalia; thus it is asserted by Humboldt that the Peruvian Indians in the middle of the night can distinguish the different races, whether European, American, Indian, or Negro, and the Arabs of the great desert are said to be able to distinguish the smell of a fire thirty miles off."

You have now heard, gentlemen, how important the sense of smell is in the economy of the animal kingdom, and how little even men of science know what to make of it.

With so much the more pleasant expectation do we turn now to Professor Yaeger, who treated the subject in the spirit of a true philosopher.

Both the sense of smell and taste are essentially chemical in their nature and widely differ in the respect from the senses of sight, hearing and touch, which are purely physical. The impression conveyed to us by smell or taste is owing to certain materials which enter our body, enter into the very mass of our blood. You perceive a ray of light or a sound—an adequate impression is left in your brain, and there the matter ends, as far as your physiological life is concerned. It is altogether an affair between the receptive, conducting nerve, and the impression receiving brain. You inhale an odorous substance, and the whole of your system has received something essential, however minute, volatile, and diffusive; in fact, it may be said, the whole of your system has received it because it is volatile and diffusive. In this case the sensorium has merely received the impression in the first instance, the effect itself spreads all over the body, and produces, often enough, a general sensation of enjoyment, which a single ray of light, or a single sound, as such, is never capable of producing.

And now to Professor Yaeger. He starts from the fact well-known in medical jurisprudence, that the blood of an animal when treated by sulphuric, or indeed by any other decomposing acid, smells like the animal itself from which it is taken. This holds good even after the blood has been long dried.

Let us state before all what is to be understood by the smell of a certain animal. There is the pure, specific smell of the animal, inherent in its flesh, or, as we shall see hereafter, in certain portions of its flesh. This smell is best made manifest, when gently boiling the flesh in water. The broth thereby obtained contains the specific taste and smell of the animal.—I call it specific, because every species, nay every variety of species has its own peculiar taste and smell. Think of mutton broth, chicken broth, fish broth, &c., &c. I shall call this smell, the specific scent of the animal. I need not tell you that the scent of an animal is quite different from all such odours as are generated within its organism, along with its various secretions and excretions: bile, gastric juice, sweat, urine, &c. These odours are again different in the different species and varieties of animals. The odorous exhalation of the goat, the sheep, the donkey, widely differ from each other; and a similar difference prevails with regard to all the other effluvia of these animals. In fact, as far as olfactory experience goes, we may say that the odour of each secretion and of each excretion of a certain species of animals is peculiar to itself, and characteristically different in the similar products of another species.

By altering the food of an animal we may considerably alter all the abovementioned odours, scents, as well as smells; yet essentially they will always retain their specific odorous type. All this is matter of strict experience.

Strongly diffusive as all those odorous substances are, they permeate the whole organism, and each of them contributes its share to what in the aggregate constitutes the smell of the living animal. It is altogether an excrementitious smell tempered by the scent of the animal. That excrementitious smell we shall henceforth simply call the smell in contradistinction to the scent of the animal.

Returning now, after this not very pleasant, but nevertheless necessary digression, to our subject, Professor Yaeger found that blood, treated by an acid, may emit the scent or the smell of the animal, according as the acid is weak or strong. A strong acid rapidly disintegrating the blood, brings out the animal's smell, a weak acid, the animal's scent.

A strange verification of this strange fact, which Professor Yaeger leaves quite unexplained, and which I cannot explain now for want of time, is to be found in the advertisement column of our daily papers. Messrs. Bathgate and Co., of this city, advertise, amongst other things, Brand's Essence of Beef, and say, in recommendation thereof—"This Essence consists solely of the juice of the finest meat, extracted by a gentle heat."

We see then that in every drop of blood of a certain species of animals, and we may as well say, in each of its blood corpuscles, and in the last instance, in each of its molecules, the respective animal species is fully represented as to its odorant speciality, under both aspects of scent and smell.

We have then on the one side the fact before us that wherever we meet in the animal kingdom with difference of shape, form, and construction, so different as to constitute a class, a genus or a family of its own, there we meet at the same time with a distinct and specific scent and smell.

On the other hand we know that these specific odours are invariably interwoven with the very life-blood of the animal.

And lastly, we know that those specific odours cannot be accounted for by any agents, taken up in the shape of food, from the outer world.

We are then, driven to the conclusion that they are properties of the inner animal, but they, in other words, pertain to the specific protoplasm of the animal concerned.

And this our conclusion attains almost certainty when we remember that it stands the crucial test of experiment; that we need only decompose the blood in order to find there what we contend to be an essential ingredient of it.

I must now say a few words in explanation of the term protoplasm. Protoplasm is a soft gelatinous substance transparent and homogeneous, easily seen in large plant-cells; it may be compared to the white of eggs. When at rest all sorts of vibratory, quivering and trembling movements can be observed, within its mass. It forms the living material in all vegetable and animal cells,—in fact it is the only portion of the body which really does all the vital work. It is the formative agent for all living tissues. Vital activity, in the broadest sense of the term, manifests itself in the revolution of the germ into the complete organism repeating the type of its parents and in the subsequent maintenance of that organism in its integrity; and both these functions are exclusively carried out by the protoplasm. Of course, there is a good deal of chemical and mechanical work done in the organism, but protoplasm is the formative Agent for all the tissues and structures.

Of tissues and structures already formed, we may fairly say that they have passed out of the realms of life; it is they that are destined to gradual disintegration and decay in the course of life; it is they that are on the way of being cast out of the organism, when they have once run through the scale of retrograde metamorphosis, and it is they that give rise to what we have called the smell of the animal. What lives in them is the protoplasm.

In the shape of food the outer world supplies the organism with all the materials necessary for the building up of the constantly wasting organic structures; and, in the shape of heat, comes from the outer world that other element necessary for structural changes, development and growth—the element of force. But the task of directing all the outward materials to the development and maintenance of the organism, in other words, the task of the director-general of the organic economy falls to the protoplasm.

Now this wonderful substance, chemically and physically the same in the highest animal and in the lowest plant, has been all along the puzzle of the biologist. How is it that in man protoplasm works out human structure, in fowl—fowl structure, &c., &c., while the protoplasm itself appears to be everywhere the same? To Professor Yaeger belongs the great merit of having shown us that the protoplasm of the various species of plants and animals are not the same; that each of them contains, moreover, imbedded in its molecules, odorant substances peculiar to the one species and not to the other.

That, on the other hand, those odorous substances are by no means inactive bodies, may be inferred from their great volatility, known as it is in physical science that volatility is owing to a state of atomic activity. Prevost has described two phenomena that are presented by odorous substances. One is that when placed on water they begin to move, and the other is that a thin layer of water, extended on a perfectly clean glass plate, retracts when such an odorous substance as camphor is placed upon it. Monsieur Ligeois has further shown that the particles of an odorous body, placed on water, undergo a rapid division and that the movements of camphor, or of benzoic acid are inhibited, or altogether arrested, if an odorous substance be brought into contact with the water in which they are moving.

Seeing, then, that odorous substances, when coming in contact with liquid bodies, assume a peculiar motion, and impart at the same time motion to the liquid body, we may fairly conclude that the specific formative capacity of the protoplasm, is owing, not to the protoplasm itself, since the same is everywhere alike, but to the inherent, specific, odorous substances.

I shall only add that Professor Yaeger's theory may be carried farther yet. Each metal has also a certain taste and odour peculiar to itself; in other words, they are also endowed with odoriferous substances. And this may help us to explain the fact that each metal, when crystallising out of a liquid solution, invariably assumes a distinct geometrical form, by which it may be distinguished from any other. Common salt, for instance, invariably crystallises in cubes, alum in octohedra, and so on.

Professor Yaeger's theory explains farther to us that other great mystery of Nature—the transmission from parent to offspring of the morphological speciality. This is another puzzle of the biologist. What is there in the embryonal germ that evolves out of the materials stored up therein, a frame similar to the parents? In other words, what is there that presides over the preservation of the species, working out the miniature duplicate of the parents' configuration and character? It is the protoplasm, no doubt; and the female ovum contains protoplasm in abundance. But neither the physicist nor the chemist can detect any difference between the primordial germ, say of the fowl, and that of a female of the human race.

In answer to this question,—a question before which science stands perplexed,—we need only remember what has been said before about the protoplasmic scent. We have spoken before of the specific scent of the animal as a whole. We know, however, that every organ and tissue in a given animal has again its peculiar scent and taste. The scent and taste of the liver, spleen, brain, &c., are quite different in the same animal.

*And if our theory is correct, then it could not be otherwise; each of these organs is differently constructed, and as variety of organic structure is supposed to be dependant upon the variety of scent, there must necessarily be a specific cerebral scent, a specific splenic scent, a specific hepatic scent, &c. &c. What we call, then, the specific scent of the living animal must, therefore, be considered as the aggregate of all the different organic scents within its organism.

When we see that a weak solution of sulphuric acid is capable of disengaging from the blood the scent of the animal, we shall then bear in mind that this odorous emanation contains particles of all the scents peculiar to each tissue and organ of the animal. When we further say that each organ in a living animal draws by selective affinity from the blood those materials which are necessary for its sustenance, we must not forget that each organ draws at the same time by a similar selective affinity the specific odorous substances requisite for its constructive requirements.

We have now only to suppose that the embryonal germ contains, like the blood itself, all the odorous substances pertaining to the various tissues and organs of the parent, and we shall understand which is the moving principle in the germ that evolves an offspring, shaped in the image and after the likeness of the parents.

In plants it is the blossom which is entrusted with the function of reproduction, and the odorous emanations accompanying that process are well-known to you. There is strong reason to believe that something similar prevails in the case of animals; some of you will, no doubt, have heard of what embryologists call the *aura seminalis*.

Let us now enquire what the effects are of odours generated in the outer world on animals. The odorous impressions produced may be pleasant or unpleasant, pleasant to the one and unpleasant to the other animal. What is it that constitutes this sensation of pleasure or displeasure? Professor Yaeger answers it is harmony or disharmony which makes all the difference. The olfactory organs of each animal are impregnated by its own specific scent. Whenever the odorous waves of an odorant substance harmonise in their vibration with the odorous waves emanating from the animal, in other words whenever they fall in, and agree with each other, an agreeable sensation is produced; whenever the reverse takes place, the sensation is disagreeable. In this way it is that the odour regulates the choice of the food on the part of the animal. In a similar way the sympathies and antipathies between the various animals are regulated. For every individual has not only its specific but also its individual scent. The selection between the sexes, or what in the case of the human race is called love, has its main spring in the odorous harmony subsisting in the two individuals concerned.

This individual scent—a variation of the specific odorous type—alters (within the limits of its speciality,) with age, with the particular mode of occupation, with the sex with certain physiological conditions and functions during life, with the state of health, and last, but not least, with the state of our mind.

Remember, please, that every time protoplasm undergoes disintegration, specific odours are set free. We have seen how sulphuric acid, or heat when boiling or roasting meat, brings out the specific animal odour. But it is an established fact in philosophy, that every physical or mental operation is accompanied by disintegration of tissue; consequently we are entitled to say that with every emotion odours are being disengaged. It can be shown that the quality of those odours differ with the nature of the emotion. Time fails me, however, to pursue the subject further; I shall, therefore, content myself to draw some conclusions from Professor Yæger's theory with regard to Theosophy.

The phenomena of mesmeric cures find their full explanation in the theory just enunciated. For since the construction and preservation of the organism, and of every organ in particular, is owing to specific scents; we may fairly look upon disease in general as a disturbance of the specific scent of the organism, and upon disease of a particular organ of the body, as a disturbance of the specific scent pertaining to that particular organ. We have been hitherto in the habit of holding the protoplasm responsible for all phenomena of disease; we have now come to learn that what acts in the protoplasm are the scents; we shall, therefore, have to look to them as the ultimate cause of morbid phenomena. I have mentioned before the experiment of Mons. Ligeois, showing that odoriferous substances, when brought in contact with water, move; and that the motion of one odoriferous substance may be inhibited, or arrested altogether, by the presence of another odorous substance. Epidemic diseases, and the zymotic diseases in particular, have then most likely their origin in some local odours which inhabit the action of our specific organic odours. In the case of hereditary diseases, it is most likely the transmission of morbid specific odours from parent to offspring, that is, the cause of the evil, knowing as we do that in disease the natural specific odour is altered, and must, therefore, have been altered in the diseased parent.

Now comes the mesmeriser. He approaches the sick with the strong determination to cure him. This determination, or effort of the will, is absolutely necessary, according to the agreement of all mesmerisers, for his curative success. Now an effort of the will is a mental operation, and is therefore, accompanied by tissue disintegration. The effort being purely mental, we may say it is accompanied by disintegration of cerebral and nervous tissue. But disintegration of organic tissue means, as we have seen before, disengagement of specific scents; the mesmeriser emits, then, during his operation, scents from his own body. And as the patient's sufferings are supposed to originate from a deficiency or alteration of his own specific scent, we can well see how the mesmeriser, by his mesmeric, or odoriferous emanations, may succeed to put his patient to right. He may supply the want of certain odoriferous substances in the patient, or he may correct others by his own emanations, knowing as we do from the experiment of Mons. Ligeois that odorant matter does on odorant act matter.

One remark more, and I have done. In Theosophy we are told that the living body is divided into two parts:—

1. The physical body, composed wholly of matter in its grossest and most tangible form.
2. The vital principle (or *Jiv-âtma*), a form of force, indestructible, and when disconnected with one set of atoms becoming attracted immediately by others.

Now this division, generally speaking, fully agrees with the teachings of science. I need only remind you of what I have said before with regard to the formed tissues and structures of the body and its formative agent, the protoplasm. Formed structure is considered as material which has already passed out of the realms of life; what lives in it is the protoplasm. So far the theosophic conception fully agrees with the result of the latest investigations of modern science.

But when we are told by the Theosophist that the vital principle is indestructible, we feel we move on occult, incomprehensible ground, for we know that protoplasm is after all as destructible as the body itself. It lives as long as life lasts, and, it may be said, it is the only material in the body that does live as long as life lasts. But it dies with the ces-

sation of life. It is true it is capable of a sort of resuscitation. For that very dead protoplasm, be it animal or vegetable, that very dead protoplasm, serves again as our food, and as the food of all the animal world, and thus helps to repair our constantly wasting economy. But for all that it could hardly be said to be indestructible; it is assimilable, that is to say, capable of re-entering the domain of life, through its being taken up by a living body. But such an eventual chance does by no means confer upon it the attribute of indestructibility; for we need only leave the dead animal or plant containing the protoplasm alone, and it will rot and decay, organs, tissues, and protoplasm altogether.

To our farther perplexity the Theosophist tells us that the vital principle is not only indestructible, but it is a form of force, which, when disconnected with one set of atoms, becomes attracted immediately by others. The vital principle to the Theosophist would then appear to be a sort of abstract force; not a force inherent in the living protoplasm—this is the scientific conception—but a force *per se*, independent altogether of the material with which it is connected.

Now I must confess this is a doctrine which greatly staggered me. I have no difficulty in accepting the *spirit* of man as an entity, for the phenomena of rationalisation are altogether so widely different from all physical phenomena, that they can hardly be explained by any of the physical forces known to us. The materialist, who tells us that consciousness, sensation, thought, and the spontaneous power of the will, so peculiar to man and to the higher animals, are altogether so many outcomes of certain conditions of matter and nothing else, makes at best merely a subjective statement. He cannot help acknowledging that spontaneity is not a quality of matter. He is then driven to the contention that what we believe to be spontaneous in us, is after all an unconscious result of external impulses only. His contention rests then on the basis of his own inner experience, or what he believes to be such. This contention of his is, however, disputed by many, who no less appeal to their own inner experience, or what they believe to be their experience. It is then a question of inner experience of the one party *versus* inner experience of the other. And such being the case, the scientific materialist is driven to admit that his theory, however correct it may be, rests after all on subjective experience, and can as such not claim the rank of positive knowledge. There is then no difficulty in accepting the entity of the spirit in man the materialistic assertion to the contrary notwithstanding. But the vital force is exclusively concerned with the construction of matter; here we have a right to expect that physical and chemical forces should hold the whole ground of an explanation, if an explanation is possible at all. Now, physical and chemical forces are no entities; they are invariably connected with matter. In fact, they are so intimately connected with matter, that they can never be dis severed from it altogether. The energy of matter may be latent or potent, and when potent, it may manifest itself in one form or the other, according to the condition of its surroundings; it may manifest itself in the shape of light, heat, electricity, magnetism, or vitality; but in one form or the other energy constantly inheres in matter. The correlation of forces is now a well-established, scientific fact, and it is more than plausible that what is called the vital principle, or the vital force, forms a link in the chain of the other known physical forces, and is, therefore, transmutable into any of them; granted even that there is such a thing as a distinct vital force. The tendency of modern Biology is then to discard the notion of a vital entity altogether. If vital force is to be indestructible, then so are also indestructible heat, light, electricity, &c.; they are indestructible in this sense, that whenever their respective manifestation is suspended or arrested, they make their appearance in some other form of force; and in this very same sense vital force may be looked upon as indestructible: whenever vital manifestation is arrested, what had been acting as vital force is transformed into chemical, electrical forces, &c., taking its place.

But the Theosophist appears to understand something quite different from what I have just explained, and what is, as far as I understand, a fair representation of the scientific conception of the subject. The Theosophist tells us that the vital principle is indestructible, and when disconnected with one set of atoms becomes attracted by others. He then evidently holds that, what constitutes the vital principle is a principle or form of force *per se*, a form of force which can leave one set of atoms and go over as such to another set, without leav-

Our New Branches.

THE THEOSOPHICAL SOCIETY, ORIENTAL AND OCCIDENTAL.

We are happy to notify to our Fellows throughout the world, that in addition to "The Theosophical Society of the French Spiritists" at Paris—(France)—a Branch founded in 1879—two very important new Branches in that city have been duly established and chartered by the President-Founder and Council. One of them to be known as *Société Théosophique d'Orient et d'Occident*, "Theosophical Society, Oriental and Occidental," has elected for its President the Right Honorable Lady Marie, Countess of Caithness, Duchess of Pomar, now established in Paris. "Strange enough," the noble Duchess was formally "elected President on the 7th of June, and quite by *seeming chance*," as the lady writes in a private letter. Under the able auspices of this talented lady, (the well known authoress of works upon mystical subjects, and of many valuable articles on the science of transcendental spiritualism), we feel sure the Society cannot but flourish and prosper. The new Branch starts with the extremely laudable intention of editing a journal of their Society in French, for the benefit of those French Theosophists who do not understand English. Thus, at least, we may have the hope of avoiding in future any such misunderstandings as fell recently to our lot with spiritists of the "Paris Theosophical Society," who accused their Indian Brethren of preaching the annihilation of human spirit. We feel proud of the distinction thus conferred upon our own sex; and, we admire the good sense and discrimination shown by the Fellows of two of our most important European Societies—the "London Lodge" (as the "British Theosophical Society" is now called), and the *Société Théosophique d'Orient et d'Occident* of Paris—in choosing for their respective Presidents two ladies than whom there are not perhaps more spiritually gifted in the whole West.

SOCIÉTÉ SCIENTIFIQUE DES OCCULTISTES DE FRANCE.

(Scientific Society of the Occultists of France.)

Such is the name of our other Branch at Paris. This one promises to be composed only of such men as have attained a name and fame in scientific achievements. We are happy to announce that while the President of this Theosophical Branch, M. le Docteur Fortin, is a great physician, and a gentleman profoundly versed in the old Hermetic Philosophy and Astrology, his Society counts already among its members such eminent men of science as M. L. Levy-Bing, a famous linguist, philologist and archaeologist, the author of the *Linguistique Dévoilée* (a scientific work, the review of which will soon appear in these pages), and M. Jean Aime de Cazeneuve, a philosopher and author, whose works will be also noticed with the attention they deserve. The new Society, therefore, promises to become very soon the nucleus of true science and philosophy.

Thus we have now three theosophical centres at Paris, three Branches quite distinct from and independent of each other. While each of them works on its own special lines of sympathetic preferences, free from any restriction or trammels from any of its sister Branches, whether in Paris or elsewhere, yet under the Rules of the Parent Society they have to accept one common watchword on their Banners—"Universal Brotherhood"—remembering that mutual tolerance and respect for each other's ideals and beliefs, however widely they may mutually diverge, is the *sine qua non* of our common Theosophic aspirations. Let each of the Branches strike its own keynote, develop and preserve an individuality of its own;

and even, unless found necessary for common good, none need be identified with the other. The Parent Body is pledged to show an equal care for, and respect to, all her Branches the world over. It is bound to help each and every one in its special pursuit and researches. And it was her policy from the first, unless called upon, never to interfere with the inner work or management of a Branch so long as the latter follows the broad path traced for itself in accordance with the Rules and Bye-Laws of the Parent Society. "There is no Religion higher than Truth," ought to be the motto of each Branch, as it is that of the original Association. We are all pioneers of it, and the persecuted pilgrims to, the one and the same shrine, under whatever aspect the divine goal may appear to us individually. Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded by ill-wishers and a common enemy whose name is Legion; the Theosophical Branches must, and are solemnly pledged to help each other—difference of races, conflicting beliefs and aspirations notwithstanding. Thus we hope that the dark sons of Ind, the Theosophists of Asia, stretching their hands across the seas and oceans, will welcome their new white Brethren of Paris, and that the latter will return the fraternal greeting.

THE GYANODAYA THEOSOPHICAL SOCIETY. (BARA-BANKI.)

PROPOSED by Pandit Parmashree Dass that since the number of members requisite for a Branch had been initiated at Bara-Banki, it would be advisable to organize a regular branch here; seconded by Babu Hardeo Sahay; and carried unanimously.

Resolved, that the branch be called the "Gyanodaya Theosophical Society."

Resolved, that the following gentlemen be elected office-holders of the Branch for one year, subject to the approval of the President-Founder in Council.

President..... Pandit Parmashree Dass.
Vice-President..... Babu Hemnath Mozumdar.
Secretary and Treasurer. Pandit Brij Mohun Lal, No. 2.

Resolved, that the bye-laws of the Parent Society be temporarily adopted.

BRIJ MOHUN LAL, No. 2,

(Pro-tem) Secretary.

BARA-BANKI, }
The 8th July 1883.

Approved.—H. S. OLCOTT, P.

Official Report.

THE MADRAS THEOSOPHICAL SOCIETY.

(ESTABLISHMENT OF SANSKRIT SCHOOLS.)

A MEETING of the Society was held on the evening of 1st July in the Library Hall at Triplicane, to consider measures for the purpose of co-operating with the Committee recently formed, at the advice of Col. Olcott, of some of the leading men of the town, for the promotion of Sanskrit Literature. Some valuable suggestions were made by a number of our Brother Theosophists, which, being unanimously adopted, will shortly be laid before the Committee.

Our worthy President, Dewan Bahadur R. Ragoonath Row, then proposed that a clause be added to the rules of our Branch to the effect that every fellow of the *Madras Theosophical Society*, desirous of continuing his membership, must solemnly engage himself to send his children or his wards to a Sanskrit school to be started by ourselves, before sending them to any other school, whether English or Vernacular. The children must first have elementary instruction in Sanskrit before any other language is taught to them. If this rule were adopted, added our respected President, he would gladly

contribute rupees thirty per mensem for the support of such a school, during his life time, and then to leave a legacy of ten thousand rupees for its maintenance. The proposition was unanimously carried with acclamations. M. R. Ry. P. Sreenivas Row Garu, F. T. S., Judge of the Madras Small Cause Court, and M. R. Ry. P. Parthasarathy Chetty Garu, promised to pay rupees fifteen and rupees ten per month, respectively, for the same purpose. Other members too followed the example, and we already had a promise of nearly sixty rupees a month on the spot. Another rule was desired to be added, requiring every Theosophist of our Branch to pay no less than an anna per month for the School Fund. This resolution too was unanimously carried. A Committee was then formed, with Dewan Bahadur Ragoonath Row, F. T. S., as President, and M. R. Ry. P. Sreenivas Row Garu, F. T. S., as Secretary, for the purpose of framing rules for the conduct of the new schools to be started. The Committee met on the evening of the 21st at the house of the Secretary, for considering the rules framed by M. R. Ry. T. Subba Row Garu, to whom the task was entrusted. It was then resolved to open three schools, one in Mylapore, another in Triplicane, and a third in Black Town, so that our Brothers who are scattered all over the town and live at a considerable distance from one another may not find it difficult to send their children to the school nearest to their locality. It will be the business of the Committee to see that no sectarian education is given, that Hindu morals are taught to the children, that the lessons are properly given, and other minor details of work. The credit of this excellent and patriotic move is due to Mme. Blavatsky, whose presence and remarks at our first meeting led to the present result.

T. SUBBA ROW,
Secretary.

THE POONA THEOSOPHICAL SOCIETY.

At a Meeting of this branch held on 15th July 1883, a report as to the doings of the past year was read and adopted and the following office bearers elected:—

President..... Khan Saheb Navroji Dorabji
Khandalvala, B.A., L.L.B.

Vice-Presidents..... Mr. A. D. Ezekiel.
Mr. Ganesh Krishna Garde,
L.M.S.

Secretary and Treasurer. Mr. Rajanna Lingu.

RAJANNA LINGU,
Secretary & Treasurer.

THE LONDON SOCIETY OF THE THEOSOPHICAL SOCIETY.

I AM requested to inform you that at the last meeting of the British Theosophical Society, held at 1, Albert Mansions, Victoria Street, S. W., on June 3rd, 1883, it was proposed by Dr. Anna Kingsford, and seconded by Mr. A. P. Sinnet that this Branch of the Society be in future called the London Lodge of the Theosophical Society; and that this decision should be intimated to the President, Colonel Olcott, suggesting it as a precedent for the adoption of other branches.

W. F. KIRBY,
Secretary, London Lodge of the Theos. Society.

The above change of title approved for the London Branch. The further alterations suggested may be submitted to the General Council at the Anniversary Meeting in December next.

H. S. OLCOTT,
P. T. S.

THE IONIAN THEOSOPHICAL SOCIETY.

The President having convened a General Meeting of the Fellows on the 4th Instant, for the election of officers

for the present year, and for the transaction of routine business, they unanimously confirmed:—

President..... Dr. Pasquale Menelao.
Vice-President..... Dr. Nicolò Gonemis.
Corresponding Secretary. Mr. Otho Alexander.
Recording Secretary..... Mr. Alexander Rombotti.
Treasurer..... Mr. Demetrio Socolis.

The comparative inactivity of the Branch for the last two years was due to the absence of Dr. Nicolò Gonemis in Athens, Mr. Socolis' departure to France, and Mr. A. Rombotti's to Italy, &c.

The address published in the Supplement to the *Theosophist* (Vol. 4, No. 2) of November last, headed "The Individuality of Branches," called forth, as therein suggested, a categorical specific answer of the views and aspirations of this Branch—embodied in a report addressed by the President of this Branch to the Parent Society direct.

OTHO ALEXANDER,
Secretary.

7th May 1883.

THE COLOMBO THEOSOPHICAL SOCIETY.

I have the pleasure to report for the information of the General Council that the third Anniversary of this Branch was celebrated on the 7th Instant. The President-Founder who arrived here on the 30th Ultimo, was in the chair, and the following officers were elected for the ensuing year:—

President..... Andris Perera Dharma Goonewardhane, Esq.
Muhandiram.

Vice-Presidents. William de Abrew, Esq., and Don Corolis, Esq.
Treasurer..... H. Amaris Fernando, Esq.
Secretary..... C. P. Goonewardhane, Esq.

13 Councillors:—1. John Robert de Silva, Esq.; 2. William Fredrick Wijayasekera, Esq.; 3. B. Harmanis Coorey, Esq.; 4. U. D. S. Goonesekera, Esq.; 5. N. S. Fernando, Esq.; 6. Sadriss Silva, Esq.; 7. D. D. Padris, Esq.; 8. Simon Perera Dharma Goonewardhane, Esq.; 9. D. N. Tillekeratne, Esq.; 10. K. Abraham Perera, Esq.; 11. M. Samel Perera, Esq.; 12. Weragama Panchi Banda, Esq.; 13. A. P. Goonesekera Obeyaratne, Esq.

The Hall was tastefully decorated and the 33 members present were entertained at a splendid banquet.

The usual interesting and instructive address from the Chair was followed by speeches from members: in the course of which many expressed their willingness to make every sacrifice for the cause of Theosophy whenever it stands in need of such.

During the term of office, as President, of Mr. Andris Perera Dharma Goonewardhane,—a staunch Buddhist gentleman of affluence and known generosity, it is hoped that the Society will ere long be in a position to have a suitable building for its Head Quarters.

A special vote of thanks was proposed and unanimously carried for the zeal and untiring energy shown by the retiring President, Mr. Andrew Perera, who held the office ever since this Branch was organized in 1880.

At the adjourned meeting, held on the 12th instant, resolutions were adopted with regard to the Buddhist Press Fund, the Sinhalese National Buddhist Fund, and other matters connected with the establishment of Buddhist Schools, &c., and it was stated at the meeting that Mr. Tepanis Perera, ex-Vice President, who has established two schools at his own expense, has 150 boys and 50 girls now under instruction, and the Government has been pleased to aid the schools with grant of money. The Society adopted a resolution expressive of its high appreciation of Mr. Perera's unselfish public spirit.

Funds have been subscribed to purchase a press and equip a printing office, and the Society's weekly Sinhalese Journal "Sarasavi Sandaressa" will shortly be printed by ourselves at the Head Quarters.

It is also determined to send three delegates from this branch to the coming anniversary of the Parent Society at Madras.

Col. Olcott came here at the urgent invitation of the leading Buddhists of Colombo to give them counsel as to the best course to adopt with respect to the recent bloody attacks upon a Buddhist procession by Roman Catholic rioters. He

has had several interviews with the Governor, Lieutenant-Governor, and other high officials on this subject. He has prepared several highly important legal documents, and every Buddhist looks upon him as the person best qualified to represent their grievances to their rulers and obtain redress.

C. P. GOONEWARDENE,
Secretary T. S.

13th July 1883.

THE PRESIDENT-FOUNDER'S RECEPTION AT TINNEVELLY.

COLONEL OLCOTT, who was invited to visit this station on his way from Ceylon to Madras, landed on the 16th Instant at Tuticorin, and on the evening of the next day, the *seventeenth*, arrived at the Tinnevelly Railway station by the 6-5 train.

The first native gentleman of the place, the pensioned Sadr Court Judge of Travancore, Vedadrisadasa Mudaliar, received him on alighting from the carriage with a pair of large jasmine garlands. The pagoda authorities honored him with the *prasad* and *purna kumbham* (the mystic pot filled with water). All the native officials, all the vakils, and all gentlemen of note of the place were present at the station to do honor to the white man, from the antipodes, who had adopted India as his home and who had devoted his life for the spread of the lore of her Rishis. The people were not willing that he should *drive* to the residence prepared for him, although it was so arranged beforehand. They went for a grand procession in true Oriental style. They compelled him to mount an open palanquin which was borne leisurely, on the shoulders of six men. It was a grand sight, the like was not seen before, people say. First came the stately pagoda elephant with its tinkling bells, then about twenty-five persons carrying as many red flags, then the English band from Palamcottah, closely followed by the native musicians. In the centre was the white Rishi's palanquin, near which stood a flower man keeping up a ceaseless shower of fragrant flowers of all sorts, all the way until the bungalow was reached. Next to the palanquin came the stately carriage of the respected pensioned Judge followed by more than fifty carriages of all kinds belonging to native gentlemen. When the residence prepared for him was reached, before he alighted from the palanquin, a native poet songster recited an *ec tempore* song composed for the occasion on the spot.* The Colonel then entered the bungalow amidst deafening shouts. The day's proceedings closed with an eloquent and touching speech from Colonel Olcott, thanking his adopted brothers for the kindness shown him in this part of his adopted country.

On the evening of the next day the President-Founder gave an *ec tempore* lecture. As the audience was very great and no place could be found here to conveniently accommodate all, the meeting was held in open air on the extensive grass plot in front of his bungalow. The lecture lasted an hour. The Colonel eloquently dwelt on the superiority of esoteric Hinduism over all the religions of the world, and exhorted the Hindus to dive deep into the truths of their forefathers' religion, which, he said, was nothing more or less than experimental philosophy from beginning to end. When the lecture was over, the Secretary of the "Aryan Forefathers' Society" read a report of their doings

* The following are the vernacular stanzas:—

பல்லவீ.
தேசிகனங்கண்டார்சுக்கு மறுகெனனிலி
உரிசையுடனம்பலவன் வாழ்கின்ற தில்லை (தேசிகனம்)
கரணங்கன்.
இரவுபகலிலை விடாதேகரசு பத்தி
இன்பமுந்மான்னத்தம் பொங்குவரும் நத்தி
பரவியருமவனருநிலனமாதி சித்தி
பணித்துவந்திற்றம்பலத்தைவலம் சுத்தி. (தேசிகனம்)
சொர்ப்பனமென்றிவ்வலகம்தோன்றிவரும் வெதம்
சொன்னததுதீயென்றபடியாகும் போதம்
அப்படி மிருதங்கமொடு தாளவகை தேம்
அனவரத்திநுடனமாழுவரும் பாதம். (தேசிகனம்)
அல்லும்பகலொயாது அடியார்கள் கோட்டி.
அரதராவென்றமி: தபானமதை கூட்டி.
கில்லையாழ்த்தன்கள் கைப்பிடித்துக் கூட்டி. (தேசிகனம்)
கிட்டுகெனவெனினா திரந்துபாவெனியை காட்டி.
நஞ்சுண்ட கண்டனுக்கு கொன்றைமலர் சாற்றி
உல்லகிருச்சாத்தனியும் அம்பிகையை பொற்றி
குஞ்சிதபதம் தனது மனவினா வேற்றி
கொபாலகிருஷ்ணன் தொழும் நடராஜ மூர்த்தி. (தேசிகனம்)
கவித்துரை.
பஞ்சப்பொரியினையென்றாகியாசை பவமறுத்து
யஞ்சுகமாயையை நீக்கித் தவத்தை வளர்த்து அரண்
சஞ்சுமலர்ப்பதநு சேவைகொண்டான்னத்தங் கண்டுக்கொண்டாய்
தஞ்சுமென்றோர்கனைக் கார்க்குமால்க்காட்டு தயாந்தியே.

during the last year. The Colonel was pleased with the way they went to work and started with great success on the spot a subscription list for a library for the Society.

From 8 to 12 in the morning on the 19th and 20th he treated mesmerically all patients that came to him. Some were immediately cured, and others, who were suffering from chronic diseases that could be cured only by repeated sittings, obtained temporary relief.

On the evening of the 20th he went to the pagoda to water with rose water the famous cocoanut tree he had planted there during his last visit,* and about which *certain persons* set a *canard* before the public to the great amusement of the latter and to the profit of the newspaper editors. Col. Olcott was accompanied by the members of the Theosophical Society. The trustees of the pagoda as well as some distinguished members of the Temple Committee received him at the gate with music and garlands and *prasad* and *purna kumbham*. He went in procession to the tree. The crowd was too great to preserve proper order. When he came to the tree which had grown vigorously during the last two years, he held the rose water in a silver sprinkler high in his hand, evoked on the nation the blessings of all the Mahatmas, and in their name watered it with great ceremony. After this he mesmerised the tree from top to bottom for about ten minutes, formally gave it the name of the *Kalpavriksha*, and then concluded the ceremony. But it was intended by *those above* that he should not leave the place without doing something to stir the hearts of the people. When he came to the front of the pagoda near the gold plated *Durgastambha*, a man came to him who was deprived of his speech some three years ago by sickness. Amidst a great crowd, right in front of the Nelliampar temple, the Colonel laid his hands on the unfortunate dumb man. Seven circular passes on the head and seven long passes, all occupying less than five minutes, and speech was restored to the no more unfortunate man! The Colonel amidst deafening shouts of applause and thundering clapping of hands, made him pronounce the names of Siva, Gopala Rama, Ramachandra and other deities as glibly as any other bystander.† The news of this restoration of speech spread at once throughout the town and created a great sensation. Before he had returned to his carriage the whole town and the suburbs to a man had heard of the *miraculous* event. Many could hear, as they were coming out of the temple, school boys hotly discussing with one another whether this power claimed by Jesus could be exercised by any of his followers, making so much fuss in the town about their saviour.

He started at 8 in the evening for Trevandrum, from which place he had received an invitation.

A copy of the proceedings of the meeting of the local Branch Society on the evening of the 19th is enclosed for publication in the Supplement.

TINNEVELLY, } S. RAMASWAMIER,
21st July 1883. } F. T. S.

THE TINNEVELLY THEOSOPHICAL SOCIETY.

At a Meeting of the Members of the *Tinnevelly Theosophical Society*, held at Vannarpat, on the 19th day of July 1883, the President-Founder in the chair—the Secretary, T. Muthia Pillay, read a report on the proceedings of the Branch since its organization in the year 1881. Eight candidates were then initiated, among them the respected pensioned Judge of the Sadr Court of Trevandrum.

* Last year the Missionaries assured the public through the columns of the newspapers, instigated by Bishop Sargent, who also wrote a letter to this effect himself, that this identical tree had been dug up, and great indignation expressed by the Brahmans at their having been persuaded even to plant it, allowing their sacred pagoda to be polluted by a foreigner. Of course this untruthful statement was denied by the Theosophists. Who now has told the truth—the heathen or the Christian? But then we must not forget that the good *patryotes* hold more than ever with St. Paul when they have anything to do with the Theosophists.—*Vile Romans*, chap. iii. v. 7, to which we draw our readers' attention.—Ed.

† We hereby certify that in our presence Col. Olcott has just restored speech to Oomayorubagam Pillay, son of Utheravasagam Pillay of Palamcottah, after a treatment of less than ten minutes. For three years he has not been able to pronounce any word except the first syllable of the name of Rāma, and that but indistinctly. He can now articulate many words plainly and in a loud voice.

UTHERAVASAGAM PILLAY (father of the patient);
SOCCALINGAM PILLAY (his uncle);
SONACHELLUM PILLAY (his father-in-law);
N. PADMANABHA AIYER, F. T. S.
VALLINAYAGAM PILLAY.

The above is strictly true.

உமையொருபாசம்பின்னை

OOMAYORUBAGAM PILLAY (the patient)

TINNEVELLY, 21st July 1883.

An election of officers was then held and the following were unanimously chosen.

President..... Vedadrisadasa Mudaliar.
Vice-Presidents..... (1). P. Teroomal Row,
(2). C. Ramasami Pillay,
(3). S. Ramaswamiyer.
Councillors..... (1). Chinnathambi Pillay,
(2). Veerabaghu Pillay,
(3). Ramachandra Aiyer,
(4). Kuppasami Aiyer,
(5). Permanayagam Pillay,
(6). Ramalinga Mudaliar,
(7). Somasundrum Pillay.
Secretary..... S. Sundram Aiyer.
Treasurer..... P. Soobramoney Pillay.
Assistant Secretary..... S. Ramachandra Sastri.

The President-Founder then gave instructions to the members respecting the establishment of a Library for the Society and its probable cost. There being no further business, the meeting was dissolved.

S. SUNDAM AIYER.
Secretary.

Approved.

H. S. OLCOTT,
P. T. S.

Personal Items.

COL. H. S. OLCOTT, President-Founder of the Theosophical Society, crossed over to Tuticorin from Colombo (Ceylon) on the 15th of July. On the 17th he reached Tinnevely, whence he left on the 20th for Trevandrum, where he was invited to form a Branch Society. On the 27th he returned to Tinnevely to come up to Madura and other places.

MRS. H. P. BLAVATSKY, Corresponding Secretary of the Theosophical Society, left Madras for Ootacamund on the 7th of July. All communications for the *Theosophist* Office should not therefore be addressed to her name. She will stay there for over a month. Private correspondence may be forwarded to her during that period, to the care of Mrs. Morgan, Snowdon, Ootacamund. All letters to her name, received in this office, will be re-directed to her to Ootacamund.

BABU BALDEO PRASAD, Secretary of the Meerut Theosophical Society, went over to Allahabad and Partabgarh in the beginning of April. At the latter station, he delivered, at the request of Pandit Tribhuvan Nath, F. T. S., a lecture in Urdu on "Theosophy and its advantages." The meeting was a large one, and the lecturer engaged the attention of the audience for nearly two hours and a quarter. A Branch Society is soon expected to be formed there. The projected visit of Col. Olcott to that place in his Northern Tour will no doubt bring about the result much earlier. Our Meerut Brother had intended to visit Moradabad also; but his illness,—which confined him to Bareilly, his native place, till the summer vacation was over,—prevented him from undertaking the contemplated journey. We hope our friend and brother will completely recover ere these lines fall into his hands. Throughout all the vicissitudes and convulsions our infant Society had till lately undergone, Babu Baldeo Prasad has ever remained true and faithful to the Cause he has allied himself with. May his good Karma continue to inspire him with patience and perseverance to go on with the good work he has begun!

MR. KRISHNAJI RAI, F. T. S., of Meerut, and Editor of the *Jahani Zin* and *Prince of Wales Gazette*, has gone to England to study for the Bar. In communicating this information to us, the Secretary of our Meerut Branch adds:—"Our Brother has reached London safely, and we are proud to say that he has been already presented to His Royal Highness the Prince of Wales." We wish our Brother every success, and hope he will be a second Pandit Shyamji Krishna Varma, F. T. S., whose successful career has been so highly spoken of by Prof. Monier Williams and by the Indian papers—a fact referred to, with pride and satisfaction, more than once, in these columns.

We are glad to learn from the Bombay papers that His Highness Dajiraj, F. T. S., Thakore Sahab of Wadhwan, has reached London without any further accident. "All is well that ends well."

Says the *Indian Mirror*—

MRS. ANANDIBAI JOSHI, F. T. S., the Mahratta lady, arrived in America on the 4th June last. She writes to one of her friends as follows—

On the 16th I left London for Liverpool, and sailed for America the following day at 3 p. m., by the S. S. *City of Berlin*. We reached Queen's Town on the 18th at about 10 a. m. We were to go further the same day, but the engine got into disorder. We were, therefore, detained there for more than a week. We arrived in America on the 4th June 1883 at noon. Mrs. Carpenter having come on board the steamer to receive me. I saw all the letters waiting for me, and burst into tears. My heart was heavy, and my eyes swollen. I passed a few minutes in this state when I at once started. I blushed at the display of my own weakness at a time and place like this. I blamed myself; and said—"Is my courage so small that I should sit weeping? No—never." I got up, and took the letters, and stepped down where Mrs. Carpenter was sitting. It was now five o'clock. I was rather tired. My head was warm. The day was hot. Then I wrote my letters to you. Now visitors began to pour in. Now I was told "here comes Mrs. A. with her daughter;" "here comes Mrs. B.," who is followed by the minister. So, in the space of a few hours, the visitors who called were many. It was past ten, and still they were coming. At last Mrs. Carpenter was obliged to shut the windows, so that no one could see me in; and so I escaped visitors. It was a happy day. They called it a holiday. They said the sun was so bright that day that they never saw anything like it. I was seated in a rocking chair with flowers in my hands. Lady friends came, embraced, and kissed me, and gave me flowers. Since I left you I have had nothing but kindness. Every body is kind to me. We have hot weather, green grass, loving trees, pleasant breeze and flowers, cool wind, kind friends, and comfortable rooms. Helena is a sweet little girl, and Eighmie a clever, studious companion. I am so happy. Do not be discouraged. Remember the good old maxim "Let patience have her perfect work." I will write about my voyage as soon as I can.

OBITUARY.

WE ARE sorry to announce the premature death (if death it is!) of our young Brother of Bhaugalpore, Babu Jogendra Nath Basu Sarbodhicary, at 5-30 p. m., on Monday, July 9th. He died for the world, but we hope neither for his parents nor those he loved. His death, as recorded by and narrated to us in a short letter by Brother Babu Ladi Mohan Ghose of the same town, is peculiar, and we hope to have the facts detailed more fully by him for the benefit of our Fellows. All we feel at liberty to give out at present is as follows—

On Thursday (July 5th), Brother Jogendra Nath Basu got slight fever while at his official duty in the District Judge's Court. On Friday he felt better, and his father—a physician of repute in his town—thought the ailment too trifling to prescribe any medicine. On Saturday and Sunday he got relapses of the same, but no attention was paid by him to the slight attack and he did not even rest on his bed, until Monday at noon. It was only then that he told his father that it was "the state of *Samadhi* he was passing into." He confessed that he had "been practising *Yog* for the last two months, and now hoped to become *Siddh*, for he was going to the Himalayan Brothers..... They had ordered him to follow them"..... He then asked the blessing of his father and mother, who, upon getting alarmed, sent for a doctor. But he begged them not to mourn for their son, since he was leaving them but "to learn *Yog* with the Mahatmas and was going away because THEY wished he should, and that he felt very, very happy." He never lost his consciousness for one single moment until he seemed to pass away. A few moments before that, he addressed the doctor (a Brahmo), thus:—"Oh you, Brahmo physician! You have no faith in our Aryan religion, nor in the Himalayan Brothers—the Aryan Rishis—though they are present....here" (meaning in the room, as probably he saw them). "My death will be an example to you all!" And—he died. "His father," writes our Brother Ladi Mohan Ghose, "is proud that his son should have got so glorious a death."

We hope of being able to give more particulars next month about this strange occurrence. We know of two similar cases, the last one having happened about two years ago.

SUPPLEMENT

TO

THE THEOSOPHIST.

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MADRAS, SEPTEMBER, 1883.

No. 48.

THE PRESIDENT'S SOUTH INDIAN TOUR OF 1883. LOCAL REPORTS.

THE tour of the President-Founder virtually closed with his Lecture of the 27th ultimo to the Anglo-Indian public at Ootacamund. Beginning with his departure from Madras in the steam ship *Dorunda* (7 letters) on the 27th of June, for Colombo, it has embraced all the chief portions of Southern India, and occupied 62 days, of which 4 were spent at sea and 16 at Colombo. Since leaving home he has investigated the grievances of the Ceylon Buddhists, visited four old Branches, founded seven new ones, discussed with many of the chief Pandits of South India, delivered seventeen lectures and public addresses, to not less than forty thousand people, and given mesmeric treatment by passes, water and oil, to about five thousand patients as roughly estimated. Some of his cures have been as strikingly phenomenal as any of the Bengal-Bohar tour, including four restorations to the use of speech and many more to that of hearing. And this, despite the heat, the fatigue of hard journeys, broken rest, and constant contact with crowds. A very remarkable feature of this South Indian circuit has been the popular enthusiasm with which the President has been everywhere greeted. The impression seems to have gained universal currency that he is a true friend of the Hindu people, and their gratitude has taken form in the giving to him of such honors as the national customs reserve for important personages. Processions have been organised, temple elephants have been made to trumpet for him their salutes, and temple bands to play religious airs; the Brahmins have met him with their *prasadas* of coconuts, limes, sandal paste, betel leaves and red powder, and chanted appropriate hymns from the Vedas for his welcome. But of all the tokens of the national brotherliness of feeling none has been so marked as the admission of Colonel Olcott to the inner precincts of all the most sacred temples that he has visited in his circuit. He has addressed swarming multitudes in the temples of Srivilliputtur, Srerangam, Negapatam, Combaconum, Mayavaram, and Cuddalore, and preached the old Aryan Philosophy from the platform of the Bull Colossus in the splendid shrine of Tanjore. In view of all these demonstrations of joy and affection, how amusing it is to turn back to the record of 1881, and read the false reports circulated by the missionary *Devadutas*, that the Tree of Peace—now formally entitled *KALPAKA VRIKSHA*—planted by the President and a Committee of our Colombo Buddhist brothers, had been uprooted by the indignant Brahmins, and that we were making by stealth a Buddhist propaganda! It cannot be denied that Colonel Olcott found himself much exhausted upon reaching Ootacamund, nor that his Guru's imperative order that he should take some days of rest was uncalled for. It is probable that he will be in the Nilgiris about a fortnight. On his way down he is to visit Coimbatore and Pondicherry to organise new Branches, and will then take up his second circuit from Madras to Bombay, taking in Hyderabad, Bellary, Adoni and other stations on the way. Exact dates will be given later on. Following are the local reports from stations visited after leaving Tinnevely—

COLONEL OLCOTT AT TREVANDRUM.

At the earnest invitation of some respectable native gentlemen of Trevandrum, Colonel Olcott, President-Founder of the Theosophical Society, arrived at Trevandrum at 10 a. m. Sunday, the 22nd July. He was received by a select company of native gentlemen at the 3rd mile-stone from the Trevandrum Fort, and was conducted in a horse carriage to Mr. Vedadrisadasa Moodelias's bungalow at Vallayambalam, an edifice commanding a very good scenery, and well fitted for the residence of the worthy Colonel. Here he was enthusiastically received by a large number of people who were waiting at the bungalow. There were several educated gentlemen among them, and they were one by one introduced to the Colonel. The whole of the day was spent in receiving visitors. In the evening the Colonel visited the Museum and other places of interest in the town.

On Monday from 8 to 12 a. m., he was engaged in treating patients by means of mesmerism. Though there was no sensational case, many of those who received treatment felt immediate relief.

In the afternoon the Colonel paid visits to Their Highnesses, the Maba Rajah and the Eliah Rajah, the Resident and the Dewan,

From 6 to 8 p. m. that night was the lecture. There was a large concourse of people assembled. His Highness the Eliah Rajah, His Highness the First Prince, Their Highnesses the Junior Princes and the Junior Koilthambooran and almost all the native officers of State were present. Mr. Prince, High Court Vakeel, presided. A more oratorical, a more interesting and instructive *extempore* disquisition never dropped from the mouth of any man at Trevandrum to the best of our knowledge. In the soundness of his arguments, in the rhetoric of his language, in the vivid delineation of his wide and variegated experience, he shone forth brilliantly and excited the earnest and sincere applause of his audience. On Tuesday from 8 to 12 there was mesmeric treatment. The crowd was very great. One case of dumbness was cured. In the evening eight native gentlemen were initiated. As no Branch Society was formed, a Committee consisting of three members, one of them being the President and the other the Secretary, was appointed to look after the Theosophical work of this station.

At 8 p. m. the Colonel left this to return to Tinnevely.

P. GOVINDA PILLAY.

AT SRIVILLIPUTTUR.

According to an invitation, Colonel Olcott reached this station at 5 a. m. on Sunday the 29th ultimo. He was met at a short distance from the town by numerous people, among whom were the Zemindars of Sivagiri and Settur, and most of the officials and other respectable residents of the place. The Nachyar Pagoda elephant, flags and a band of musicians that had then arrived for the Pagoda festival, led the procession into the town amid shouts of joy and welcome to the learned Colonel. The venerable gentleman was honored with large garlands of fragrant flowers. So many and heavy were they that it was surprising how he could bear the load, all the way. He was led to the "Public Library Building," which had been prepared for his residence. Soon after the Colonel had entered the building, followed by a large and mixed crowd of people, the music ceased and every one was seated. Then a Sanscrit Pandit, Krishnamachari, who had composed a few stanzas in honour of the distinguished visitor, recited them, while Tahsildar Anantarama Iyer explained their meaning to those present. The Colonel expressed much pleasure for the kind reception given him, and the welcome in Sanscrit verses. He then addressed the anxious crowd before him. He described the dignity and importance of the Sanscrit language, in which the Pandit had composed his stanzas. He pointed out how that most ancient, divine and melodious language of the Religion, Philosophy and Literature of the motherland of our Aryavarta's Rishis was the very soul, the life and essential spirit of Hinduism; while pagodas, and other external symbols with the rest of the superstitions of the succeeding ages, formed but its material body—its *Schula* Saranam—doomed to decay and annihilation. He then drew our attention to the advisability and the absolute necessity of encouraging by all possible means the study of Sanscrit literature, to furnish the rising generation with the only key to the clear comprehension of the manners and customs of our Aryan forefathers. They—he added—knew more in their days than now do the Bains, Mills, Spencers and a host of other modern philosophers, who brag of a most perfect exact knowledge; who, in truth, they comprehend only the less important portions of it; namely, the material, or mere visible part of the Universe, groping in the dark and making no better than guesses as regards its other and higher part.

Atlar and *pan sapari* closed the first meeting of the day. The crowd withdrew to allow the Colonel some rest after the fatigue of the previous day. But rest for the indefatigable Colonel was so much rare. In less than two hours, he had again placed himself at the disposal of visitors, who were thronging about the building. With that affinity that so becomes his grand mission, he received each person with extreme kindness and courtesy. To each he had a good word to say, an excellent advice to give, a fit exhortation to make, in answer to the longing of his inner nature after the only eternal and immutable truth, underlying the vain shadows and superstitions of this world. Even found a fit opportunity to imbibe—as did also patients of all sorts, who he treated freely, his healthy vitality—a spirit of lofty and pure morality calculated to improve and elevate one's own moral and spiritual nature.

In the evening, after returning the visits of the Zemindars of Sivagiri and Settur, the Colonel proceeded to the Mantapam in front of the Pagoda in Madavarailagam to deliver a second lecture. A large crowd of people assembled to hear the lecturer, whose reputation had preceded him, and who attracts all to his ennobling and edifying ways of thinking. There were present again the Zemindars above mentioned, and numerous other people. M. R. Ry. Tiruvirarayan Raja, Deputy Collector, was voted to the chair. He introduced the Colonel to those present, and drew their attention to the valuable words of advice of the orator who had come to give them to us. That this lecture was delivered under the eye of the Deity,—placed opposite the lecturer—seemed to add solemnity to the obligation of all to realize the superior importance of the Hindu Religion and Philosophy and strive to promote a perpetual love for both.

The lecture lasted about an hour. The Colonel again impressed upon the audience, in persuasive and eloquent sentences, the importance of the Hindu Philosophy; of the secrets it contained with regard to the nature of man—as he was, is, and is to be. How strong and solid must be the foundations of the Hindu religion, he remarked—that had withstood the vicissitudes of several thousands of years, eternal and unchangeable amid numberless generations of men and the incessant strifes, amidst the crumbling of monarchies and anarchy, the rise and fall of various other religions! He pointed to certain debasing and corrupting influences of the so-called modern civilization; to the contemptible manner in which some educated Hindus, instead of supporting the dignity of their own religion, will support the spread of a system which they do not favour, yet which they suffer, for selfish purposes of their own, in utter disregard of the fact that it affects most injuriously their children. Centering all their thoughts on the pursuit of official appointments and places under Government, they now ignore the noble virtues of old, once so prevalent in their motherland, of living happy in themselves and in the happiness of their fellow-creatures. He invited all the well-to-do people of the town to render every aid possible, toward the permanent establishment of a Hindu school at present just struggling here for existence, through the most laudable exertions of certain Hindu youths, who are left to fight out alone and unhelped the cause they have taken up.

The meeting then dissolved. The following morning, from 8 to 12 A. M., the Colonel was engaged in treating patients. The number of these was very large, and it was with difficulty that they could be persuaded that only a select number could be treated, in the three or four hours at his disposal. About 15 cases were selected and of these mix were dismissed as being diseases beyond cure. Those treated were cases of interior pains; blindness, deafness, brain disease, and nervous debility. Relief was in most cases but slightly perceptible, though the patients treated, generally concur in the opinion expressed by the Colonel, that repeated treatments for a certain term would effect permanent cures. The treatment was explained in each case to certain respectable people there present; they found his manner and method, extremely interesting, and confessed that the instructions respecting health and disease, were of eminent practical value for all. A study of Mesmerism and Animal Magnetism will, it is hoped, be undertaken by some of the Members of our Theosophical Society.

In the evening, the Colonel distributed prizes awarded by the Zemindars of Sivagiri and Settur to the boys of the Hindu School recently established. He then addressed a few words of advice to the boys and asked them to respect the ethics of their own religion, and not be led away by the teachings of any other religion without careful research. At 7 P. M. he invited those who wished to join the Parent Theosophical Society to meet together to form a Branch.

The Members met at once, and after a few words as to the objects and aims of the Society, the Colonel proceeded to initiate the new candidates.

A Branch Society was thus opened under the name of the "Nachyar Theosophical Society," of Srivilliputtur. The Colonel left this place at 11 P. M. for Madura by bullock bandy.

Srivilliputtur, }
13th August 1883. } T. KRISHNA ROW,
Secretary.

AT MADURA.

Col. H. S. Olcott, President-Founder of the Theosophical Society, went on the 31st of July to Madura, where a Branch Society was formed last year by our indefatigable friend and brother, M. R. Ry. S. Ramaswami Averbil, F. T. S., of Tinnevely.

At Madura the reception of the President-Founder was most cordial. The following address to him will be here found very interesting:—

Address of the Inhabitants of Madura, read to Col. Olcott on his arrival to that City.

TO COLONEL H. S. OLCOTT,
President of the Theosophical Society.

SIR,—We, the undersigned inhabitants of Madura, beg to welcome you in our midst with feelings of the sincerest gratitude, and a deep sense of the high obligations under which Madame Blavatsky and yourself as Founders of the Theosophical Society have laid our beloved mother country.

We cannot too highly admire the active benevolence and self-denial involved in giving up one's home and country, relations and friends, and the advantages of a high social

position among them, in short every thing that ordinary mortals hold dear, for the acquisition of spiritual truth and the regeneration of our once glorious country. It is a rare phenomenon to see persons of your erudition and position devoting themselves so unselfishly to the grand object of the moral, intellectual, and spiritual reformation of India so justly called the "Motherland of Nations."

In welcoming you, we earnestly wish that your life-inspiring presence here may advance the noble cause of Theosophy, and extend the sphere of its beneficial influence, besides infusing greater earnestness and vitality into its local members.

MADURA,
31st July 1883.

We beg to remain,
Sir,
Your most obedient servants,

S. Subramaniam.	S. Narayana Chari.
V. Coopposawmy.	Rungasawmy Ayer.
V. Subramani Ayar.	C. S. Iyalu Naidu.
R. Ramasubbier.	T. Subbier.
Nilakanta Shastri.	Govindasawmy.
Gopaul Krishnair.	C. Venkatavarttha Row.
T. Subbair.	R. Subbiah Chetty.
J. V. Kristnasamiah.	N. Sundramiah.
J. Narasimam.	K. Sundaram.
S. M. Krishna Row.	Venkataraniyah.
A. Damothara Naidu.	J. Sannasya Pillay.
A. Cuppusawmy.	S. S. Subbramanian.
A. Sreenivasa Row.	Jagatheswar.
R. Subramanya Ayar.	S. Sankarasubbier.
A. Ramalingam Pillay.	A. Saminatha.
J. Johnson.	A. Ramalingam Pillay.
N. Balaguru Naidu.	M. Sadasivan.
M. Subbiah.	T. L. Mathiappen Pillay.
Chokalingam.	S. Sundram.
John French.	R. Mullinujus Ayer.
C. Subramaniam.	S. Sundaragobaiyar.
R. Venkata Ramiah.	Cathalingam Pillay.
S. Krishnasamiah.	G. Kristna.
J. Ramakrishna.	Venkatasawmy Naidu.
C. Subramania Shastri.	Ramasawmy.
V. Venkata Ramiah.	V. Kristnasawmy.
M. S. Sundram Ayar.	T. Subramny Iyer, Pleader.
Cundasaami Moodelli.	S. Kalyanaraman.
A. K. Manicks Moodelli.	P. S. Gurusurti.
Krishniah.	S. Muthuthorasawmy Tevar.
Sawminada Pillai.	Iyam Pillai.
Sanurdes Pillay.	T. Ragnupathy Iyar.
C. Venkatasawmy.	N. Narasimha Chariar.
S. Kesava Iyar.	A. Narayanasawmy Iyer, B. A., B. L., and a host of other officials, vakils, school-masters and other respectable inhabitants of the place; and this, although it was an office day. The boys of the Native High School had a half-holiday granted to them to enable them to get a sight of their "White Guru." As soon as the Colonel landed, flower garlands were respectfully presented to him, and a short address of hearty welcome signed by upwards of seventy of the leading inhabitants, was read out by the Sub-Judge. The Colonel warmly thanked them in reply and expressed a hope that his acquaintance with them might lead to good results. Our Sub-Judge then conducted him to his carriage and drove with him to the neatly fitted up and tastefully decorated bungalow prepared for him in Mr. S. Subramania Iyer's compound. <i>Thoranams</i> were hung up at intervals across the road from the Railway Station. A number of spectators crowded the road on each side to get a sight of the renowned champion of Aryanism. A long line of private carriages came behind the Colonel's. Almost all the leading gentlemen who welcomed the President-Founder at the platform, followed him to his quarters, eager to listen to what he might say, and with brief intervals they kept on conversing with him till sundown, when the Sub-Judge took him out for a drive, to show him the grand palace of Tirumal Naick and the picturesque scenery of the Teppakolam tank.
C. Sundra Row.	N. Soondara Iyer.
Minakshi Sundaram.	P. Narayana Ayer.

On the 1st of August, the next day of his arrival, Col. Olcott lectured in the great sculptured Hall of the old Naick Palace, to two thousand people. He began speaking from the stone platform under the great dome of the Rotunda in the Palace where His Royal Highness the Prince of Wales held his Durbar, but the noise of the large crowd was so great that to save his throat and lungs he stopped; and the meeting adjourned to the Hall mentioned above. Guards at the door kept out the rabble and let in only the more respectable classes. The lecture was a great success.

On the morning of the 2nd, the President healed the sick for four hours and made sundry cures. Then new applications for membership began to pour in. After initiating the new candidates and passing a day more at Madura, Col. Olcott proceeded to Negapatam. The following was the programme of the remainder of his Southern tour:—

Arrival.	Names of Places.	Departure.
Aug. 4 Saturday	Negapatam ...	Aug. 6 Monday.
" 6 Monday	Trichinopoly ...	" 10 Friday.
" 10 Friday	Tanjore ...	" 13 Monday.
" 13 Monday	Combaconum ...	" 16 Thursday.
" 16 Thursday	Cuddalore ...	" 19 Sunday.
" 19 Sunday	Chingleput ...	" 21 Tuesday, for Ootacamund.

MADURA,
3rd August 1883. } V. COOPPOSAWMY IYER, M. A.,
Acting Private Secretary
to the President-Founder.

The last letters received about, and from, our President speak of his

RECEPTION AT TRICHINOPOLY.

"These are not receptions but ovations that he is receiving: they have every feature of a first-class triumph—elephants, flowers, music, durbars, crushing crowds at his lectures, the bungalow thronged with the sick and the curious, frequent cures of a sensational nature, branches formed at each place, of good men, &c., &c."

"Yesterday a lecture to the English-speaking public was announced, but when the President got to the Town Hall, not only was it packed to suffocation—I mean that, for he nearly suffocated upon entering and at once retreated to the open air—but the large compound was also filled. Col. Olcott found himself obliged to mount to a coach-man's box and to make a short speech to the throng, inviting them to meet him that evening in the Sreerangam Temple at 6 P. M. He is going there now, and he will certainly have to speak to six or eight thousand persons. This morning he treated and prescribed for about 15 sick patients. He made a dumb man talk, two deaf men hear, a girl of 8 who was helpless in the legs, to walk, a man to raise his long-paralyzed arm like the other one, &c. &c. As for back-pains and joint-pains, and limb-pains, they were cured by the dozen."

AT MADURA.

(Official Report.)

In compliance with an invitation to visit Madura, given by the members of the Madura Branch, Col. Olcott arrived at the Madura Railway Station on the afternoon of the 31st July. The Secretary of the Branch, accompanied by Mr. Gopalakrishna Iyer, B. C. E., Assistant Engineer, and two other respectable gentlemen of Madura, met the President-Founder at Virudupatty, and escorted him to Madura, the Railway Station of which was adorned with plantains and festoons of mango leaves. There were waiting on the platform to receive the Colonel, Mr. T. Ganapathy Iyer, our highly esteemed Sub-Judge, Mr. P. S. Gurusurti Iyer, B. A., B. L., District Munsiff, Messrs. S. Subramania Iyer, B. L., V. Subramania Iyer, B. L., R. Ramasubbier, B. A., B. L., R. Venkateswara Iyer, B. A., B. L., A. Narayanasawmy Iyer, B. A., B. L., and a host of other officials, vakils, school-masters and other respectable inhabitants of the place; and this, although it was an office day. The boys of the Native High School had a half-holiday granted to them to enable them to get a sight of their "White Guru." As soon as the Colonel landed, flower garlands were respectfully presented to him, and a short address of hearty welcome signed by upwards of seventy of the leading inhabitants, was read out by the Sub-Judge. The Colonel warmly thanked them in reply and expressed a hope that his acquaintance with them might lead to good results. Our Sub-Judge then conducted him to his carriage and drove with him to the neatly fitted up and tastefully decorated bungalow prepared for him in Mr. S. Subramania Iyer's compound. *Thoranams* were hung up at intervals across the road from the Railway Station. A number of spectators crowded the road on each side to get a sight of the renowned champion of Aryanism. A long line of private carriages came behind the Colonel's. Almost all the leading gentlemen who welcomed the President-Founder at the platform, followed him to his quarters, eager to listen to what he might say, and with brief intervals they kept on conversing with him till sundown, when the Sub-Judge took him out for a drive, to show him the grand palace of Tirumal Naick and the picturesque scenery of the Teppakolam tank.

The next morning, on the invitation of the Temple Committee, the Colonel visited the ancient, rich, and far-famed pagoda of Meenakshy, with its costly jewels and silver and gold vehicles, which were exhibited to him. The Pandara Sannadi of the place met him in grand fashion at the gate of the temple, hung flower garlands round his neck, and complimented him on the disinterested zeal which had brought him from the far West for the restoration of the sinking fabric of Aryan morality, Aryan religion, and Aryan philosophy. He showed him the Puranic paintings on the walls round the sacred tank in the temple, some of which represented the "miraculous," or rather mesmeric cures effected by the sages of olden times. After spending about a couple of hours in seeing the rich sculpture, the gold-plated domes, and the costly jewels and vehicles of the temple, he returned to his quarters.

On the evening of the 1st instant, Col. Olcott was escorted by the Sub-Judge to the Darbar Hall of Tirumal Naick's Palace, there to deliver a lecture to the educated Hindus. But the Hall, spacious as it is, soon got over-crowded with thousands of people. The European Assistant Collector and a number of Eurasians were also present. The Sub-Judge in a short speech introduced the Colonel to the audience, and the lecturer of the evening got upon the royal platform to speak. But so large was the gathering that, after a few minutes, he was unable to go on despite his sonorous voice, owing to the continual rush of new men pressing on the outer ranks of the crowd, the better to hear the lecture. At the suggestion of some of the leading gentlemen, he then retired into the adjoining grand Hall of the Palace, which now accommodates the District Court, and is probably the most richly decorated and imposing palace chamber in India. With the aid of the Police Inspector and a number of Constables, the surging crowd was kept out and a select three or four hundred alone of the English-knowing gentlemen were let in. The Colonel then resumed his able lecture and addressed a standing audience very eloquently for upwards of an hour, vindicating the vast antiquity and the immense superiority of Aryan religion and philosophy, and alluding to the corroboration given to it in our own modern days by the researches of Mesmer, Von Reichenbach, Buchanan, Zöllner, and Crookes. The audience was all breathless attention, and so strong is his "personal magnetism," every word of the earnest lecturer seemed to send a thrill through every Hindu heart. Between 8 A. M. and 1 P. M., on the 2nd and 3rd instant, the Colonel devoted himself to the benevolent task of curing the sick by mesmerism. He laid his hands on about 27 patients, in some of whose cases there was perfect cure, and in others of a more chronic character and requiring a longer treatment, temporary relief.

The most remarkable cures were three cases of deafness, one obstinate case of chronic rheumatism of the spinal column of 9 years' standing, that had long defied the skill of the medical faculty, and two cases of paralysis—one of the middle finger of the left hand, and the other of the whole of the left hand. In the last case the cure was effected in five minutes. On the 2nd and 3rd instant meetings were held for the initiation of applicants for membership and a good number of the leading gentlemen of the place previously not members of the Society, were admitted in due form as members of the Theosophists. Colonel Olcott left Madura for Negapatam by the 7-50 P. M. train on the 3rd instant amidst the deafening cheers of the respectable inhabitants of the place, who had collected together at the Railway Station to see their beloved friend off.

V. COOPPOSAWMY IYER, M. A.,
Secretary.

MADURA, 10th August, 1883.

AT NEGAPATAM.

The Railway Platform of our station was unusually crowded on the morning of the 4th instant, all the élite of the town having turned out there for the purpose of witnessing the arrival of Colonel Olcott to Negapatam and giving him a hearty welcome to that place. For two or three days previous, expectation was rife among the native community, in-vitations having been issued for the occasion, and tickets nearly 500 in number having been distributed for admission to the hall where the Colonel was expected to lecture. When the train was in sight, the local band which had been engaged for the occasion began to play, and when the carriages were drawn up before the platform, the rush to the 2nd class compartment occupied by the Colonel was something painful and furious. The local Munsiff and one of the leading pleaders received the honored visitor, presented him with garlands, and escorted him to a beautiful carriage and pair which was waiting in readiness to drive him over to a spacious bungalow which had been fitted up for his reception quite close to the Railway station. The bungalow presented altogether a very gay appearance, having been festooned with wreaths of leaves and flowers. On either side of the entrance there were rows of standards with banners flying, and over the threshold were the words expressive of the genuine sentiments of the towns-men, "WELCOME TO COL. H. S. OLCOTT." When the towns-men and their respected guest reached the front hall of the bungalow, one of the members of the local bar stepped forward and on behalf of the community gave expression to a few

words of welcome which evoked from the Colonel a cordial and appropriate reply.

The only other business announced for the day being the Colonel's lecture, which was to come off at 7 P. M., the crowd slowly and reluctantly melted away. At about 5 o'clock in the evening, however, the lecture-room began to fill in, and by 7 o'clock, notwithstanding the excellence of the arrangements made, the place was crowded almost to suffocation. The audience was almost the most representative one that could have been procured at the station. Besides a large assembly of educated Hindus, there were a number of Eurasians, and a few European gentlemen and ladies. The lecture was begun exactly at 7 o'clock and continued up to a little over half past 8 P. M. The first portion of the lecture was highly scientific and was received by the non-educated part of the audience with bewilderment and blind and mute admiration. It was the second part of it that really moved the audience to raptures. As sentence after sentence rolled out, now admiring and holding up to admiration Eastern literature, philosophy and science, again entreating and exhorting young India not to despise the learning and creed of its ancestors, but vigorously to strive for their better appreciation and conservation, and then again deploring and deprecating the work of denationalization which was going on hourly in India under the influence of Western education—the whole assembly was most visibly impressed, and the cheering was prolonged and deafening. Before the company broke up in the evening, it was understood that there was to be an address to the masses the next morning, at the temple of "Sri Nelayathatchi," early at 7 A. M. Accordingly on the morning of the 5th, there was a short but powerful address delivered to a concourse of over 2,000 people, which was translated to them in Tamil by a leading member of the local bar. After the address, the Colonel returned to the bungalow, where nearly 50 or 60 sick people were waiting to take their chance of being cured by mesmerism. Ten cases were elected and introduced for treatment, and in every one of them the improvement was marvellous. One case only, that of a gentleman who was suffering from chronic deafness, was publicly treated, and it was really wonderful to see that the patient who at the outset was unable to hear the ticking of a time-piece held out almost within a foot of his ear was enabled, after his ears were blown into through a silver tube, and after the affected parts were passed under the manipulation of the Colonel's fingers, to hear the same time-piece at a distance of nearly two yards. The afternoon of the 5th saw a large number of gentlemen anxious for the benefits of theosophy applying for admission, and on that night nearly 30 of the leading Hindu gentlemen of the place were initiated and a Branch Theosophical Society was started at once in our town. The Colonel left the place at 5-45 on the morning of the 6th, even at which early hour there was a large assemblage of people collected at the platform to see him off.

The visit of this great philanthropist to our town has already done a deal of visible good to our townsmen. It has already set them thinking about the necessity for getting themselves better acquainted with the philosophy, religion and literature of their country, and has impressed them with a sense of the desirability of social harmony and united action as essential elements in the moral regeneration of the community.

13th August 1883.

S. A. SAMINADA AIYER,
Secretary.

AT TRICHINOPOLY.

Colonel Olcott, President-Founder of the Theosophical Society, arrived at the Trichinopoly Junction station on Monday, the 6th August, and was received on the platform by a large crowd of native gentlemen. Among others were seen Messrs. Ratna Mudaliar (Sowcar), L. Krishna Iyengar (late Sheristadar, District Court), Srinivasulu Naidoo (Municipal Commissioner), S. Krishnamachariar, B. A. (Vakil, District Court), &c. &c. A welcome address was then read by S. Krishnamachariar, and the Colonel in a short but sweet and impressive speech, conveyed his thanks to the gentlemen present for their kind reception, and explained briefly the object of his mission.

On the 7th August, the President-Founder, agreeably to the notice given to the public by Mr. Ratna Mudaliar, President of the Trichinopoly Town Hall Committee, delivered an elaborate lecture in the Town Hall amidst a large congregation of natives.

There were more than 3,000 persons present on the occasion, including almost all the native officials of the District. The lecturer dwelt at length on the present sad state of the educated classes of Hindia, who, he regretted, do not devote their time and attention to finding out the truths of their religion, and exhorted them to earnestly endeavour and promote the good cause of the Society of which he was the Founder.

On the 8th, Colonel Olcott addressed a very large audience, composed of all classes of people, in the premises of the Sri Rangam Temple. He spoke very appreciatively of the truths of pure esoteric Hinduism which, unlike certain modern religions, was founded on scientific principles; and urged on every one present the desirability of starting up a Hindu school for the benefit of their children.

A Branch Association has been organized here with Ratna Mudaliar as President, L. Krishna Iyengar and P. Subba Ayer, B. A., as Vice-Presidents, and S. Krishnamachariar, B. A., as Secretary. Messrs. T. Pattabhirama Pillai, Audinarayana Chettiyar, B. A., M. Swaminada Aiyer, A. Srinivasa Aiyengar, Ramanjulu Naidoo, Muniswami Naidoo and V. Krishna Rao, are Members of Council.

During his stay here, Col. Olcott successfully treated numerous cases of rheumatism, paralysis, &c., among them that of the little daughter of a Police officer; and left this for Tanjore on the 9th.

S. KRISHNAMACHARIAR,
Secy. Trichinopoly T. S.

AT COMBACONUM.

In compliance with an invitation sent by the leading men of Combaconum, Col. H. S. Olcott, with his staff, arrived at that place, by 6-30 A. M. on Monday, the 13th instant. A telegram from the "Young Men's Fraternity," an Association of the Senior class students of the College, inviting him to visit the place, was also received by him at Tanjore. On the platform he was received by a select company of the local élite, including Mr. R. Ry. V. R. Sreenivasier Avergal, B. A., Head Assistant of the Combaconum College. The evening of the 13th was appointed for the delivery of the Colonel's first address. By 5-30 P. M. the eastern *Prakara* (side) of *Sarangapani* Temple was crowded with a very large multitude of people, at least two thousand, if not more, embracing men of all grades of education and rank. There were vakils, professors, masters, and a numerous array of school boys, mirasidars, ryots and merchants. Two addresses were read, one on behalf of the Undergraduates of the College, and another on behalf of the Young Men's Society in sympathy with the objects of the Theosophical Society. Both these were full of warm yet decent and respectful expressions, setting forth how much loss India has suffered by letting its old Religion and Philosophy to pass into oblivion and contempt, and how all the philosophical instructions given in European Colleges was one-sided, and calculated to throw unmerited derision on the truths of Hindu Philosophy and Religion.

The Colonel, after thanking heartily the audience for their kind and cordial reception, began his learned discourse. All tongues were hushed and all men listened with careful attention. He showed how the University curriculum was defective in so far as it gave its pupils an opportunity of knowing something about the modern positivistic philosophy of the West, but none at all of learning anything concerning the ancient philosophy of India. He said that corporealism, must at once fall to the ground, if it could be shown that the mind is not a mere function of the body. He cited the testimony of such great men as Robert Hare, Wallace, Crookes and others, to show that Western Science is disposed not to listen to their own authorities, but to persecute and martyrize them. He showed also how completely experiments in mesmerism proved the possibility of the separate manifestation of the action of the mind outside of the physical body. The following passage from Huxley was also quoted as an impressive confession of ignorance on the part of one of the greatest among modern authorities of the facts beyond the reach of Physical Science:—

"We class sensations, along with emotions and volitions and thoughts under the common head of states of consciousness. But what consciousness is we know not; and how it is that anything so remarkable as a state of consciousness comes about as the result of irritating nervous tissue, is just as unaccountable as any other ultimate fact of nature." (*Huxley's Elementary Lessons on Physiology*, page 188, new Edition, 1881).

Whereas, on the other hand, the ancient Aryan scientists and philosophers have not only formed hypotheses upon these "ultimate facts," but have practically demonstrated their truth. Thus he urged the superiority of the ancient over the modern science, inasmuch as the latter confessed its weakness and the former affirmed and proved its strength. He finally invoked the audience to do justice to their ancestors and honour to themselves by duly studying their sacred and philosophical works, and reviving the true Aryan Science. The proceedings of the evening terminated with the usual display of enthusiasm which always accompanies him wherever he goes.

Another lecture of a more popular character was delivered in the same Temple on Tuesday morning at 6-30 to a mass gathering. It was translated by Mr. S. Krishnaswamy Aiyar, B. A., Head-Master of the Town High School, and now the Secretary of our Branch Society of the place. It was for the most part an appeal to Hindu parents, asking them to embrace all facilities offered for their children to receive ideas of the moral features, of the national religions, and, later in life, of the scientific principles underlying them.

He showed what a perilous thing it was for them as Hindus to entrust their children's education to men who were either inimical to, or ignorant of, the Aryan Faith. He impressed upon his audience the importance and the value of a General Library, of books in Sanskrit, the Vernaculars, and the English, which elucidate the esoteric or secret basis of ancient Science and Philosophy for the use of school boys and undergraduates, for whose moral and spiritual welfare he was deeply concerned. A beginning was made by opening a subscription-list for the "purchase and up-keep" of such a library; and to give a practical turn to his recommendation, he put his name at the head of the list for five Rupees and paid the sum on the spot. Mr. Dorasamy Moopannar subscribed Rupees one hundred, and a great many other gentlemen followed the example by putting their names down for different sums. One invaluable permanent result of the Colonel's visit will be the establishment of this unique Public Library. Messrs. K. Ramachandra Row and Rungnath Row very liberally came forward to assist the

foundation of the institution by a promise of the present of sundry rare Sanskrit works in their possession. On Tuesday evening a Branch of the Theosophical Society was formed, one-third of the members being graduates.

Returning to his quarters from the temple, Col. Olcott mesmerically treated a few patients. Amongst the most striking cures was that of a deaf gentleman, a pleader, who could hardly hear from a distance of six feet before the operation, but who was, after treatment, able to do so distinctly from a distance, as measured, of more than 70 ft. 7 inches. And a young man who had for years suffered from paralysis of the left hand and the left leg, and who could not raise the hand or set the foot on the ground, was completely cured of the disease in about ten minutes, at the end of which time he could freely use the paralysed hand and run up and down the room where he was treated.

COMBACONUM,
14th August 1883. N. SOONDARAM AIYAR, B. A., F. T. S.

AT MAYAVARAM.

A deputation, consisting of some of the respectable inhabitants of Mayavaram, waited upon Colonel Olcott at Tanjore for the purpose of inviting him to their station. In compliance therewith, the Colonel started for Mayavaram from Combaconum. On his arrival, he was met on the Railway platform by the leading men of the town, including Mr. T. Krishna Row, pensioned Deputy Collector, Mr. Sreenivasa Row and Mr. Rungasami Naidoo, Police Inspector, who presented him with garlands and lemons, and accompanied him to the Travellers' Bungalow which had been beautifully decorated for the occasion, attended with music. In the course of the day, the President-Founder received such gentlemen as were desirous of talking to him on religious and philosophical questions. After sunset he was conducted in an open palanquin in a grand procession, headed by the temple elephant, camels, and a band with burning torches to Mayranathasami's temple, there to address the people. The eastern aisle was so thickly crowded with men of all ages, castes and creeds, that it would have been almost impossible to insert a new man between any two. There were about 7,000 people collected on the spot. Mr. T. Krishna Row being voted to the chair, two addresses were read, one in English and the other in Tamil. The lecture then began. Col. Olcott said to the audience that he came to them in the capacity of a friend and brother, to exhort them to know the truth about the Hindu religion, and study the writings of their sages and holy men. He could not understand how men possessed of a religion based on pure and immutable truth could sit idly on, allowing themselves and their children to drift to scepticism and, in some cases, to corporealism. He begged them to apply the proper tests and see if the Hindu religion was based upon the eternal rock of truth or upon a yielding foundation of sand. He was convinced himself, and it would be possible for any one of his audience to be assured of the fact that it is the former. The only thing necessary was that they should direct their attention, and some degree of research, to the subject. He begged them to examine with caution the assertions of those who advocate other faiths than their own, even as any owner of a genuine diamond would do, who is requested by the owner of a counterfeit one to agree to an exchange.

The lecture over, the Colonel was warmly thanked by the Chairman on behalf of all assembled, for his unselfish labours for the spiritual well-being of the countless millions of India; and declared the meeting dissolved. All present were highly struck with the orderly conduct of the unprecedentedly large audience. After the usual presentation of flower-garlands, rosewater and *pan supari*, the President-Founder was conducted back to his quarters with great *clat* surrounded by enthusiastic thousands.

A separate report of the mesmeric cures will be sent by Mr. Amritaswamy Pillay, Civil Apothecary of the place, who had selected the cases and was present throughout the treatment.

V. COOPPOOSWAMY IYER, M. A., F. T. S.,
Ag. Private Secy. to P. F.

MAYAVARAM,
August 16th, 1883.

AT CUDDALORE.

Col. Olcott arrived at Cuddalore on the morning of the 17th of August from Mayavaram. At the Railway platform he was met by the members of the local Branch and other notables of the town, the President and the Secretary having gone down to the next station to meet him. As the day had already advanced too far, Col. Olcott drove to the Bungalow, allowing the procession, formed in his honour, to come after him slowly. At the house, the local Branch read to him an address in the presence of the leading men of the town. His reply was as usual very impressive and touching. The crowd that had assembled to see the visitor was very large, although in numbers not so large as the one at Mayavaram. In the evening at 5 o'clock, the President-Founder gave a very instructive lecture on the subject—"Can Hinduism stand the test of Modern Science?" None but English-knowing people being admitted, the audience was between two and three hundred only. However this fact gave the lecture problems than on other occasions when the intellectual capacities of a popular audience compel him to limit his instructions to a certain level. He showed how esoteric through ignorance or upon Science, how its customs and, and, how the latest discoveries of conceit misunderstood, or, as the philosophical tenets of Hinduism ordinarily looked upon as meaningless superstitions by the "learned" class of the present day, and how again these truths were demonstrable to any sincere and earnest enquirer after truth. In corroboration of his statements he quoted and showed the figures from Baron Von Reichen-

bach's work on magnetism. In short, he showed scientifically how our religious customs are based upon a knowledge of the laws of Nature. His scientific explanations were extremely instructive and highly edifying. They proved to the audience the existence of a noble science bequeathed to them by their glorious Aryan ancestors and pointed out to them their serious responsibility of seeing that it was not lost through their indolence and misanthropy.

The next morning, the Colonel gave a popular lecture in the Patalleswara Swami's Temple. As soon as he arrived there, he was carried in procession, followed by a large crowd, with Hindu music playing and flags flying. He was taken round the temple, inside the enclosure, which act according to Hindu religious belief forms the sacred *Pradakshana*—a ceremony which hitherto only a Hindu has been allowed to perform. He was then taken to the gate of the Temple, near the image of Nandi (the sacred bull of Siva). The *Arati* ceremony was then performed by the High Priest and the blazing camphor offered to the Colonel and a flower garland placed about his neck. Then he went on to the platform. The whole temple was crowded to suffocation. The gathering consisted of nearly three thousand people. His speech was, for the benefit of the people, interpreted into the vernacular. He told them among other things how the MAHATMAS, the modern representatives of the ancient Aryan Rishis, had sent to him in America one of their *chelas* to bring him to a correct way of thinking about religion and science; they having by their power seen in him, as he had been told, an intense desire and yearning after truth. Gradually he came to learn about these MAHATMAS from their *chelas*, and had later seen them himself. It was therefore from personal knowledge that he was asserting their existence. They wanted him to work for India and the Asiatic people generally, and to arouse in the minds of the Hindus a love for their ancient religion, sciences and philosophies. He very elaborately dwelt upon all these points and urged upon the audience the necessity of awaking from the sleep of ages and beginning to work for their country and for humanity by keeping up the almost dying embers of the Aryan fire. He did not want any of his audience to believe in Hinduism because he said it was true; but he wished them to enquire deep into the subject, so that they might know why they were Hindus: for himself he was quite sure that Hinduism would stand any crucial test. What he desired was that those who cling to the ancient customs should not do so ignorantly but should study and understand their philosophy; while modern critics should reserve their abuse and contempt of this religion until a careful and a sifting enquiry had been made by them.

Colonel Olcott, after the lecture, undertook a few mesmeric cures, but he was too much exhausted by overwork in his arduous campaign to do much. In the evening enough new candidates to double its membership joined the Society. The next day, the President-Founder left by the morning train for Chingleput to continue his tour.

A. RAMA FOW,
Secretary.

MEDICAL REPORT ON COL. OLCOTT'S CURES AT MAYAVARAM.

COLONEL OLCOTT, who arrived at this station on the morning of the 15th instant, undertook on the following day to cure by mesmerism a few of the multitude of sick persons flocking around him. I personally witnessed all his proceedings, and, being fully convinced of his success, complete in some and partial in others, have much pleasure, as a medical man, in reporting the following interesting cases.

Case No. I. Sivaganiammal, aged about 45 years, and a widow, was brought in first with paraplegia, the sensation as well as motion on the left side of the body being impaired. Patient was not able to move even a single finger or a toe on the affected side of the body. Her health having been considerably undermined by overdoes of mercury prescribed by a native physician, who was treating her for upwards of one month and completely salivated her, Col. Olcott despaired of effecting a complete cure, but as he was certain that a slight improvement could be shown in a few minutes, he undertook the case and made a number of mesmeric passes on the affected limbs, the spine and other nervous centres; and the woman, in spite of the mercurial cachexia she was suffering from, showed signs of improvement in about 15 minutes, and was able to raise her left hand, though with some difficulty. She was also able to walk a few paces with help. The sensation which was completely lost in the limbs also returned, and the patient complained of pain on the affected side during movement.

Case No. II. Natesen, a Brahmin student of the Kumbakonam College, having been deaf for the past four years, followed Col. Olcott from Kumbakonam. Before treatment he was able to hear the ticking of a time-piece from a distance of one foot and not beyond, and could hear time-piece from about the same distance; but when Col. Olcott mesmerised him for a few minutes, he was able to hear the same voice from a distance of 5 feet with the left ear and 9 feet with the right, and heard the ticking of the time-piece from a distance of 13 feet.

Another case of deafness, which was treated by him at about the same time has also shown signs of improvement.

Three persons suffering from neuralgic pain in the head were treated by Col. Olcott, and recovered instantaneously. Sambamurthy, son of K. R. Krishna Row, pensioned Dy. Collector, Mayavaram, was one of the number mesmerised. The above three cases have not had till now any return of their complaint.

Three cases of pain in the epigastrium due to several causes and of long standing were also relieved of their pain.

A boy aged about 10 years and subject to epileptic fits once in two or three days, also came in complaining of heaviness in the head and inability to articulate words distinctly and had a vacant and an anxious look about him. After mesmerism his face turned bright and he was able to articulate a few words much more distinctly than when he came in.

As for His recovery from epileptic fits I am not yet in a position to offer any opinion. Colonel Olcott himself assured me that he may not escape his formidable disease with only one day's treatment, but must be treated for a number of days.

Several other cases of minor importance were also treated to the satisfaction of the persons around him.

MAYAVARAM, }
16th August 1883. }
D. S. AMIRTHASAWMY PILLAY,
Civil Apothecary.

Our New Branches.

THE TODABETTA THEOSOPHICAL SOCIETY (OOTACAMUND.)

A Branch of our Society, under the Presidentship of Major-General H. R. Morgan, F. T. S., was chartered at Ootacamund on the 27th of July, previous sanction for the same having been obtained from the President-Founder, who is expected at this date, to come himself to the Nilgherry Hills about August 21, when he will initiate all the new fellows, mostly Europeans—and formally open the Branch himself. Under such an able and devoted Theosophist as its President, General Morgan, the Branch is bound to prosper. The formal ceremony of the new Branch will be described in our next. Great hopes are entertained for the Todabetta Theosophical Society.

THE NATCHIAR THEOSOPHICAL SOCIETY (SRIVILLIPUTTUR.)

Col. H. S. Olcott visited Srivilliputtur on his way from Tinnevely, and established a Branch Society there. Full particulars will be found in another column.

THE NEGAPATAM THEOSOPHICAL SOCIETY.

The above Society was formed by the President-Founder during his tour. Considering the importance of the town, it is a matter of great satisfaction that in one day a considerable number of good and influential men should have joined our Society. And what is still more gratifying is the fact that two ladies have applied for membership. In this part of India this is the first time ladies have actually sent in applications. It was Bombay that was the first to take the lead in this direction; then came Bengal, and lastly we have Madras. Fuller particulars are given in another column.

THE TREVANDRUM THEOSOPHICAL SOCIETY.

This Society owes its foundation to the visit of Col. Olcott, during his recent tour, to the capital of His Highness the Maha Rajah Bahadur of Travancore. A fair beginning is already made, and we hope the only Native State in the Madras Presidency, which has now a Branch Society, will not lack in zeal and arduous work for the self-imposed task of furthering the primary objects of our Association. The first native state that took the lead was Bhaunagar; then came Wadhwan, then Baroda, Jeypore, Hyderabad, (Dekkan), Kuch Behar, Durbhanga, Burdwan, and Dumraon. The official report of Col. Olcott's visit to and work at Trevandrum will be found in another column.

A RUSSIAN THEOSOPHICAL SOCIETY.

The Society now being founded in Odessa is the first that was ever attempted in the great empire of Russia. A charter having been just applied for, we do not yet know the name that it will choose for itself. The President-Founder has directed the issue of a charter to the Hon. N. A. Fadeev, a Councillor of our Society in Russia, formally authorising her to form a Branch at the metropolis of Southern Russia, Odessa. The highly educated and talented lady is a close blood-relative of the Editor of this Journal and the Corresponding Secretary of the Parent Society; and is in every way qualified to execute the trust made over to her care. Mr. G. A. Zorn, a well-known merchant of the town, is selected as the Secretary of the Branch. Shortly we hope to be able to give further details from his pen.

DAMODAR K. MAVALANKAR,
Recording Secy., T. S. and Manager, Theosophist.

Official Reports.

TINNEVELLY THEOSOPHICAL SOCIETY. (BYE-LAWS.)

I. The objects of the Tinnevely Theosophical Society are:—
(First three the same as mentioned in the Parent Society's printed Rules).

iv. To enforce on the part of its members especially the leading of truthful, pure and temperate lives.

II. Any fellow of the Parent Society or one of its Branches, may be admitted as a member, by the majority of the Council.

III. The management of affairs of the Society shall be vested in the hands of a President, three Vice-Presidents, a Treasurer, two Secretaries and a Council composed of seven fellows, exclusive of the executive officers.

IV. All officers shall be elected for the term of one year in the month of July; any officer may be re-elected with the sanction of the President of the Parent Society.

V. The President, or the Vice-Presidents with four Fellows or any seven fellows, shall constitute a quorum.

VI. The ordinary meetings of the Society shall be held every Sunday at any place approved of by the Council. The Secretary will be empowered to summon an extraordinary meeting whenever the President or any Vice-President desires him to do so, or on the written requisition of seven members.

VII. Each fellow who is a member of the Society shall pay a monthly subscription of not less than one Rupee in advance; any member who is unable to pay may be exempted by the Council.

VIII. A Library shall be formed out of voluntary contributions of the members and of the surplus accruing from the monthly subscriptions after the ordinary expenses for the maintenance of the Society are defrayed.

IX. Each member shall select and study some book on Psychical topics and communicate the best way he can to the members at the meetings the portion he has studied. He will also answer any question on the subject put to him by the members.

X. No Resolution shall be passed unless two-thirds of the members present vote for it.

XI. The President or any Vice-President, and, in the absence of either, any member elected at the meeting, shall discharge the duties of the Chairman.

XII. Whoever, after full enquiry by the Council, may be found to infringe any of these Bye-Laws or the Rules of the Parent Society, shall be expelled from the Society by a vote of at least two-thirds of the members present.

XIII. The Secretary shall keep an account book showing the income and disbursements of the Society, shall do the correspondence work, and keep a regular copy of the proceedings of the meetings.

XIV. At the first meeting of every month, the Secretary will lay on the table the Cash Book showing the financial condition of the Society.

XV. Any member shall cease to be a member of this Society if he

i. absents himself without a valid written excuse for three consecutive months;

ii. allows his subscription to fall in arrears for three consecutive months;

provided any such member may be re-admitted at the discretion of the Council on payment of an amount not exceeding the amount in default.

TINNEVELLY, } S. RAMACHANDRA SASTRI,
27th July 1883. } Assistant Secretary.

PROCEEDINGS OF THE SRIVILLIPUTTUR THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held at the Public Library, the President-Founder in the chair, it was resolved to organize a branch under the name of the "Natchiar Theosophical Society."

Upon motion it was resolved to adopt the bye-laws of the Parent Society, temporarily. Upon another motion, the following gentlemen were appointed as Committee upon bye-laws:—

P. Muttasani Krishna Rao, T. Krishna Row, T. Narasimha Chariar.

The election of officers being completed, the following were chosen for the current year.

President:—R. Anantarama Iyer.
Vice-Presidents:—P. Muttasani Pillay and T. Krishna Row.

Secretary and Treasurer:—T. Krishna Row.

ing any substitute force behind. This, it must be said, is simply irreconcilable with the scientific view on the subject as hitherto understood.

By the aid of Professor Yaeger's theory this difficulty can be explained, I am happy to say, in a most satisfactory way.

The set of the vital principle, according to Professor Yaeger's theory, is not the protoplasm, but the odorant matter imbedded in it. And such being the case, the vital principle, as far as it can be reached by the breaking up of its animated protoplasm, is really indestructible. You destroy the protoplasm, by burning it, by treating it with sulphuric acid, or any other decomposing agent—the odoriferous substances far from being destroyed, become only so much the more manifest, they escape the moment protoplasmic destruction or decomposition begins, carrying along with themselves the vital principle, or what has been acting as such in the protoplasm. And as they are volatile, they must soon meet with other protoplasm congenial to their nature, and set up there the same kind of vital activity as they have done in their former habitat. They are, as the Theosophist rightly teaches, indestructible, and when disconnected with one set of atoms, they immediately become attracted by others.

COLONEL OLCOTT'S LECTURE ON "DR. ESDAILE AND MESMERISM IN CALCUTTA THIRTY-SIX YEARS AGO," AT THE FIRST ANNIVERSARY OF THE BENGAL THEOSOPHICAL SOCIETY, AT THE TOWN HALL, ON THE 21st MAY 1883.

THE brief time remaining prevents my going, as I have the strong desire to, into the subject announced as the theme of my present remarks. For, at the moment when I have happily recalled the attention of the Indian world to Mesmerism, after an interval of indifference lasting thirty years, it is most important to bring out the old record of the triumphs of the late Dr. James Esdaile, Presidency Surgeon at Calcutta, to prove what a boon he made the science to suffering humanity, and what his successors of the present generation may do if they choose. But for the constant, unremitting official labor imposed upon me as President of the Theosophical Society, I should have already compiled from the official papers of Government the history of the remarkable professional career of Dr. Esdaile. For me, who have been an interested student of psychical science for more than thirty years, this would have been a labor of love. And I hope and expect still to accomplish it; for though I was never fortunate enough to personally meet him, yet the tone of Dr. Esdaile's writings gave me a profound respect for a man who must have combined with rare professional merit a moral courage of the highest order. There are present in this audience grey-headed men who were Esdaile's hospital assistants or patients in 1846, '47, '48, '49, and '50, and to them I appeal for support of the truth of my estimate of his character.

I have here in my hand a copy of one of the three works from his pen. It is entitled "Natural and Mesmeric Clairvoyance; with the practical application of Mesmerism to Surgery and Medicine," and was published at London in 1852. His first and most important work was called *Mesmerism in India*, but as yet I have not succeeded in procuring a copy, despite my best endeavours here and in England. His third work I have here: it is of pamphlet size, and relates to some of the dreadful surgical operations he performed at the Government Hospital, Calcutta, upon mesmerised patients who were made insensible to the slightest pain, or even consciousness during the several operations. A colored plate shows us one of the gigantic scroful tumours extirpated by him; its weight was 103 lbs. and the very tumour itself is, I am told, still to be seen at the Museum of the Calcutta Medical College.

As our subject is an historical retrospect of the mesmeric science at Calcutta in Dr. Esdaile's time, I shall read to you a few pages from this work of his to bring the picture of that period vividly before your minds. My ulterior purpose is to show you, and especially you, my colleagues of the Theosophical Society, how essentially the methods always of spiritual truth. What Esdaile suffered, every true devotee of the truth has had to suffer; and you shall escape the troubles that have thinned, worthy to be called the sons of before striking into the jungle of life's mystery, that you may not be even tempted to turn back, and like cowards seek safety in flight. The interest which you as Hindus

have in the science of Mesmerism, I have dwelt upon in previous addresses, and shall recur to later in the present discourse; but now for Esdaile's photograph of Calcutta human nature a generation ago.

He began his mesmeric experiments in the year 1845 at the Emambarrah Hospital at Hughly, where he soon aroused the attention and interest of all India by his daring surgery. The files of the *Englishman* for 1846 and subsequent years contain many reports of these cases by eyewitnesses of the highest credibility, all agreeing that Dr. Esdaile's patients were operated upon while in a state of perfect unconsciousness, and that one and all upon being awakened declared that they had felt no pain, nor had any idea of what had happened to them. Here are such certificates from Mr. F. W. Simms, C. E.; the Rev. A. E. LaCrieux, Missionary of the London Missionary Society; Major M. Corfield, 20th Regiment; H. W. Denny, Adjutant, 26th Regiment, N. I.; T. Rattray, Lieutenant, 64th Regiment, N. I.; and J. G. Briggs, Lieutenant, 40th Regiment, N. I.; the Rev. M. Hill, London Missionary Society; and here is a letter from Count de Görtz, copied from the *Allgemeine Zeitung*, extracts from which I shall read. It is dated at Calcutta, December 26th, 1846, and gives a very clear idea of the consummate skill of Dr. Esdaile as a Surgeon, and of his triumphant success as an experimental mesmerist.—

"You little think with what I shall conclude this letter—with an account of Mesmerism and surgical operations! You must know that they have here lately thought of applying the full insensibility caused by Mesmerism for the purpose of making the most severe operations painless.

"Dr. Esdaile, as yet a young physician in the Company's service, has for the last eighteen months used it in the treatment of his Hindu and Mahomedan patients, who, like the Chinese in Canton, delay consulting the European doctors till their cases become of the most desperate description.

"His experiment completely succeeded; he gave himself up to it, and worked wonders; and thereupon the doctors made war upon him with fire and sword. But he so gained the public confidence by his open conduct and the absence of all charlatanism, that the Government felt compelled to submit his experiments to a Commission for practical demonstration. A Commission of doctors, having witnessed his experiments, decided in his favor; and for the last two months he has been placed at the head of a mesmeric hospital, where he performs the most dreadful operations without the patients feeling them. He has performed upwards of one hundred operations without one death occurring, some being the removal of tumours from 60 lbs. to 100 lbs. in weight. In consequence the poor heathen think it help sent from heaven, and regard Dr. Esdaile as an incarnation of Vishnu.

"What particularly pleases me in Esdaile is his clear, sound, common sense; for he makes no pretensions to cure all diseases by Mesmerism. He is a doctor, like any other doctor, and a bold operator. He only says: 'My facts prove that I can perform painless operations, and I only wish you, for the sake of humanity, to acknowledge this simple and incontestable fact.' He has long followed this honorable conduct, and therefore I hope it may bring him fame and fortune.

"I was very kindly received by him; and he may perhaps prefer the opinion of an unprejudiced layman to that of a prejudiced colleague. I went to see his hospital, as one must see these things to remove disbelief, and to be able to reprove it in others, and saw myself an operation performed, which from the nature of the complaint was most bloody, dreadful and painful. The patient never felt it, and was awakened five minutes after all the bandages had been applied, and spoke to us all unconcernedly, feeling no pain in the wound till it was shown to him; and it was only then that he started, and putting his hands together thanked God that his complaint had been removed. The thing pleased me much, and it appeared to me to be an immense advance. Besides the chief advantage gained, the other direct advantages are these; that the patient does not become exhausted with fear and pain, and that the surgeon can operate with greatest ease as if on a corpse. I should never have been able to witness such an operation if I had also been obliged to behold the sufferings of the sick man. But thus, it did not excite any disagreeable feelings in me, and I am at the same time happy to be able to speak of the case with the weight of an eye-witness."

As regards a very important question, whether Mesmerism does not leave behind it any noxious influence, and makes an after-cure more difficult; I may observe that Dr. Esdaile most confidently denies this, and points to the fact of "one hundred operations having been performed without a death." The fame of his successes soon led to his transfer to Calcutta. Government ordered a Mesmeric Committee of professional men to witness his alleged painless operations, and upon receipt of their report, the following order of the Government of Bengal, of date 4th November 1846, was gazetted:—

“ With this view His Honor has determined, with the sanction of the Supreme Government, to place Dr. Esdaile for one year in charge of a small experimental hospital in some favorable situation in Calcutta, in order that he may, as recommended by the Committee, extend his investigations to the applicability of this alleged agency to all descriptions of cases, medical as well as surgical, and all classes of patients, European as well as Native. Dr. Esdaile will be directed to encourage the resort to his hospital of all respectable persons, especially medical and scientific, whether in or out of the service, who may be desirous of satisfying themselves of the nature, and the effect of his experiments, and His Honor will nominate, from among the medical officers of the Presidency, ‘ Visitors ’ whose duty it will be to visit the hospital from time to time, inspect Dr. Esdaile’s proceedings, without exercising any interference, and occasionally, or when called on, report upon them, through the Medical Board, for the information of Government. On these reports will mainly depend what further steps the Government may deem it expedient to take in the matter.

"I have the honor to be, gentlemen, your most obedient servant,

“(Signed) **FRED. JAS. HALLIDAY,**
“*Secretary to the Government of Bengal.*”

Shortly after this, the anæsthetic properties of ether were discovered by my countrymen, Drs. Morton and Charles T. Jackson, and its use was substituted for that of Mesmerism as being more universally practicable, though more dangerous, and no more efficacious in producing anæsthesia. One would have thought—would he not?—that the medical profession would have hailed with joy so important a help as Mesmerism to make theirs in fact, as in name, the “Healing Art.” One would have fancied that the mere instinct of compassion for a world of sufferers would have made the Surgeons and Doctors most eager to study Mesmerism, and avail of its safe and blessed help. But it was not so. The books of Dr. Esdaile show by citation of documentary evidence that his colleagues set upon him with cruel violence to break down his growing fame, nullify his effort, and destroy his career. If he had been one of your limp creatures without backbone, they would have succeeded, but he was a Scotchman, a man of steel, full of the brawny stuff of which heroes are made; they must kill him and welcome, if they could, but there he stood, and there he should stand without budging an inch. Throughout all his pages is the ring of an honest nature; one reads him but to respect and love him for a true man. Referring to the bitter opposition aroused by his highly successes, he says:—“After being the best-abused man in the world * * * I was soon as extravagantly overpraised, merely for refusing to be bullied out of my senses and understanding, and for not being a constitutional coward. This appeal [he refers to his published monthly reports of his cases which so astounded and convinced the public that “at the end of a year, there was not a paper from Cape Comorin to the Himalayas that did not wish me and Mesmerism god-speed”] to the people’s common sense and natural love of justice was extremely distasteful to my professional judges, and was denounced as *unprecedented, undignified, unprofessional, only worthy of an advertising quack, &c.* But having no respect for the precedents of prejudice; despising the dignity and fears pollution from the contact of vulgar facts; preferring moderate independence of the public service to the best private practice in Calcutta; and belonging to no profession that does not gladly receive truth, I was as indifferent to such attacks as to spring upon, or striking at my shadow. An opposition to truth is as necessary for its advancement as a parliamentary opposition is for good government, and but for a bitter and bigotted professional opposition, I should never have gone to Calcutta at all, there would have been no Committee ordered to report upon my mesmeric operations, by the Government

of India; no experimental hospital would ever have been established by the Government; no mesmeric hospital, supported by public subscription, would ever have been heard of; and I should never have succeeded in introducing Mesmerism into regular hospital practice in Calcutta." There you have a complete picture of the man, and will not wonder that he should have taken up the study of Mesmerism upon reading about its successes in Europe, and so splendidly proved in practice its incalculable merits.

I find the idea of the value of a healthy opposition to a new truth, neatly worked out by Dr. Esdaile in this little work of his. He says (Preface, vii):—"Without the usual allowance of insult, injury, and misrepresentation heaped upon discoverers and reformers, they would often be content with a knowledge of the truth, and the mental satisfaction of having sought it for its own sake. But insult and injustice are the spurs that overcome their natural indolence and impel them to do much more than they ever intended; and as the best vindication of their characters and understandings, they set about convincing others, which, by an irresistible law of nature, they must succeed in doing at last." Take these wise words to heart, gentlemen, of the Theosophical Society, and let them comfort you when men persecute and revile you for your devotion to the cause of truth.

Although treating of other things as well, the volume from which we have been quoting, is mainly devoted to the subject of clairvoyance.

Clairvoyance is the inner vision in man ; it is the power of seeing without the help of physical eyes ; it is called in Hindu *Puranas* the third eye of Shiva.

Our author takes up the impregnable position that Nature herself often shows us the abnormal development of these psychic powers of sight, smell, hearing, taste, and touch—the spiritual counterparts of the five physical senses; hence that there is a natural basis for belief in the claim of the mesmerists that they, by throwing their patient into a similar abnormal condition, can develop the self-same powers which inhere in our common nature. He goes on to cite many examples, taken from medical records of various countries, and adds cases observed by Dr. Chalmers and himself at Calcutta. Among other examples, is that of the transfer of the senses of sight and hearing to the pit of the stomach, the tips of the fingers, and other parts of the body. And in corroboration of other observers, I shall tell you about a case occurring under my own eyes here at Calcutta.

At the request of my brother, Babu Norendro Nath Sen, I visited recently a lady who was subject to hysterical fits. I found her to have developed these physical senses to an extraordinary degree. Her sense of hearing was transferred to the pit of her stomach. This I tested by stopping her ears with my fingers, while her husband whispered something at the pit of her stomach, which she perfectly understood. In these hysterical attacks, although her eyes and jaws are tightly closed, yet she was able to read the contents of a book by running her finger over the lines, and afterwards wrote them on a slate. If a word happened to be misspelt, or a point misplaced, she would deftly rub the letter or the point from between the other letters and correct it. This was not all. She would pass her foot across a line, and read it as fast as when she passed her fingers over it. (Col. Olcott also mentioned the case of a girl in America, who, if a book were held behind her head, could read well.)

In other public addresses in Calcutta I have shown the natural connection between the modern science of Mesmerism and the ancient *Brakma* or *Gupta* or *Yoga Vidya* of the Aryans, and from loyalty to the truth I have not shrunk from testifying in the most unqualified terms to the fact that the Aryans were the masters of the modern dabblers in this rudimentary branch of their majestic science of sciences. I have called your attention on those other occasions to the fact that *Yoga* is self-mesmerisation, the *Yogi* making his own physical body the patient, and his concentrated will the mesmerising operator. As the *Yogi* after throwing his physical body into profound sleep, shuts itself against every impression of the external world, and awakes their psychic coil to intense susceptibility to the things of the inner or *astral* world, so does the developed *Yogi*, plunging his body into the death-like catalepsy of *samadhi*, arouse and develop his death-like catalepsy of *samadhi*, arouse and develop his senses to their fullest, and—which the mesmeric sleeper does not—keep full control over those senses, so that they shall not deceive him.

July, 1883.]

In a return of the mesmeric operations, performed by Dr. Esdaile at the jail and charity hospitals, Hughly, and at the Native and Mesmeric Hospitals, Calcutta, from May 1845 to May 1847, I find the following statistics:—

Amputation of thigh	...	...	2
Amputation of leg. .	...	...	1
Amputation of arm	...	...	2
Amputation of breast (one of 7 lbs., another of 10 lbs. weight) ...	...	...	4
Amputation of thumb	...	...	1
Amputation of great toe	...	...	1
Amputation of penis	...	...	3
Amputation of one testis	...	...	3
Amputation of two testis	...	...	2
Amputation of enlarged nymphæ and clitoris	...	...	1
Amputation of scrotal tumours of all sizes, from 10 lbs. to 103 lbs.	...	...	200
Cancer of cheek extirpated...	...	...	1
Cancer of eyeball	...	...	1
Cancer of scrotum	...	...	2
Carilaginous tumours on ears removed	...	...	2
Cataracts operated on	...	...	3
End of bone in compound fracture sawn off	...	...	1
End of thumb cut off	...	...	1
Great toe nails cut out by the roots	...	...	5
Gum cut away	...	...	1
Heels flayed	...	...	3
Hypertrophy of penis removed	...	...	3
Hypertrophy of prepuce	...	...	1
Lithotomy	...	...	1
Lithotrixy	...	...	1
Piles, suppurating, cut out	...	...	1
Philopaps, the size of a child's head reduced in the trance	...	...	1
Strangulated hernia reduced in trance	...	...	3
Straitened contracted knees	...	...	3
Straitened contracted arms	...	...	3
Tumour in groin removed (a fungoid undescended testis) ...	...	...	1
Tumour in Antrum Maillare removed	...	...	1
Tumour on leg removed	...	...	1

Total..261

Medical Mesmerism, as distinguished from Surgical Mesmerism, is discussed by Dr. Esdaile :—

"For a long time I purposely kept the medical pretensions of Mesmerism in the back-ground, knowing how difficult it would be to get people to believe in the existence of an *invisible remedy*. But I trust it has been proved that we possess and can wield, at will, a subtle, vital agent inherent in our constitutions, and that it produces effects on the human frame that cannot be exceeded by the most potent drugs. The existence of a vital agent being proved, which is capable of reducing a living man, temporarily, to the insensibility of a corpse, and without subsequent injury to the system, it is evident that such an influence possesses the essential conditions of a curative agent in the highest degree—*power and safety in its application*. It is also clear that its influence is primarily exerted over the nervous system; and, as this is the animating principle of the whole body, we might naturally expect it to be of service in the treatment of nervous and many functional diseases. In short, the discovery of such a natural power opens out a new means of modifying the human frame to an extent that can be determined by long and varied experience only. That the effects of this agent are caused by a vital action of the patient's nervous system is evident from the fact that persons at the approach of death become insensible to this as to all other natural agents, although, at an earlier period, they have been easily affected and reduced to any desired degree of the mesmeric condition.

“I. I was certain (if life is not a phantasmagoria) that, in mesmeric trance, the muscles of the whole body had been placed in a passive and obedient to my command as clay before the potter; and I felt that several sad failures within a month convinced me that I was not mistaken. The hands, which were again brought about, muscular spasms and convulsions would be overcome by this great solvent power. The extinction of convulsions, and the straightening of contracted limbs in the trance, very soon verified this inference.

"II. Having witnessed in my first case the extinction of severe existing pain in the trance, I was led to conclude that, in a like state of things, nervous pains would probably vanish

before this supreme anodyne. The cure of nervous headaches immediately demonstrated the truth of this idea.

"III. The production of insensibility to artificial pain convinced me that the most painful surgical operations might be performed without the knowledge of the patient; and ever since then this has been a daily matter of course.

"IV. I had seen high local inflammation and sympathetic fever suspended during the trance in my first patient, and the pulse and temperature become natural; thence I inferred the possibility of subduing active inflammation by the sedative influence of the trance."

The Government returns show that the cases of treatment of Epilepsy, Rheumatism, Paralysis, Deafness, Neuralgia, Cephalalgia, &c., were not very numerous; certainly they do not approximate in number those which I myself have had under my treatment during my present tour through Bengal and Behar. My Private Secretary, Babu Nivaran Chunder Mukerji, has compiled statistics, from which it appears that since my arrival at Calcutta, on the 21st February last and until the 17th May current, I have given mesmeric treatment to no less than 2,812 persons of both sexes and all ages—Hindus, Mahomedans, Jews, and Christians. Of these 557 were treated by the imposition of hands and curative frictions and passes, and 2,255 by the administration of vitalized (mesmerised) water, allowing one pint bottle of water to each patient. The published reports of some of the cases show very astonishing cures of blindness, deafness, speechlessness, epilepsy, hysteria, chronic colic, neuralgia, rheumatism, paralysis, chronic headache, &c., &c. So then, it has been my good fortune (with the blessing of my *Guru* who has helped me) to prove on a large scale the truth of the propositions, laid down by Dr. Esdaile at Calcutta thirty odd years ago. And the sympathy of one who has followed his footsteps and encountered similar obstacles to those placed in his way, makes it alike a pleasure and a duty to recall his memory to the mind of Calcutta, and lay a wreath of flowers upon his tomb.

Before passing on to my conclusion, and speaking of the interest and duty of Hindus towards the mesmeric question, let me show to my Christian friends here present what a Christian clergyman has written about the value of Mesmerism as an aid to religion.

The Rev. Chauncy Hare Townshend, in his *Facts in Mesmerism* (London, 1844), shows the importance of Mesmerism as the only means of proving the possible separation of soul and body. He says:—

"The metaphysical deductions which may be drawn from mesmeric phenomena, have always appeared to me, in themselves, to constitute a sufficient and a noble answer to the inquiry: 'In what can mesmerism contribute to the welfare or knowledge of man?' The light which this agency throws upon the mysteries of our nature, upon some of the profoundest truths of Religion; the indications which it alone presents of a possible separation between soul and body, and of the predominating powers of the former must ever vindicate the sincere inquirer into its laws from the charge of trifling with an idle subject * * *. But it is the peculiar happiness of mesmerism not to be forced to rely upon any one solitary and partial claim to notice and consideration. Its roots are cast deeply and extensively into the general ground of humanity. Where the metaphysician leaves it, the man of science may take it up."

And now, you will ask if there are any traces in Hindu writings of the knowledge of the mesmeric aura by the Aryans. There are many such, and indeed you will find that there are few things connected with the constitution of man which were not known to them. In the *Sariraka Sutra* of Veda Vyasa this vital or mesmeric aura is spoken of as *ushma*. " *Asyaica chopapattie resha ushma*," he says; "by the aura (*ushma*) of the inner man (*sukshma sarira*) is the aura (*ushma*) of the outer man (*sukshma sarira*—body) perceived." I showed you on another occasion the engraving in Baron Von Reichenbach's grand work, showing the existence of this aura or nervous fog about human beings, and also animals, vegetables and minerals. I then affirmed that the Aryans had anticipated the learned Austrian Chemist by many centuries, and proved it by instances drawn from Hindu religious ceremonies and caste observances. I can now quote confirmatory evidence from Harita (*Atharva Veda*) and *Sushruta*, the greatest of our Aryan medical authorities. Says Harita—

A healthy person should not sleep on the same bed with a diseased person. Should he so sleep by mistake, he is sure to get diseased.

bificence of these formularies, and that they are intended to help him to acquire that discipline over his inner self which alone renders man fit to attain that mastery over the secret forces of Nature, to which all the crucibles, the scalpels, the microscopes, the spectroscopes and other instruments of boastful modern science can never afford a key.

a^t Gentlemen, while reading the directions and instructions for conducting this mysterious rite, I was often struck with the unmistakable confidence with which some of the terrifying manifestations were mentioned as sure to take place under given circumstances; and if language have any significance, it would require no extraordinary amount of critical acumen to form the opinion that these instructions must have issued from the pen of those who had tried these methods and had succeeded; or, ey^etter still, from such men as had the greatest confidence in their ability to show to the neophyte the practical results of such and other processes although not required for their own selves.

g^o The one essential feature underlying all the paraphernalia of this awful ritual, to me at least, appears to be the entire subjection of Fear as an Emotion, on the part of the *Sadhaka*; and the student of Occultism knows that to be able to vanquish even one emotion for good, is one step made in advance towards the attainment of the goal.

r There are certain other facts which I should have liked to dwell upon, such as the reason why certain days or certain articles of pooja are preferred to others; why certain dead bodies are prohibited to be used; why the mystic is enjoined not to touch certain men, &c. &c., but as my paper has already exceeded its intended length, I have considered it better to stop here for the present.

Dacca, 28-4-83.

KUNJA B. BHUTTACHARJI.

EDITOR'S NOTE.—So little is known outside Bengal about Tantrik rites and ceremonies that space has been given this interesting paper, despite the disgusting and horrid ceremonial it describes. As there are both magic (pure psychic science) and sorcery (its impure counterpart) so there are what are known as the "White" and "Black" Tautras. The one is an exposition, very clear and exceedingly valuable of occultism in its noblest features, the other a devil's chap-book of wicked instructions to the would be wizard and sorcerer. Some of the prescribed ceremonies in the latter are far worse even than the *Sarasadhana*, and show to what depths of vile bestiality bad men (and women) are ready to plunge in the hope of feeding lust, hatred, avarice, cruelty and other vile passions. The subject is somewhat touched upon in *Isis Unveiled*, whose readers will, among other things, recall the awful incantation with the bloody head of a murdered child by Catherine de Medici, queen of France, with the help of her private Christian priest.

HEALING.—A WARNING FROM COL. OLCOTT.

I AM told that invalids scattered all over India, having heard of my mesmeric cures in Ceylon, Bengal and Behar, are thinking of coming to me for treatment. Some have already made long and expensive journeys, often at much personal sacrifice, and letters from others pour in by every post. The excitement is spreading at a rate that promises to soon make its effects an unbearable burden. My time is taken up to the detriment of official work, I am begrudged a moment's rest, and if I yielded to the (natural) importunities of the sick, I should soon entirely exhaust my stock of vitality, large as that is. India teems with invalids, and it is utterly impossible for one man or one hundred to attend to their cases. I began my healings from the double motive of relieving to some slight extent the sad load of human suffering, and to prove to my fellow-members of the Theosophical Society and the intelligent public generally, that our Aryan progenitors (who had discovered this with almost all other secrets of nature) were the masters of science as of philosophy. I never intended to set myself up as a physician, but only to teach physicians willing to learn the true art of healing, so that they might ennoble their profession. Of course, it is generally known that I have never asked nor received, nor will I ever receive, any reward whatsoever, though it must not be construed that I see any impropriety in a regular medical practitioner taking his usual *hono-rarium*, though it would be base in the extreme to make the sacred power of healing the means of extorting excessive fees even from well-to-do sufferers.

Things being as above stated, it is my duty to announce as publicly as possible, that I cannot and shall not receive any patients, unless they can bring with them my written consent, previously obtained. I must be the judge of my own powers and engagements, and I shall not have cases forced upon me either by friends or strangers. The mails are open, and it is the easiest thing in the world for those who seek my help to ascertain, in advance of going to the smallest trouble or expense for a journey, whether the case is one that I can treat, and if I have the time and strength to treat it. When

I am on tour patients may be brought to me at places I visit; but, in view of the absurd expectations which seem to be held by many, I will say, once and for all, that I cannot work miracles; and so can neither replace eyes, ear-drums, internal organs, nor limbs which have already been hopelessly destroyed by disease or accident, nor cure by a few passes or a bottle of vitalized water tumors, enlarged joints, clots in the brain, or other diseased growths which, if cured at all, can only be by gradual absorption of the unhealthy matter, molecule by molecule. The exercise of a little common-sense would have saved scores of patients from disappointment.

For the sake of the great body of sick and disabled, of whom many have made and may make journeys whose expense they cannot afford, I earnestly beg my colleagues of the Indian press, to give as wide a circulation as practicable to this timely warning. My duties leave me but scanty intervals of rest, and it is hard that even these should be taken from me.

H. S. OLCOTT,

President Theosophical Society.

THE PROGRAMME OF THE PRESIDENT-FOUNDER'S TOUR.

COL. OLCOTT, President-Founder of the Theosophical Society left Madras on the 27th Instant for Colombo (Ceylon) by the Steamer B. I. *Dorunda*. After staying there about a week or so, he will cross over to Tuticorin to begin his Southern tour. He will visit the Branch Societies on the way from Tuticorin to Madras, and go to places where he may be invited to form new Branches. Persons, therefore, desirous of inviting him to their stations, should make immediate applications direct to M. R. Ry. S. Ramaswamiar Avergal, F. T. S. District Registrar, Tinnevely Railway Station, who has charge of the programme of Col. Olcott's Southern tour. Any applications made to the Head-quarters will be only delayed, as the papers relating to that tour will all have to be referred to Mr. Ramaswamiar.

After his return to Madras from the Southern tour, Col. Olcott leaves immediately for Bombay, visiting the Branches and other places on the way. Persons desirous of inviting him to their respective stations between Bombay and Madras, for the purpose of forming Branches, should apply without delay to M. R. Ry L. Venkata Varadarajulu Naidu Garu, F. T. S., Royapettah High Road, Madras, who has charge of the programme of that part of Col. Olcott's tour. If applications are not received in time direct by Mr. Naidu, to allow him sufficient time to arrange all the preliminaries, those places will have to wait for a future time when Col. Olcott may again undertake his next tour through those parts.

From Bombay the President-Founder goes to N. W. Provinces and Punjab and returns via Kathiawar and Gujeratha. Branches and other places wishing to invite him should communicate at once with Dr. Avinash Chunder Banerjee, Secy. to the Prayag Psychic Theosophical Society, East Indian Medical Hall, Johnstongunge, Allahabad, N. W. Provinces, who is arranging for Col. Olcott's tour through those parts. Persons who may write to the Head-quarters about his tour, will only cause an unnecessary waste of time and postage, since all invitations will invariably be referred to one of the above three friends in whose jurisdiction those places may fall.

HEAD-QUARTERS THEOSOPHICAL SOCIETY.

ADYAR (MADRAS), 27th June 1883.

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

Our Branches.

THE BENGAL THEOSOPHICAL SOCIETY.

At the last anniversary meeting of our Branch held on the 13th May 1883, the following office-bearers were elected:—

President..... Babu Norendra Nath Sen, *pro-tem*.
Vice-Presidents..... Babu Norendra Nath Sen.

Mr. J. Ghosal.
Dr. L. Salzer, M. D.

Secretary..... Babu Mohini Mohan Chatterji.
Assistant Secretaries..... Babu Nivaram Chandra Mukerji.
Babu Asutosh Majumdar.

Treasurer..... Babu Nilcomul Mukerji.

We have not elected a permanent President as we expect Mr. Sinnett to take up that office when he returns.

MOHINI MOHAN CHATTERJI,

Secretary.

THE MALABAR THEOSOPHICAL SOCIETY.

At a meeting of Theosophists, held at Palghaut on the 24th December 1882.

1. Read letter dated 8th November 1882, from Recording Secretary, authorising the formation of the *Malabar Theosophical Society*;

And it was resolved that N. Sarvothama Rao, B. A., B. L., F. T. S., be the President, and P. Sivaramakrishna Iyer, F. T. S., be the Secretary till the end of the year 1883.

2. Resolved, that the *Malabar Theosophical Society* co-operate with the Parent Society and all its branches in reference to the three objects common to all Theosophists.

3. Resolved, that the *Malabar Theosophical Society* be open to all Theosophists resident in Mangalore and Canara and the States of Cochin and Travancore.

4. Resolved, that the Society give to and receive every help from the Kerala Sidhasramakars through its Secretary and its Brother T. Govinda Menon, F. T. S.

5. Resolved, that the Society's best thanks be given to the President-Founder of the Hindu Sabha for his assistance in establishing this Branch, and that he be requested to watch over its progress as a councillor of the Parent Theosophical Society.

(Signed) N. SARVOTHAMA RAO, F. T. S.,

President.

(Signed) P. SIVARAMAKRISHNAYYA, F. T. S.,

Secretary.

(True copy.)

A. SANKARIAH,

Councillor, Theosophical Society.

THE BANKURA SANJIVANI THEOSOPHICAL SOCIETY.

At a meeting of members of the Bankura Branch Theosophical Society, held on the 5th of May 1883, the following resolutions were carried out:—

1st. That the Society be divided into several Sub-Committees, as instructed by the Founder-President, to take up each a special subject for study.

2nd. That for the present there be three Sub-Committees, one for learning Mesmerism, the other for Thought-reading and a third for Yoga.

3rd. That Babu Khettra Nath Chakravarty be appointed Joint Secretary to the Bankura Branch Theosophical Society, pending the sanction of the Founder-President.

THEDAR NATH THULABHI,

Secretary.

THE GORAKHPUR SARV HITKARI THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held at Gorakhpur on the 10th of June 1883:—

1. Proposed by Thackur Ganesh Sing and seconded by Babu Abdur Rahman, that as the number of members residing at Gorakhpur is sufficient for the formation of a Branch, now it is advisable to apply to the Parent Society for permission to do the same. Unanimously carried.

2. Resolved unanimously, that in case of sanction being accorded to the proposal, the Branch Society be named the Gorakhpur Sarv Hitkari Theosophical Society.

3. That the following gentlemen be elected as office-bearers:—

President..... Munshi Ganga Saran, B. A.

Secretary..... Thackur Ganesh Sing.

Treasurer..... Babu Jagannath Roy.

Assistant Secretary..... Babu Abdur Rahman.

4. Resolved, that Thackur Ganesh Sing be requested to address the proper authorities for the necessary sanction.

T. GANESH SING,

F. T. S.

Approved as corrected.

H. S. OLCOTT.

THE PIONEER THEOSOPHICAL SOCIETY.

(St. Louis.)

A Charter has been duly issued to Messrs. Elliott B. Page, M. A. Lane and Wm. Throckmorton of St. Louis, Missouri, to form a Branch Theosophical Society at that place. It will be organized on the 5th May, under the name of the *Pioneer Theosophical Society of St. Louis*. Full details, including names of officers, &c., will be communicated by them in time, direct to the Head-quarters.

WILLIAM Q. JUDGE,
Joint Recording Secretary,
Theosophical Society.

NEW YORK,
(U. S. AMERICA.)
April 21, 1883.

THE NEW THEOSOPHICAL HALL AT KANDY.

KANDY THEOSOPHICAL SOCIETY,
BUDDHIST BRANCH,
7th June 1883.

I am directed by the members of our Society to express its regret at the non-reporting of the working of the Society for a considerable length of time.

The President-Founder is no doubt aware of the obstacles thrown in our way during the last 15 or 16 months, in connection with the building erected by the Society for a "School" and "Dharma Salawa."

The obstacles were created not by men of ordinary position, but by some of the highest officials opposed to our faith and belief; and hence the difficulty of obtaining pecuniary aid from those of our co-religionists, who were, and are, subservient to the will of these officials.

With difficulty a few of the members by using great exertions, to a certain extent, completed the building in question, and it was opened for public use on the 19th May 1883.

The building was very tastefully decorated, and due notice and publicity were given of the ceremonial opening of the "Salawa."

On the night of the 19th May the Revd. Kotnivewatta, priest, very effectively and ably preached from the "Maha Mangala Sutta" of our Lord Buddha.

On the following day *dana* (alms) was given to about sixty priests of both the Malwatta and Asgiriya Colleges, and more than 200 beggars were fed from the remainder of the food offerings made by those who sympathised with our work.

Bana preaching is being weekly carried on in the Dakhala Maligawa at present, and the members of the Society intend to continue this practice at the Dharma Salawa also.

Steps will be taken to begin a new Buddhist School on a modest scale as soon as the Society is able to do so.

A. B. SILVA,
for Secretary.

THE QUEENSLAND THEOSOPHICAL SOCIETY.

I beg to report that a branch of the Theosophical Society has been formed here. A meeting was held in the Progressive Reading Room on Sunday, March 11th, for that purpose, at which all the Fellows then in Brisbane, except one, attended. Mr. Gavin Pettigrew occupied the chair and delivered an appropriate address, after which the following officers were elected:—

President..... Mr. C. H. Hartmann.

Vice-Presidents..... Mr. William Widdop.

Mr. Gavin Pettigrew.

Treasurer..... Mr. Joshua Bailey.

Secretary..... Mr. George Smith.

Several new members put in applications for fellowship, and we now number about 20 fellows.

Nothing further was done at this first meeting, except that a Committee was formed to do anything that requires to be done to place the new Society upon a proper footing.

Will report to you anything further that transpires at a future time.

The name of the Society is to be the Queensland Theosophical Society, and not the Toowoomba.

GEORGE SMITH,
Secretary.

(Brisbane, Australia.)

THE GALLE (BUDDHIST) THEOSOPHICAL SOCIETY.

Our faithful colleague, Mr. G. C. A. Jayasékara, President of the Galle Branch, writes, under date the 17th June: "Don Siman deSilva, Muhandram, F. T. S., our veteran member, was on the last Queen's birth-day (the 26th May) invested with the rank of Mudliyar by His Excellency the Governor. The members of our Society in a body went to meet him upon his return home, and decorated him with a Gold Medal bearing the Seal of our Society, encircled with the stanza "*Sabbappassapa Akaranam, &c.*"

"Our fourth Anniversary was celebrated on the 24th ultimo, the Hall at our Head-quarters being tastefully decorated, and tea and sweetmeats served. The office-bearers elected for the current year were as follow:—

President.....	G. C. A. Jayasékara.
Vice-Presidents.....	Siman Pereira Abayawardena. Don Ovinis deSilva Gunasekara.
Treasurer.....	Sinnotchy Pereira Abayawardena.
Secretary.....	Girigous Ediriweera.
Councillors.....	1. Don Dines Subasinha. 2. Paul Edward Ponamperuma. 3. Charles Amardus deSilva. 4. Thomas deSilva Amarasuria. 5. Elias deSilva Senewiratna. 6. Thomas Pereira. 7. Henry Pereira. 8. Don Hendrick Madanayaka. 9. S. S. Jayawikrama. 10. A. A. William. 11. D. C. P. Weerakoon. 12. Don Adirian Alurs Wikramaratna. 13. Sembacattige Christian deSilva.

Personal Items.

MR. RASTOMJI DRUNJIBHOY SETHNA, F. T. S., of Bombay, now at London, passing through a brilliant career of preparation for the Bar, is Native Secretary of the Northbrook Indian Club. On the 21st (auspicious number $7 \times 3 = 21$) of May the Club was formally opened by his Royal Highness the Prince of Wales. At the entrance he "was met by Sir Richard Temple, Sir Barrow Ellis, Mr. Fitzgerald, Mr. S. A. Kapada, Mr. R. D. Sethna (Native Secretary), and Mr. Dutta," by whom his Royal Highness was at once escorted to the Reading-room and introduced to the most distinguished gentlemen present.

MR. OTTO ALEXANDER, Secretary of the Ionian Theosophical Society, of Corfu (Greece), reports that he has succeeded in bringing his "Branch into direct intercourse with the Society of Psychical Research," recently started in England by eminent Scientists like Professor Balfour Stewart and others, and referred to lately in these columns. We have already spoken of the incalculable good that might result from the experimental researches of that Society. We are glad to see that one of our European Branches has acted upon our advice and secured in its labours the co-operation of a body composed of such eminent men as the members of the Society for Psychical Research.

COL. H. S. OLCOTT, President-Founder of the Theosophical Society, left Madras by the Durunda for Colombo (Ceylon). Further particulars will be found in another column.

MR. J. A. VENKATARAMAYYA, F. T. S., Editor of the *Madras Native Opinion*, delivered an able and a very interesting lecture on "Theosophy, in its bearings on the future of India," on the 2nd of June, at the Branch Society's Hall in Triplicane (Madras).

POLITICS AND THEOSOPHY.

By H. S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY.

THE tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year 1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance. Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaux. I would not have reverted to so stale a topic if I had not been forced to do so by recent events. I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organisation itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval. At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this mysterious unknown's presence was calculated to throw suspicion over the meeting. Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow the Theosophical Society's influence—such as it may be—to be thrown in favor of Bills to promote religious instruction for Hindu children, and other "non-political" measures. That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, as such, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, as such, any opinion upon those or any other questions. The Presidents of Branches, in all countries, will be good enough to read this protest to their members, and in every instance when initiating a candidate to give him to understand—as I invariably do—the fact of our corporate neutrality. So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics "severely alone," I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

H. S. OLCOTT, P. T. S.

Official:—

H. P. BLAVATSKY,

Corr. Secy. Theos. Socy.

HEAD QUARTERS, }
ADYAR, 27-6-1883, }

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4, No. 11.

MADRAS, AUGUST, 1883.

No. 47.

A FINAL ANSWER.

It is impossible for an Editor to please everybody, and whoever has tried it has been set down as a fool. The attempt has invariably failed, and the discomfiture of the unhappy pacificator has been generally voted to be the righteous punishment of audacity or ignorance. A journal to command the least influence must represent some distinct idea, be the expression of some defined policy. And since no two human beings think exactly alike, it follows that only the wildest dreamer could expect to avoid reproaches and maledictions from dissentient critics if, in a journal devoted to questions of philosophy, science and religion, he should boldly probe to the bottom those puzzling subjects. The theory of our Society is that there is some truth in every religion, but that in some it is so covered up by externals as to be very hard to dissect out. Among those "some" is Christianity which, with a gentle soul, has a body grotesque, hard, cruel—appalling, often. As our lance is couched against all shams in religion, we have pricked the shields of all the dark champions of popular creeds. If the *Front-de-Bœuf* of vulgar Christianity has come in for more than a fair average of our thrusts, it is because in that case error is backed by Power and first needs oversetting. It is not that Christian dogmatism is more hateful to us than any other form of obstructiveness, but because it is enjoying a wider power to prevent man's moral development and crush truth. To really appreciate the inner merits of Christian Ethics one must first beat down Christian theological exotericism. The ancient faiths have had their day of power and are now slumbering upon the ashes of their fanes: Christianity is the official creed of the masculine social energy of the generation. If it could, it would be spread at the sword's point and by the persuasiveness of tyranny and torture as in the good old days. But Progress has brought it to book, and now if it would keep a hold upon the world's thought, it must open its most secret core to the world's inspection. The probe employed for this purpose is sceptical criticism, and that it is being used unsparingly is proven by the wonderful increase of the party of Freethought, the rapid growth of Infidel Societies and Infidel Literature. The mind of Christendom is deeply imbued with this tendency, which reflects itself equally in the tone of Christian and non-Christian writings. To ignore this, is to thrust out the eyes of one's understanding. But nevertheless there are many professed Theosophists who would have us act upon that principle. We may berate exotericism in any other faith as we choose, but we must not lay our unholy hand upon that gilded altar. We have severally declaimed against exoteric Buddhism, Hinduism, Zoroastrianism and Judaism,—our Christian friends cared not: the galled jade might wince, their withers were unwarped. Those mouldy superstitions were born of the fogs of antiquity, and fit only for wretched blackfellows. But "the line must be drawn somewhere," and they want us to draw it at the outspoken fearless books of Paine, Voltaire, Ingersoll, Bradlaugh and Bennett. We may open our advertising pages to whatever we like, but not to tracts, treatises or books against "the noblest of faiths." When Swami Dayanand was friendly with us we advertised Orthodox works protesting against him; though we were

allied with the Orthodox Sanscrit Sabha of Benares, we helped the Swami to get subscribers for his heterodox attacks on it. Colonel Olcott told the Parsis to their faces that they had forgotten the grand spirit of their religion, and were now but carrying around its corpse; what he has said to the Buddhists in some two hundred addresses let them declare. And why, we ask, should we leave only Christianity undissected? Has it so clear and innocent a record as to command the immediate reverence of an outsider? Is there so perfect an agreement between its Catholic and Protestant twins as to convince the Heathen at a glance of its freedom from error and its infallibility? But we "hurt the feelings" of many friends by helping to disseminate the writings of Paine and other Freethinkers. Well, we are sorry, but shall nevertheless do it. There are two sides to Christianity as to every other question, and so far as our voice and influence goes, these Heathen youth, whose unripe minds the Missionaries are doing their best to turn to their foreign creed while teaching them their alphabet and rule-of-three, shall be made to read the best that can be said on both sides before taking the most momentous step in life—that of changing their forefathers' religion. They should bear in mind that there is such a thing as fair play, and "*audi alteram partem*" was a maxim even of the Pagans of old. As we would not have a Christian lad give up the faith of his people for Hinduism or Buddhism without thorough study of both, so do we deplore to see the Heathen boy or girl trampling upon his nation's sacred beliefs before having even read what Christian sceptics have said about Christian errors. We may have offended often through the intensity of this feeling; perhaps we have said many things too harshly or even cruelly; we have more than the average of human infirmities no doubt, and might have been wiser if we had not been so bitter. But this does not touch the main question; it is simply that of the measure of our personal sin or shortcoming. The issue is whether or not we shall help to circulate Freethought literature, or stifle it altogether as some would have us do—out of deference to the nominal religion of the "cultured" nations, and at the same time to allow all other religions to be challenged and even railed at with impunity? Our Christian-born friends and members seem to totally ignore the fact that our Society consists of not only about a dozen of Branches in Europe and America, but of over seventy Branches in Asia; and that of the subscribers to our magazine the "heathen" Asiatics are ten times more numerous than those of Europe and America, and that their religious feelings may be also entitled to some consideration. And would it be then either fair or just to sacrifice the vital interests of the majority because they are non-Christians and supposed to belong to "the dusky and Heathen majority"—to the squeamish feelings of the "white and Christian minority?" This we shall never do. We have come to India for the benefit of the Asiatics, believing that Europeans had already received sufficient share of Fortune's gifts and did not require our assistance. Therefore our final answer to all such remonstrances in future is the following. To the best of our ability we shall always be ready to discover how much and how little truth there may be in every creed that professes to teach man to thread his way through the mysteries of life, and the more awful mystery of death. And to do this effectively we

need and invoke the help of theologians, and bigots, of critics, and philosophers of every faith and every nation. Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no rewards that we court, and the Theosophical Society is meant to be a platform of true Brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance. It has no one religion to propagate, no one creed to endorse: it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed every thing. Our motto will stand for ever: "There is no Religion higher than TRUTH!"

COLONEL OLCOTT'S CURES.

BABU LADLI MOHUN GHOSH, F. T. S., writes to the Manager of the *Theosophist*:—

I am glad to learn that Col. Olcott has safely reached the Head-Quarters. His recent tour in the several districts of Bengal in the hottest season, and his daily practice of curing hundreds of cases by mesmerism, must have injured—by the loss of vital power—a great deal of his health.

He stayed here for two days and a half only, and during this short time I had the good fortune to enjoy his company always. He has taught me many practical lessons in mesmerism. He treated myself, my wife and also my second daughter mesmerically, in my house. My left eye was affected with hypermetropia. Doctors said it was since my birth. My mother, who was my only guardian, could not perceive the disease until I began to read. When I was in the Medical College I once got ophthalmia of my right eye, but to my utter surprise I tried in vain to read with my left during the time the right eye was affected. I had no other occasion to try the left one, before I was alarmed. I took the advice of Dr. Macnamara, the highest authority then in India on the subject of eye disease. I had to undergo series of examinations, but with no effect. It was proved congenital. He advised me to use glasses so that my right eye might not be affected. After a few years, I showed it to Dr. Caley who succeeded him, but with the same result. I showed it also to Dr. Warden, the present Professor of Chemistry in the Medical College. He too said the same. The most curious thing is that no one could understand this defect. I had to do every thing with the help of my right eye until our President-Founder came. He treated my eye with mesmeric passes several times during his stay here. He succeeded in giving sight to the blind eye and I was overjoyed at the result. By this act of kindness he has laid me under eternal gratitude to him. I knew not what I felt. I shed tears of joy for myself and for my wife, who too was cured of chronic gastritis of seven years' standing. No medicine could cure it—but by the few passes from the hand of our Venerable President it was gone—not for the time—but for ever. She fell down at Colonel's feet.

I am sorry I do not feel that power which our Venerable Colonel put into my affected eye—but still with greatest difficulty I can read very large type in day light. Had I undergone repeated operations from his hand, I am confident my sight would have been permanently restored. I would have accompanied him to Madras, as he suggested, but I was so much over-burdened with various duties that I failed.

BHAGALPUR,)
17th June 1883. } LADLI MOHUN GHOSH.

GURUS AND CHELAS.

The anonymous letter, printed by some masked enemy from Lahore in the "*Statesman*" against our modern Rishis and Mahatmas, is simply infamous. None but an Arya Samajist, or a European, is capable of penning such irrelevant trash: the first moved by his sectarian hatred, the latter by his ignorance.

European Theosophists also, we learn, persist in treating the relations between Gurus and Chelas from the stand-point of their own misguided conceptions. This has, of late, become a very painful subject to all of us. We are orthodox Hindus, and it is as such and not as Theosophists, (most of us not being Fellows at all) that we beg the privilege of

stating our views most unequivocally this time, hoping that you will kindly find for them room in your journal. Our emphatic declaration is as follows:—

Once that a man offers himself as a Chela, he must be prepared to be tested (or tempted as Europeans may call it). He will be tried from the first day of his probation to the last, very strictly, and in a thousand and one ways by Chelas of higher and lower grades, by black magicians let loose upon him, by elementaries (*bhoots* and *pisachas*), by elementals;—nay by the GURU HIMSELF—as he and others will be allowed to believe, especially those who judge only from appearance and the delusions of Maya; and the Guru may even send *Mohinis* to try his chastity. The unfortunate Chela on probation will be tempted to commit forgery, theft, and adultery,—what not!! Since the Chela wants to make abnormal progress spiritually and morally, he has naturally to submit to abnormal tests. He has to become victor and trample under foot every temptation, to show himself worthy of taking his rank among the gods of true science. Bliss and success are in store for him if he comes out victorious. Woe to him if he succumbs!...

This may sound strange to the Westerns who are yet crawling on their way to a correct understanding of true Eastern Occultism. It is simply ridiculous and preposterous to see a Chela, whenever discomfited by such trials, playing the part of a Glyndon and blaspheming at his Guru and the noblest of all human sciences—Occult philosophy. There is no limit, we say, as to how far the Guru can go. He can do anything with his Chela, and the latter has to submit, or give up the science for ever. A Guru is regarded as God. And he who has placed himself under His care had better submit, or take the consequences. All of the undersigned agree with and corroborate this statement.

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|--------------------------------------|--------------------------------------|
| 1. T. Subba Row, B. A., F. T. S. | 58. A. Venkata Sashiah. |
| 2. T. Vijayaraghava Chariu, F. T. S. | 59. K. Ramaswamy. |
| 3. S. Runga Chariu. | 60. G. Seethiah Naidu. |
| 4. S. V. Soondara Chariu. | 61. A. Rathna Sikamany. |
| 5. A. S. Veera Chariu. | 62. A. N. C. Thervengadasawmy. |
| 6. A. Soobbiah. | 63. S. C. Ramasawmy Iyengar. |
| 7. S. Ramadas Iyer, B. A. | 64. A. Venkata Rao. |
| 8. C. Vija Raghavulu Naidu. | 65. P. Venkatasawmy. |
| 9. C. H. Narainasawmy. | 66. P. Narainasawmy Naidu. |
| 10. M. Kasee Rao. | 67. A. Raghaviah. |
| 11. K. Venkote Rao. | 68. G. Krishniah. |
| 12. Sashagiri Rao. | 69. V. Krishna Iyer. |
| 13. C. E. Bheema Rao. | 70. V. Anthonasavam Pillay. |
| 14. P. Madhava Chari. | 71. K. Subramania Iyer. |
| 15. G. Sambasiva Rao. | 72. A. Krishnama Chariu. |
| 16. N. Gura Rao. | 73. Moothiarazala. |
| 17. H. Krishna Rao. | 74. P. Vasudeva Rao. |
| 18. S. Sanjeeva Iyer. | 75. V. Aroonaghi Moodeliar. |
| 19. D. Sashagiri Rao. | 76. T. Kuppusawmy Moodeliar. |
| 20. K. Subba Rao. | 77. T. Agambaram Moodeliar. |
| 21. B. L. Narain Rao. | 78. Toke Narainasawmy Naidu. |
| 22. N. Lukshmi Narasiah. | F. T. S. |
| 23. T. Padmanabiah. | 79. N. Ratnasabapathi Pillay, B. A., |
| 24. B. Raja Rao. | B. C. E. F. T. S. |
| 25. U. Lakshmi Narasiah. | 80. L. Venkata Varadarajulu |
| 26. M. Rama Rao. | Naidu, F. T. S. |
| 27. B. Venkata Rao, B. A. | 81. Balai Chand Mullick, F. T. S. |
| 28. M. A. Mathuram. | 82. G. Narasimham, F. T. S. |
| 29. C. Subba Rao. | 83. G. Soobbiah, F. T. S. |
| 30. V. Venkata Subbiah. | 84. G. Gurusawmy, F. T. S. |
| 31. K. Ramachandra Iyer. | 85. P. Muruganantham Pillay, |
| 32. B. Venkatasiah. | F. T. S. |
| 33. Venkata Narasiah. | 86. T. C. Rajam Iyengar, F. T. S. |
| 34. M. Varadarajulu Pillay. | 87. A. Thevaga Rajier, F. T. S. |
| 35. K. Sashagiri Rao. | 88. A. Krishita Rao. |
| 36. M. Vanugopaul Pillay. | 89. E. Ramasawmyah. |
| 37. Perumal Naidu. | 90. A. Adiappah. |
| 38. D. Thervengadam Naidu. | 91. C. Munisami Naidu, F. T. S. |
| 39. S. Ramasawmy Iyer. | 92. B. Narainasawmy Naidu. |
| 40. S. Venkataraniyah. | 93. C. Anthonasavulo Reddi, |
| 41. G. Venkoba Rao. | F. T. S. |
| 42. S. Venkatasawmy Naidu. | 94. P. Raghavachariu. |
| 43. E. Sreenivasiah. | 95. K. Jeavappah. |
| 44. K. Sundara Ramiah. | 96. Chintacoonta Sreenivasa Rao. |
| 45. T. Subramania Iyer. | 97. C. Raghavendra Rao. |
| 46. V. Terumal Rao. | 98. B. Mohini Singh. |
| 47. Govinda Rao. | 99. B. Raghavender Rao. |
| 48. Govinda Singh. | 100. C. S. Vasudevayya. |
| 49. Hanumantha Rao. | 101. A. Bhoomappaiah. |
| 50. E. Sashagiri Rao. | 102. Sirgopah Sreenivasa Rao. |
| 51. A. Sama Rao. | 103. B. Gurapa Rao. |
| 52. B. Sashu Chariu. | 104. S. Seetharamiah. |
| 53. M. Bheema Rao. | 105. T. Kuniah. |
| 54. Narain Rao. | 106. T. Soobba Rao. |
| 55. M. Rathnam. | 107. S. Rasesappah. |
| 56. R. Venkata Subba Rao. | 108. A. Ramanuja Chari. |
| 57. T. Kondala Rao. | 109. Nobin K. Banerjee, F. T. S. |

And 92 Signatures more in Telugu and Canarese.

Councillors—S. Sankaranarayana Iyer, V. Subba Row, Meenachisundaram Iyer, Narasawmi Naidu.
There being no further business the meeting adjourned.

T. KRISTNA ROW, Secretary.

Approved. Let Charter issue.
H. S. OLCOTT, P. T. S.

THE NEGAPATAM THEOSOPHICAL SOCIETY. (RULES AND BYE-LAWS.)

- The objects of the "Negapatam Theosophical Society" are:—
 - To cultivate a feeling of Universal Brotherhood.
 - To favour the diffusion of Sanskrit Literature and Aryan Philosophy.
 - To enforce, on the part of its members especially, the leading of truthful, pure and temperate lives.
 - To cultivate and promote, as far as practicable, a knowledge of the hidden laws of nature and the psychical powers latent in man.
- Any fellow of the Parent Society or one of its Branches may be admitted as a fellow by the President.
- Every candidate for admission other than one who is already a fellow, shall be recommended by two fellows. Admission shall be made at a General Meeting attended by not less than 15 members. Candidates securing two-thirds of the votes of the members present shall be declared duly admitted. Every candidate so admitted shall pay an initiation fee of Rupees Ten to the Parent Society, unless exempted from payment on the recommendation of the Society; and he shall be duly initiated by the President or by a fellow specially empowered by the President in that behalf.
- Every member shall ordinarily pay in advance a monthly subscription of one Rupee; but it will be open for the President for special reasons to exempt any member either wholly or partially from such payment.
- Funds may be raised in shape of donations from among members and also outsiders, if necessary, for the furtherance of the objects of the Society. No member shall be compelled to pay such donations.
- The officers of the Society shall be a President, two Vice-Presidents, a Secretary and a Treasurer, all to be elected annually by ballot. Retiring officers are eligible for re-election.
- One of the Vice-Presidents shall preside at a meeting if the President be absent. If the Vice-Presidents be also absent, the meeting shall elect a Chairman from among the members present.
- The Secretary shall keep a record of the proceedings of the Society, and the Treasurer an account of its funds, and they shall submit a report annually on all the transactions of the Society. The Secretary and, in his absence, the Treasurer, shall also correspond on behalf of the Society.
- The books and other properties of the Society shall be in the keeping and responsibility of the Secretary.
- Such of the Theosophical periodicals and books as might be selected by a majority of members, shall be sent for by the Secretary at the cost of the Society.
- The Treasurer shall exercise all the functions of the Secretary in his absence.
- The ordinary meetings of the Society shall be held weekly on Sundays at 6-30 P. M. If the President or Vice-Presidents, or at least any five members desire, the Secretary shall convene extraordinary meetings on any day.
- Notice of every meeting shall be given by the Secretary to all members, on the day previous to, or on the day of, the meeting. Such notice shall contain a list of the subjects to be considered at that meeting.
- No subject shall be considered at a meeting unless mentioned in the notice of that meeting.
- All questions at a meeting shall be decided according to the opinion of the majority of members present, the Chairman having a casting vote.
- Any five members form a quorum at a meeting.
- Any member is entitled to deliver a lecture at a meeting orally or in writing on any subject pertaining to Theosophy. Intending lecturer shall name the subject at the previous meeting.
- Such subject either by the President or a majority of members present. [But no business of a secret nature shall be transacted, or discussions of subjects of a confidential nature be held in the presence of outsiders.]

19. Lectures in Sanskrit or in Tamil may be allowed by the President to be delivered, if he think that the Society would be benefitted by such lectures.

20. Any member desiring to sever his connection with the Society may do so on intimating the same in writing to the President; but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the Society, which have been communicated to him with the intimation that they must not be revealed.

21. Any member conducting himself in a manner inconsistent with the rules, objects and dignity of the Society shall, in the first instance, be warned by the Society, and if such warning be unheeded, such conduct be reported to the President-Founder for orders.

22. The above Bye-laws may be modified from time to time, as occasion arises, with the consent of a majority of members.

23. The management of the affairs of the Society shall vest in the officers and two Councillors.

S. A. SAMINADA AIYAR,
Secretary.

Approved with the amendment to Sec. 18, contained in brackets.
H. S. OLCOTT, P. T. S.

THE TANJORE THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held this day, with the President-Founder in the chair, it was moved by Mr. Pattabhirama Iyer, B. A., B. L., and seconded by Mr. Rajagopalachariar, B. A., B. L., that a Branch be formed under the name of the TANJORE THEOSOPHICAL SOCIETY.

Carried unanimously.

2. Proposed by Mr. R. C. Narainaswamy Naidu and seconded by Mr. N. Subramania Iyer, B. A., that the Bye-laws of the Parent Society be temporarily adopted.

Carried unanimously.

3. Proposed by Mr. A. Krishna Iyer and seconded by Mr. K. S. Kristnaswamy Iyer, that a Committee be appointed to frame Bye-laws and the following gentlemen were selected:— Messrs. Pattabhirama Iyer, Rajagopalachariar, and N. Subramania Iyer.

4. The following gentlemen were duly elected as office-bearers for the ensuing year:—

President..... Mr. N. Subramania Iyer.

Vice-President..... Mr. Pattabhirama Iyer.

Secretary and Treasurer. Mr. Rajagopalachariar.

V. COOPPOOSWAMY IYER, M. A.,
Ag. Private Secretary to the P. F.

TANJORE,
12th August 1883.

Approved. Let Charter issue.
H. S. OLCOTT, P. T. S.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 6th August 1883, the President-Founder in the chair and 17 Members present, it was resolved:—

To organize a Branch of the Society to be known as "THE TRICHINOPOLY THEOSOPHICAL SOCIETY." Upon the motion of Mr. T. Pattabhirama Pillai, seconded by Mr. Adinarayana Chettiar, the Rules of the Parent Society were temporarily adopted, and the following gentlemen were appointed a Committee for framing Bye-laws for the Branch:—Messrs. L. Krishna Aiyengar, Adinarayana Chettiar, B. A., S. Krishnama chariar, B. A., T. Pattabhirama Pillay, and P. Subba Aiyer, B. A.

The election of officers was then in order and the following gentlemen were chosen for the ensuing year:—Mr. D. Rudra Mudaliar, President; Messrs. L. Krishna Aiyengar, and P. Subba Aiyer, B. A., Vice-Presidents; Mr. S. Krishnamachariar, B. A., Secretary; Mr. Chidambaram Mudaliar, Treasurer. Members of Council.—Messrs. T. Pattabhirama Pillai, N. Swaminada Aiyer, Adinarayana Chettiar, B. A., D. Munuswami Naidoo, T. P. Ramanujulu Naidoo, A. Srinivas Iyengar, and V. Krishna Rao.

The President-Founder then gave an exposition of Theosophical subjects, and there being no further business the meeting adjourned.

V. COOPPOOSWAMY IYER, M. A.,
Acting Private Secy. to the P. F.

Approved. Let Charter issue.
H. S. OLCOTT, P. T. S.

RULES AND BYE-LAWS.

At a meeting of "THE TRICHINOPOLY THEOSOPHICAL SOCIETY," held on the 12th August 1883, in addition to the Rules of the Parent Society, the following special laws were adopted:—

1. The President shall preside in the ordinary meetings of the Society, in his absence, the Vice-President, and in the absence of both of these, a Chairman may be elected from among the members present.

2. Three members shall form a quorum, one of whom shall be either the President or the Vice-President, or a Member of the Council, or the Secretary.
3. The ordinary meetings of members shall be held every Sunday from 7 to 9 A. M.
4. Every member shall pay a subscription of not less than eight annas a month.
5. The Secretary shall keep a record of the Proceedings of the Society and an account of its funds, the Treasurer being responsible to him for all cash transactions. He shall also correspond on behalf of the Society.

12th August 1883.

S. KRISHNAMA CHARI,
Secretary.

THE COMBACONUM THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 14th August 1883, with the President-Founder in the chair, it was resolved to form a local Branch to be known as the Combacconum Theosophical Society. Upon being put to vote, the motion was unanimously carried.

2. Upon motion it was resolved unanimously that the Bye-laws of the Parent Society be temporarily adopted.
3. The following gentlemen were upon motion appointed a committee to prepare a code of Bye-laws:—Messrs. Venkatram Shastri, Ragava Iyengar, S. Krishnasamy Iyer, C. Somasundram Pillay, and V. Krishna Iyer.
4. The following office-bearers were duly elected for the ensuing year:—V. Krishna Iyer, President; Venkatram Shastri, Vice-President; S. Krishnasamy Iyer, Secretary and Treasurer.

V. COOPPOOSWAMY IYER, M. A.,
Private Secretary to the P. F.

Approved.

H. S. OLCOTT, P. T. S.

THE MAYAVARAM THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 16th August 1883, with the President-Founder in the chair, it was proposed by Mr. Latchmana Iyer, and seconded by Mr. Ramaswamy Naidu, that a Branch be formed to be called the "MAYAVARAM THEOSOPHICAL SOCIETY." Carried unanimously.

2. It was proposed by Mr. Krishna Rao, and seconded by Mr. Sreenivasa Rao, that the Bye-Laws of the Parent Society be temporarily adopted. Carried unanimously.
3. Upon motion, the following gentlemen were appointed a Committee to draft Bye-Laws for submission to the President-Founder:—Messrs. Sreenivasa Rao, Krishna Rao, Narainaswami Iyer, Alaga Pillai, and P. Narainaswamy Iyer.
4. The following officers were elected for the ensuing year:—

President.....Mr. Krishna Rao.
Vice-Presidents.....Messrs. Sreenivasa Rao, and
T. Narainaswamy Iyer.
Secretary and Treasurer.....Mr. Hurry Rao.
Councillor.....Mr. Ramaswamy Naidu.
V. COOPPOOSWAMY IYER, M. A.,
Acting Private Secretary to the P. F.

Approved. Let Charter issue.

H. S. OLCOTT, P. T. S.

RULES FOR THE GORAKHPUR SARW-HITAKARI THEOSOPHICAL SOCIETY.

1. The Gorakhpur Sarw-Hitakari Theosophical Society is established with the following objects:—

- (a.) To cultivate the feeling of Universal Brotherhood.
- (b.) To promote the moral well-being and the spiritual interests of our fellowmen.
- (c.) To encourage the study of Sanskrit and other Eastern literature and sciences.
2. The Society shall observe complete religious neutrality.
3. The Society shall elect from its members the following office-bearers:—President, Vice-Presidents, Secretary, Assistant Secretary, Treasurer and Accountant, and Librarian.
- The above Officers will be appointed for one year only.
- Vacancy occurring before expiry of the period will be filled up by election in a special general meeting.
4. Each member will have to give a monthly subscription of at least two annas, unless the Managing Committee, on a representation being made to them, exempt any member from payment.
5. There will be a general meeting of the Society held once a month.

6. The President or, in his absence, one of the Vice-Presidents, will preside at a general meeting. But if none of these Officers is present at the meeting, the members will elect a Chairman for the occasion from among themselves.

7. The Chairman will have the casting vote at all the meetings.

8. For the transaction of ordinary and every day business, there will be a Managing Committee of 5 members, which must include the President and the Secretary.

9. The Managing Committee will meet once a week or as often as necessary.

10. Seven members will form a quorum at a general meeting, and three at a meeting of the Managing Committee.

11. Members will be at liberty to present the Society with any donations of cash, books, or any other article or property they may wish to give.

12. Sums of money or books or other articles or property, once presented to the Society, will become the property of the Society, and neither the donor himself, his heirs, successors or assignees, nor any other individual member or a number of members of the Society, will have any right to any such sums of money, books or other articles or property as aforesaid.

13. In emergent cases the President and the Secretary have each power to incur expenditure up to Rupees 2. But all such proceedings must be reported for confirmation to the Managing Committee at their first meeting.

14. The Managing Committee will have power to sanction expenditure up to Rupees 5 in each case.

15. No expenditure of above Rupees 5 (five) can be incurred without the previous sanction of a general meeting.

16. The proceedings at every meeting of the Managing Committee, as also those at a general meeting, will be recorded in a book to be kept for the purpose by the Assistant Secretary, who will be responsible for the safe custody and the proper maintenance of the same.

17. The Treasurer will receive, acknowledge and credit in the Society's accounts all sums of money paid to him on account of the Society. He will be responsible that no money is paid by him without proper authority, and that proper vouchers are obtained by him before money is paid.

18. For the sum sanctioned by the President or the Secretary under Rule 13 an order signed by any of those officers will be sufficient authority for the Treasurer to make payments. For sums sanctioned by the Managing Committee the order should be signed by the Chairman and the Secretary. The charges sanctioned at a general meeting should, however, be supported by an order signed by the Chairman, the Secretary and two other members.

19. Members misconducting themselves in any way will be reported to the Managing Committee who will, in the first instance, warn the members concerned. If this warning has no effect, the matter will be laid before a general meeting for such action as may appear to them proper.

20. All decisions and orders of the Managing Committee are subject to appeal to a general meeting, whose orders again are liable to be altered or cancelled by the President of the Parent Society.

21. It will be the duty of the Secretary to convene a Special General Meeting whenever requested in writing to do so either

- (1.) By the President.
- (2.) Any four Members.

22. The Treasurer will prepare a monthly statement of all sums received and paid by him during the previous month, and place it duly countersigned by the Secretary before the ordinary General Meeting.

23. The Proceedings of the Society should be recorded in the vernacular (Urdu) and translated in English.

24. No political matter whatever shall in any manner be discussed or otherwise be dealt with by the Society.

25. No additions to, or alterations in, these rules will be valid unless made and sanctioned by a special General Meeting and approved by the President-Founder in Council.

GANGA SARAN, B. A.,
President.

GANESH SINGH,

Hon'y. Secretary.

Approved as corrected.

H. S. OLCOTT, P. T. S.

THE MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOLS.

THREE weekly meetings of the General Committee were held at the house of the Secretary, M. R. Ry. P. Sreenivasa Row Garu, F. T. S., to arrange the preliminaries. Some bye-laws were adopted, the standards fixed, and the drafts of the first two primers by Diwan Bahadur R. Ragoonatha Row, F. T. S., were approved and ordered to be printed off. The reports from Members and others willing to send their children to these Sanskrit schools were obtained. The whole programme was then laid before a General Meeting of the Madras Theosophical Society, held on the 17th Instant, in its rooms. The rules were confirmed with one proviso, viz., that only those Theosophists should be compelled to send their wards to Theosophical schools, who had in their suburb such an institution. Six Sub-Committees were then appointed for each suburban locality, with its own officers, and a fresh General Committee, with seventeen members, organised. This General Committee met at the Society's Rooms on Tuesday the 21st. The rules previously adopted, as also the sketch of the general outline of the standards, was ordered to be printed in a pamphlet form. The application of the Chintadripet School to be helped in their work of imparting Sanskrit education, was then considered, and it was resolved to grant them the required sum from the 1st of September, on the conditions agreed to by them, that as far as Sanskrit is concerned, the School will be entirely a Theosophical institution, and that the General Committee's Rules, Standards, and supervision. Similar request from the Mottiarpet School was sanctioned. It was then resolved to request the Mottiarpet, Triplicane, and Tondiarpet Committees to submit to the General Committee, by the 1st of September, a report showing the requirements of the respective schools which they should start in their suburbs on the 7th of September. On the 3rd the General Committee will meet again to

formally sanction these proposals and to declare the schools open on the 7th. The first two primers are already printed off, and the work of the third and the fourth is being vigorously pushed on. Thus on the 7th of September, it is hoped, three new schools will be opened and two existing ones set in motion under the General Committee's control. Further progress will be duly reported in the Theosophist.

T. SUBBA ROW,
Secretary, Madras Theosophical Society.

August 23rd, 1883.

THE PIONEER THEOSOPHICAL SOCIETY,
(ST. LOUIS, MO., U. S. A.)

I beg to report the organization in Saint Louis, Mo., U. S. A., of a Branch of the Society, pursuant to Charter duly issued. The new branch was organized on the evening of the 17th Instant, with Elliott B. Page, President, and Frank Kraft, Secretary and Treasurer. They will doubtless submit a fuller report. The name assumed by them is—"The Pioneer Theosophical Society of St. Louis."

This will be the first branch in the Great Western section of this country, as Rochester Branch was the first in the East. The President is very energetic and pushing, as well as zealous and judicious; and they have several members who have long studied occult science as far as they could in this country.

NEW YORK,
July 20th, 1883.WILLIAM, Q. JUDGE,
Rec. Sec'y., N. Y. T. S.BRANCHES IN THE UNITED KINGDOM OF GREAT
BRITAIN AND IRELAND.

The President-Founder in Council directs that henceforth all applications for Charters for branches within the United Kingdom be referred to the President of the London Lodge of the Theosophical Society for endorsement, agreeably to the following Resolution of that body.

(By order)

DAMODAR K. MAVALANKAR,
Recording Secretary.Resolution passed at a meeting of the London Lodge of the British
Theosophical Society, July 15th 1883.

DEAR SIR,

I am requested to forward you the following resolution on behalf of the London Lodge of the British Theosophical Society:—

"Resolved:—That it is desirable that all applications for Charters in the United Kingdom should be forwarded through this Lodge, and that such should only be granted upon its application. Also that a copy of this resolution shall be transmitted to Col. Olcott."

5, MAINE ROAD, TURNELL PARK,
LONDON, 18th August 1883.Believe me,
Yours faithfully,
W. F. KIRBY.

To COL. OLCOTT.

COL. OLCOTT'S BUDDHIST CATECHISM.

WE have at last secured a supply from Ceylon, of (400) four hundred copies of Colonel Olcott's "Buddhist Catechism" of the latest Edition (14th Thousand) and can fill orders without further delay.

This compendious sketch of Sinhalese Buddhism (which most Pali Scholars affirm to be the purest exoteric form of the Philosophy of Sakya Muni) has recently been honoured with the warmest approval of the Venerable High Priest of the Shinshin sect of Buddhists, of Japan, and it is being translated into the Japanese language, by Midzutani Riyo-Zen, an English-speaking priest of the Great Temple at Kumamoto. The fact of its translation into French by Commander D. A. Courmes, F. T. S., of the French Navy, and its forthcoming publication at Paris, was noticed in a recent number of this Journal. It has long been Col. Olcott's wish to prepare Catechisms upon the same plan of the Vedanta, Yoga, and other Indian Schools of Philosophy, but his time is so completely taken up with official work as to make the prospect a distant one of his being able to do so.

REGENERATION OF INDIA

THE perusal of the article, "Chelas and Lay-Chelas,"* may have a most deterrent effect upon the readers generally, but not the least on the intending applicants for fellowship, as I find it here. Will it not be better, now that the article has appeared, in order to produce finally some clear understanding between the ambitious ones and our Gurus—that a supplementary one should be issued to define the position, and encourage the objects of the Theosophists below the

* See Supplement—July Theosophist (Vol. IV, No. 10.)

rank of Chelas? For, otherwise, our position and prospective work are getting hazy and day by day more ill-defined. The great question—What is the difference between a Theosophist and a non-Theosophist?—requires now a tangible solution; for everybody can cultivate our three-fold objects without joining our Society, as many evade our persuasion, when we convince them of the necessity of the objects we uphold, by so saying. As but few can successfully cultivate the latent powers that are in them, what shall others do, who have not the necessary conditions? Where shall they find a reward for their disappointments and failings? Considering all this, would it be not better to open a practical working field to our Society? Our mother-land requires regeneration in every respect. How many of our theosophists are really engaged, body and soul, in helping even by a small work in this direction? Analyzing the walk in life and deeds of our Fellows in general—I find many of them to be only nominal members. Many are getting more philosophical, than intrinsically theosophical; some deliver lectures; all talk considerably and do very little. Yet I find most speaking English: in fact, English is becoming an indispensable State-language with them. Very few turn to real practical work, the substantial side of Theosophy. Secrecy upon very trifling matters has become a virtue with not a few; and a peculiar reserve is being observed in the correspondence and conversation of many of them. For these reasons, I beg respectfully to point out the advisability of turning our (the Theosophists') attention to practical patriotic work. The formation of our national literature, the cultivation of the old; the development and increase of our resources either from agricultural or commercial pursuits, &c., should be constantly kept in mind;—and a National Fund, which our President, Col. Olcott, has repeatedly advocated, should be formed. All this would direct the hitherto unfruitful waste of energy of many of us into tangible purposes. The greatest advantages might be thus anticipated for our country's good through the Society's practical work, since patriotism is not only not incompatible but has to go hand in hand with "Universal Brotherhood," just as a moderate ambition or self-love is not incompatible with the love of one's neighbours.

A HUMBLE, F. T. S.

NAINI-TAL, 14th July 1883.

NOTE.—It is hard to persuade oneself to believe that it is merely the article "Chelas and Lay-Chelas" that has revealed the fact that the Theosophical Society was never meant to be only a college for the special study of occultism. The letters of my VENERATED GURU, published in the Occult World—a work which "A Humble F. T. S." would do well to study carefully—emphasize the point as forcibly as words can make it. The President, Col. Olcott, has, throughout his lectures, expressly given his audience to understand that the Theosophical Society does not promise, still less does it furnish, Gurus for the aspirants after Yog Vidya. The attainment of occult knowledge and power is a matter which concerns the individual himself. As a Society, we have nothing to do with it. If, therefore, the writer has joined us through any such misconception as that a Theosophist will necessarily be accepted as a Chela—the earliest opportunity should be taken of disabusing his mind of the same. On the other hand, the President-Founder has always maintained that the moment a person becomes an F. T. S., he steps in from an outside world of almost Egyptian darkness into a region of light, where, if deserving, he at once attracts the notice of those with whom alone it rests to either accept him or not as a Chela. But with this selection the Founders personally are in no way concerned. The article referred to by our correspondent was written under orders to warn only those who, without any personal merit, would force themselves upon the dangerous current of Occultism. I know as yet of no Theosophist who, being chosen as a pupil by the REVERED MAHATMAS themselves, has ever failed, though the tests he was subjected to, were very trying and heart-burning. On the other hand, all those who had thrust themselves wrecklessly and unasked, notwithstanding warnings and exhortations, have, without one single exception, betrayed most signally and unequivocally their utter unworthiness. It was to prevent such repetitions that the warning had to be given. Hence, one fails to see how the publication of the article in question could have affected in any way the platform upon which the Theosophical Society securely rests. Every man cannot be an occultist or a Chela, but he can

always do his duty to his country and his fellow-men. Our correspondent admits the degeneration of India. Can the selfish idea of a few unpatriotic Hindus to become *Chelas* for self-advancement regenerate this once blessed and now fallen land of Aryavarta? It is only such narrow-minded and selfish individuals that will take alarm at the article in the *July Supplement*; and the more such as they remain aloof from the Society, the better for the cause of India and of Humanity. How long shall the President be forced to repeat over and over again, that the Theosophical Society was not formed to gratify individual aspirations; and that he, who found not in his heart the spark of sympathy to unite him in a bond of Intellectual Brotherhood for the good of all Humanity with his Brothers at large, had better not join it at all? Indeed, as our correspondent well points out, there are very few active Theosophists; but he seems to lose sight of the fact that others, who have neither the leisure nor the means to take a practical part in the work, yet by their moral sympathy, support and co-operation, still further the interests of the Society. How much of practical work there is to be done, could not very well be mentioned in these columns as the list is too long to be even attempted, but I would refer my brother to Col. Olcott's *Lectures* which have now been collected and published in one Volume by the Assistant Secretary of the Madras Theosophical Society. This Branch has recently undertaken to open Sanskrit schools. If every Branch were to follow the good example, the future generations of India would find themselves more truly Aryan than is the present. And this impulse, once given, would work itself out until in a couple of generations or so, it would surely culminate in a number of excellent Sanskritists. Thus the future Pandits being Sanskrit scholars themselves, capable of learning the real truth concerning our sacred literature, religion and philosophy, could render immense service to the nation by teaching the Hindu youths instead of depending upon European Orientalists to translate for them and disfigure, as they now do, our most sacred and philosophical works. Very true; any man may undertake to accomplish if he so chooses the two primary objects of our Society without belonging to it. But then he would right away have to face the difficulty whether he will ever be able to accomplish it as well by himself and without the help of a whole society—a united body of men—as he otherwise would, and this is what I deny, and what every one can see for *Union is force and power*. Moreover, it is again a narrow view of the case. If the Society had never been organised how many Hindus would have been led to such aims as expressed by our Brother? Whenever a man is thus indebted to an organization for being brought round to a correct way of thinking, is he not in duty bound to give it at least his moral support and sympathy, by enrolling himself as a sympathising, if not actually an active member? If he is a real patriot, a true philanthropist, should he not co-operate with that Society, so that the same felicity that he himself enjoys may be extended to his fellowmen? And what grand object is there, that could not be attained through a duly and properly organised body, were my countrymen but to correctly sense their duty to their mother country and themselves, instead of losing their time and waste their life-energy in empty dreams! Could either of the two Founders have achieved a thousandth part of what they have, had they worked separately and individually? Our correspondent also seems to have overlooked the article *The Elixir of Life* (page 168, Vol. III) where it is said that:—

"A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the 'merit' of the effort will help to ameliorate conditions and improve matters in another."

A Hindu will readily understand all the force of the italicized sentence. Opportunities for acquiring such "merit" are afforded by the Theosophical Society, since its leading feature is the realization of the IDEA OF UNIVERSAL BROTHERHOOD which culminates in Universal Love and Charity, the only stepping stone to *Moksha* or *Nirvana*. The work must of course be entirely *unselfish* since it is the psychic develop-

ment that is to be wrought, a state that cannot but be influenced and impeded by personal feelings and emotions. For a better comprehension of my meaning I would again refer the reader to the letters in the *Occult World*. In short we have shown that the Theosophical Society appeals only to such as are capable of an *unselfish* impulse to work for their fellow-men without expecting or claiming a reward, although this will and must come in good time. Such as are narrow-minded enough to see no good in our Association unless it transforms every new comer into a *Chela*—had better remain out-side. They have yet to learn the first occult doctrine—"THE ADEPT BECOMES; HE IS NOT MADE."

NANCHI, SIKKIM, }
August 7th, 1883. }

BHOLA DEVA SARMA, F. T. S.

FULL REPORT OF THE PROCEEDINGS OF THE SEVENTH ANNIVERSARY MEETING OF THE THEOSOPHICAL SOCIETY.

It is between eight and nine months since the celebration of the Septenary Anniversary of our Society took place last year at Bombay, on the 7th of December, and it is only now that a Report of its Proceedings in full is out of press. Better late than never! However, the fact of the matter is that last year, immediately after the celebration, our kind friend and brother, Babu Norendro Nath Sen, took charge of all the MSS. in the hope of being able to print it in series in his daily paper, the *Indian Mirror*, and thence to publish it in a pamphlet form. But with all his earnestness and good will, our excellent brother was forced by unforeseen accidental circumstances to delay the publication. Add to this the recent political excitement, and the reader will see how the *Indian Mirror*, the only daily paper in India conducted by a native in the interests of the natives, was positively incapacitated from affording even an inch of space to any non-political subject. Not only this: Norendro Babu had to devote all his energies, his attention and his time to a study and discussion of politics now convulsing the whole of India from the Himalayas to Cape Comorin. The wonder is not, therefore, that the present pamphlet was delayed in its publication, but that our Brother of the *Indian Mirror* should have created time, so to say, to look after its issue and moreover to take upon himself all the arrangements of Col. Olcott's recent Bengal Tour. At the same time it must be noticed that this unfortunate delay does not materially detract from the importance of the pamphlet. The celebration of our last anniversary was an unprecedented success—a fact proved by the favourable comments upon the occasion made by the *Indian press*. Even a Bombay daily which had from the commencement assumed a hostile attitude towards our Society generally and ourselves individually, dared not, in the face of such success, to make one single unfavourable remark! The excitement then created—which has not yet died out—can be judged from the rush that is being made in the demand for the Report. The speeches of the delegates of our many Branches are of a very varied interest, and prove clearly the influence our operations and incessant labours of the past four years have been exerting throughout India. The speech of Mr. Sinnett, late Editor of the *Pioneer*, and author of the *Occult World* and *Esoteric Buddhism*, will be undoubtedly perused with special interest by the Eastern and the Western reader alike. But our current year's celebration promises to be a still more decided success. Since the last anniversary (December 7th) up to the date of the present writing (3rd August 1883) a little over two dozen new Branches have already been formed and Col. Olcott is again on his tour in Southern India, having yet to visit the Deccan, Central Provinces, Bombay, North-West Provinces, Punjab, Kathiawar, Rajputana, Gujaratha, &c., &c., the programmes for which have already been arranged, as the reader will see from our *Supplements*. We may confidently hope that by the time of the eighth anniversary the number of our Indian Branches will be more than double that of the last year. Most of our existing Societies have already intimated that they will send at least two if not more delegates. The number of our expected visitors up to date comes up to nearly fifty, and probably by the time of the celebration of the ceremony, it will be trebled! Care, of course, will be taken this year to see that no such delay in the publication of the report, as in the present case, occurs. The present pamphlet will be a very interesting reading to our members and sympathisers. Copies can be

had either from the Editor of the *Indian Mirror* (Calcutta), or from this office, on payment of half an anna per copy for Indian postage, two annas for Ceylon, Australia and China, and six pence for Europe and America.

DAMODAR K. MAVALANKAR,
Manager of the *Theosophist*.

SEEING BRIGHT LIGHT WITH CLOSED EYES

Our Brother P. T. Srinivasaingar of Negapatam, writes to ask:—

"Can you please explain the following phenomenon? 'If a man closes his eyes, lets two fingers pass over them, presses the lower eyelids tightly with these fingers (meanwhile the eye being closed) and tries to see, then before 2' are over, a bright light begins to develop itself before his (is it mind's?) eye.'"

NOTE:—Our Brother Mr. Srinivasaingar does not seem to have read any works on Mesmerism. If he had, and if, moreover, he had witnessed personally Col. Olcott benumbing the limbs of his patients and incapacitating them, by his will-power, from opening their eyes, once that he had passed his hand over them, our Negapatam friend would have seen the rationale of the phenomenon he describes. The effect, he witnesses, is due to Auto-Magnetisation, pure and simple. Once that the eyes are closed and the mind, drawn away from all external objects of sense, is concentrated, what may appropriately be called the sixth sense, or "Siva's eye"—clairvoyant sight—is opened and the Astral Light, one of the correlations of Akasa, becomes perceptible. Those who are mediumistic can achieve this quicker than others and in some instances, on certain occasions, without any effort. But these effects will not be under the control of these peculiarly constituted people who become but passive agents of the elementals and the elementaries. He who desires to develop his psychological capacities has to practise self-Magnetisation and, becoming an active operator, has to subject the nature-forces to his will. It was with that view that the ancient Aryans enjoined the performance of the *Sandhya* Ceremony now so much neglected and misunderstood!

D. K. M.

Personal Items.

Col. H. S. Olcott, President-Founder of the Theosophical Society, has been doing very heavy work this year. Hardly had he returned to the Head-quarters from his Bengal tour of three months, when within a month he had to go to Ceylon. The report of his work there has already appeared in the last *Supplement*. Now he is engaged in the southern part of the Madras Presidency. Up to the date of this writing (9th August), he has already formed three new Branches, viz., at Trevandrum, Srivilliputtur and Negapatam, and visited two old ones, viz., Tinnevely and Madura. And yet, as will be seen from the programme of his tour in another column, he has to visit nearly half a dozen more places before coming up to Madras. And who knows what and how many more places may be added in the meantime to the list! Intimation of his having reached Trichinopoly has just been received in this office, and the printed notice, forwarded here, shows that the President was to lecture at that place on the 7th in the Town Hall. A later despatch shows how he was received and what an enthusiasm his lectures and, above all, his marvellous cures have created in that city.

After the above was in type further reports of the President's work were received, which will be found in another column.

BABU NIVARAN CHANDRA MUKERJEE, of Jubbulpore, a very devoted member of our Society, who travelled at his own expense with Colonel Olcott during his Bengal Tour, to act as his Private Secretary, and had thus opportunities of studying mesmerism practically—has been utilizing his knowledge in Jubbulpore. He writes to Colonel Olcott:—

"I am just now devoting myself to experiments in mesmerism. I have also made a few cures in epilepsy, hysteria, and pains of all sorts. At present I am restoring a lunatic to health and hope to cure him shortly. A patient suffering from nervous prostration has obtained complete relief from my treatment—I find this healing power gradually developing in me... I have also induced clairvoyance in two of my subjects. They can read books when their eyes are tightly shut and can see things at a distance."

The account Nivaran Babu gives of a third clairvoyant's experiment is really very interesting, but we regret we cannot reproduce it here.

At Jubbulpore, our Brother has succeeded in forming a Branch Theosophical Society, the full particulars of which will appear in our next.

Munshi Damodar Das, B. A., F. T. S., being transferred from Aligarh to Lalitpore, our Branch Society at the former place has chosen, instead, Munshi Bakhtawar Lal, B. A., Head Master, M. A. O. College, and one of its active members, as the Secretary. The appointment has been approved by the President-Founder.

A Hindu informs us that at "the Sunday Morning Free School, held every Sunday morning at the house of Babu Rajnarayan Sinha, 91, Manicktola Street, Babu Mohini Mohan Chatterjee, M. A., B. L., Secretary to the Calcutta Theosophical Society, gives most interesting lectures on Hindu Religion and Shastras."—*Indian Mirror*.

Our Brother Babu Kali Prosonno Mukerjee, Assistant Engineer of Beaulah, President of the Rajshahye Harmony Theosophical Society, is now on leave, and spares no pains to visit the various branches of Bengal and learn how they are working. His exertions in this direction must produce great good to the cause of Theosophy. There are many leading officers of our branches who would like to know how they can do justice to the responsibility they have taken upon themselves. Such would indeed do well to imitate Kali Babu. By so doing they can exhort other Branches as well as their own to work hard and point out how best to promote our cause.

Babu Baldeo Pershad, Head Master of the Normal School at Meerut, having been transferred on promotion to Lalitpore in the Jhansi Division, Pundit Bhagwan Chander, 3rd Master of the High School, has been elected Secretary of the Theosophical Society at Meerut in his place.

COL. OLCOTT'S LECTURES.

While going to press, the following notice has been received in this office:—

"By request, Col. Olcott will give for the benefit of the Hospital Fund, at the Brecks' Memorial School, two lectures of one hour each upon occult subjects to be chosen by the audience; dates as follow:—

Wednesday, the 29th August } AT 5 P. M. SHARH.
Saturday, the 1st September }

RESERVED SEATS Re 1: the rest free. The entire nett proceeds will be handed over to the Medical Officer in charge of the Hospital. TICKETS AT MISQUITH'S."
OOTACAMUND, 27th August, 1883.

AN ENVIABLE DISINCARNATION.

THE death of our dear Brother Babu Jogendra Nath Basu Sarbadhikary, was the most curious death ever witnessed by any one, and I give, as desired, a few additional facts relating to it. The people of Bhagalpore never knew that Jogin was ill. Even myself, his most intimate friend, living within a distance of 200 yards from his house, learned of his indisposition only three hours before he died. He was born of a most respectable family, which, though Kiyastha by caste, is renowned for Sanskrit learning from time immemorial. His father is a great Vedantist, and a most experienced physician in Bengal and Behar. Amidst a large number of brothers and sisters, Jogendra Nath lived and died a holy man. The origin of his birth is no less curious. At an advanced age, his mother, who having had no children, was anxious to get a son, received a *mantra* from his father, who advised her to meditate over it for a certain period. Having done so, within a short period, she dreamt that Mahadeb Shomeshur came and said that a son of a dark complexion would be born to her.

As given in his obituary, Jogendra got fever while doing his duty in the District Judge's Court, on Thursday the 5th July. On Friday he was better. On Saturday he got a relapse. On Sunday the attack was trifling, and on Monday—he died. At 9-30 A. M. he began to perspire very profusely, and his pulse was found very low, when some Kabirajee

medicine was given for the first time. Though his father is himself a great physician, he preferred putting the case into the hands of allopathic physicians. Neither I nor any other experienced doctor could be of any service to him, as we came too late. The physician who first saw him, about 11 A. M., diagnosed the case as simple fever, and prescribed quinine. When the doctor had left, Jogendra Nath told his father that "the doctor seemed to be an irreligious man and could not understand his disease." He had neither pain in any part of the body, nor had he once felt thirsty. He was neither delirious for a single moment, nor were there any complications whatever. Consciousness never left him. At 12 noon he suddenly spoke to his mother thus:—"Mother! Do not think that I am dying, but the Mahatmas from the Himalayan Mountains have come to take me. They are present in my room. I will presently accompany them to their home to learn Yod" (which he had zealously practised for the last two months). "Mother! give me *bidai* (a farewell) as I am going away with the Rishis, and will never return to this *Manusha loka*! The change that is coming over me will look like death in your sight—but it will be so only in appearance. In reality there will be no death for me. I will only ascend into the *Sharga loka*. Mother! I say, these are grand truths... Don't think I am hallucinated... You must believe me, when I give you every tangible proof that I am not delirious. I recognize you all (pointing with his finger). Here is my father—here you are, my dear mother—here is brother Norendra—there is Binode's mother... and now—mother, will you believe me? Will you feel sure now, when I tell you that I am not raving when I say that I am in the midst of the Rishis. . . I see them so vividly.* Oh, why can't you see them! Mother! a few hours more, and I will be off."

His frightened father then brought his Assistant *Kabiraj* (doctor) whom Jogendra Nath addressed thus:—"Master *Kabiraj*! I wish to put some questions to you, if you are pleased to answer them."

The questions were then offered, and they were all drawn from the *Theosophist* and in reference to the Himalayan Brothers. *Kabiraj* said, in reply, that he could not answer all this, without first thinking over the questions. To which Jogendra Nath remarked: "Yes, it will take time to answer." So saying, with eyes half-closed, he fell into deep meditation. To *Kabiraj's* exclamation:—"Why, Jogendra Nath, your eyes seem to be hypnotic!"—he replied,—"I am in the state of communion," and remained quite still for half an hour, or so. Then another doctor, a Brahmo, entered, and Jogendra Nath addressed him thus:—"Nocoor Babu, you are a Brahmo. Have you no faith at all in the existence of the Himalayan Brothers? If so, I will give you a proof of their existence before I depart from here." The doctor prescribing some medicine, Jogendra said to him:—"I don't require any medicine. I have no disease at all," which seemed true to a letter. And now he wished that all the members of the house should come near him. He took leave of each of them, and expressed regret at not seeing there his dear brother Opendra Nath, his "Yogi brother Open," who was out on his office duty. Making his father come very close to him, he whispered to him:—"Father! I have never revealed my mind to you, and so you thought me a *Pashund* (wretched, sinful) son. Is it not a fact, father? But I am not a *Pashund*—but a dutiful son. . . . Dear Father! *I am Narayan*—you are very fortunate, that I should have been born your son." (Here he thrice repeated "I am Narayan").† "I see Narayan within your eyes. I speak the truth. I do see Narayan within your eyes."‡ Now he repeated several times the following mantras of his jap, putting his hand over his head "*Narayana para Veda—Narayana parakshara—Narayana para Mookti—Narayana para gath*."§

He spoke no more. He appeared as if in a state of *samadhi*, though evidently conscious within. At 5 P. M. when his brother Opendra Nath came from his office and addressed

* This he repeated four or five times.

† Which only means "I have become a spirit (*purusha*)," i. e., a disembodied man. The sacred formula: *Om namo Nārāyaṇāya* taught in the *Nārāyaṇ Upanishad* (64) has a secret meaning known only to the initiates.—Ed.

‡ In the *Chhāndogyaopaniṣad* Brahma explained to Indra that the *Purusha* in the Chakshu (eye) is *atma*. But this, Jogendra had never heard from any one.—L. M. G.

§ Our brother may be now repeating, for all the scoffers know, the formula taught in the first two *adhyayas* of the *Chhāndogyaopaniṣad*. We mean the two missing genuine *adhyayas* out of the set of ten which composed originally this Brahmana, of which the world knows only eight.—Ed.

him—our Jogendra opened his eyes and looked at him. He remained conscious to the last moment. Whenever any medicine was forcibly poured into his mouth, he threw it out. Not a tear in his eyes. His face looked calm and meditative. . . . During the few hours of sickness which preceded death (a sickness that he denied to the last), he never took any concern in or mentioned worldly matters. He passed away imperceptibly to those present, with a calm smile on his face, and brilliant eyes. His body was hot for hours after his death. I was present when he was burnt, the cremation taking place after midnight. He died at the age of 29.

LADLI M. GHOSE.

P. S.—A curious dream was dreamt by a friend of Jogendra Nath at the time when he was being burnt. He had hardly and merely heard of his death and knew nothing more. He dreamt that Jogendra Nath appeared before him and asked him to brush his hair for him. No sooner had the friend complied with the request than lots of *Jattas* (clotted hair) came out of his head, and on his brow amidst ash marks was written the word "*Kailas*," (Heaven; commonly applied to the abode of *Siva*). Then he took his *mala* and fled away high into the upper region in the shape of a bird.

L. M. G.

EXTRACT FROM THE PROCEEDING BOOK OF THE LADIES' THEOSOPHICAL SOCIETY, CALCUTTA.

At a meeting of the Ladies' Theosophical Society, held at Calcutta on the 1st of July 1883, seven members were present.

In the absence of the President, Mrs. Ghosal, as Vice-President, presided.

Mrs. Ghosal as Secretary to the Society brought to the notice of the members of her having received a Circular letter from the Head-Quarters asking the opinion of the members of this branch regarding the date to be fixed for the celebration of the next anniversary of the Parent Society, &c. &c.

None of the members present thought that they would be able to go to Madras on the occasion. After deciding that a letter of congratulation should be sent to Head-Quarters at the time, any further consideration of the subject was postponed for a future date.

According to the instructions of the President-Founder, two papers, written by Mrs. Ghosal for children's religious instruction were read by her, which were approved of by those Members of the Committee (appointed by the President-Founder for preparing, selecting and publishing such writings) who were present at the meeting, and ordered to be printed when funds would be available for the purpose.

S. M. Baranusee Mazumdar, a candidate for accepting whom orders had already been received from the President-Founder while here, was this day initiated by Mrs. Ghosal.

At the close there was some general conversation on Theosophical matters, after which the Meeting was dissolved.

SWARNA KUMARI DEVI (GHOSAL),
Secretary.

SUPPLEMENT

TO

THE THEOSOPHIST.

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MADRAS, OCTOBER, 1883.

No. 49.

PAYING THE WAY.

THE late Artemus Ward, a famous American humorist, wishing to prove his effusive patriotism during the late Civil War, said that he was ready to send all his wife's relatives to the army! Some of the liberal advisers and critics of the Theosophical Society seem moved by a like liberal sentiment. Ever since the Society had its current expenses to pay and fixed an entrance fee of Rs. 10 to defray them, these sensitive natures have felt too, too keenly, the false position in which this step was placing it! They were willing—quite too much so—that the lucky Founders should pay its charges, to the sacrifice of their last garment, if they could not do it by Magic; but an entrance fee—*he!* Though every other Society in the world does the same—unless endowed with an interest bearing Permanent Fund, or receiving voluntary subscriptions to the extent of its needs—that does not alter the case. Nor does it, if the objector himself is proved to be paying without murmur his Rs. 75 per annum in the Bombay, or his "entrance donation" of Rs. 10 and "annual subscription" of Rs. 40 in the Madras, Branch of the Royal Asiatic Society; or his Rs. 28 per annum in the Madras Agricultural and Horticultural Society; or his life membership fee of ten guineas in either of the Bible, Tract, Religious Knowledge, Missions, S. P. G., or Temperance societies; or his entrance and large annual fees in a lodge of free masons; or in any other body for the carrying on of organised work of a philanthropic character the world over. They are, of course, expected to pay their reckonings out of their annual income, but with the Ishmaels of Theosophy it is quite a different affair. If they chose to dig their Society out of the Aryan *tumulus* for the good of humanity, certainly they ought to pay for the privilege. They pretend to be philanthropists; let them purchase the luxury, and not for a moment think of their poor relations, their personal wants, or the books, instruments, furniture, or clothing that the money might buy; for philanthropists have no occasion for such luxuries: their reward is in the satisfaction of conscience, the doing of duty! How serene the brows of some of our own Theosophists in times past, when they have told their humble servants, the Founders, that really it would be better not to charge any Entrance Fee! More than once (and our latest experience dates but from a fortnight back) this has been said by persons who were far richer than the culprits addressed, yet had never offered to give one rupee towards the Society's expenses. They were very liberal with advice but very parsimonious with their cash. If it had been a question of paying salaries to the Founders, or even to subordinate officers, it might have been different. But, since there has never been a rupee paid to any one of the secretaries, most of whom have sacrificed and renounced for ever all worldly goods and yet have to be fed and clothed, nor to any one connected with the management, from the beginning, for his or her services, nor any expectation of its ever being done—it has seemed that the remark, *under the circumstances of the advisers' pecuniary relation to the Society*, was a superfluous donation! If a computation were made of the aggregate wealth of our members, the sum total of their incomes alone would mount into the millions of pounds sterling. An infinitesimal percentage upon that by way of a voluntary tax would, in a single year, create an endowment whose interest would make the Society independent of all Entrance-fees, and they might be dispensed with. That tax, voluntary or involuntary, the Founders will never collect, as they are to be the current expenses it shall have it and thrice well will no longer be demanded. Its income may be approaching the point of self-support; but at present, it is not so. A movement was inaugurated by some of the brethren of Madras

to pay for the Adyar Head-quarters, make the needed repairs, erect some *ashrams* to accommodate caste visitors, pay for furniture, etc. etc. The Founders headed the list with a cash donation of Rs. 500, highly approving of the project—although they expect to have to advance above Rs. 5,000 this year besides. Well, out of Rs. 8,500 (all necessary repairs excluded) hitherto, only Rs. 3,200 are paid. The sacred fire of devotion and enthusiasm that burned so brightly at the beginning has flickered away, and the probable consequences are that we will have to pay the rest ourselves. When the Society is placed in a home of its own—like every other respectable body, of whatsoever kind—and rent-paying is stopped, there will be one drain the less upon our private resources. If the day of relief were a little nearer, we should not have said one word upon the subject. And, but for the gratuitous remarks heretofore made by colleagues inside the Society who ought to have had the delicacy to withhold them unless they knew of some other means of paying the honest expenses, we should not have noticed certain malicious slurs in Anglo-Indian journals about the poor little initiation fee which, in contrast with the like charges in other organisations, especially with their often heavy annual dues, to which there is no parallel in our Society—is small enough in all conscience. Nor are we ever likely to claim merit for the practice, from the first followed by us, of paying out of our own pockets the fees of Pandits and other poor scholars, who have loved our cause, but been unable to give that practical proof of their interest in its work.

THE GOVERNMENT AND THEOSOPHY.

From COLONEL HENRY S. OLCOTT,
President of the Theosophical Society,

To THE HONORABLE E. F. WEBSTER,
Chief Secretary to the Government of Madras.

SIR,—I have the honor to address you on behalf of the Theosophical Society, of which I am President, and the objects of whose organization are as follow:—

- I. (a) To promote the feeling of mutual tolerance and kindness between people of different races and religions;
- (b) To encourage the study of the philosophies, religions and sciences of the ancients, particularly of the Aryans;
- (c) To aid scientific research into the higher nature and powers of man.

II. These are our only corporate aspirations and, since the year 1875—when the Society was founded at New York—they have been openly declared and publicly defended. With them we have exclusively occupied ourselves, and have most strenuously refused to meddle with Politics or to advocate any creed to the exclusion of others.

III. The principal seat of the Society's operations was transferred from New York to India in February 1879 for the greater convenience of our purely Oriental researches; and in December 1882, was moved from Bombay to Madras for a like reason.

IV. The Society was, in the first instance, an open body: but it was found in practice that the successful prosecution of psychical experiments, in the progress of which the most private thoughts and aspirations of our common nature had to be expressed, demanded a more confidential relation between members. The principle of secrecy, identical with that of Free Masonry and Odd Fellowship, and with the same laudable motive, was therefore adopted as early as the second year of the Society's existence.

V. Our work has been cut off from public view, many ladies and Europe—where branches after branches sprang up. But coincidentally with our coming to India this intimate relation between ourselves, and the great favour which we endeavoured to revive Aryan learning excited among Hindus caused a suspicion—to the last degree unjust and unfounded—that we might have under the mask of philosophical study some political design. Accordingly, the Government of India, at the instance of Her Majesty's Home Government, caused us to be watched both at Bombay, our residence, and while travelling over India.

On the other hand, it was conceived by the Adepts that the time had now come when it was necessary to fling into the current of human thought some knowledge of true spiritual science, that mankind might be armed, in advance with a higher religion to take the place of superstitious creeds and dogmas by the time these should crumble away. It was out of this conviction, on their part, that the Theosophical Society had arisen. That Society, and the teachings conveyed to the world through its intermediation, constituted an offer of enlightenment to the civilised world in regard to true spiritual science, the importance of which could not be overrated. It remained to be seen how far the advanced thinkers of London would respond to that offer, how far they would realise the coherence, beauty, and truth of the teachings so far put forward, and unite in asserting an intelligent demand for more. That demand, to be successful, would now have to be made by a Theosophical Society which should take a somewhat new departure. Hitherto that society had been rather a body of secluded thinkers and students, as far as the British branch was concerned at all events, than a body of persons seeking to make converts. Now the time had come when the Society had done all it could do along its old lines of effort. In order that its beneficent work might be carried on in the future on the larger scale now contemplated and to the grander results now hoped for, it was necessary that it should take up a position of dignity and influence, that it should be reinforced by qualified representatives of the culture and intellectual effort of the time, and that its hands should be strengthened for the task now lying before it. These considerations had suggested the demonstration of that evening, which was the first effort of any kind which the London Society had made to make itself known beyond its narrow limits of its original organisation. Comparatively small and insignificant in appearance as the Society might be at present, the facts of the whole position were such as to lead those who had studied them most closely to the conclusion that this new Society was in possession of the first gleams of the spiritual science which must ultimately become the religion of all the world.

- a. To lead pure, chaste and moral lives;

- b. To abstain from the habitual use of intoxicant liquors and narcotics; and—
- c. To be abstemious in the use of animal food.
7. Membership will terminate:—
 - a. On cessation of active sympathy with the object of this Branch;
 - b. On the desire to sever connection being signified by writing; and—
 - c. By conviction of any crime involving moral turpitude or by any scandalous irregularity of life.

SPECIAL RULES FOR THE INTERNAL ECONOMY OF THE BRANCH.

1. The Himalayan Esoteric Branch consists of a President, Vice-President, with two Councillors, a Secretary and Members.
2. The President, Vice-President, Councillors and Secretary are elected annually by votes from among the members.
3. The President:—
 - (a) will preside at meetings;
 - (b) will receive applications, and will institute enquiries personally or by deputation, into the qualifications of candidates for admission;
 - (c) will correspond with Head-Quarters;
 - (d) will be responsible for the proper working of the Society.
4. In the absence of the President, the Vice-President replaces him.
5. The Councillors will consult with and advise the President or Vice-President in matters relating to the internal working of the Branch.
6. The duties of the Secretary are to keep a record of the Proceedings of the Meetings; to keep a list of members; to carry on correspondence other than with Head-Quarters; to convene extraordinary meetings, and to keep accounts.
7. Meetings will be held once every fortnight; and one-third of the total number of members, but not less than three members, will form a quorum.
8. Extraordinary meetings may be convened by a requisition made on the Secretary by the President, or by at least three members, with the knowledge and consent of the President.
9. The subject for consideration at each meeting will be one of the branches of occult science to be named by the President at the meeting previous.
10. On the opening of a meeting, the Secretary will present the Proceedings of the previous meeting, and will mention any fact connected with the working of the branch which may need attention. The President will then introduce the special subject for consideration.
11. A library will be established containing books appertaining to the subject of the Theosophical Society, and it will, for the present, be in charge of the Secretary.
12. A monthly subscription of Re. 1 will be payable by each member to defray expenses connected with the working of the Branch, and with the Library.

N. B.—The above is subject to the approval of the Parent Society.
 Approved as corrected:—
 H. S. OLCOTT, P. T. S.
 7-9-83.

THE BHRIKU KSHETRA THEOSOPHICAL SOCIETY.
(Jubbulpore).

A meeting of Native gentlemen anxious to join the Theosophical Society was held at Jubbulpore on the 11th of August with a view to form a branch of the Parent Society. Babu Nivaran Chandra Mukerji was proposed Chairman on the occasion. The candidates, whose applications for admission were already approved of by the President Founder, proposed and carried the following resolutions:—

- I. That a branch of the Theosophical Society be formed at Jubbulpore by the name of the "Bhriku Kshetra Theosophical Society, Jubbulpore."
- II. That the object of the Society would be similar to those professed and carried out by the Parent Society.
- III. That the following gentlemen be appointed office-bearers to carry out the business of the Society.
 Babu Kalicharan Bose, President, M. R. Ry. B. Ghantaya Naidu Garu, Vice-President, Mr. N. B. Nakhre, Secretary and Treasurer, Mr. G. M. Page, Librarian.
- IV. That By-laws for the proper management of the Society be drawn out and adopted at an early date.
- V. That a copy of the proceedings of the meeting be sent to the President Founder for his information and publication in the Theosophist.

The meeting dissolved with a vote of thanks to the Chairman.

Approved.
 H. S. OLCOTT, P. T. S.

This Branch has proposed to give monthly prizes to such of the boys of the Local city-aided school as may be reported by the Head Master of that school to be truth speaking and of good character. Prizes will be given in form of books on morals and religion in Hindi and English.

BYE-LAWS OF THE BHRIKU KSHETRA THEOSOPHICAL SOCIETY (JUBBULPORE.)

- I. The branch of the Theosophical Society formed at Jubbulpore will be called "The Bhriku Kshetra Theosophical Society, Jubbulpore."
- II. The objects of this Society will be:—
 - a. To promote by all legitimate means the cause of the Theosophical Society by cultivating brotherly feelings among the various Theosophical Societies and mankind at large.
 - b. To adopt means to disseminate the principles of the Society among all classes of people by discourses and translations of the Theosophical tracts in Vernacular.
- III. The Officers of the Society shall be a President, a Vice-President, and a Secretary and Treasurer.
- IV. The Officers of the Society shall be elected annually from among the members.
- V. The Society is open to all persons of good character without any distinction of race or creed.
- VI. The candidates must, before being permitted, pledge themselves to endeavour to the best of their power to live a life of temperance, morality and brotherly love.
- VII. Any member who may be found to lead a life inconsistent with the rules, objects and dignity of the Society, will be at first warned and if he still persists in his course his case shall be reported to the Parent Society, whose decision will be final.
- VIII. Five members, including the President and Secretary, to form a quorum.
- IX. The ordinary meetings of the Society shall be held on every Sunday at such convenient hour as the Society from time to time may direct.
- X. The Secretary is empowered to summon a special meeting whenever in the opinion of the President the necessity for it may arise.
- XI. It will be optional on the part of the members to pay a subscription of any amount from four annas upwards per annum.
- XII. Subscription shall be taken one month in advance.
- XIII. Should any member be too poor to pay the subscription, the Society may at discretion either reduce it or exempt him altogether from the payment on the recommendation of a brother Theosophist.
- XIV. The collection of subscription shall be appropriated for the purpose of establishing a Theosophical Library and for payment of printing and contingent charges.
- XV. These bye-laws may be revised whenever any necessity for so doing will arise.

Approved issue Charter,
 H. S. OLCOTT, P. T. S.
 Camp., Ooty. 29-8-83.

THE MADRAS THEOSOPHICAL SOCIETY.

On the 7th of September 1883, a Theosophical Sanskrit School was opened at Mylapore with great eclat. A large number of the Hindu gentry of the place were present to witness the interesting ceremony. Among them were seen Messrs. B. Bashyam Iyengar, A. V. B. A., B. L., and P. Chensaul Row Garu, R. Ragoonath Row Garu, Dewan Bahadur, P. Sreenivasa Row Garu, R. Ramachandra Row Garu, T. Subba Row Garu, B. A., B. L., and others. The School, which opened with 15 students, has been daily increasing in strength, and on the 23rd September, we noticed 51 boys receiving instruction.

A general meeting of the Society held on the 19th September, the Sanskrit School, which was established at Peddu Naik's, pet on the 6th September by M. R. Ry. Parthasarathy Chetty Garu, F.T.S., was recognised as the Theosophical Sanskrit School. 16 boys are now reading in that school, and the number is likely to double itself before the close of October.

On the 21st September, a Theosophical Sanskrit School was opened at Triplicane. There were only 9 students to commence with, but within these few days the strength of the school has trebled and 27 students (among whom is a Brahmin girl) do now attend the school regularly in the mornings to receive instruction.

The first Anniversary of the Branch was celebrated at Pachappa's Hall on Tuesday, the 25th September, at 6 p.m. The invitations to the occasion, notwithstanding the fact that the Theosophists, and to a few "occultists" were confined to known to be sympathisers in the progress and Theosophical movement. Besides the Theosophists, there were present Messrs. Sundram Sastree A. V. R. G., Kaliyana Sundrum Chetty Garu, Ramiah Garu and others. Madame H. P. Blavatsky,

Madame E. Coulomb, Col. H. S. Olcott, also honoured the occasion with their presence. On Dewan Bahadur R. Ragoonath Rao Garu taking the Chair as President of the Branch, the Secretary, Mr. T. Subba Rao Garu, read his report on the working of the Society for the past year. The report dwelt in the main on the following points:—

- (1) The establishment, under the control and management of the Branch of Theosophical Sanskrit schools in the suburban centres of Madras, mentioned above.
- (2) The publication of the collection of Col. Olcott's Lectures and the Tamil translation of the 1st Upanishad by Mr. Theyagarajier, the Assistant Secretary of the Branch.
- (3) The mesmeric cures being effected at the premises of the Society by Messrs. Theyagarajier, F.T.S., and Rajum Iyengar, F.T.S., pupils of the President-Founder.

After the reading of the report, the Secretary explained in a short speech the necessity for, and the value of, the revival of Sanskrit learning in India to bring about a proper appreciation of ancient Aryan philosophy and sciences. The President then delivered an eloquent and impressive address on the aims and objects of the Theosophical Society, whose unceasing labors, he said, has begun to bear fruit by the fact of its having brought together as now in one common platform in the research after truth as brothers, persons of all castes without distinction of race or creed. The proceedings terminated with a short and sweet speech, delivered in his usual attractive style, by Col. Olcott, on the superiority of the Aryan philosophy and science over the modern materialistic school of thought, and on the necessity that exists everywhere in India, for Hindu parents to give their children a sound education in Sanskrit, without a thorough knowledge of which, he said, no one could hope to get a true meaning of the philosophical writings of our great Rishis and Mahatmas. The address provoked frequent outbursts of applause, and the meeting closed with the usual distribution of garlands, *attar*, and *pān*.

T. SUBBA ROW,
 Secretary.

THE NELLORE THEOSOPHICAL SOCIETY.

We are glad to hear that the Sanskrit classes already started by our Brothers of Nellore in that town are going on well. In spite of all difficulties the Branch is silently contributing its mite to the revival of Sanskrit. It pays a monthly contribution of Rupees five to a purely Sanskrit School at Venkatagiri. It consists of 4 classes, in the guidance and management of which our Fellows take a very active interest. They are making preparations to have a pure Sanskrit School at Nellore, where two good pandits on Rs. 20 and 10 respectively will teach Vedas and Shastras. Above all, it is contemplated that a Sanskrit primary class be attached to each Local Fund School in each of the Taluqs of the District. These classes are to be maintained by local subscriptions as well as by contributions from the Branch. Arrangements are already being made in 3 Taluqs. It is desirable that our Mofussil Branches at Tanjore, Trichinopoly, Madras, &c., should begin to work in the same line. We earnestly hope that our Brother Puttiah Kodandarama Reddy Garu will soon start a regular Sanskrit School at Batchreddipolliam, where we are given to understand there are peculiar facilities for so doing.

NORTH KANARA THEOSOPHICAL SOCIETY
(KARWAR.)

In forwarding, though with unusual delay, the accompanying copy of the Rules of our Branch Society, formed at this station in December last through the instrumentality of our kind, enthusiastic and worthy brother Theosophist Mr. Janaki Nath Ghosal, I consider it necessary to conclude this letter with an expression of the deep sense of gratitude of my brother Theosophists here for the active part taken by that energetic gentleman in the formation of the Branch, particularly at a station like Karwar, where only a few persons desirous of acquiring a knowledge, leading to the discovery of hidden mysteries of nature, are to be found.

RAMRAO MANGESHAYA RAUT, F.T.S.,
 Secretary.

(Rules and Bye-Laws.)

1. The Society shall be called and known by the name of "The North Kanara Branch of the Theosophical Society."
2. A Managing Committee, consisting of 5 members, shall be appointed for the discharge of the ordinary work connected with the Branch. The members shall meet once a month or oftener.
3. The general meeting of the members shall be convened once every month for the purpose of formally sanctioning the work done by the Managing Committee during the period, as also for the general purposes of the Branch.

5. At the General Meetings of the Branch Society, seven members shall form a quorum.

6. The General Meeting to be held every third Sunday of every month. Should anything prevent the meeting taking place on that date in any month, some other day shall be fixed for this purpose by the Managing Committee with the consent of the majority of the rest of the members.

7. Due notice shall be given by the Secretary to all the members of the Branch of such altered date and place of the meeting, at least three days before the date fixed, and also not less than a week of the third Sunday of the month.

8. The Secretary shall be at liberty to convene weekly or fortnightly meetings at the request of any 3 or 4 members, for the purpose of discussing any useful topic of social, moral, intellectual or spiritual importance.

9. Any member unable to attend at meetings under para. 4, owing to sickness or otherwise, shall signify his inability to do so in writing to the Secretary.

10. All resolutions passed at the regular meetings shall be binding alike on all members present or absent at such meetings.

11. Such Resolutions or Amendments as are voted for by the majority present at the meetings shall be considered as resolutions duly adopted.

12. When votes are equal the Chairman shall have the casting vote.

13. None but Theosophists to be allowed at the meetings of the Society. But persons learned or proficient in ancient sciences or philosophy, such as 'Yoga,' though not Theosophists, may be allowed to attend, provided they are recommended by at least two members of the Society, and previous intimation given of the same to all the members through the Secretary.

14. Every year during the Divali holidays the annual meetings of the Branch Society shall be held, when the annual reports shall be submitted by the Managing Committee and the office-bearers for the next year elected, the accounts passed, and any alterations, additions, &c. to the Rules for the guidance of the Society be made. Also, if feasible, a sum may be spent in objects of charity in connection with the celebration of the anniversary.

15. Every member shall pay a monthly subscription of not less than four Annas towards the formation of a General Fund to meet the general expenses of the Society.

16. All payments on behalf of the Branch Society shall be made to the Treasurer to be appointed by the general meeting.

17. The Treasurer shall keep a regular account of money received and disbursed on behalf of the Society, and shall submit the same every month for the inspection of the Managing Committee.

18. The Treasurer shall not be at liberty to spend any amount without previously obtaining the permission in writing of the Managing Committee.

19. A Library, consisting of useful works bearing on Theosophy, ancient Aryan literature and science, and such other works, should be formed for the use of the members of the Society.

20. Such Library shall be in charge of a Librarian to be appointed by the Managing Committee, subject to the sanction of the general meeting.

21. Every member shall have a right to use the books of the Library, but no member shall keep the book or books issued to him for more than seven days, without subjecting himself to a fine of one Anna for every day in excess of the time prescribed.

22. The Library fund should always be kept separate from any other or all other funds of the Society, and should always be expended for the purposes of the Library.

23. The books of the Library shall be considered to be the property of the Society.

24. Any person not being a member of the Society may be allowed the use of the books of the Library for not more than three days, provided the Librarian is perfectly satisfied that such person is an earnest seeker or enquirer after Truth. The Librarian, however, shall be held responsible and would make good the loss should any book or books so lent by him be lost.

25. The Librarian or any member shall be at liberty to propose the purchase of any books, but no books shall be bought without the express sanction of the Managing Committee.

26. Any proposal which any member may have to make regarding the work of the Society shall be communicated in writing by such member to the Secretary, who shall lay it before the General Meeting of the members, and it shall then be decided by a majority whether such proposal or suggestion should be adopted or rejected.

27. Should any of the office-bearers vacate his place during the year by reason of transfer from the District or Station or any other cause, the Members in General Meeting assembled shall have the right to elect another member for the vacant place.

28. Should any member by any improper or immoral conduct become an annoyance to the rest of the members or a disgrace to the Branch, and the efforts and personal influence of other members fail to bring him back to the right path, his conduct should be brought to the notice of the Council of the Parent Society, with a view to obtain instructions regarding the manner in which he should be dealt with in future.

29. It will be competent for the members assembled at a regular meeting, should the state of the funds of the Society allow it, to vote out of the same any sum or sums of money for any charitable purpose, be it for helping any individual or any local or foreign charity.

30. The Secretary of the Society shall keep a book for entering therein the proceedings of all the general meetings and the resolutions adopted at such meetings. This book will be open to inspection to any member at any time.

31. The Secretary of the Society shall be the ex-officio Secretary to the Managing Committee.

32. A book shall be kept for recording the proceedings of the Managing Committee meetings, and such of their proceedings shall find entries therein as are to be brought to the notice of the general body of the members, as also any other proceedings which the Managing Committee decide to record therein. This book will also be open to the inspection of all the members of the Society.

33. The members of the Managing Committee shall draw a set of rules for the conduct of their business and their guidance, which they shall get previously approved of by the general body of the members assembled at a regular meeting.

34. Should any person when joining the Society stipulate that his name should be kept a secret, the same shall be done and the Parent Society shall be requested to do the same.

35. The general meeting shall have power to add to or alter, modify or annul the above rules as may be found necessary.

G. V. BHANAP,
President.

N. KANARA BRANCH OFFICE,
KARWAR, 24th July 1883.

Approved:—

H. S. OLCOTT,
P. T. S.

A DELEGATE FROM AMERICA COMING.

I wish to inform you, that I have received papers from the Theosophical Societies at New York, St. Louis Mo., and Rochester, N. Y., empowering me to act as their delegate at our anniversary, to be held in Madras next December.

I expect to leave San Francisco on October 24th, and go by way of Yalabama.

F. HARTMANN, P. T. S.

THE ROCHESTER THEOSOPHICAL SOCIETY.

I beg to submit the following report in regard to the Branch of the Society at Rochester, N. Y. The city of Rochester is connected by (express speed) railway travelling away from New York City. It is a large city, and celebrated among spiritualists as the place where the first rappings were heard many years ago.

At the special invitation of the Branch, I visited them on their anniversary. They have 36 members all very earnest Theosophists, and both as a society and individually, they are doing all in their power to spread a knowledge of true Theosophy.

They meet once in each week at the house of the Secretary and spend one hour of the meeting in contemplation; they then devote themselves to discussion and comparison of views.

They have spread a knowledge of theosophy among a large number of persons, and as occasion permits, use the press for disseminating their views. Every one of them firmly believes in the existence of the Great Souls who have retired from the world, that they may the more effectually help the world, and aspire to imitate them in their virtue. As a society and individually, they fully realize the need for a true Brotherhood of man, and are doing all they can to forward that object. Very soon they intend to get out a pamphlet upon the doctrines inculcated by Esoteric Buddhism, in which they firmly believe.

Some opposition has been encountered among Spiritualists, but that is inevitable. One incident deserves mention. In 1879 or 1880 before they organized, the President Mr. W. B. Shelley called on me in N. Y. with the Secretary Mr. J. H. Cables, and inquired about Theosophy. I handed him the 2nd No. of the *Theosophist* which he took home, and after reading it subscribed for the Magazine and asked that all back numbers be sent him. The Indian Office sent all the back numbers with one exception, and informed him that that number was out of print. Upon looking over those sent he found that the missing number was of the issue of which I have given him a copy, so that his whole set was complete. When one considers the intense earnestness of Mr. Shelley and Mr. Cables in this matter, this little coincidence is rather remarkable.

If any branch deserves especial recognition, the Rochester one does but they ask no such thing, satisfied as they are to work for the good of humanity and the spread of truth.

WILLIAM Q. JUDGE,
Recording Secretary, N. Y.

OUR ARYAN FOREFATHER'S SOCIETY (TINNEVELLY.)

Proceedings of the Extraordinary Meeting held on Thursday the 23rd August 1883, corresponding to 8th Avani Adu 1059.

PRESENT.

M. R. Ry. S. Ramaaswamy Iyer Avergal (Member Library Committee) presiding.

- " S. Sudderam Iyer Avergal, Member of do.
- " A. Anantha Chariar, President of the Society.
- " T. S. Kandaswami Pillay, Secretary of do.
- " S. Periaswamy Pillay, Treasurer of do.
- " C. Shanmoogasunderam Pillay, Members.
- " V. Veeraragavari,
- I. Resolved, that Rules regarding the management of the Library be drafted by the Members of the Society, and submitted to the Library Committee for approval.
- II. Resolved that the Society Hall be henceforth changed from the Central School Hall to the new building No. 1 in the North Car Street.
- III. Proposed, by M. R. Ry. S. Periaswamy Pillay and unanimously carried into effect, that the opening of the Library be intimated to Col. H. S. Olcott, who started a subscription list for the same at the close of his lecture in this town.
- IV. Proposed by M. R. Ry. S. Periaswamy Pillay and carried unanimously, that a vote of thanks be given to Madame H. P. Blavatsky and Col. Olcott for their kind patronage and good wishes to our Society.
- V. The Library was then formally declared open by the residing gentleman and the meeting dispersed.

TINNEVELLY,
29th August 1883. } S. PERIASWAMY PILLAY,
Recording Secretary and Treasurer.

THE SEVENTH ANNIVERSARY REPORT OF THE THEOSOPHICAL SOCIETY.

This week we have received a copy of the "Full Report" of the Seventh Anniversary of the Theosophical Society, published in a nice pamphlet of 88 pages. Its perusal shows how much progress the Society has made during the last seven years of its existence, and how very successful it has been in spreading the idea of Universal Brotherhood all over the world—particularly in India. The anniversary was celebrated in Bombay on the 7th of December 1882, and from the report before us it is evident that there are very few *Utsavas* (celebrations) of the like nature held now-a-days in *Bharata Varsha*. This celebration was a realization, one might say, of the grand and real object which our ancestors had in view in enjoining on us the *Tirtha Yatra* (pilgrimage). The hearty gathering of the great enterprising men of far and distant parts of the country in order to give their attention to the spiritual, mental and moral welfare of mankind to create lovely dealings for mutual benefit, and thus to be firm in trying to look upon the world as *one whole* (i. e., *Sama bhava*)—to be resolute in exerting to achieve these objects this celebration (of the Theosophical Society) was a very good example, and in our opinion there were no better or more occult objects than these in the large gatherings and pompous celebrations at the different *Tirthas* (sacred places). In addition to the well-known Mr. Sinnett, Madame Blavatsky and Colonel Olcott, there were present on this dignified occasion delegates from Benares, (i. e., *Benares*) *Pravada* (Allahabad), Calcutta, Barilly (Rohilkhand), Baroda, Madras, Lahore, Bombay, Rewah, Tinnevely, Bhagalpore, Cawnpur, Nuddeah, Galle (in Ceylon), Saorashtira (Kathiawar) and Poona—and what one and all of them said (as regards the Theosophic movement) is published in the *Report* under review, in *extenso*. The next celebration of the Society's anniversary will be held in Madras, where delegates from Europe and America are also expected on the *Tirtha*—to go aside the useless accusations, made against the Society on such auspicious *regulicly* from far and different countries of our country *occed* but the reformers and relations or hold meetings with the objects above establish association of Universal Brotherhood—the degrading state of the *cess* to such movements.—(MITRA VILASA, LAHORE, 20th August 1883.)

AN OPEN LETTER

TO THE

RIGHT REVEREND, THE BISHOP OF MADRAS.

RIGHT REVEREND SIR,

As the Founders of the Theosophical Society are leaving Ootacamund tomorrow, the occasion requires that I should address a parting word to yourself and those who share—or seem to share—your views about the Theosophical Society. I cannot believe the subject uninteresting to you. Your Reverence did us the great honour to allow the Society to be discussed at the Madras Diocesan Clerical Conference on the 4th July 1882, and to circulate as "From the Bishop of Madras" a pamphlet against us by the Revd. Arthur Theophilus, printed at your own press at Vepery (my pen had almost written it vepery). You have moreover, unless we are misinformed, used, and suffered to be used in your presence and at your very table, language about us very unparliamentary; in fact, so strong and uncharitable as to come under the provisions of the Penal Code of Matt. v. 21, 22. This attitude of your Church and your reverend self towards Theosophy is the result of misunderstanding of both Theosophy and—under favour—Christianity as well. It is alike a pleasure and a duty to undeceive your Reverence. If nothing else comes of it, at least the excuse of ignorance will be removed; and if I can refresh the memories of some of your least Christian and most vituperative followers [Your Reverence deserves sympathy under the affliction!] as to the spirit of their professed faith and of Religion in the abstract, we may hope for a better show of "peace on earth and good-will among men."

These blusterers, who would dragoon good people into condemning out of hand the Society and its Founders, by swinging the *knout* of orthodox respectability, little suspect what they are doing. Their clamour makes indeed a day's Reign of Terror in their little *coterie*, but the Nicodemuses of your Anglo-Indian *grand monde* come to us by night or by stealth to whisper the tale of their social slavery and their religious scepticism into our sympathetic ears. A temporary despotism chokes free religious enquiry, as the iron rule of the Brummagem French Caesar stifled the national aspirations; but the immutable law of equilibrium, the correspondential relation of action and reaction, is thus preparing for your Reverence's church in India an ecclesiastical Sedan even more decisive in character than was its military prototype. There is a dogged love of fair-play in the human, particularly the British, breast; and, though your Reverence has not yet learnt the fact, persons of respectable connection at Ootacamund have joined the Theosophical Society, solely because of its being so bitterly and unfairly traduced in the social circle of which you are at once the Athanasius and the Tertullian. Others have the will without the courage to follow the example; and if this sort of thing goes on, it may actually happen that the poor, maligned Theosophists will be cited to the Indian Christian community, irrespective of untanned discoloration, as patterns of the old-fashioned "Christian Virtues." "May happen" did I say? It has happened already, for I find this in the highly respectable organ of the Scottish Free Church Mission at Madras, *The Christian College Magazine*, Sept., No. 3, p. 183.

"In the recently published volume of lectures and addresses by Colonel Olcott, there are many things which claim most careful attention. We shall not be accused of undue partiality for Colonel Olcott's ways of thinking and speaking, but we hope we are not blind to evident good. There is an address to lady Theosophists in the volume, not from the Colonel's pen, which is both beautiful and striking. Those of us who are familiar with good Christian sermons will recognize not only the arguments adduced, but the very forms of expression in which they are set forth. But people who will not listen to sermons will listen to the Colonel and his friends. Let them read this:—

"The first great truth then that each must take to heart is that this life here is but one day's sail in the vast voyage that all must make, who escaping utter shipwreck and destruction would fain safely cross the stormy seas of material existence to that tranquil haven where all is peace—their birth-place and their home. The second and even more vital truth is that throughout this entire pilgrimage our fates are in our own hands. We shall perish miserably by the way: we shall win onwards, slower or fast, in storm or sunshine, just as during each fresh departure we act, speak or think."

"Is this stern moral doctrine that which is attracting his disciples to the Colonel? Would that it were, for it is a bitter tonic like this that the public conscience needs."

But your Reverence will doubtless retort that these are the words of a branch of Dissenters, and your trunk of Christ's

Church is not responsible. I may be hustled out of Court with that back number of the S. P. G. Magazine flung after me, which contains the reprint of an infamously indecent and insulting slander upon us, from an American paper, entitled "Theosophical Deadheads;" and told to take that as the opinion of Theosophy of the Establishment. I can meet even this. For see the following from the first number of "The Epiphany," the new Missionary Edition of *The Indian Churchman*, of Calcutta:—

"If we were appealing to an English audience in England, we should expect to be treated by most with contempt. In England most people profess to believe that Christianity may be true; few people care to face the question honestly. And there are a large number who, owing to its commanding social position, admit its truth theoretically. For this very reason such people would be the most bitterly contemptuous, if we were, in the course of some special Mission, to press upon them its truth, to urge them to come to Church, or to repent of their sins. The effort of will which styles their conscience cannot leave them calmly neutral."

The Secretary of State for India—if a rather retentive memory has not deceived me—held a like opinion of Anglo-Indian religious fervour, since he sent a despatch to H. E. the Viceroy and Governor-General, to warn the paramount class in India that if they did not make greater use of the paid chaplains and churches, the Home Government would entertain the idea of relieving the Indian tax-payers of the burden of their support. That the highly educated priests of the Oxford Mission have a more Christian kindness of feeling towards the Theosophists, and believe them to be at least sincere, however misguided, appears from the fact that the *Epiphany Prospectus*, that of the paper in question, bore the written request from the Editor that I would "condescend out of my great kindness" to write an article upon the relations of Theosophy to Christianity. For, as he declares:—

"Even Theosophy, which, according to its published *Rules*, must in its meetings respect the particular religious convictions of its members by silence (*Vide Rule VI*) condescends to attack—not indeed the *Human nature of Christ*, nor any true Christians, but—bad Christians, and Christian Theology—in its magazine and its unofficial publications."

The italics are mine. What I wrote in response to this request, your Reverence will be enabled to read in the journal itself, but I will permit myself a very condensed summary in advance with addenda. Briefly then: Religion is one, but theologies are many. One may be truly religious and yet profess no one theology. Jesus taught this; in fact, his mission was for "the awakening of the nations" into true religious life, out of the dull slumber of mere sectarian Pharisaical formalism. Religious feeling apprehends not to the outer, physical self, as theology does, but to the inner, psychical self—the "soul," or "spirit," as your Reverence prefers. Religious aspiration is impossible without an inner, or psychic, awakening; and without that, religious knowledge (as distinguished from theological knowledge, or religious *faith*) is as impossible as physical sight without eyes, hearing without ears. Theosophy is the means for this awakening; a Theosophist one who practises some one of several prescribed methods. A Theosophist must, *ex necessitate rerum*, be a religious man, though he never entered temple or church; a moral, temperate, honest, upright man. A society of Theosophists conscientiously and ably managed, confining itself wholly to its declared area of activity, and eschewing politics, trade, and other purely secular externalisms, was never, could never be, aught save a source of benefit to its day and generation.

A mystery has always attached to theosophical schools and associations for the valid reason that the religious feeling is such that one can only expose to congenial souls; it is caviary to the general public a delicate plant which is at once nipped by the frost of a selfish world's atmosphere. "Unto you," said the Founder of the Church from whom your Reverence claims apostolic succession—"it is given to know the mystery (theosophy?) of the kingdom of God: but unto them that are without, all these things are done in parables. That seeing, they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." I am so "poor a theologian that in this geographical Indian "Swarga of Ooty, away from my library, I cannot pay my respects to the Bible revisers if, happily, they have omitted the last sentence or an interpolation, for it is most untheosophical. However, the main position stands unshaken, and it is quite evident that esoteric methods are perfectly Christian as endorsed by Christ himself. Those who, like a certain local "medicine man," object to the feature of secrecy attached to

our Society's programme, I leave to settle with their Scripture and their consciences. The dilemma is awkward, yet real. If they do not wish to subject themselves to reproach upon the basis of the *Epiphany's* test, they should straightway cease from their slanderous gossip about the obscure, yet honest, Founders of the Theosophical Society. Your Reverence has said to such at the Communion a thousand times, in the course of your long ministry: "Amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries." We only ask that these wicked Christians, these lip-pretenders to religious feeling, shall heed this sage counsel and act accordingly. Your Reverence knows that in this same sacrament the communicant is told "if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other." We are your neighbours; you have grievously wronged us by catching up false and malicious reports against our private characters and without sufficient enquiry giving them currency. You have circulated misleading pamphlets and wickedly false stories about us; have tried to make every timid Christian shun our company; to influence officials more bigoted than prudent to use pressure upon their native subordinates to keep them out of our Society; to bar us from high official favour, or rather the protection guaranteed to all under British laws. All this, and worse, the Christian party in India have done to their overmatched Theosophical brethren. Yet we survive. And survive we shall—do what our enemies may. That equal justice which Mofussil collectors and other white officials withheld, the non-theological Government of Madras, at the Council meeting of the 12th instant, has unanimously dispensed to us. We shall take care to continue to deserve the boon. And, as trustees of the honour of our Society and of the self-respect of its thousands of fellows, the world over, we shall arraign in a Court of justice whomsoever—be he priest or laic—shall falsely and maliciously impute to us offences degrading to our reputations and secondarily injurious to our Society. Your Reverence is implored to give your professional subordinates timely warning. We are people of action as well as words.

And for such act of Christian justice, I shall, as in duty bound, ever pray,

H. S. OLCOTT,
President of the Theosophical Society.

Ootacamund,
The 15th September, 1883.

THEOSOPHY AND CHRISTIANITY. TO THE EDITOR OF THE INDIAN CHURCHMAN.

Camp, Ootacamund, Sep. 17, 1883.

Sir,—At your request, I do myself the pleasure of saying a few words "as to the relations of Theosophy to Christianity." I can, unfortunately, make them but few, since my moments are so occupied officially as to leave me scarcely any leisure for literary work. I do assure you that this is strictly true, and that from year's end to year's end I hardly know what it is to have a holiday hour; and that but for my personal regard for a Gentleman of your Mission, I would have felt compelled to decline an invitation, the motive beneath which I quite understand.

It is quite conceivable to me that ministers of certain of the more unspiritual dissenting sects of Christians should propound the query what relation there is between Christianity and Theosophy: "religion" being to them at best an ethical system of restraint during this life, and the crudest possible dream of a future to be enjoyed amid surroundings of barbaric splendour. But for minds of your class, and scholars of your accomplishments, I had thought no such exegesis was called for. Your idea of Religion is much higher, your concepts much more spiritual. As High Churchmen, you have carried your idealism to that degree that you feel the "Spirit of God," received from the imposed hands of your seniors, ever verifying your being and thrilling through the avenues of your corporeal life. And you suspect—perhaps even assert: I am not a Christian, and so have not been well informed myself—the Real Presence in the consecrated water and cup of sacrament. Why then, should you doubt, not merely a relation with your religion, but an union as close with it, and all other religions, as that of your soul with your body. Theosophy, is "divine" wisdom, I believe; and a Theosophist one engaged in its research. And what is divine wisdom but the essence of Religion; Religion as such. I maintain, not the Religious ideas of Catholics or Protestants, Brahmins or Buddhists, Parsis or Jains? Neither Christ nor any other religious teacher, whether claimed to be superhuman or human, came but to tell mankind to wear certain fashions of clothes, or eat certain kinds of food or observe some one or other set of external forms. That was not Religion to them, but the patches of its cloak; and a sorry thing it is for

the world that this cloak, like the 'poisoned shirt of Nessus,' has been eating into the vitals of each of the good religions of archaic times! If you Oxford Graduates think you can restore that escaped spiritual life, and infuse into this age of iron and humbug a truly sincere love for religion by your methods, do so, by all means. Not only I, but every lover of his kind will rejoice over your every success. If you have come to India with the necessary proofs to convince our Brahmins, and Bhikkus, and Mobeds, and Sadhus, that you have the one and only true religion, and that theirs are false from circumference to core, then do so: our applause will follow you always. That I do not believe you capable of doing this; that I personally believe that in every religion ever evolved by man there was, and is, and must be, *ex necessitate rei* a portion of the one truth; that I believe that no man, whatsoever his Religion, can ever or could ever have religious aspiration, or a glimpse of religious light, without awakening within himself the natural, but usually latent, psychic faculties, and that I disapprove, upon principle, of every Missionary or non-missionary attempt to inveigle persons—especially children of unripe intelligence—from their ancestral faiths to some other form of sect without giving them all the evidence pro and con—all this does not concern you. You follow the call of conscience; so do I. You pursue your methods; I, mine. You believe one cannot "know God" or acquire divine wisdom except through the enlarged perceptions of the Inner Self; I, also. It is only when we leave these 'universals' and descend to 'particulars' that our paths diverge. Your feet tread the way towards Calvary, mine that towards Buddha-Gaya and thence towards the Himalayan retreats, where my Teachers—the successors of the old Aryan Initiates—still hold the torch of divine wisdom to light the way of the truth-seeker. But still we are brethren—you and we Theosophists—though you deny it ever so much, for all, whether Christian or "Heathen," white or dark, bond or free, are children of one Cause, partakers of one destiny. "Let there be no strife, I pray thee, between me and thee * * * for we be brethren." Missionaries who want war with us can have it; for we then know that they belie the professions of their master, and have no religion of any kind within them. But we have no strife to make with any Missionary or other Christian, who will permit those he would convert to read and know all that can be said against both Christianity and his 'Heathen' faith, whatever it may be.

Respectfully yours,
H. S. OLCOTT,
President Theosophical Society.

P. S.—I doubt my ability to give any more time to this question to the *Epiphany*, and so must leave to other members of our Society to reply to any criticism that may be provoked by my present letter.

H. S. O.

THE INDIAN CHURCHMAN ON THE ABOVE.

We publish to-day with pleasure, or rather with gratitude, a letter from the President-Founder of the Theosophical Society. With pleasure, because it enables us to claim a friendly hearing from Theosophists, although we advocate views of Theosophy the reverse, in many ways, of those taught by their adepts. With gratitude, because we know from many sources the immense amount of work done by Col. Olcott, and can appreciate the self-denying kindness with which he has found time to write to us.

This letter will form—especially through its postscript—a medium of communication with Theosophists, which we earnestly desire.

It is to us an angry of good that one who differs so widely from us as Col. Olcott, one whose life work it is to destroy the Christian Theology, which it is ours to defend, should yet recognise us as kindred spirits. We are so accustomed to be denounced as the interested upholders of a system begun, continued, and ended in forgery, that we are grateful to be recognised as fellow-seekers after truth. We can only assure Col. Olcott, that we regard him personally with the deepest respect and regard as one who honestly rejects Christian Theology, believing it to be man made.

Let us reply to Col. Olcott as directly as he speaks to us.

You are kind enough, Sir, to attribute to us some such spiritual conception of religion as to enable us to see our relation to Theosophy. You wonder at our even asking the question. There is one sense in which the question is needless, as you say. The essence of all religion is not in its letter, but in its spirit. We perform certain physical acts, as you go through certain process of Yoga, simply as a means to attaining the development of certain latent powers of human nature, such as humility, love, communion with the personal All-Father holiness, immortality, and, if God will, even in this life, dominion over physical nature, though this last is a matter of comparative indifference to us; we aim primarily at moral and spiritual perfection, not at extraordinary powers.

You also admit that the development of our nature must be sought for no selfish ends, and that its first step is—as in your own case—the struggle with selfishness.

In so far then, as your Theosophy is a crusade against the lower self in man, it is identical with Christian Theosophy. That is, we grant you, the common element of truth, the seal of the brotherhood of all human creeds.

But you will not forget that we Christians appeal to history against your view of Christ and early Christianity. You say that Christian Theology has been an excrescence upon an earlier doctrine which taught a Theology like your own—namely, the development of the higher self in man by his own efforts. We appeal to history to prove that from its beginning Christianity has been the reverse of all this, a proclamation of the powerlessness of the human will, until vivified by the communicated love of a personal God. We admit frankly the extreme heights of miraculous power and moral grandeur attainable—as by Gautama Buddha—apart from Christianity; but we see no reason to believe that human nature can reach perfect humility and love apart from the Cross of Christ and the supernatural Grace of His Sacraments.

It is a sorry which we preach, but an experience. Whatever the East might have felt or obtained, it has been the experience of the West that attempts to become holy end either in selfish abstraction, or isolation or mysticism, or in failure, and that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities, where work is needed for the Salvation of mankind. We of the West may be wrong. But you at least, Sir, are right when you attribute to us an idealism bold enough to assert the possession of spiritual force through material media. It is, indeed, true that, with all our personal failings, we claim to possess by imposition of hands the Spirit of God, which Jesus once conveyed by breathing upon His Apostles. We do indeed, assert, not merely suspect, the Real Presence of the Crucified One in the Sacrament, when without defining the mode of that presence, we believe that we are made partakers of His Body, and Blood, of the Glorified Human Nature of the God-Man. And, Sir, we know that then we are blessed, that then we receive the power which only God can give to our frail natures, the power to love and to suffer more and more, as we come closer to him. And so you truly imply that we too are Theosophists. We are so, and we differ from you only as to the mode in which the "Love of God" is to be attained. There are earnest Christians who would gladly join your Society, if they might urge the claims of Christianity as the true key to the development of our latent powers. But that would be forbidden by Rule VI. of your Society, excepting in meetings of our co-religionists only. And this is the chief reason which keeps us aloof from you in your inner circles, though we desire your friendship, as far as we can win it, in ordinary intercourse.

And so you will perceive that we sympathise with your sorrow for the way in which mankind have buried the Spirit beneath the forms of religion. But we are childish enough to believe that in the Incarnation we have the true meeting place of the Divine Spirit and Matter, and that the ceremonies which are the outcome of that Incarnation, are still in the hands of the Brotherhood of the Church of Christ, the truest channel of communication between man and God. And we regard this our faith, the result of centuries of development before Christ came, as of universal significance, not to be confined to the Jews from whom it came. That which has done so much for us, we believe can do as much for the "age of iron and humbug" in which we live. But we bring no proof that other faiths are rotten to the core, because we believe each human faith to contain Divine Truth, sullied by human error, which has not spared its assaults upon Christianity also.

To your noble appeal for fairness in controversy we must make one exception. As it is impossible for most men to prove thoroughly the intellectual basis of their irreligion, as you confess to having not fully examined Christianity, nor we Hinduism or Theosophy, or indeed Christianity itself, so something must be allowed to internal or esoteric or experimental proof.

We do not very carefully enquire into the evidence for the existence of Christ, because we find it as a rule admitted as tell by the most learned enemies as by the friends of Christian Theology. It is only when we find it strangely doubted that we glance more minutely at the evidence which has convinced friends and foes. As a rule the faith of the Christian, as of the Theosophist, rests upon experience, on the consciousness of the growing development of his true self. And so when any young heart has almost of its own accord recognized the truth of Christ, when we see it holding pure converse, like our own, with Him, and by Him redeemed from selfishness, daily glowing more brightly in new gentleness and love, and certain of His Presence, we hold it to be no part of ours to refuse to baptise, because the boy does not know as much as we do, nor we as much as Voltaire on one side and Canon Liddon on the other. Forgive us; the boy believes; and we believe that the boy is right. Our conscience calls us one way, yours another. And yet we hold it a sin to tear a child, yet a minor, from the home and family which abhor the very name of Christian, and disown the baptised.

But in dealing with men and opponents, we do indeed desire the fullest knowledge and light. We seek the truth, stronger than all religion. And if you can convince us that Christ was not the Way, the Truth, and the Life, we will forsake Him, and follow the truth. Or convince us that we have misunderstood His teaching, and we will cease to worship Him as God, and follow Him simply as the Buddha of the West. Only we ask of you to be explicit. One instance only. We do not ask you to suppress infidel works. You have in the August number of the *Theosophist* given your "Final Answer" to any such request. But when, as in the note to the letter of Vera, in the July number of the same magazine, on the "Status of Jesus" it is said that the Mahatmas hold Jesus to be a great and pure man who lived over a century before the year of our vulgar, so-called, Christian era, we ask you to be more explicit. The Mahatmas would not speak without reason, but they can hardly expect people of ordinary education to put aside ordinary historical evidence without further explanation. How can a man who reads in the heathen Historian, the Roman Tacitus, himself born before A.D. 61, notorious for his careful historical accuracy, the record, in connexion with political events of his own day, of the crucifixion of Christ, the founder of the Christians, by Pontius Pilate, in the reign of Tiberius, put this aside without explanation. We ask you to be more explicit. And we are sure of your sympathy when we ask you to divorce yourself openly from all mere abuse of our sacred beliefs. Although the *Theosophist* is advertised in the January 1883 number of the Anti-Christian, we are sure that you for one would not approve of the phrase made use of in p. 14, which we force ourselves to quote, of the Holy Ghost "seducing the innocent credulous Mary." When the very Jews who crucified Jesus only cared to say that He was the son of Joseph, why should calm critics

of the nineteenth century cease to respect the purity of a legend even while denying its truths? Why should they stain the purity of their own pages, wantonly wound every Christian heart, attribute to the purest spirit an act only possible in the sphere of the grossest matter, and by attributing to the most Holy an act only possible to the most vile, almost, though perhaps without full intention, blaspheme the Holy Ghost.

Nor do we think that you would approve of the vision of the Trinity on page 3 of the same publication, where the writer beholds a tree on which was nailed one who stole a donkey. It is of comparatively little importance that the fact itself is otherwise, that both S. Mark and S. Mathew record the directions given by our Lord for obtaining the consent of those concerned for obtaining the loan of the animal, or that S. Luke records the actual consent obtained from the owners. Let us even imagine that, in accordance with Oriental custom, a beast of burden was, as we should say now-a-days, requisitioned for use on a public occasion, still we confidently assert that any right-minded man would condemn the frame of mind which could fix on such a minute detail for sarcasm amid all the lovely and sublime features of the life of Christ, and could carry that sarcasm up to the very throne of God in Heaven.

Last of all, Sir, we note with some degree of sadness the words in which you say that our road lies to Calvary and yours to Bodhi Gaya, the holy land of the Buddhists, and thence to the heights of the Himalayas where dwell the sacred brothers. If indeed it be so, that our paths must diverge so widely, we can only say that when you shall have obtained those lofty mountain heights and shall look down upon us, on the little mound of Calvary, we do not think we shall envy you your height, but shall be content to remain where we are, prostrate at the foot of the Cross, believing that there we shall obtain the deepest and truest view of the possibilities and the ideal of human nature.

Alas! would that all Christians, and especially Christian clergy-men, were moved by the same spirit of kindness and fairness that so evidently moved the writer of the above. Indeed, would there be no need then for writing "an Open Letter to the Bishop of Madras" which please see in another column and compare the spirit complained of which necessitated its publication with the above remarks.—Ed. THEOS.

COLONEL OLCOTT'S LECTURES.*

(From the Madras Mail).

Long before the light of Colonel Olcott's countenance had dawned upon Ootacamund, and before the beauty and fashion of the cloudy capital had been set a fluttering by the marvels of Madame Blavatsky, it was evident to all that kept touch with the native mind that a remarkable movement was in progress in and around Madras. It is not too much to say that the name of Colonel Olcott (or All-caught as the Natives call him, or All-talk as some Europeans dub him) has for many months past been prominently before the Hindu community. Europeans generally are so completely ignorant of what is going on in the dusky world around them that they seldom realize the significance of purely native movements till they have become matter of history. They are aware in a dim sort of way that something exciting is to the front, but they pay little attention to it. Thus the Theosophical excitement was regarded as simply another illustration of the native fondness for tamahas, and Colonel Olcott's triumphal progress as so much temporary effervescence. It was supposed that he was but another meteor-blast across the Indian sky, dazzling and alarming the weak-minded, but destined to sink below the horizon when his day was done, leaving not a trace behind. It is too early in the day to pronounce this view a complete mistake, but at all events the Colonel is doing all in his power to prove that it is. He knows well that mere excitement of whatever kind is in its very nature evanescent, and that all popular movements which are to stand the test of time must be supplied with an organization, a body for the spirit to inhabit and use as its organ. Accordingly, we find him everywhere, not only lecturing, and exhibiting his powers and collecting crowds of admiring natives, but also establishing branches of his Society, each with its executive officers and other guarantees of permanency. It is perfectly possible that the Theosophical Society and its branches may be one of the many strange items which must, in future, be taken into account by those who have to deal with Hindu society. An Association with such enthusiasm, such wide-spread ramifications, and such an evident power of self-propagation, is well worth study, even if Ootacamund had never developed a local branch. A volume of lectures from the pen of the President-Founder will be eagerly welcomed by those who, like ourselves, have regarded with wonder the recent developments of the Society. We naturally expect that we shall obtain some insight into the secret of its power over the native mind, even if we are as far as before from becoming converts to Theosophy. We must, however, confess our disappointment. If we feel puzzled to account for the evident power of Colonel Olcott over the native mind before the reading of the lectures, we marvel still more after it. They are clever, but surely not the cleverest that the people of this country ever heard. They are in some places as obscure as Swedenborg or the Quran, but their obscurity is not popular. They are plain-spoken to a degree. The pictures which they draw of native lying, dissimulation, selfishness, and general worthlessness, are such as would convulse Hindu Society with righteous rage, if they were drawn by an English journalist or a

* A collection of Lectures on Theosophy and Archaic Religions, delivered in India and Ceylon, by Colonel H. S. Olcott, President of the Theosophical Society, published by A. Theyagarajier, F. T. S., Assistant Secretary, Madras Theosophical Society, Madras, 1883.

Christian missionary. But plain-speaking cannot be the reason of such overwhelming popularity. Neither is it the Colonel's wisdom, for many wise and beautiful passages are sandwiched between fatuous nonsense and outrageous abuse of opponents. There is a considerable show of learning in the book, but the author does not pretend to the tradition of the prophetess of the movement, whose "Isis Unveiled" he regards with amusing awe. His own pretensions in this line may be measured by his confident assertion that Iranian is the author of the Fourth Gospel, which must be a matter of special revelation, for the only thing that the advanced critics say about this Gospel's author is that he was some person unknown. But the fact of the Theosophical Society remains. It is a power, and at present a growing power in Southern India. If the explanation is not in Colonel Olcott, it must be in something else. We are sure that he himself would be the first to disclaim the honour of being the cause of the movement, though we fancy he would claim to be something more than the mere occasion. One of the secrets of his personal influence is evidently a charming simplicity, a profound belief in himself and in his work, leading him in some of the anniversary speeches to use language reminding us of the Fly and the Wheel. We shall see immediately that the Colonel not only exaggerates his own personal importance to the movement, but that he overestimates the importance of the movement itself. But at present we are enquiring the secret of the power of Theosophy—what it is that makes people run after it.

Part of the answer at least is to be found in the undoubted fact that of late years there has been a decided revival of national Indian feeling. In spite of the disintegrating power of caste, which splits the Hindu peoples into so many fragments at constant feud with each other, the new generation has realized to some extent the truth that Indians ought to be one. The old apologetic tone which characterized the utterances of natives regarding everything Indian a short time ago, has given place to a tone of self-assertion, not quite so pleasant to the ruling class perhaps, but certainly very much more natural and healthy. It is impossible to conceive for example that ten years ago the Ilbert Bill would have been received with such a tempest of jubilation, or that the ill-considered invectives of some Calcutta orators would have provoked such a fury of open resentment. The old school Hindu considered it his duty to take meekly the rebukes of Europeans, and even to esteem them as precious oil. The new school has no such amiable weakness. European scholars have taught them, not certainly to know their own classics, for that is what few can boast of, but to believe in them. The only difficulty about them was that an enlightened native could not be supposed to believe what they teach. If once it should become possible to regard Hindu literature, science, and religion as ahead of the times, nothing more would be wanting to enable the Hindu to boast himself not only as the equal, but as the superior of the European. The hour brought forth the man, and the man was Colonel Olcott. Belonging to the same race and the same civilization as the masters of India, he professed himself not the teacher, but the disciple of the genuine Hindu, and Hindus are showing their appreciation of his conduct by flocking to the standard he has set up among them. Hitherto all the efforts of people who believe in the superiority of western over eastern science and civilization have been in vain to check the rising tide of Theosophy. While they could only deny, Colonel Olcott could affirm, and after all, people prefer to believe rather than to disbelieve. For many years the tendency of the greater part of the higher education given in this country has run in a materialistic direction. At least so Colonel Olcott says, and he may be presumed to know something about educated natives. Materialism ignores certain facts of human consciousness, and imagines a blank where there is really a crowd of most difficult phenomena to be noted and explained. The whole subject of the relations between mind or spirit and body is one of great difficulty, and the truth seems to be that science hitherto has been able to say very little about it. What orthodox science has failed to do, that heterodox science, as represented by Swedenborgians, spiritualists, and now by the Theosophists, professes to be able to do. Either finding or imagining themselves to find a point of contact between heterodox western science and the wisdom of the Oriental religions devotees, Colonel Olcott and Madame Blavatsky have come forward to mediate between them. Many educated Hindus, tenacious of their natural traditions and seeking for relief from the attacks of materialistic science, have hailed them as deliverers. The Associations of which we have spoken have sprung up all around us for the purpose of cultivating the mysterious powers of man, and rescuing from fast-approaching oblivion what they believe to be a valuable heritage.

Of the wonders which Colonel Olcott relates, we shall not say much, because we cannot believe in them, and we cannot but believe that the Colonel does. Spiritualism has been long enough before the world now to prevent people from simply rejecting its stories as lies. There must be something in it, for many of the phenomena are well attested. At the same time it should be remembered that there may be a great deal in spiritualism, and yet spiritualism may be a very bad thing. Colonel Olcott openly proclaims that the state of mediumship is a very perilous one morally, in other words that a large proportion of the mediums are rogues. The notoriously stupid character of many of the phenomena might justify the assertion that if the mediums are rogues, the spirits are fools. As far as we can make out, neither are desirable acquaintances, and there is considerable reason for the remark that has often been made that spiritualistic phenomena are a good argument for the existence of devils in an extremely active state. With regard to what the Colonel considers the greatest triumph of mind over matter in this present life—the power of projecting the double, we profess ourselves in the same state of mystification as the majority of Theosophists. We would point out one very instructive sentence however, which seems to throw some light upon the mysterious statements brought before us. Mediumship is said to be generally concomitant with a scrofulous or phthisical taint in the blood.

Truly this indicates that the whole class of phenomena auras, phenomena not of health, but of disease. May not the ascetic austerities which Theosophy and Hinduism, and some forms of Christianity, declare to be the only way to the higher life of ecstasy, be just what we should naturally expect them to be, a means of reducing the healthy human constitution to the state of disease necessary for the experience of these abnormal feelings?

The attitude of Theosophy towards historical Christianity seems to be one of thorough-going antagonism. In every lecture in the volume before us, this is as clear as the noon day. So blinding a thing is prejudice that Colonel Olcott, shunting his eyes to the plainest facts, declares that almost the only places where what the age needs survives, 'are among the Lamaists of Tibet, the Copts of Egypt, the Sufis and Dervishes of Arabia and other Mahomedan countries.' It seems a pity that these possessors of the light should not have let it shine a little more in their own immediate neighbourhood, for if ever there were dark places in the earth, it is just where these lights of the world live. Even Colonel Olcott cannot put back the hands on the great clock of time, and there would be more chance of his receiving a patient hearing regarding the things which he says he knows, if he did not so often contradict what every intelligent man knows to be the truth. Christianity has in the past been able to give a pretty good account of itself to its adversaries, and we do not attempt to defend it here. A report has reached us from Ootacamund that Colonel Olcott there disavowed all intention of opposing Christianity. But it is to be observed that during his recent tour he posed before thousands of natives as an enemy of Christianity, and the Theosophists advertise themselves as an agency for the sale of "Unanswerable anti-Christian publications."

ANOTHER LETTER FROM THE MAHRATTA LADY. THEOSOPHIST NOW IN AMERICA.

[We take from the *Indian Mirror* the letter that follows. It comes from our poor little voluntary exile, now in the Antipodes, the willing martyr to her noble thirst for Reform and Science. We have rarely read anything more touching and genuine than this simple and unpretentious narrative of what she must have suffered on her long journey to America. The mental torture in consequence of her separation from home and all those she loved, and the physical suffering she was subjected to on her way she might have anticipated, and therefore had been prepared for such unpleasantness, though we see no mortal reason why the S. S. Co. should have any more the monopoly or right of *starving* its passengers, than that of drowning them, whether they be Hindu or European. But the unmerited insult of seeing herself made fun of, and especially the humiliation she received at the hands of one, calling herself a lady and probably a *Christian*, is too disgusting and revolting to make us appreciate the discretion of whether author or editor which caused either of them to suppress the name of the human female obelisk of European haughtiness that was cruel enough to insult such a helpless lonely young creature as poor Mrs. Joshi must have felt herself on the steamer. On the contrary, she ought to have been named as a salutary lesson to herself and a warning to all of us Europeans who may believe ourselves the only "chosen" ones, the elected of a "superior" race. Were it worth the trouble, a comparative genealogical tree might be profitably drawn, showing the respective lineage and the list of ancestors of the Brahmin Indian lady and of both those arrogant European females who used to "make fun" of her "in whispers," and the one who sent her off on deck. It is to be feared that while the forefathers of Ananda Bai would be found stretching back into the night of that pre-historic age when the Aryans first crossed the Himalayas in their migration from the North, the ancestors of many of the former would be soon traced to some paltry shop in one of the back lanes of Oxford street. It is revolting to read of such *snobbery* in women. The kisses "over and over again" in the presence of reporters and other witnesses could obliterate but little, and atone still less for the sufferings caused in the early part of the voyage. We sincerely hope that Mrs. Joshi will find truer and better friends in democratic America than she has found on the aristocratic British steamer, whose Company takes apparently people's money but to starve them whenever it can do so with probable impunity.—Ed.]

The following is Mrs. ANANDA BAI JOSHI's letter:—

ROSELLE, N. J., the 25th June 1883.

"I received your letters from Pune, Kalyan, and Sholapore. My joy, at seeing them, may be better imagined than described."

God has given me a strong, nay, hard heart, which stood, and I hope, will continue to stand, any trial or difficulty in the world. How many misfortunes must have befallen me in the space of 59 days, while travelling in remote foreign lands, I leave it to you to imagine. I will now give you the particulars of my voyage; but, I am afraid, I will not be able to describe the scene as they ought to be; yet I will try my best to do so.

When I first entered into the land of waters, I earnestly hoped that I would enjoy the sea without satiety, but I soon got weary of seeing what I saw once. I have had my repose disturbed a hundred times by the feeling of painful separation from home. Soon after I left Sangor, I felt sea-sick. Sometimes my companions pressed me to partake of meat, and when I refused to have it, they used to make fun of me in whispers. For about

fortnight I had been a source of amusement to all. They did not take any interest in me. They thought no better of a Native *ayah*! Once it so happened that I was seated on a sofa in the saloon when Mrs. — came and told me to stand and get on the deck, or any other seat I could find. I got up without saying a word, and went to the stewardess, for she called me in, when she saw me going upstairs. "It is very ill upstair. You are not used to this climate. I am sure it will kill you. Do you like to go to the hospital in London, here, I am quite sure, you will not like to stop a minute?" she said to me. "Why don't you go and sit on the sofa. I am afraid you will suffer from cold. You must be very careful," she added. To this I made no reply. Next day being Sunday I was asked me to go to the service. I said "I would rather sit with the *ayahs* than with those who think less of me than the *ayahs*. I am not ashamed to sit with *ayahs*, because I am sure they will not think less of me than themselves."

We left Calcutta on the 7th, as you know, and stopped in the midst of the river after a slow voyage of twenty-four hours. We again commenced sailing. I have already told you that we did not stop at Madras. On the 12th April, I once heard that we were going to stop at Colombo, but I soon found that we were going further. We saw from a distance of about one-and-a-half-mile the rocks and mountains and hills of Ceylon. Now it was the close of the day. The sky was perfectly clear; the sea was quite serene; the sun had spread his beautiful garments over the lovely sea; the beautiful golden rays of the sun peeped into the dense cocoanut trees, which enhanced the beauty of Ceylon. Though I have not seen it myself, I venture to say that Ceylon must be a handsome place. So happily we passed Ceylon, and arrived at Aden on the 20th April at about 7 p.m. Some of the passengers (both ladies and gentlemen) went ashore and came back before 10 p.m. It was the first time that I saw Africans. The physiognomy of the Negro is so peculiar that it is impossible not to recognise it at the first glance. His thick, protruding lips, his low forehead, his projecting teeth which peep out between his lips, his woolly and half-frizzled hair (it is said that he applies hennam to his hair which gives it a peculiar brown color) his beard, his short flat nose, his retreating chin, and his round eyes, give him a peculiar look amongst all other human races. The bones of the skull and those of the body are thicker and harder than those of the other races. Several are bow-legged; almost all have out little calves, half bent knees, the body stooped forward and a tired gait. Such is the appearance of the Africans. On the same day we left Aden. On the 25th we arrived at Suez at about 5 p.m. I saw another new type of the human race. I mean the Egyptians. We did not go on shore, but I saw plenty of them on board the steamer with fruits, shells, necklets, bracelets, corals, large beads, photos, silk and golden clothes, pots, &c. The Egyptians are fair and well-made. The characteristics of the Arab race are a long face, a high forehead, a retreating, small mouth, even teeth, eyes not at all deepset in spite of the want of prominence of the brow, a graceful figure formed by the small volume of fatty matter and cellular tissue, and by the presence of powerful not largely developed muscles, a keen wit and bright intelligence, and a deep and persevering mould of character. You see, therefore, that the Arab type is really an admirable one.

I am sorry I have forgotten to inform you of some thing about my food on board the ship. I remember you told me to write to you all about my sorrow or joy. As to joy, I had none, nor did I expect any, . . . but as to my troubles I had plenty of them, plenty, for one like me. You might have thought that I was in abundance. Yes, I was in abundance indeed, but not in what you would, perhaps, imagine. But let me thank God before I say anything for His kindness in giving me strength to put up with all that befel me. I suppose you know, I am rather a receiver than a giver of troubles or inconveniences, and, according to my nature, I did bear, and will ever patiently bear, whatever may come to me. I had kept no connection with any lady (even with Mrs. —). I had chosen an excellent companion that helped me to pass time quietly and pleasantly—I mean a book. I never felt lonely while reading. I read seven books on board the steamer *City of Calcutta*. Now in regard to my food, you might have thought that I could get whatever I liked. I could get a good many dishes, though I would not. Indeed I was well nigh on the point of starvation. I was nearly starving for about seven weeks. What were dried fishes to me? What should I do with the soup they would serve me, and how could I sit among them, and let them swallow dish after dish? How could I see the sight of long—long bones, &c., &c.? How could I eat things composed of old vegetables, stalks, and half rotten potatoes? It required a stronger stomach than mine to retain an appetite for such kinds of food. I tried to be stronger, and after admiring the two beautiful . . . sets on either side of the table (which soon disappeared) and the silken curtains hanging over the doors, I ventured to hope that honesty would prove one of those exhibits and that I would get my money's worth. But alas! I met nothing but disappointment. My only food was two or three potatoes (for I could eat no more.)

I scarcely had rice, for it was too coarse and hard to be eaten. There were only cakes that I liked most, at first, but I grew weary of them, and to make my condition worse, my gum began to swell. It hurt me to eat, to speak, laugh, or, to do anything else. Day by day the pain became severer. It made my head ache. My stomach was still worse. This state of things lasted for nearly three weeks, when I thought I had better consult a doctor. A week elapsed before I found the doctor; for I could not catch his time. I saw him every day at table, but he went away before I left the table. So two days before our arrival in London, I consulted him. After hearing all particulars, he said that my wisdom-teeth were just growing, and it was those teeth which were troubling me. For three days I could not stand, nor sit, nor sleep. Thus you see I have got two wisdom-teeth since I left you. My companions did not know of my pain or of the coming of my new teeth till we were in London. . . . I leave it to you to imagine what must have been my condition on this occasion. Is it no wonder that my friends or companions should know nothing of my pain, or of the half starvation I was suffering from? I have nothing to say against any one. For they were all very kind to me after their own fashion. I had to suffer all sorts of inconveniences for the first four weeks or so. After that, they all became so fond of me that they were quite unwilling to part company with me. They seemed very much interested in me. So a few days before our arrival in New York, Mrs. — said to me, "Mrs. Joshi, your husband has given you in my charge, and Mrs. Carpenter cannot claim you from me; but you are married, and if you are not willing, I cannot keep you." In New York when they bid me good-bye, they kissed me over and over again."

ADWAITA AND SIDDHA TANTRA—

(Being the substance of two lectures delivered by Mahadeva Sastriar, F. T. S. Pundit of the "Nagayam Theosophical Society.")

The Vedas, the Puranas and many other works appear in their exotericism full of self-contradictions and absurdities. But no sooner are they divested of their exoteric garb, and read in their esoteric interpretation, than they will be found to embody the grandest and the most splendid truths. At the same time the *Siddha Tantras*, written by *Siddhas*, reveal the truth without any disguise; and, it is these *Tantras* that establish the *Advaita* Philosophy.

Before proceeding further, we shall try to understand the fundamental point of difference between *Dwaitism*, *Visishtadwaitism* and *Advaitism*. *Dwaitism* says that *Paramatma* (God) and *Jivatma* (the Spirit) are essentially different, whether they stand in the relations of the creator and the created, or whether they are quite independent of each other. *Visishtadwaitism* says that they are different, yet one. They are different it is true, but one owing to the relations of *Seva* *Sevaka* (master and servant). They stand to each other as a spark of fire emanating from a huge mass of fire, yet the spark keeping its individuality distinct. *Advaitism* inculcates the doctrine that they are one and the same thing, but owing to ignorance we imagine that they are different. The excellence of the *Advaita* doctrine consists in this:—From their own stand-points, while the followers of other creeds strive after *Sarupam* (getting the form of God), *Sampyram* (getting near God) and *Sukhyam* (living in the world of God) the adherents of *Advaitism* try to attain *Sanyam* (becoming one with God, nay becoming God themselves and attain god-like power).

Moreover, the *Advaita* is not intolerant, for he allows that the *svadharma* (blind devotion) of the followers of the other creeds, creates only a *Karma* of good intention (in other words, that it secures for him a seat in the higher lokas, such as *Indra Loka*, *Brahma Loka*, *Vaikunta Loka*.) The genuine *Advaita* is he who not only knows that he is Brahman, but becomes that Brahman himself. Now let us see what is the *Advaita* idea of God. He says that God is *Satyam*, *Nirgunam*, *Advaitam*, *Nirvikaram*, *Nirananam*, and *Amritam*.

1. *Satyam* is indestructibility. In all evolution and involution, not an atom of him is destroyed. *Illustration*.—A single seed evolves into a tree and the tree produces the seed, but still the seed has lost nothing during the process of transformation.

2. *Nirgunam* is having no quality. God is impersonal and possesses no attributes. *Illustration*.—The seed does not possess the attributes of the tree, such as size, &c.

3. *Advaitam* is oneness. This fact can be understood not by words or descriptions, but by *Abhedabaran* or *Aikya*. It is said in the Vedas that *Kam* (*Sukam* or pleasure) is Brahman and *Kam* (*Akasam*) is Brahman. This does not mean that either of these by itself is God, but that God is *Akasam* in *Sukarupam* (the form of pleasure), or *Sukam* in *Akasarupam* (the form of *Akasam*). *Illustration*.—If you take two half measures of salt and one measure of water, and mix them, the result is still one measure of salt water. But distil this and you will get one measure of water and one of salt.

4. *Nirvikaram* is having no change. *Paramatma* never changes. *Illustration*.—The seed in its seed state never changes.

5. *Nirananam* is being devoid of defect. God is free from all defects and *Anavanadam* belonging to the *sthotha* *Sarvam* which is made of atoms, *Karamkanadam* belonging to the *Karana sarvam* and *Mayika Malam* produced by *Maya*.

6. *Amritam* is the union of *Sakti* and *Siva*. In reality *Siva* and *Sakti* are not different things, but *Siva* is *Saktrupam* and *Sakti* is *Sivrupam*. *Illustration*.—Fire and water have *Mitrahita* (friendliness), for water came out of fire and lays in it; and fire does not burn when which are entirely without water, but does burn wood which contains a little water.

Four things are necessary for a man to become a proper *Advaita*.

- (1.) Studying the *Advaita Sastras*.
- (2.) Mantras.
- (3.) Yoga.
- (4.) Siddha Tantras.

(1.) This will make you understand that man and God are not two different things, but one. Even if one cannot become a proper *Advaita* in this birth, this study will facilitate his work in the next one.

(2.) Mantras must not be slighted simply because they are an arrangement of letters. The degree of one's faith in them determines their efficacy. But they are useless without.

(3.) Yoga is to unite with the one. (From Yog, Yoke, &c.) Krishna by his Yogam was able to appear at the same time in the same place in different forms to different persons. But all these are little better than useless without.

(4.) The Siddha Tantras which give the rules of thinking, acting, meditating, &c., &c., by following which one gets the Siddhis, such as *anima*, &c., 8 kinds of Siddhis.

A few of the teachings of the Siddha Tantras will now be given though no ordinary man can understand all the Siddha Tantras.

This universe, which is seen by man, which gives rise to so much dispute and which is composed of 14 lokas, is the body of God who is *Chaitanya masvarupi*. The manifested universe is to God what physical body is to man. He who realises this and transfers the love which he has for his body to this, gets *Vishvarupa Siddhi*, i. e., the power of becoming lawara or of making his microcosm one with the macrocosm. But this is seldom done. Manu says "I possess lands" while there is no connection between him and earth; if the earth is cut, he does not feel pain. He says "I am lean", while the *Atma* has no size. He says "I am friendly", and thus appropriates to himself the *dharma* of *Ap-tutva* (the principle of water). He says "I am happy", while happiness belongs to the *Buddhi Tatva* (the principle of Intelligence). He says "I am living", while *pran* is *svasa* (breath) and this belongs to *Vaya*. He says "I am *Sunya* (nothing)" while *Sunyam* is the *dharma* of *Akasa*. Thus egoism fully aways the *Atma* and makes it lean towards the *Vishaya* of *sarisa*, *Indriya*, *Buddhi*, and *Prana*. If this be got rid of, if you act up to the rule "*Atmarat sarva Bhutam*" (Regard all life as you would your *Atma*), and if you feel as much love for the whole manifested universe as you do for your body, then you get *Vivadehah-tvam* (macrocosmic body). Then if you imagine you are the table, you will become the table. If you think that the table should walk, it will walk. Many persons have attained this root-sisthi, such as *Soka*, *Vamadeva*, *Krishna*, &c.

NEGAPATAN,
11th Sept. 1883.

P. T. SRI NIVASAIYAR, B. A.,
F. T. S.

Personal Items.

PERSONAL ITEMS.

Colonel H. S. Olcott, President Founder of the Theosophical Society, left Ootacamund on the 16th of September to visit Coimbatore and Pondicherry, where two new Branch Societies have since been formed. Thus during the last three months he has established in the Madras Presidency ten new Branches, and visited five old ones. He returned to Head Quarters on the evening of the 23rd. One important result of his tour has been the obtaining of a Government Order while at Ootacamund, which promises to observe towards our Society the same neutrality which Her Majesty the Queen Empress has been graciously pleased to grant to all non-political bodies, whether religious, social or philosophical. Nothing can be more desirable than the assurance of His Excellency the Governor in Council that "he would highly disapprove any interference with the religious or philosophical ideas of any section of the population."

This is a sufficient guarantee to all our members, especially those in the Mofussil, that they need fear no further annoyance or official tyranny from any of their superiors to which some of them had unfortunately been subjected.

Colonel Olcott was present on the evening of the 25th at the celebration of the Branch Society's Anniversary, a full report of which will be found in another column. On the evening of the 27th he again left Madras on another long tour, already referred to in the previous issues of this Journal. It will probably take him no less than ten weeks, so that he will return to the Head-Quarters barely in time to prepare for our Society's Eighth Anniversary celebration. Last year the Framjee Cowasjee Hall at Bombay was decorated with 40 shields representing our branches only in India and Ceylon. But this year, through our indefatigable President's arduous labours, we expect the number will be more than double.

Madam H. P. Blavatsky, Corresponding Secretary to the Theosophical Society, accompanied Col. Olcott from Ootacamund to Madras. At the former place Col. Olcott's success already noticed was largely due to her previous work.

Babu Mohini Mohan Chatterjee, M. A., B. L., Secretary to the Bengal Theosophical Society at Calcutta, intends taking advantage of the Durza Poojah holidays to visit the Head-quarters. He is expected to arrive here about the middle of this month, and to pass with us about two weeks.

Dr. Avinash Chander Banerjee, Secretary to the Prayag Psychic Theosophical Society at Allahabad, writes to us that Babu Syama Charan Mukerjee, F. T. S., will leave Allahabad early this month for the Head-quarters. He purposes to visit a few of our Branch Societies on the way, with the purpose of gathering information concerning their theosophical work and utilising the knowledge for the benefit of his Branch. We need only remark that if some of our best members were to use their holidays in this way the cause of our Society will be immensely promoted.

We are further informed that Babu Aprocash Chander Mukerjee nay accompany Syam Babu.

Mrs. Sarraj Parker, F. T. S., who has lectured for several years in the United States and who left Liverpool on the 23rd of August for India, by S. S. *Olan Makentosh*, is expected to arrive here very shortly. She intends to devote herself to the service of the cause of the Theosophical Society.

Mr. W. T. Brown, F. T. S., Bachelor Legis, of the "London Lodge Theosophical Society," comes out in the same steamer, with the intention, as we understand, of studying Eastern literature. Both are expected towards the 1st of October. It is a pleasure to see our ranks swollen with highly educated Europeans as well as Natives.

Pundit Shyamjee Krishnavarma, F. T. S., of Balliol College, Oxford, who represented India at the International Congress of Orientalists at Berlin in 1881, has been appointed by the Secretary of State of India to act in a similar capacity at the Congress, which assembles at Leyden next month. This young and gifted man has a promising career before him.

Babu Dakshina Mohan Roy, F. T. S., of the Bengal Theosophical Society, came down here from Calcutta a few days ago for change of climate, as he was suffering from pain in the chest. His esteemed father also accompanied him. The next day of their arrival here we exceedingly regret to say, they met with a serious carriage accident but happily without any graver results than the injuries to the ribs of Dakshina Babu and the fracturing of his father's arm. As soon as the news was communicated to the Head-quarters, both the Founders of the Society instantly went to the Lippert's Hotel, where the invalids are still lying. We earnestly hope and wish that our friends will soon recover and pass with us a few days at the Head-quarters.

W. D. Tilden, Esq., President of the Himalayan Esoteric Theosophical Society, Simla, gives the following interesting account:—

"A curious phenomenon has happened in Simla, at the residence of certain high native officials, whose applications have just been sent to Head-quarters through me. My friend has been visited on two successive mornings by forms answering the description of Mahatmas who appeared distinctly to him, and one of them laid his hand upon him. The only sentence one spoke was to the effect that some key was missing. My friend says he was wide awake, having arisen out of bed from a sound and refreshing sleep, and was overjoyed with the sight. Further, he says he felt himself invigorated with the fresh atmosphere they brought with them into the room, and they disappeared as suddenly as they came.

OBITUARY.

WITH sorrow we have to record the death of our brother P. Terommal Row, F. T. S., late Subordinate Judge of Tinnevely. He joined our Society last year when the Founders visited Madras. About three months ago he came down here for medical treatment, as he was suffering from cough and general debility. During the time he was in town he called twice or thrice at the Head-quarters of the Society, and although he looked ill, no one could ever expect he would die so soon. The illness which had, however, been going on, went on increasing after his return to Tinnevely. He thought at last of going down to Royapuram for change of air and intended to leave Tinnevely on the 21st. But unfortunately, he became, meanwhile, dangerously ill that he could not get away. On the 22nd, in the afternoon, he breathed his last. He was the brother of M. R. Ry. P. Sreenivasan, Esq., F. T. S., Judge of the Madras Small Cause Court, to whom the Founders now beg to offer, on behalf of themselves and the Society, their sincerest feeling of sympathy in this sad family bereavement.

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 5. No. 2.

MADRAS, NOVEMBER, 1883.

No. 50

COL. OLCOTT'S HEALING STOPPED.

AFTER the above Programme was issued, the Order alluded to in the subjoined Notice was most unexpectedly received. What makes the fact the more striking is that Madame Blavatsky received at Madras from the "Paramaguru" the message and an order to deliver it with certain other instructions to Colonel Olcott in person at Bombay, and at that very time the identical communication was made to the President-Founder at Bombay through another chela. The reason alleged is that any further continuance of his mesmeric treatments at the rate at which he has been making there, will break down the President's health, besides absorbing too large a share of time which the Society needs to be devoted to its interests.

THE PRESIDENT-FOUNDER'S CIRCULAR.

SINCE the printed programme of his tour was despatched on the 18th, the President-Founder has received peremptory ORDERS from his SUPERIORS not to take a single case for treatment until further advised. For fear, therefore, that this prohibition may not be removed before his reaching your Station, the President-Founder requests you to notify the fact of the ORDER to parties who have been promised or may be expecting his help. This, however, will not interfere with his giving full instructions in the Science or lecturing upon the same.

DAMODAR K. MAVALANKAR,
Joint-Recording Secretary.

CAMP BOMBAY,
20th October 1883.

COL. OLCOTT AT NAGARCOIL.

On his way to Trevandrum, Colonel Olcott halted for refreshment in the Travellers' Bungalow at Nagarcoil on the 20th July at 1 P. M. He was the guest there of our worthy Judge, Mr. Arayanayagam Pillay. Before the Colonel started from that station to the capital of the "Land of Charity," Mr. Sreenivasan Iyer, a graduate of our University, accompanied by some other influential gentlemen of that place, paid a visit to the President-Founder, and warmly requested him to spend a day with them and to address the public on Hinduism, which they said had suffered so much unmerited calumny at the hands of the selfish Padris. They told the Colonel that they were in the midst of the meek Christians, who never left a stone unturned to add more of the unwary youth to the flock tended by Reverend and Right Reverend shepherds. The Colonel was pleased with their invitation, and informed them that he would save time on his return and spend a few hours profitably in lecturing to the public at large, and in conversing with the people. Accordingly a note was dropped by me on the 22nd under the direction of our President to intimate to Mr. Sreenivasan Iyer, B. A., Assistant Master, Cottar High School, to give notice to the public that a lecture would be delivered at 3 P. M. on the 25th July 1883. The Assistant Master informed the gentry, the nobility and the officials of the lecture. Then well as the Theosophical Society arrived at Nagarcoil at 4 P. M. on the day promised. A few gentlemen waited at the bungalow to conduct the Colonel to the place set apart for the delivery of the lecture. The place selected for the purpose was the local Malayalam School. The arrival of a

man from the other side of the Globe to uphold the cause of the Aryans, amazed the enthusiastic people to a great extent, and the hall was crowded to suffocation. The lecturer was received with every mark of respect and honor due to his position, and to the noble undertaking for which he has sacrificed his health and wealth. M. K. Ry. Kulanthivelu Moodaliar Avergal, B. C. E., Assistant Engineer, was voted to the Chair, and the meeting was respectfully attended by the Tahsildar, Munsiff, District Court Vakils and Chockars, &c. &c. M. R. Ry. Sasba Iyengar Avergal, Sadr Court Wakil, the gentleman who first boldly led the vanguard of the Widow Marriage Reform by marrying his daughter, a child widow, to a Brahmin of his own caste, opened the meeting in Tamil, by explaining the object of the Colonel's coming from the other side of the world to our native shores. The Colonel then lectured on the all-important question of Transmigration, and adduced scientific reasons for the support of it. He impressed on the minds of the hearers the bad logic of the doctrine of translating the human soul to the ever-burning Hell for doing the forbidden deeds mentioned in the so-called sacred and self-contradicting Bible during so short a span of life as three score and ten years in this world. His explanation of eternity convinced every one of the audience about the fallacy of the Jesuitical doctrines of the West. In the concluding portion of his lecture he dwelt on the historical fame of the place as a repository of Sanskrit literature. And as an historical authority to the said fact he referred to the works of some French Orientalists. The lecture was attended by some of the Eurasians and the native representatives of Padristical Christianity. Now and then his speech was interrupted by loud and deafening shouts. When the Colonel came back to his temporary residence, the Engineer, the Tahsildar, some District Court Vakils, Chockars and others came to the place to say good-bye to him. To the Tahsildar and some Vakils he gave some mesmerised oil before he departed.

TINNEVELLY,
21st September 1883. S. PERIASWAMY PILLAY,
Ag. Private Secretary
to the Pres-Founder T. S.

COLONEL OLCOTT AT BELLARY.

BELLARY, 1st October 1883.

THE President-Founder arrived here with his Private Secretary on the morning of the 28th September and was met at the platform of the Railway Station by the members of the Local Branch and Messrs. Vencata Gopaul Row Puntulu, the Sub-Judge; T. Rungasawmy Moodr., Court Sheristadar; A. Sabapathy Moodr.; Vassodevooloo Naidu; P. N. Daivanaigam Moodr.; A. P. Sadasivam Pillay; M. Abraham; Dodu Bheema Row; Lutchmana Moodr.; Vencoba Row, B. A.; P. Rama Row, B. A., and numerous other native gentlemen of the station.

He was then driven to the bungalow provided for his accommodation, where the accompanying address was read to him by Mr. A. Sabapathy Moodr., President. After replying in suitable terms, Colonel Olcott thanked those present for the kind reception they had given him and explained the object of his visit.

3. In the evening he delivered a most interesting Lecture to an appreciative and very numerous audience, principally composed of Hindoos, with a fair sprinkling of Europeans and Eurasians. The numerous interruptions occasioned by clappings of hands and cries of "hear, hear," showed how hear-

tily the words of the venerable lecturer were appreciated; the lecture lasted over an hour and embraced a variety of subjects connected with Theosophy. After which the Chairman, Mr. Venkata Gopaul Row Puntulu rose and in short but pointed speech thanked the Lecturer and drew the attention of the hearers to some of the Colonel's most remarkable utterances. The meeting then dissolved with loud cheers.

4. The following morning, the Colonel again delivered a most elaborate lecture at H. R. H. the Prince of Wales' choultry, at which no less than 200 people were present. It was ably interpreted by M. R. Ry. Kristnama Charriar, after which the Chairman M. R. Ry. A. Sabapathy Moodaliar addressed the audience on the importance of the advice given by the Lecturer and urged upon them the necessity of leading moral and virtuous lives.

5. Photographs of the assembly were then taken, after which the Colonel with the members of the Society and many others returned to the bungalow, where some experiments in mesmerism were made.

6. At 3 o'clock in the afternoon, photographs of the members, with the President and his Secretary were taken.

7. At 6 o'clock 15 new members were initiated by the President-Founder, after which he lectured on various interesting subjects until 9 p. m., when all departed, highly pleased with all that they had seen and heard.

8. On Sunday the 30th, the Colonel left by the 6 a. m. train for Adoni, accompanied by some of the Bellary members and carrying away with him the hearty and good wishes of all.

C. S. RUGANADHAM MOODER,
Secretary.

BELLARY, 28th September 1883.
TO COLONEL H. S. OLCOTT,
PRESIDENT-FOUNDER OF THE
THEOSOPHICAL SOCIETY.

DEAR SIR AND MOST WORTHY BROTHER,
We, the members of the Bellary branch of the Theosophical Society, desire to accord you a most hearty welcome on this your first visit to Bellary.

We deem ourselves singularly fortunate in being favored with a visit from you so soon after the establishment of this branch. We anticipate the grandest results from this visit as our townsmen will have the opportunity of hearing from the lips of the Founder the aims and objects of the Society and the work it has accomplished. Many, we have no doubt, will be convinced of their past apathy in not attempting a search after the truth as inculcated in the ancient philosophy and sciences by the Hindu sages and resolve that such a state of things shall no longer exist. Your own and Madame Blavatsky's disinterestedness, self abnegation and labour of love on behalf of the people of this country are too well known to need repetition.

In conclusion, we beg you will accept our welcome, given in the spirit of friendship and brotherly love.

A. SABAPATHY MUDALIAR,
President.

COLONEL OLCOTT AT ADONI.

At the earnest request of the Theosophists of the place, Colonel H. S. Olcott, President-Founder of the Theosophical Society, arrived here on the morning of the 30th September. He was received by a large number of native gentlemen at the Railway platform, and conducted to a suitable bungalow close to Mr. A. Teravengadam Mudaliar's house. The whole of the day was spent in receiving visitors, and in the evening the Colonel delivered *ex tempore* an interesting and instructive lecture to a large and appreciative audience, consisting of the local Pandits, officials and merchants. The venerable Colonel made a strong impression on all of the importance of studying the Aryan Philosophy and Religion.

The next morning, between 7 and 11 a. m., Colonel Olcott cured a number of patients by mesmerism; the most important cure was of a paralytic of many years' standing, who was unable to move his paralysed hand except with the assistance of the other. The sufferer is so far cured that there is very little remaining to restore him to perfect health.

In the afternoon the Colonel gave instructions to our fellows on Mesmerism. At 6 o'clock in the evening he initiated new members into the Society. A branch was then organized here under the name of "The Adoni Theosophical Society."

On the morning of the 2nd instant the President-Founder cured a woman of severe chronic pains in the abdomen. After breakfast he left for Hyderabad by the Mail Train.

ADONI THEOSOPHICAL SOCIETY, C. MUNISAMI NAYUDU,
5th October, 1883. Secretary.

COLONEL OLCOTT IN THE HYDERABAD STATE.

In compliance with an invitation to visit Secunderabad given by the Members of the Secunderabad Branch, Colonel Olcott, our President-Founder, accompanied by his Private Secretary, L. Venkatavuradarajulu Naidu, arrived at the Hyderabad Railway station on the morning of the 3rd October from Adoni. He was met by the Members of the Bolarum, Secunderabad, and Hyderabad Branches, our President Mr. Etherajulu Naidu and our brother Mr. Iyalu Naidu having gone down to the Wadi Junction to meet our Colonel with his staff. He was conducted to the late Mr. Nursimloo Chetty's Bungalow at Chudderghat. A long line of carriages of members came behind the Colonel's.

Several educated men were also present at the Bungalow. A short address of welcome was read to him on behalf of our 3 branches. His reply was as usual, very impressive and touching. In the evening he showed some practical experiments in Mesmerism to the members of the 3 branches.

On the 4th October the President-Founder delivered an elaborate lecture on "Theosophy," in Mr. Shapoorjee's Bungalow at the Hussain Sangor Tank Bund. There were more than 600 persons present on the occasion including all high Native and European Officials. He said that Theosophy was no new religion or creed and that he was not a propagator of any particular religion. He was a humble follower of the dictates of the MAHATMAS whose desire it is that the degenerate sons of Aryavarba should be enlightened in Aryan philosophy, and clearly explained what Theosophy is, who are real Theosophists, and how the Theosophical Society of which he is the President, has been progressing during the past 7 years of its existence. By this able lecture which lasted an hour, several gentlemen, who were under the impression that Theosophists are atheists and that any Member who joined the Society loses his religion and caste, and some others who were also laboring under various misconceptions about our Society, were convinced that they were all misinformed and had many of their doubts removed.

On the 6th, the Colonel delivered a very interesting and instructive *extempore* lecture on "Does man live after Death?" After a few preliminary discussions as to how the soul survives the shock of death and also giving several proofs that soul never dies as supposed by the materialist, he dwelt at length on the philosophy of the Rishis. He showed by examples how human beings can attain Divinity by a thorough study and practice of *yoga*. He described some experiments in mesmerism which go to prove what wonderful phenomena could be manifested by "will power" through the agency of Sensitives or Mediums and Psychometers. He quoted a passage from the Atharvana Veda and proved that it teaches the same as the theory of Dr. Reichenbach on "Odyle." The Colonel translated it thus:—"No two persons, either of whom is diseased, shall approach each other to within a space of 2 cubits between them, be they the father and the son of his own loins." He concluded his worthy lecture with an exhortation to those present (especially Hindus) to infuse life into the old mother India and revive her past glories. The last portion of the lecture was very pathetic and touching.

On Sunday about 25 candidates were initiated, 2 of whom are great Pandits. Col. Olcott with his usual kindness undertook some mesmeric cures, of which 2 cases are most important.

No. 1. A gentleman, who has been suffering for the past 3 years from certain nervous disorders caused by the practice of *Hatha Yoga* so much discountenanced by our Society, was publicly treated under the manipulation of the Colonel's fingers: the Colonel assured him that he may not be cured of this long-standing disorder in one or two days but must be treated for a number of days. The patient himself tells me he feels far better.

Case No. 2. Another of our own brothers, by name Syed Mahomed, clerk of the Cantonment Court, was for a long time suffering from rheumatism on the right elbow. He could not use the hand without difficulty. He was completely cured of the disease in less than 5 minutes.

Now to be much pleased with Society. The President-Founder seems to have been making in the study of the members suggested that they should form different committees, and taking up one for subject its study and report its experience to the whole committee during their meetings. Some

of the members of our branch have already taken up the study of mesmerism and animal magnetism. The Colonel explained to the members the mode of treating the different kinds of diseases.

In conclusion it must be stated that this Branch Society, formed in December last though the indefatigable exertion of Brother S. Ramasami Aiyar, continues to progress fairly under the management and unselfish exertions of our President, Mr. Etherajulu Naidu Garu, and by the great help of our energetic and liberal-minded Vice-President, Mr. Ranganayakulu Naidu Garu.

C. KUPPUSWAMI AIYAR,
Secretary, Secunderabad Theosophical Society.
15-10-83.

Col. Olcott, accompanied by Mr. Brown, F. T. S., Messrs. Narayensamy and Dorasawmy and a Theosophist of the Sholapore Branch arrived at Poona at 4-40 a. m., on Friday the 12th Inst. Although it was a very early hour several of the members of the branch were present and received the party at the Railway Station; whence they were taken to the bungalow of brother A. D. Ezekiel who had offered them his hospitality. Several visitors dropped in during the day and at 6 p. m. there was a "conversation" held at the residence of a Parsee gentleman of this station where a number of educated and influential persons met the Colonel who gave a short and impressive account of the progress of Theosophy. This was received with applause, and he was followed by two other speakers, after which the meeting separated at about 8 p. m. The next day Mr. Damodar K. Mavalankar arrived and in the evening at 5 p. m. a lecture was delivered at the Poona Town Hall when the Honorable Sir Jamsetjee Jeejeebhoy, Bart, presided. The subject of the lecture was "Is there a future life," and the lecturer delivered a very eloquent and well reasoned address, in the course of which he pointed out that the evidence offered by spiritualism, mesmerism, the apparitions at the time of death and the *Mayavirupas* of the Mahatmas was most important and its bearing on the subject of a future life had carefully been considered. There was an appreciative audience of over 300 persons, and the treatment of the subject from the above mentioned point of view, arrested the attention of the hearers.

On the mornings of the 13th and 14th Inst. from about 8 to 11 a. m., Col. Olcott tried the effect of mesmerism upon some persons suffering from various complaints. A large number of such unfortunates had been collecting every day, but before trying his power the Colonel used to question all one by one and keep for treatment only those whom in his opinion mesmerism might do some good. He explained at once that diseases arising from syphilis or the like causes, or in those cases in which there is some lesion or destruction of some organ or where there are defects from birth, mesmerism is not efficacious. He also said that he was a traveller, and his stay in all places being very short, he expected perfect cure in only those cases where the patient was intensely sensitive to his magnetism. About 20 or 25 persons were treated magnetically, but there was scarcely one patient that was sensitive in any marked degree. We were not therefore fortunate enough to see perfect cure effected. Two or three persons having pain in some parts of the body were relieved of that pain, and in the case of two paralytics a little more ease of motion of the paralysed parts was induced. Mesmerized water and oil were also given to some of these persons. It is truly astonishing to see the President-Founder patiently and perseveringly mesmerizing a number of sufferers for hours together. The drain upon his vital powers must be immense, and all our Fellows here are of opinion that he should as soon as possible give up this practice which is sure to be injurious to his health.

The energy and health of Col. Olcott are all required for other and higher purposes in connection with our Society for which he has so unselfishly been working, and as he has in various places encouraged several of our Fellows to try mesmerism and has given them practical instructions, he should now leave the practice of this subject for which he could ill-afford time and health. Numerous patients, not at all knowing the truth about mesmerism and the extent to which it could afford relief, go away dissatisfied, and where some cure is effected the report of that cure although thoroughly trustworthy in itself is liable to mislead, as the readers in such cases are apt to draw a great deal upon their imagi-

nation. Our President has acquired through the report of his cures a reputation that may be said to be "dangerous" to himself and to the Society, for, people expect too much and disappointment is sure to cause dissatisfaction. Taking all these things into consideration it is best that our worthy Colonel should now give up curative mesmerism and leave it to be practised by our Members who have time and health to spare, and are truly desirous of doing good. Col. Olcott left for Bombay on the night of the 14th Inst.

NAVROJI DORADJI KHANDALVALA,
President of the Poona Theosophical Society.

THE PRESIDENT-FOUNDER AT BOMBAY.

Col. H. S. Olcott and staff left Poona, on tour, by 10-30 p. m. train, on Sunday the 14th instant and arrived at the Boree Bunder Station (Bombay) at 6-30 a. m., the next morning. The Members of the local Branch Society met him on the platform and escorted him to the camp of tents prepared for him on the Esplanade. Two days were devoted to seeing the Members and giving them advice and instruction, at the same time explaining to the outside sympathisers the aim and objects of the work of the Society.

On the evening of the 17th the President-Founder gave a public *ex tempore* speech at the Framji Cowasji Institute Hall, on the "Progress of Theosophy." The chairman, Dr. Pandurang Gopal F. T. S., opened the Meeting by referring to the rapid growth of the Society and to the wonderful mesmeric cures of Col. Olcott, which had a special scientific value. He dilated a little upon this branch of the subject and then formally introduced the lecturer to the audience. Col. Olcott spoke at great length, showing the progress of Theosophy. While in December last, at the time of the celebration of the Seventh Anniversary of the Society in that very Hall from which he first addressed the Indian Public and made Theosophy known to them, while there were but thirty-nine shields representing the Branch Societies in India and Ceylon, the number of Branches up to the day of the lecture was in India alone 83 and nine in Ceylon. While only twenty-two Delegates were present last year as representatives of different Branch Societies, this year's celebration at Madras would be attended by no less than one hundred and fifty Delegates. One of them would be Dr. F. Hartmann to represent four of the American Branches—a fact giving the lie to the false and malicious para. circulated here to the effect that Theosophy was at an end in America. Delegates from France and Germany were also expected, while the one from England, Mr. W. P. Brown, B.L., was there with him on the platform. This gentleman had come to India, not as a stranger who despises all that is native, but as a friend, a sympathiser and a student of the ancient philosophies of the land. Like the lecturer himself, Mr. Brown had determined to devote himself to the cause of the Theosophical Society. Col. Olcott then referred to his Bengal work, the assistance that he rendered to the Sinhalese in their late troubles, and his labours in Southern India. The order of the Govt. of Madras, mentioned in the Circular "Government and Theosophy," had a very beneficent influence upon the cause of the Society. He then referred to the various Sanskrit and other schools started under the auspices of some of the Branch Societies and suggested that although there were a few such Institutions in Bombay they should be supported, as they were dying for want of maintenance. After reviewing in short the work of the Society and its progress, he called upon Mr. Brown to make a few remarks. This gentleman made a short but a very impressive speech. He mentioned some eminent names to show what sort of persons had joined the Society in London, and added that the Theosophical Society was an Institution for the good and benefit of the whole world. With a vote of thanks to Col. Olcott and Mr. Brown, the Meeting adjourned.

On the 18th., candidates desirous of joining the Society were initiated by the President-Founder at a Meeting of the Branch held at its Hall in the Elphinstone Circle. Today some patients will be treated mesmerically, and on the 21st Col. Olcott and party leave Bombay for Jubbulpore.

BAL NILAJI PITALE,
Secretary, Bombay Theosophical Society.

BOMBAY,
19th October 1883.

PROGRAMME
OF
COL. H. S. OLCOTT'S NORTHERN TOUR FROM BOMBAY TO LAHORE.

ARRIVAL.		NAMES OF PLACES.	DEPARTURE.		REMARKS.
Day of the Week.	Date.		Day of the Week.	Date.	
MONDAY	22-10-83	Bombay	SUNDAY	21-10-83	KHAN... Arr. 10-2 A.M.
TUESDAY	23-10-83	Jabalpore via Khandwa...	MONDAY	22-10-83	do... Dep. 10-40 "
WEDNESDAY	24-10-83	Alahabad	TUESDAY	23-10-83	do... Arr. 10-30 A.M.
THURSDAY	25-10-83	Gazpore	WEDNESDAY	24-10-83	do... Arr. 6-35 P.M.
FRIDAY	26-10-83	Cawnpore	THURSDAY	25-10-83	do... Arr. 7-42 "
SATURDAY	27-10-83	Lucknow	FRIDAY	26-10-83	do... Arr. 5-20 P.M.
SUNDAY	28-10-83	Bara-Banki	SATURDAY	27-10-83	do... Dep. 9-0 "
MONDAY	29-10-83	Benares	SUNDAY	28-10-83	do... Arr. 6-42 "
TUESDAY	30-10-83	Allahabad	MONDAY	29-10-83	do... Arr. 2-58 "
WEDNESDAY	31-10-83	Meerut	TUESDAY	30-10-83	do... Arr. 2-58 "
THURSDAY	1-11-83	Lahore	WEDNESDAY	31-10-83	do... Arr. 2-58 "

MEMORANDUM.

The President-Founder extremely regrets that the enormous growth of the Society and the heavy work which it entails on him, prevents his giving more than a day and a half to each place instead of at least three, as he was very anxious to do. He, therefore, hopes that the Branches will utilize every available moment and arrange the times of public meetings and private ones for admission of candidates, in such a way that all the work may be got through in one day. The next morning may be devoted to the treating of patients by Mesmerism. Even with all this shortness of visits, he fears very much that he may not reach the Head-Quarters in time to prepare for the celebration of the Society's Eighth Anniversary.

Col. Olcott is accompanied, on tour, by (1) Mr. W. T. Brown, Bachelor Legist of Glasgow University, F. T. S. of the London Branch; (2) Damodar K. Mavalankar, Joint-Recording Secretary of the T. S.; (3) Mr. L. Venkata Varadarajulu Naidu, Honorary Secretary to the Head-Quarters Fund Committee; (4) Mr. Toke Narayanaswamy Naidu, F. T. S. of Madras Branch; and by one Mahomedan servant. This Programme will be as strictly adhered to as possible. Any change, necessitated by unforeseen contingencies, will be signified by telegram. Branches wishing Col. Olcott to lecture, must not wait to consult him as to time or subject: they may choose their own.

DAMODAR K. MAVALANKAR,
Joint-Recording Secretary.

CAMP OF THE PRESIDENT-FOUNDER OF THE
THEOSOPHICAL SOCIETY,
ESPLANADE, BOMBAY, 17th October 1883.

A PADRE EDITOR!

[We give below copy of a letter by *Observer* to the Editor of the *Madras Mail*. In connection with this we call attention to the article "A Padre Editor" in our present number in reference to a leading article of the *Madras Times*. We also give a letter by our correspondent "O. V. N." (Bellary) to the Editor of the latter paper.—Ed.]

On the 11th of October the *Madras Times* was good enough to review in a leader Colonel Olcott's letter to Bishop Gell; the gist of the article is that "the Bishop is a man of lamb-like appearance" (?) adored by the public of Southern India (?) and one 'sans peur et sans reproche.' If Bishop Gell were a Lord Bishop, as his friends and admirers are so fond of calling him, and which he permits them to do, we should say that "Our Pecksniff" * dearly loved a Lord, or what is the next best thing to it, a much belauded Bishop, who would be a Lord.

"Our Pecksniff" declares, "nor do the Bishop or the Clergy need any instruction." Surely he is not well up in his Gospels or is he a Roman that he considers the Bishop and his Clergy infallible? Pecksniff is "delighted that the Bishop and Clergy have incurred Colonel Olcott's hostility;" it assures him that they are doing their duty, the said duty consisting in, according to Pecksniff, abusing those who do not agree with them—this must be his idea of the Christ principle. Now-a-days every sinner dubs himself a Christian, without having a particle of the Christ principle in him. St. Augustine, whom perhaps even Pecksniff acknowledges, has written, "The same thing which is now called Christian Religion existed among the ancients, they have begun to call Christian the true Religion which existed before." It is to be regretted that those who call themselves Christians do not act up to the standard that Jesus preached. There are Christians and Christians, and Colonel Olcott is the last person in the world to blame those who profess the Christ principle. As for the lives of Colonel Olcott and Madame Blavatsky, any one can know their lives for the last five years in India, and it is truly Pecksniffian to write "there come accounts which are not reassuring to Christians; and Christian teachers put these facts before their flocks." To disseminate gross calumnies without due inquiry is Pecksniffian Christianity, and it was open to the Christian (?) teachers to learn what were the lives of the Founders. The writer again tries—by giving a garbled account of Colonel Olcott's various quotations from Christian Magazines—to do away with the impression they must have made amongst reasonable people, but—he has signally failed in his attempt. Further on Pecksniff finds it convenient to ignore those lights of the Christian Church, the Bishops Tertullian and Athanasius—and treats us to ideas of his own on the subject of Theology, and which look very like as if he was in the pulpit holding forth to his unfortunate hearers. He should remember that the revision of the New Testament has been fatal to its authority, as once revised, no one can tell where revision will stop—and then why quote Scripture? It is very dangerous to write "No man has seen God at any time." It is somewhere mentioned in the Bible that several persons had seen God (Exodus xxxiii. 11.) And the Lord "spoke unto Moses face to face as a man speaketh unto his friend.".....

For instance Pecksniff cannot understand Colonel Olcott's esoteric doctrine; he reads his Bible and understands only its exoteric meaning.

It is generally admitted that the Divine principle is in man, if so, the ancient saying "nosce te ipsum," *Know thyself*, means nothing more or less than knowledge of the Divine. What is the good of an open Bible in which "all his teaching is exhibited," if you cannot understand his teaching? Is Pecksniff sure that he is not one of the blind, and to quote his own words, "those who pretend that they see and are blind are the most hopelessly blind." The jaunty manner in which with a "light heart" he views the poor Bishop without a salary, must be very comforting to Bishop Gell. Like Artemus Ward he too "would not mind sending all his wife's relatives to the wars." We presume the Editor, the Rev. J. F. Spencer, does not receive a salary from the Government, but is supported entirely by the *Madras Times*? Possibly he may make more out of it than Colonel Olcott does of the Theosophical Society, whose gains are represented by a Minus, rather than a Plus. We suspect Bishop Gell won't agree with

* "Our Pecksniff." See the correspondence of Mr. Howard with the *Madras Times* addressed to its Editor the Rev. J. F. Spencer.—The Charge against the *Athenæum* Chetties.

verend Spencer in his congratulation regarding Colonel Olcott's letter. His Reverence's abuse of the *Madras Government* is charming. Are the grapes sour, because he receives a salary from the vineyard? Or is it on account of certain missing documents, the property of Government, which were traced to the *Madras Times*? Does the Rev. Spencer not know that the Government has to ignore Religion? That it cares neither for the Bishop nor Pecksniff? That the duty of the Government is to mete out even-handed justice to all? It is not only in the High Court of Madras that Justice is to be found. The Madras Government, at all events, is desirous of rendering justice to all—and to the Theosophists, among the rest.

H. R. M., F. T. S.

TO THE EDITOR, "MADRAS MAIL."

SIR,
Your correspondent of the 8th October "Ooty Notes," writes:—"the greater part of society here think it would be as well if the good gentleman had not so openly expressed his 'Vipery' (to use his own words) intentions with regard to our much beloved and honored Bishop." The "greater part of Society" must consist of your own correspondent. The fact is that society is too intent upon its own pleasures to care anything about Col. Olcott or the Bishop and leaves them to settle their own quarrels. As for his final quotation—"tis pitiful! very pitiful." I must agree with him so far, that if the Bishop will introduce controversial subjects at his own dinner table in a company composed of many different thinkers—it is pitiful. Every man has a right to have his own opinion, but this freedom of thought is exactly what your correspondent condemns—if we are all to set to and abuse each other's religious opinions, it must end in a free fight all round, and he who, like the Irishman in the fair, drags his coat along the ground entreating passers by to tread upon it—must expect to have his coat trod upon and be taken at his word.

It is not the Theosophist, a seeker of Divine Wisdom, who seeks quarrels, he must be the exact opposite—and here I would remark that the crass ignorance regarding Theosophy that seems to prevail, is, in this age of inquiry, marvellous. One man says the Society is political, another that it means the study of Black magic—a third that it means Atheism. It is lamentable to hear people of "position and culture" discoursing on matters they do not even care to comprehend. The *Theosophist* journal, published monthly, is open to all for the small subscription of Rupees 8 per annum. The motto of the journal is "There is no Religion higher than Truth." If the writer of *Ooty Notes* can improve upon the above, let him do so.

Amongst so many diverse Religions—there can be but one true one—and that is Truth. In this materialistic age, every man is his own Padre and Bishop, whether he call himself Gnostic or Agnostic, and Priestcraft is as dead as Julius Caesar. If A abuses B and his opinions in a mixed company, be sure B will hear of it, and take his own measures for clearing himself. It would have been well if the writer of "Ooty Notes" had let Col. Olcott's letter alone. "Let sleeping dogs lie" is a saying that he has apparently forgotten—but one he may have reason to remember.

Yours faithfully,

OBSERVER.

11th October 1883.

TO THE EDITOR OF THE "THEOSOPHIST."

The *Madras Mail* once famous for letting both sides be heard, now closes its columns in the most unfair manner, and only inserts one side; "Audi alterem partem" only was its motto when the paper was first started. The Editor now thinks he can do without "Justice." Let us see.

Yours,

OBSERVER.

COLONEL OLCOTT AND THE "MADRAS TIMES."

TO THE EDITOR OF THE "MADRAS TIMES."

SIR,—In your issue of the 12th instant you have taken to task Colonel Olcott for his "open" and (in your opinion) insolent letter to the Bishop of Madras. I assure you that I am not a member of the Society of which Colonel Olcott and Madame Blavatsky are the Founders, and that it is only in justice to fair play that I undertake to point out some erroneous impressions contained in the said article. I therefore hope, with your usual kindness, you will allow

some space for this letter in your columns. With great diffidence I say erroneous impressions, because for a long time you have been discussing questions, political as well as religious, with great impartiality, as the public are well aware.

Doubtless, you know, soon after their arrival in India, Colonel Olcott and Madame Blavatsky laid before the public the records of their antecedents. Colonel Olcott is careful in remarking in his letter to the Bishop "you have grievously wronged us" and without sufficient inquiry, giving them (reports) currency—you say that Christian teachers place before their flocks accounts not reassuring to Christians which come from places where Colonel Olcott and Madame Blavatsky have been before. Granting this to be the case, Colonel Olcott contends that currency is given to the reports "without sufficient inquiry." And you meet this point by throwing on the Colonel and Madame Blavatsky the burden of refuting the calumnies they complain of. A careful consideration of the stories from time to time set up against the Founders of the Theosophical Society will convince the public that the statement of Colonel Olcott is not false. A very striking instance of this can be found in the action of the missionaries with regard to the coconut tree, which was planted by Colonel Olcott in the Tinnevely Pagoda. This was in our own Presidency, and now what weight could be given to the stories coming (from missionary sources certainly!), from places where Colonel Olcott and Madame Blavatsky have been before? The law of evidence does not allow the burden of proof being thrown on the defending party until the prosecution has made out a *prima facie* case, and considering the official records of Colonel Olcott's and Madame Blavatsky's antecedents, their closely watched movements and operations in India and the false stories spread against them so far as are known to the Indian public, I leave it to them to judge if you have not thrown the burden of proof on the wrong party.

And with regard to the action of the Madras Government, while you carry it too far, that Government and Colonel Olcott are as candid as can be expected, the former, if my memory is correct, promising only to follow the lines laid down by the Government of India, and the latter assuring us "we shall take care to continue to deserve the boon." It is therefore very lamentable that you, who criticised the actions you refer to, of the Madras Government, to the great satisfaction of the public, should make of them an argument for the Colonel enjoying "any special aid and protection." No one who is acquainted with the writings and doings of the Colonel and Madame Blavatsky would ever think of laying such a charge at their door.

As for any miscarriage of justice which you seem to apprehend, experience has shown that for numerous and various reasons, if miscarriage of justice there be in religious matters in any country, it will not be in favour of any other religion than that of the State. But fortunately, such cases are, it must be admitted, of rarer occurrence in British rule than in any other.

That ultimately "justice will be found in the High Court of Madras"—a well-known fact—is undoubtedly the greatest of blessings which people of this Presidency, irrespective of color or creed, are now enjoying.

O. V. N.

BELLARY,
October 16th.

ESOTERIC BUDDHISM.

[We subjoin copy of a letter from Mr. W. T. Brown, B. L., F. T. S., to the Editor of "Light" on the subject of Esoteric Buddhism and Mahatmas.—We add another from the same gentleman on different subjects to the Editor of our local "Madras Times".—Ed.]

TO THE EDITOR OF THE "MADRAS TIMES."

SIR,—I beg to call your attention to a paragraph in your issue of the 4th instant entitled "The End of Theosophy in America." It is very surprising to me, who am a Fellow of the London Society and who have come recently to India, to get experience in this philanthropic work, to find an article such as this reprinted in your paper.

In all who know the leading members of the Theosophical Society and their nobility of character, the article referred to raises feelings of righteous indignation, and it is to be regretted that the article complained of should have been permitted to be put in type. The association of our Madame Blavatsky's name

with that of base and immoral spiritualists is disagreeable, but the using in reference to her of such epithets as "ignorant and blasphemous charlatan" is revolting.

The statement referred to is from first to last a lie, and has been concocted by some malicious person.

Our President-Founder, Colonel H. S. Olcott, had occasion to notice this article some time ago on its appearance in another Indian paper, and was at the trouble to call the proper attention to it. You will thus understand, Sir, how disagreeable it is to Theosophists of all countries to find this scurrilous production turning up again.

So far from Theosophy being at an end in America it is growing (from, no doubt, its own inherent goodness) and four respective Societies in that country have appointed Dr. Hartman, F. T. S., to be their delegate and to represent them here at the Society's Annual meeting. As for England, I may say that the Society's influence among metaphysicians and religious thinkers is becoming greater day by day, as is exemplified by the large audience which assembled recently in Piccadilly to listen to addresses from our London President and Mr. A. P. Sinnett.

Now, Sir, I make no threats in this letter, which I ask you to be so good as to publish but need hardly say that I expect you as a Christian gentleman, to notice the matter editorially and to express regret in regard to the offensive paragraph referred to.

I am, Sir,
Your obedient Servant,
W. T. BROWN, F. T. S.
(B. L. Glasgow.)

ADYAR, MADRAS;
9th October 1883.

TO THE EDITOR OF "LIGHT."

SIR,—May I be allowed to say some words once more upon the subject of *Esoteric Buddhism*? Having left England for India on August 25th, I have been unable to keep "en rapport" with the discussion, while it lasted, and to communicate with you at a time perhaps more suitable than the present.

I am enabled to write in answer to your spiritualistic correspondence, because I am in sympathy with all honest spiritualists and am a corresponding member of the Central Association in London. While acknowledging, however, the phenomena of Spiritualism to be scientific, I have been enabled by some study to see their rationale and to rise to Esoteric Truth, which masters of Occultism and Theosophists can understand.

Well then, I proceed now to offer some resistance to the attacks of your contributors and of the journalists of London generally.

I refer first to an opinion expressed in regard to the erudition of Mr. Rhys-Davids as opposed to that of our President-Founder. It would not be real modesty to refrain from asserting that no one with so called normal powers can know nearly so much of Buddhism as the prominent members of the Theosophical Society.

I now proceed, Sir, to deal with some contributors to the paper under your editorial direction. In answer to them generally, it may be said that we expect, and are prepared for, the Scepticism, of which we have recently had a sample. It would be vain to expect other things from those, who having eyes yet do not see. The doubting of the existence of the Occult Brothers is a matter, which in the real Theosophist, provokes a quiet laugh. The speaking disparagingly of them raises feelings of indignation and of pity. Accepted Chelas, of whom there are many in this Empire and four of whom I have the honor of knowing personally, are in constant communication with their MASTERS, have seen them frequently in both ordinary and to us extraordinary circumstances, and knew them as they know their own selves. The statement that "the Brothers" are not seen is indeed absurd and untrue.

And now I proceed to notice particularly the letter of one of your correspondents, Mr. Henry Kiddle. Mr. Kiddle's letter is written conscientiously and in a good spirit; and there is no doubt but that, from an ordinary stand point, there is fair reason for the protest with which we have been favoured.

Mr. Kiddle, "not to put too fine a point upon it," accuses one of our respected MASTERS of nothing short of plagiarism. Mr. Kiddle will not, I am sure, maintain that the ideas contained in his excerpts are original and are placed by him for the first time before an attentive world. Our MASTER puts the same ideas before us (in pretty much the same words, it is true) but refers, beforehand, to a gentleman of the name of Plato. The sentences, to which Mr. Kiddle lays claim, are found among a number of others bearing on the subject, but the latter are not, so far as we heard, to be found in any discourse delivered at Mount Pleasant or elsewhere. Whence come they? is the query which arises.

We will not answer Mr. Kiddle by saying, in the words of Solomon, that there is nothing new under the sun; but will tell him, instead, that the explanation is occult, and deals with an essence known as "astral light". Our MASTER has, no doubt, seen the idea, and, being tired, as indicated at the close of the paragraph referred to, has written or impressed it hurriedly and without regard to the feeling of Mr. Kiddle on the one hand or of Plato on the other.

To us, who are within the pale, it is unpleasant to write letters of a nature such as this in answer to unsympathetic and scepti-

cal men. But as time goes on it will be recognised (how to say it, perhaps, we should not) that an explanation such as this is good-natured; for the absence of knowledge on this part of Mr. Kiddle is assuredly his loss—not ours.

I am, Sir,
Yours truly,
W. T. BROWN, F. T. S.,
Bachelor Legis.

ADYAR, (MADRAS),
8th October 1883.

We are requested to make room for the following:—

A PROTEST OF THEOSOPHISTS.

TO THE EDITOR OF "LIGHT."

SIR,—The undersigned Hindu Theosophists, having been made acquainted with the expressions used by "G. W., M. D." in your journal, with respect to Aryan Esoteric Philosophy and our revered Mahatmas, do indignantly protest. Such language as the gentleman has indulged in, every Hindu, whether educated or not, would regard as shocking and blasphemous, evincing in its author a bad heart, bigoted prejudice, and the grossest ignorance about our ancient Philosophy and Esoteric Science.

We are, Sir,
Your obedient Servants,

Madras Theosophical Society.

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| 1. Dewan Bahadur R. Ragunath Row. | 6. P. Ratnavelu Mudaliar. |
| 2. P. Sreenivasa Rao. | 7. C. V. Cunniah Chetty. |
| 3. T. Subba Rao, B.A., B.L. | 8. P. Parthasarathy Chetty. |
| 4. A. Theyaga Rajier. | 9. D. Mooni Singh, and 27 other Fellows. |
| 5. P. Murugesu Mudaliar, Editor, "Philosophic Inquirer." | |

Nellore Theosophical Society.

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| 37. C. Venkata Jaga Rao, B.A., Ag. Native Head Asst. Collector. | 41. Samuel Johnson, Sanitary Inspector. |
| 38. Toke Jayaram Naidu, Huzur Sheristadar. | 42. B. Ramaswami Naidu, Police Inspector. |
| 39. I. Sarabalingam Naidu, B.A. | 43. R. Casava Pillay, do. |
| 40. S. W. Sithambaram Pillay, Assistant Surgeon. | 44. V. Sesha Iyer, B.A., District Registrar, and 11 others. |

Madras Theosophical Society.

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| 56. V. Subramania Iyer, High Court Pleader. | 61. P. S. Guruswami Iyer, B.A., B.L., District Munsiff. |
| 57. V. Cuppuswami Iyer, M.A., do. | 62. N. Raghunatha Chariar, B.A., Head Master. |
| 58. P. Narayana Iyer, B.A., B.L., do. | 63. S. Gopalakrishna Iyer, B.C.E., Asst. Engineer, and 13 others. |
| 59. A. Narayanaswami Iyer, B.A., B.L., High Court Pleader. | |
| 60. M. Tillanayagam Pillay, B.A., Deputy Collector. | |

Tanjore Theosophical Society.

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| 77. N. Subramania Iyer, B.A., Pleader. | 79. V. Rajagopalacharyar, B.A., B.L., District Registrar. |
| 78. C. R. Pattabhiramaier, B.A., B.L., Pleader, High Court. | 80. N. Somnath Punt, Mirasidar, and 2 others. |

Tinnevely Theosophical Society.

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| 83. S. V. P. Chinnatambiar, Zamindar. | 85. S. Ramaswami, B.A., District Registrar. |
| 84. T. Vedadrisa Dasa Mudaliar, Pensioned, Sadr. Judge Court. | 86. S. Sundaram Iyer, and 9 others. |

Mayavaram Theosophical Society.

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| 96. T. Krishna Rao. | 98. H. Sreenivasa Rao. |
| 97. B. Ramaswamy Naidu. | 99. A. G. Hari Rao, and 4 others. |

Adoni Theosophical Society.

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| 104. B. Veerasamiah, Dt. Munsiff. | 105. C. Muniawamy Naidu, Head Clerk, Mf.'s Court and 3 others. |
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Cuddalore Theosophical Society.

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| 109. P. Sama Rao, District Court Pleader. | 114. M. Mannarswami Naidu, Police Inspector. |
| 110. A. Rama Rao, do. | 115. S. Devanayagam Mudaliar, President, Devasthanam Committee and Municipal Commissioner, and 7 others. |
| 111. M. Natarajier, Dt. Registrar. | |
| 112. C. Suria Iyer, Munsiff. | |
| 113. T. Rajagopalaiengar, B.A., Head Master. | |

Natchiar (Sivilliputhur) Theosophical Society.

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| 123. P. Anantaramaier, Tahsildar. | 124. R. Narayanaswami Naidu, Police Inspector, and 4 others. |
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Trichinopoly Theosophical Society.

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| 129. D. Retna Mudaliar, Sowcar. | 133. T. Pathabhirama Pillay, Huzur Sheristadar. |
| 130. L. Krishnengar Pleader, District Court. | 133. N. Saminadaier, Ag. Dist. Munsiff, and 13 others. |
| 131. P. Subba Iyer, do. do. | |
| 132. S. Krishnamacharyar, B.A., do. | |

Hyderabad Theosophical Society. (Deccan).

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| 147. P. Ranganayakulu Naidu, Private Secretary to Rajah Muri Mander Bahadoor. | 149. Moorty Ethirajulu Naidu, Pleader. |
| 148. P. Pyaloo Naidu, Retired Dy. Collector. | 150. Dorabjee Dosabhy, Taluqdar of Customs, and 2 others. |

Secunderabad Theosophical Society.

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| 153. C. Kuppuswami, Hyderabad P. W. A. Examiner's Office. | 154. I. M. Raghoonoykulu Naidu, Offg. Manager, H. H. Nizam's P. W. Secretariat, and 6 others. |
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Bolarum Theosophical Society.

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| 161. V. Balakrishna Mudaliar, Head Acct., P. W. D. | 162. C. Comaraswamy Pillay, Registrar, and 5 others. |
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Bombay Theosophical Society.

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| 168. Tukaram Taty. | 171. Janardan D. Kolatkar, Supt., P. W. D. |
| 169. Dr. Paudurang Gopal, B. A., M.C., Surgeon Oculist. | 172. Dr. Jamnadas Fremchand, L.M.S. |
| 170. Dr. Vithulrao Paudurang Mhatre, L. M. S. | 173. Sheoklal Karsandas, and 14 others. |

Combaconum Theosophical Society.

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| 188. V. Krishnaier, B. A., B. L., High Court Pleader. | 190. S. Krishnaaswami, B. A. |
| 189. S. Venkatarama Shastri, B.A. | 191. T. Sundaram Iyer, Pleader, 1st Grade, and 6 others. |

Negapatam Theosophical Society.

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| 198. S. A. Saminadaier, Pleader, 1st Grade. | 202. P. N. Ratnasabapathy Pillay, B.A., Pleader, 1st Grade. |
| 199. T. K. Annasami, do. | 203. C. V. Suyambhu Iyer, do. and 14 others. |
| 200. N. P. Subramaniaier, B. A., do. | |
| 201. R. Sreenivasier, B.A., do. | |

Parent Theosophical Society.

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| 218. Damodar K. Mavalankar. | 222. D. Nath, Bt. |
| 219. Bhawanishankar Ganesh. | 223. S. T. K. * * * Chary. |
| 220. Bhola Deva Sarma. | 224. * * * Tara Nath * * * |
| 221. Gargya Deva. | and 2 others. |

Trevandrum Theosophical Society.

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| 227. R. Ragonath Row, B.A., Zilla Judge. | 228. R. Padmanabachariar, Dewan's Office, and 7 others. |
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Poonam Theosophical Society.

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| 236. Rao Sahab Lakshman N Joshi, Pensioned Sub-Judge. | 340. M. B. Namjoshi, Manager of the "Maharatta" Newspaper. |
| 237. Gangaram Bhaui, Pleader. | 241. Chintamanrao V. Natta, Sardar of the Dewan. |
| 238. Rajanna Linga, do. | |
| 239. Dr. Ganesh K. Garde, L. M. S. | |

Baroda Theosophical Society.

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| 242. Rao Bahadur Janardan S. Gadgil, Judge, Varishtha Court. | 246. Anna Bhivrao Tamhna, Asst. Military Secy., Baroda State. |
| 243. * Rao Bahadur Vinayakrao J. Kirtene, Naib Dewan. | 247. Pestonjee D. Khandalevala, L. C. E., District Engineer, and 4 others. |
| 244. Dr. Balchandra K. Bhatavdekar, Chief Medl. Officer. | |
| 245. T. Madhav Row, B. A., L. B. S., Secretary, Dewan's Office and District Judge. | |

Jubbulpore Theosophical Society.

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| 253. Girish Chandra Mukerjee, Extra Asst. Commissioner. | 254. Nivaran Chandra Mukerjee, Merchant, and 13 others. |
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Bengal (Calcutta) Theosophical Society.

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| 268. Norendro Nath Sen, Editor "Indian Mirror." | 270. Dr. Leopold Salzer, M. D. |
| 269. Mohini Mohan Chatterjee, M. A., B. L., Attorney-at-Law. | 271. Eric David Ewen. |
| | 272. William Rowland Smith, and all the other members who were present. |

Prayag (Allahabad) Theosophical Society.

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| Dr. Abinash Chandra Banerjee, L. M. S. | Shyam Churn Mukerjee, High Court Pleader, and others. |
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Kathiawar Theosophical Society.

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| J. N. Unwalla, M. A., Head Master, High School, (Paras) and others. | |
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Bara-Banki Theosophical Society.

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| Pandit Parmeshri Dass, High Court Pleader, and others. | |
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Farruckabad Theosophists.

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| Sunder Narain Pandit and others. | |
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Adhi Bhoutic Bhattru Theosophical Society (Berhampore, Bengal)

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| Nobin Krishna Banerjee, Deputy Collector and Magistrate. | |
| Jyotirmoy Banerjee and others. | |

Krishna (Guntur) Theosophical Society.

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| J. Parnaya Pantulu, and all members present at the station. | |
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Rajshive Harman Theosophical Society.

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| ouris Chandra Roy, Head Master and others. | |
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Ladies' Theosophical Society.

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| Sreemati Swarna Kumari Devi, and others. | |
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Ed. Note.—Thus, over 1000 Theosophists are found to vehemently protest against Dr. Wyld's uncalled for satire and sneers. It is well, we think, that the ex-Prest. of the London Lodge T. S. has resigned his connection with our Society. It remains to be seen whether *Light* will have the fairness to publish the above protest.

Official Reports.

THE IONIAN THEOSOPHICAL SOCIETY.

[The necessity of the organisation of committees by our members for the investigation of psychometry and the cognate sciences has been reiterated in these columns over and over again and also by the President-Founder in his public and private discourses. Knowing the splendid results achieved by the Society for Psychic Researches in England, it is a wonder that our advice has not been followed to the extent desired. It is with a real pleasure that we make room for the following letter from the Psychic Research Society to Count Gouernys, F.T.S., of our Corfu Branch. We hope our other branches will not be slow to profit by the example set by the Ionian Society. In each branch according to their numerical strength, committees should be formed for the study of the various elementary branches of Occultism. It is rather strange that those who profess to thirst after knowledge should yet neglect the food placed before them. Ed.]

CAMBRIDGE, 2nd September 1883.

SIR, We have read with the greatest interest your communication which is exactly within the circle of our investigations and we shall make use of it with great pleasure by printing it in full or by translating it summarily. I regret very much not to be more in the habit of writing in French. The difficulty of expressing myself in this foreign language hampers me so that I cannot express to you as I would my gratitude for a letter which is certainly the most important we have hitherto received. I hope you will continue to communicate to our Society your experiences and reflexions; they will certainly meet with our utmost attention.

At the next meeting of the council of the Society, which will take place in the month of October, I shall have the honor of proposing you as a member. Receive, Sir, the assurance of my best respect and believe me, Your most obliged servant,

(Signed) FREDERIC W. H. MYERS.

THE SATYA MARGA THEOSOPHICAL SOCIETY.

At a meeting of the "Satya Marga" Theosophical Society, Lucknow, held on the 3rd October 1883 for the election of Officers for the current year, the following gentlemen were nominated:—

President.....	Pandit Pran Nath.
Vice-President.....	Roy Devi Prasad.
Secretary.....	Jwala Prasad Sankhadhara.
Joint Secretary.....	Pandit Sheo Narain Upadhe.
	JWALA PRASAD SANKHADHARA, Secretary.

Approved.
H. S. OLCOTT, P. F. T. S.

THE NEGAPATAM THEOSOPHICAL SOCIETY.

The following Officers were elected for the current year by the "Negapatam Theosophical Society," and approved by the President-Founder:—

President.....	N. P. Subramania Iyer.
Vice-President.....	P. Ratnasabhapathy Pillay, B. A.
Secretary.....	S. A. Saminadier.
Treasurer.....	T. K. Annasami Iyer.
Hon. Pandit.....	Mahadeva Sastrial.

THE ADONI THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society, held this day, the President-Founder in the chair, it was unanimously resolved that a Branch of the Society be formed with the title of the "Adoni Theosophical Society."

Upon motion of B. Veerasamiah Garu, seconded by C. Munnasamy Nayudu, it was unanimously resolved to adopt the bye-laws of the Parent Society temporarily; and the following gentlemen were appointed a committee to draft bye-laws and report to the next meeting: B. Veerasamiah Garu, A. Theruvengada Mudaliar, A. Akelanda Mudaliar, C. S. Vasudevaiah Garu, A. Mutha Row Garu.

An election being held for officers, the following gentlemen were chosen for the ensuing year:—

President.....	B. Veerasamiah Garu.
Vice-President.....	A. Theruvengada Mudaliar.
Secretary.....	C. Munnasamy Nayudu.
Treasurer.....	

There being no further business, the Society adjourned to meet on Saturday, the 6th Instant, at 3 P. M.

ADONI, } L. VENKATA VARADARAJULU NAIDU,
October 1st, 1883. } Ag. Secretary to P. F. T. S.
Approved. Let Charter issue.
H. S. OLCOTT,
P. T. S.

THE COIMBATORE THEOSOPHICAL SOCIETY.

At a meeting of Fellows of the Theosophical Society, the President-Founder in the Chair, it was moved by Mr. T. M. Sundram Pillai and seconded by Mr. A. Periasawmy Moodaliar, that a branch of the Society be organized under the name of "The Coimbatore Theosophical Society." Carried unanimously.

Upon motion the Bye-Laws of the Parent Society were temporarily adopted. The following gentlemen were selected as a Committee on Bye-Laws:—1. T. M. Sundram Pillai, 2. M. K. Soobba Row, 3. N. Annasawmy Row, 4. A. Periasawmy Moodaliar, and 5. Nott Sreenavasa Row. The following gentlemen were then elected as office bearers for the ensuing year:—

President, Mr. N. ANNASAWMY ROW; Vice Presidents, Messrs. A. PERIASAWMY MOODALIAR and M. K. SOOBBA ROW; Secretary and Treasurer, Mr. T. M. SUNDARAM PILLAI; Assistant Secretary, Mr. R. CHENGULVARAYA NAIDOO GARU; Councilors, Messrs. A. PONNOORUNGA MOODALIAR, Nott SREENAVASA ROW, R. COONJUPPA PILLAI, C. VENCATARAMA NAIDOO, A. PONNOSAWMY PILLAI, and T. RAMACHENDRA ROW.

The President-Founder then gave some instructions of a private nature to the members, and there being no further business, the Society adjourned, subject to the call of the President.

T. SEETHARAM SING,
Acting Secretary.

COIMBATORE,
18th September 1883.

Approved. Let Charter issue.

H. S. OLCOTT, P. T. S.

THE PONDICHERY THEOSOPHICAL SOCIETY.

The first meeting of our Society was in an isolated special chamber belonging to our Brother Tandon Sundira Poule, at which seven members were present.

Mr. Tandon Sundira Poule was unanimously elected as President, and M. Murugappa Modeliar as Secretary.

M. MURUGAPPA MODELIAH,
Secretary.

PONDICHERY, 24th September 1883.

THE MYLAPORE THEOSOPHICAL SANSKRIT SCHOOL.

As announced in the handbills, the ceremony of opening "The Mylapore Theosophical Sanskrit School" took place at 6 A. M. on the 7th September 1883, at Kristnavilass (the residence of Dewan Bahadur K. Ragoonath Row), Mylapore.

There were amongst those present:—M. R. Ry. P. Strinivasa Row Pantulu Garu; M. R. Ry. T. Vencasami Rowji; M. R. Ry. P. Chenshal Row Pantulu Garu; M. R. Ry. V. Bhashiam Iyengar Avergul; M. R. Ry. S. Strinivasa Raghava Iyengar Avergul; M. R. Ry. Ramanadha Iyer Avergul; M. R. Ry. S. Gopalachariar Avergul; M. R. Ry. M. Seshagiri Sastryar Avergul; M. R. Ry. T. Subba Row Pantulu Garu; M. R. Ry. R. Ragoonath Row, Dewan Bahadur; M. R. Ry. A. Ramachandra Rowji; M. R. Ry. Rajam Iyengar; M. R. Ry. V. Desikachariar; M. R. Ry. G. Soobbiah Chetty Garu; M. R. Ry. Jayaraja Row; M. R. Ry. R. Ranga Row; M. R. Ry. Parthasarathy Iyengar Avergul; M. R. Ry. N. Kristnasami Iyer; M. R. Ry. L. C. Kristnasami Iyer; and others.

The ceremony began by Dewan Bahadur K. Ragoonath Row, President of the Local Committee for the management of "The Mylapore Sanskrit Theosophical Society," explaining to those present the objects and aims of the Society in the establishment of such Sanskrit schools. He said it was one of the chief objects of the Theosophical Society to create a desire in, and a thirst after, the study of the Sanskrit literature. In order to give practical effect to it, the Society, in one of its meetings resolved to start Sanskrit Institutions of this description in which will be taught Tamil and Telugu besides Sanskrit. The moral principles as inculcated in the ancient Hindu Shastras will be impressed on the mind of the students.

That a series of readers will be printed in the aforesaid languages, containing Moral precepts, extracts from the Vedas, the Smritis, the Bhagavat, the Mahabharata and the important Puranas, and dissertations on subjects concerning Occultism, Mesmerism, Psychology, &c., for the use of those schools. He hoped the Society will be able to achieve its ends sooner or later in course of time. The school was then declared open.

The ceremonies terminated by distribution of flowers, sandal, and *pani supari* to those who had honored the occasion with their presence, and of *sugandhi* to the students, numbering about 20, and aims to indigent persons.

K. RAGOONATH ROW.

In the last line but one of page 6, column 2, of the Supplement to the Theosophist for September 1883 T. Krishna Row's name is by mistake given as a Vice-President of the "Nachiya" Theosophical Society, Srivilliputtur, instead of T. Narasimhachariar.

Our New Branches.

THE ADONI THEOSOPHICAL SOCIETY.

A Branch Society has been formed by Colonel Olcott at Adoni. It is to some extent due to the exertions of our indefatigable brother, S. Ramaswamier, B. A., of Tinnevely,

THE PIONEER THEOSOPHICAL SOCIETY OF SAINT LOUIS.

I HAVE the honor to report to you, that on the 17th July a Branch of the Theosophical Society was organized in this city, under the provisions of a charter granted 5th June to Elliott B. Page, Frank Kraft, Thomas M. Johnson and Edward H. Gorse, the members who took part in the organization having been duly initiated by Frank Kraft, who acted by authority of a special resolution passed by the Council at New York.

At the meeting mentioned above, the following officers were elected to serve for the ensuing year:—

ELLIOTT B. PAGE, President,
FRANK KRAFT, Secretary and Treasurer.

The full report of our proceedings which should have been sent to Head-quarters before this time, has been delayed by the unavoidable absence of our Secretary, who is now absent under orders from the P. O. Department with which he is connected.

This notification is only to apprise you that we have made a commencement here: details will be forwarded as soon as Mr. Kraft returns.

ST. LOUIS, MO. U. S. A.
August 17th 1883. ELLIOTT B. PAGE.

Personal Items.

It affords us much pleasure to notice that by the exertions of the "Saru Hitkari" Theosophical Society, six night schools have been opened at Gorakhpur for imparting an elementary instruction in Hindi reading, writing and oral arithmetic to persons actually earning their livelihood by manual labour. There are above 250 persons who are taking advantage of the schools. One Sunday School has also been started with a strength of about 50; and in this lectures on moral subjects are delivered for the benefit of the young men of the town. In this connection, our brother, Pandit Saligram, deserves prominent mention.

Babu Parmeshri Sahaie, F. T. S., of Moradabad, read a very interesting lecture on Theosophy, at a public meeting at Fyzabad, in which Mr. Kacoo Mal presided.

Babu Jwala Prasad Sankhadhar, Secretary of the "Satya Marga" Theosophical Society, Lucknow, gave a lecture at Rae Bareilly on the "aims and objects of the Theosophical Society." His Highness the Prince Shadoo Singh Bahadur took the chair.

THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

The coming Anniversary of the Parent Theosophical Society will be celebrated at the Head quarters on the 27th December 1883 and the following days. Delegates will make their arrangements accordingly. Further particulars will follow.

Damodar K. Mavalankar, Joint Recording Secretary of the Theosophical Society, left Adyar on the evening of the 11th October and joined at Poona the President-Founder whom he will accompany in his Northern Tour.

OBITUARY.

WITH deep regret we have to announce the death of Mr. C. T. Winfred, B. A., a Fellow of the Trichinopoly Theosophical Society, which occurred a few weeks ago.

Our friend and Brother, Mr. G. C. A. Jayasekara, President of the Galle Buddhist Theosophical Society, thus reports:—
"With feelings of deep regret, I have to announce the death of Mr. Emanis de Silva Gunasekara, a very useful and earnest member of our Society and one of the Trustees of the Southern Province. He was ailing for some time, and was removed to the residence of Mr. C. D. S. Gunasekara, F. T. S., Colombo, for obtaining medical aid, where he died on the 7th September. His remains were removed to his native village here and buried in great pomp and style. Our Society was well represented at the funeral."

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 5. No. 3.

MADRAS, DECEMBER, 1883.

No. 51.

IMPORTANT NOTICE,

TO OUR SUBSCRIBERS AND FELLOWS.

THE Supplement to the Theosophist has hitherto been the only channel of communication between ourselves and our numerous Branches and unattached Fellows, scattered far and wide all over the globe. The Supplement was first added for the benefit and convenience of the latter alone, non-theosophical subscribers, in general, caring very little to get acquainted with our Society's business, its progress, the various discussions and—to our great regret—disagreeable polemics published from time to time in its columns. Therefore, if subscribers, whether connected or unconnected with the Theosophical Society, have regularly received text and Supplement, it is only because the two were bound up together. As some of the last named class of subscribers have latterly objected to this arrangement, and expressed a desire to have the Supplement replaced by more interesting matter, we are forced to address to them the following respectful remark. They evidently forget that they received the Supplement *gratis*, and above the promised number of pages in the text, which, again, with very few exceptions, has *always* exceeded the limits originally proposed i. e., "no less than 48 columns or 24 pages." Their complaints, though unreasonable,—since it was easy for them to leave the supplement matter unread and even to detach it from the main body—have led us to adopt another and a better course that will, we hope, satisfy all parties. Since it is perfectly impracticable for us to personally correspond with all the Branches, and answer the inquiries which pour in upon us from all quarters of the globe, a "Journal of the Theosophical Society" is absolutely necessary to enable us to hold communication with our numerous Members and Fellows. Our readers and subscribers all over the world are therefore notified that from January 1884, the Supplement will issue as a separate publication under the name of the "Journal of the Theosophical Society." For those who do not subscribe for the Theosophist, its annual cost will be Rs. 2. It will contain all the discussions and information connected with our Society, and its work, which may not be interesting to the general public, although of supreme importance to our Fellows and well-wishers. Each number will contain no less than 8 pages and may contain far more as occasion may require. We have, since the commencement of the Supplement, spent, on an average, Rs. 700 annually for that additional publication. As the expenses of the Head Quarters are constantly on the increase in consequence of the rapid and steady growth of the Society, some new arrangements are rendered absolutely necessary. To relieve us, therefore, of double postage and all other unnecessary expenses, those of our subscribers who are not Theosophists, *unless they apply to us formally for it before January next*, will no longer receive the Supplement beginning with that month; for our foreign subscribers, however, the rule will not come into operation before February 1884. The main body alone will be sent to them. No need of stating that every Fellow of the Society who subscribes to the Theosophist will of course receive the Journal as heretofore with its Supplement, without any extra charge; while those of our Fellows who are now

unable or unwilling to subscribe to the whole Magazine, will thus be enabled to get the Supplement,—a Journal in itself—separately at the nominal cost of Rs. 2 annually. It may as well be brought back to the recollection of the reader that the Supplement has been, and will ever be, quite a distinct portion from the main Journal. From the beginning of next year, moreover, the Supplement will contain the minutes and reports of personal phenomenal experiences of our Fellows—those observations and investigations in occultism, mesmerism, magnetism and psycho-physiology in connection with the private researches and work of the Society, most of which were hitherto withheld to avoid ridicule and idle remarks painful to the Chelas and Followers of our Mahatmas.

THE SARACENS OF THEOSOPHY

AND

THE MADRAS CRUSADERS.

SOME of the Dailies and Weeklies—English as well as Vernacular—of this benighted Presidency feel very unhappy over the Theosophists. Their editorial plumage is painfully ruffled and stands on end with disgust. The few peacock's feathers, which are made to clumsily cover the ugly bird beneath, can no longer hide the ravenous crow, whose croaking betrays its vulgar genus and pours its daily plaint against Theosophy. The *Madras Mail* and the *Madras Times* are trying to outvie each other in libellous innuendoes and outrageous fibs. [We feel sorry to place the former on the same footing as the latter; but since in the matter of false denunciations of, and trumped-up lying charges against, Theosophy, one has to hesitate in pronouncing which of the two should now have the palm—the two Madras dailies should henceforth be regarded as chums.] Behold the literary Montagues and Capulets of Southern India join their hands in the common cause of hatred of everything concerning Theosophy and form their unholy alliance, offensive and defensive, against the Saracens of Adyar! Proceeding fraternally on the same war-path, the aristocratic vanguard is followed by the watch-cur of the Hills—*The South of India Observer*—barking in its rear. *Bon voyage* to the brave trio!

This crusade of the two Madras papers and their only flunkie against the Adyar Head-Quarters reminds us of Draper's graphic description in his *Intellectual Development of Europe* of the ragged, rabble and to have composed the army of Peter the Hermit, and which, while crossing Europe, was being preceded and led by a gander, a goat and a cur, the first named leader being firmly believed by the crusaders to have been the Holy Ghost himself.

Indeed the grievances of the said local journals against our Society and its present leaders are quite unparalleled in the history of India. Instead of having a special Committee of Torture organised against the Theosophical "Innocents"—a kind of "a Scaramus on the navel" or the "Kittie" of old Madras-Tanjore memory—these "galless infidels and heretics," who paradoxically enough dub themselves *Theosophists*,

have suddenly become the pets of the Legislative Council, and "Mr. Grant Duff and his Government are so weak as to be drawn by Colonel Olcott." The latter, moreover, is charged with having "attacked the Bishop" and sought the protection of Government from the hitherto only too well-felt pressure of the Missionary body upon their civilian friends.

Now, the truth is, that Colonel Olcott simply wrote a very respectful, though "Open letter" to Mr. Gell, reminding this too-zealous Doctor of Divinity that Christian charity and malicious slandering of innocent people were never known to go hand-in-hand with the true religion of Christ, however much they have become synonymous in the opinion of some Bishops and their clergy. And, it is not, as the *Madras Mail* asserts, "furious hatred of the Church and the clergy" that we feel, but rather a boundless contempt and disgust for the hypocrisy and cant found in too many of her unworthy sons. Of course, this is more than any "would-be" respectable and pious paper is prepared to stand. It matters not whether an editor is a scolding materialist, not caring a fig for all the Bishops the world over; or a canting "Reverend" ready to play flunkey and second fiddle to every individual one inch higher in the hierarchy of the order than himself; or again one, more expert in promissory notes than guiley-proofs,—all are equally shocked at the "preposterous impudence" of the two foreigners. Only fancy the unheard of insolence "of an American" who dares defend his assailed honour and to give the lie to those who concoct falsehoods about his "antecedents," or that of a Russian who having proved her well-meaning and loyal intentions to the country of her adoption, and having faith in the impartiality of British Justice claims from it the common protection of a peaceful citizen. To these charges, Colonel Olcott and Madame Blavatsky plead guilty. Having lived for a few years in India and under the watchful eyes of the law, having never transgressed it, and being prepared to prove the same, they defy the teeming millions of the Indian and Anglo-Indian populations, High Courts, and Police Magistrates, Laiety and Clergy, Society and the *hoi polloi* to bring forward the slightest charge against them, which, for a moment, could stand ground in a Court of justice. Thus, since neither of them had ever purloined Government documents, (though mistaken for, and closely watched as, Russian spies for over two years); or committed forgery, or contracted debts and refused to pay them when claimed, or cheated one single tradesman, or ever been found guilty of dirty libels and defamations of the character of innocent persons to suit the taste of their pious readers, or obtained money under false pretences; and, again that they are neither returned convicts—like some of their detractors, since they have never stolen anything, no, not even a saddle—and that, in fine, they are quiet, law-abiding people, who defy the closest scrutiny into their private characters,—why should they be refused equal protection with the rest of the populations, many among whom are far less immaculate than they? Most of the Anglo-Indian editors have tried their hand to injure the Theosophists and have signally failed in their attempt. Quite the reverse; for, every fresh libel, whether followed by forced apology and retraction of the calumny, or passed over in silent contempt has only brought more branches to the Parent Society. Thus, while in 1881, at the time when the scurrilous article in the *Saturday Review* denounced us as "unscrupulous adventurers" was eagerly caught up and republished by some Anglo-Indian papers (the *Statesman* coming to grief thereby) we had hardly 25 Branch Societies (Europe and America included), now, at the end of 1883, we have 87 Branches in India alone. At this rate, specially as our friend, the hitherto high-toned and dignified *Madras Mail*, has condescended to ornament its columns with a silly and lying libel in verse, we may hope to multiply our Branches to 200 more by the end of 1884. This, considering the fact that we are but two to work at the head of such a tremendous body, is very undesirable. We beg, therefore, our unkindly disposed and but occasionally gentlemanly contemporaries who refuse to take pity and show mercy to the two over-worked and hapless founders, to cease for a time libelling us, were it simply out of regard to their good "Lord" the Bishop, whom the courteous editors defend tooth and nail. For verily and indeed, their abuse of theosophy proves itself more dangerous to meek Dr. Gell than to any of us. Not only is it calculated to thin the ranks of his converts, but it impairs his own prophetic provisions in the

Indian Churchman. Having had such success after, and for, having been at various times called in the Anglo-Indian papers "unscrupulous adventurers," "ignorant and blasphemous charlatans," "impostors and Russian spies," "uninigated frauds and black-legs," now that the *Madras Mail* comes out with an anonymous poem (!) where, under the very clever anagram of "Madame Babetta," the editor of the magazine is alluded to as a thief in the habit of *springing away* precious rings,* it is only natural to suppose that this delicately framed libel threatens to convert all India to theosophy and send millions on pilgrimages to the Adyar sanctum! Such libels, as this one—in this case the poetical production of some Ooty Civilian, or some brave "Colonel," assuming under the gaseous inspiration of champagne and the traditional "pick-me-up," the guise of Mrs. Grandy's "Avenging Angel"—are very, very dangerous to the work of the missionaries. They are calculated, as shown above, to bring us more than one christian, who his "Lo-dship" himself apprehends in the extracts that follows, and that we shall analyze with his permission—are ready to pass over to the enemy's camp. Notwithstanding the prognostication of the crusading *trio* to the contrary, we find that Dr. Gell does after all take notice of Colonel Olcott's "Open letter." As his entire and welcome confession from the *Indian Churchman* is quoted verbatim further on, in a letter signed "H. R. M." (see p. 26 of this Supplement), we now give but a few choice and suggestive sentences from the said extract. "H. R. M.", a high Military Officer, an Englishman and a Theosophist, reviews it too ably to require any additions to it.

"At our Madras Clerical Conference last week we considered whether it was desirable to take any special steps at the present time for counteracting Colonel Olcott's teaching, the subject having been appointed before the "Open letter" appeared. The European and native clergy who are most conversant with educated natives and who were present, stated that many Hindus here were attracted by the teachings of Theosophists, and that the minds of even some Christians were shaken by it, and urged the desirability of endeavouring to expose its errors..... We generally agreed that it was undesirable to take any notice of Colonel Olcott, or to adopt any special measures at the present time.... Father Black, was present at our Conference; he mentioned that in Bombay Colonel Olcott had been let alone, and his Mission there had failed... I have ordered a copy of the Rev. Theophilus's address on Theosophy to be sent to you.

Very sincerely yours,

F. MADRAS." ●

The italics are ours. The above, besides failing to corroborate the *S. I. Observer's* soothsaying, to the effect that "it were almost an insult to our Bishop to attempt any defence," gives us an insight into the real feelings and present policy of the clergy. Unable to crush the Theosophical vineyard, they console themselves with the idea that its grapes are sour. If "Father Black" (a correctly suggestive appellation, no doubt, of the inner personage) asserted that "in Bombay Colonel Olcott's mission had failed," he asserted that which is an evident untruth. However this is only a trifle. But now, having read his "Lordship's" remarks, we feel at liberty to fashion them. We crave further explanation, what may be the "special steps for counteracting

* In this piece of silly poetry, which certainly disgraces only the editor who allowed it to appear and no one else, a legend about a certain credulous lady of high rank, a Spiritualist, and a Madame "Blahetta," a medium, raising the dead (!!) at Ooty is given. Those anxious to test the veracity of the *Madras Mail's* poetaster have but to apply to a certain lady and her husband, moving here in the highest rank of society, for particulars. We have too much regard and respect for both to drag their names into publicity; yet, since that name is an open secret to every one at Ootacamund and Madras, we do not see why we should not avail ourselves of their private evidence.

The facts are these:—A sapphire (not emerald) ring was taken from the finger of the lady and almost immediately—two minutes after—presented to her with another, the duplicate of the former, only a great deal larger, not of “brass and brunnenagen-make,” but set with a sapphire of greater value than the original. The miserable verifiers, whoever he may be, for one, capable of inventing a lie to gladden a woman under the veil of anonymity can ~~not~~ be charged to give his name. Let him do so, and his falsehood will be at once proved,—before a magistrate.—*Ed.*

Colonel Olcott's teaching?" The palmy days of thumb-screws, and of grilling living witches having vanished for ever, and Her Majesty's Imperial Government having vouchsafed religious equality and rights to all its *heathen* subjects of every persuasion, we would have been at a loss to realize the true meaning of the implied threat but for the concluding words of his Reverence "F. Madras." "I have ordered a copy of the Rev. Theophilus's address on Theosophy to be sent to you," he adds. This throws a flood of light upon the hidden meaning. The said address (a pamphlet) though in no way libelous, is yet full of misstatements from the first page to the last. (We refer the reader for verification to the September *Theos.* 1882, p. 315.) In addition to this, a certain malicious and false statement, proved and recognized as such for over a year back, was, notwithstanding repeated refutations, insisted upon and reiterated by many missionaries. It refers to the old and clumsily gotten up story at Tinnevely, about Colonel Olcott and the king-cocanut incident. Although nothing of the kind had ever happened, and that the cocoanut tree flourishes and is being well taken care of since the day the President-Founder planted it in the sight of 5,000 Hindus in the temple of Tinnevely, and that again he visited and saw it in the temple yard hardly five months ago when revisiting the Tinnevely Theos. Society; and that the story invented by the missionaries two years ago to the effect that the young tree had been uprooted and the Colonel denounced by the Brahmins as an impostor and an unclean *Mlechha* as soon as he had left that city—was once more refuted and proved a malicious invention in the *Theosophist*; still and notwithstanding all this, the undignified and false report is circulated! Given out as a fact and under the authority, and over the signature of Bishop Sargent, who was the first to set it going in a Madras paper—(this Bishop, at any rate, being hardly able to plead ignorance since he belonged to the place and had the means of verifying the statement at leisure)—it was allowed to take root, and has never been contradicted or even modified by Bishop Gell, so far as we know. We refer our Fellows and any reader who may see this to the back number of the *Theosophist*, the *Supplement* for Dec. 1881, p. 7; Feb., 1883, p. 3. etc., to the Brahmins of Tinnevely and—to the cocoanut tree itself, our best living witness. And now we ask: is, or is not, this sanctioning and spreading of a flagrant untruth, and other malicious innuendoes, to be regarded as a reprehensible and dishonest action? "Do not bear false witness" is an express commandment in both the Testaments. Yet we have but to turn to a pamphlet issued two years ago by the missionary Press of Bombay under the direct supervision of the renowned Mr. Squires, also a "man of God,"—entitled "The Truth about Theosophy," to find how the clergy headed by their Bishops deal with truth and facts. With the missionaries the course and vulgar chaff of every American reporter against theosophy, every falsehood passing for fun and joke, is accepted as gospel truth and circulated as an undeniable fact. This, they have the impudence to pass off as the "antece-dents" of Colonel Olcott and Madame Blavatsky!!

It is this that shows to us more clearly than day what will be the nature of the "special steps for counter-acting Colonel Olcott's influence" mentioned in the noble Bishop's letter: the clerical and jesuitical policy is to be carried by them to the bitter end. A selection of false rumours, malicious back-bited in the future, as they have been in the past, far and wide, by Theosophists, Theosophical missionaries and padris and by all the brood of ignorant, uneducated, as well as learned society people under the sanction and with the blessings of their respective Bishops, who cannot help knowing that such pamphlets are full of untruth and calumny, goes to the trouble of sending them to various 'Mrs. Andrews' and 'Jones,' "with the compliments on the covers! He places them personally upon the Library Table at Ootacamund, and allows them to remain there in the teeth of every refutation. This is the line of clerical policy we protest against and denounce as *unchristian, ungentlemanly and wicked*; and those are the men that public hypocrisy and cant would force us to respect! We are charged with *anti-Christism*, while we are guilty but of *anti-clericalism*; with a "fierce hatred of the Church," when we confess but to a ferocious contempt for the ecclesiastical system; the system that crucifies its Christ daily for 15 centuries, tramples His

commands in the dust under its feet, and disfigures His
robust and most divine teachings!*

How much the defenders of Bishop Gell care themselves for truth and fact may be surmised by reading a certain idiotic article headed "Charlatans and Dupes" (October 20th, 1883.) in the *S. of I. Observer*. In this tissue of grandiloquent misrepresentations, falsehoods, and impertinent remarks, the writer speaks of "the inebecile credulity" of women, and asserts that "the fundamental axiom of Theosophy is this preposterous belief," i. e. "the power of mortals to raise the dead and place the spirits at their beck and call to minister to their trivial daily wants." This, as Shakspeare says, "is a lie with a circumstance"—number one. No. 2 is shown in the comparing of Theosophy and the Theosophists to Mormonism and their "scoundrel Prophets." As to the rest it is too indecent to be even mentioned in these columns. There are editors and editors. There are such whose opinion one may care for, and others whose abuse is praise. And we have heard of those journalists who, having just escaped conviction and sentence (for playing at Tarquinius with under-aged Lucretias), only because parents would not dishonour their children, went home and wrote a fulminating article full of virtue and moral gushing upon "the besotted superstition" of the theosophists in general, and "the adulterous villainy of the age" in particular. As to the writer of this special editorial, he expresses regret at the abolition of the Holy Inquisition. "In the Middle Ages," he says, "*the lust of no adulterous villain would have been panted to, in the name of religion.*" Were it thus in the present age, we fear this delightful article on "Charlatans and Dupes" would have never been written. As to the virtuous indignation of the writer, who *submits* "that though such remedies were barbarous, they effectually purged and purified Society from the charlatans and impure wretches that disgrace and pollute it in our day"—we share it entirely with him. Yet we remind him that the return of not only the obsolete and fiendish laws of the Middle Ages, but even of the laws of Merry old England that were enforced hardly a fifty years ago, would be very, very dangerous for some virtuous penny-a-liners. For in those days when people were hung for stealing a penny loaf, the theft of a weightier object would never have been limited to three months' imprisonment. Thus more than one cautioning church-going hypocrite and thief, would have paid their little larceny with their lives.

The remarks of our Ooty Grandison and moraliser concerning the variety and the degree of respectability of "faith" are most charmingly *naïve* and silly. "The faith that engen-

* It is also proved to us by the following facts. Having presented the lady referred to in the previous foot-note with a sapphire ring as above explained, and finding ourselves, in consequence, slandered and our character defamed in silly libellous verses intended to be funny, we appealed to the editor of the *Madras Mail*. He being a gentleman, we thought, once that the full particulars are laid before him, he could not refuse to publish the truth and thus repair the mischief. The editor promised, assuring the gentleman who called on him on the subject, that as soon as we could show him a statement of the facts over the signature of the lady who had the ring, he would himself write a "serious editorial" giving the true version. The lady in question, extremely shocked at the insulting lie invented by her "Christian" friends, gave us a statement bearing her signature to the effect (1) that her own ring had never been "spirited away," as alleged, as she has it to this day on her finger and "knows it by two marks on it which I (she) can swear to;" (2) that in addition to her own ring "she was presented with a blue sapphire ring far more valuable than my (her) own ring." The statement in the lady's own hand-writing was taken to the editor of the *Madras Mail* by General and Mrs. Morgan—both Fellows of our Society, and at whose house at Ootacamund the ring was given to our mutual friend. The editor thereupon expressed himself satisfied, and remarked that such verses accusing a person of a "gipsy whiff," and never to have appeared in his paper, and have so appeared. Whether the real editor, was absent at the time. The outcome of all this, however, was only a short editorial—neither an exposure nor a vindication, but simply chaff in equivocal good taste, giving no satisfaction to the lady in question with more propriety than to the majority of the readers of the paper. Why? Because the *Madras Mail* having lost some hundreds of subscribers in one day) who bitterly oppose our Society and the mangled state of the paper in its turn, is demonstrated by another fact quite as suggestive. The Society of Madras would subscribe to the publication of the statement given to calling a person a thief—rather finding fault with her for so doing, thereby vindicate a hated body of men who thus, the high-minded Christians, speak the truth and thereby lift the standard of Truth against every sham, whether social or religious.—Ed.

EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

[OFFICIAL CIRCULAR.]

I. The President-Founder in Council announces that the question of fixing a date for the annual celebration of the Society's foundation having been submitted to the Branches in India and Ceylon, a majority have named the last week in December as the most convenient. He therefore gives notice that henceforth the 27th and 28th days of December shall be devoted to the said purpose, and the fact shall be regularly advertised in each year's edition of the Rules. Should any unforeseen contingency prevent the celebration in one year, the Branches will be timely advised from Head-quarters.

II. The proceedings at each Anniversary shall be as follow:—

- (a).—Upon arrival each Delegate shall register his name, and receive a ticket to secure him a seat within the space allotted to Delegates, upon the platform, or elsewhere, in the place or places where the meetings, public and private, are to take place.
- (b).—The President-Founder shall occupy the Chair and open the meeting, except when he may depute some other person as a substitute; the Secretary's and Treasurer's Annual Reports shall then be read, and other important documents that may have been received.
- (c).—The rest of the day shall be devoted to the transaction of the Society's business, including addresses by selected Delegates from the various countries, provinces, &c., represented in the Convention. On the second day, and succeeding ones—if the meeting be prolonged—unfinished business shall be attended to, and the Anniversary proceedings shall always terminate with a public meeting, at which shall be delivered the annual address of the President-Founder. Each evening there shall be a meeting of the General Council for the revision of the Rules, instruction in and discussion of Theosophical subjects, &c. By general consent, the present anniversary will be continued longer than the two days specified ending propably on December 31.

III. To prevent waste of time and unfair advantage to any one Branch or Delegate, it is required that all addresses shall be in writing, and in no case require more than FIFTEEN MINUTES for delivery. And, that the order of business may be systematically arranged, one month's previous notice must be given of any address intended for delivery. A like notice will be henceforth required—as in Parliamentary practice—of proposed important amendments to the Rules, or plans for augmenting the usefulness of the Society, improvements in the management of Branches, the creation of a permanent Maintenance Fund, increase of publications, selection and support of lecturers, &c., &c. As this Circular has been issued late, the time by which these papers should reach Head-quarters, is extended *only this year* to the 9th of December. The Society has now become so large that unless this methodical system be adopted and *strictly enforced*, it will be impossible to get through the work within any reasonable time. Judging from present indications, there is some reason to believe that nearly or quite one hundred Delegates will attend this year.

IV. The President-Founder intends to submit to the Convention for advice his proposal for the formation of "The Aryan League of Honour," to consist of school-boys and undergraduates, between the ages of 10 or 12 and 21, and to be governed by officers chosen from among themselves. The object being to foster in the youth of India loyalty, love for truth and especially ancestral virtues, and for the Aryan Sciences and Philosophies. The full scheme will be laid before the Delegates and the Public in the Presidential address. Meanwhile, every Branch is requested to forward opinions and suggestions upon the scheme, so as to reach the Head-quarters not later than the 9th of December.

V. Mr. T. Subba Row, B. A., B. L., Secretary to the Madras Theosophical Society, had suggested that beginning with next year the occasion of the public celebration of the Anniversary should be taken advantage of, to give it, among other things, the feature of a Scientific Congress. Each Branch to select at this year's meeting a particular subject for investigation during the ensuing year, and lay before the next Convention, in the form of an *Essay*, through its Delegate, the results of its work for one year in that particular branch of Science. If the scheme be approved, the Branches

are requested to send in their opinions and advice for its perfection by the 9th of December.

VI. In conclusion, some remarks as to the accommodation and food of Delegates are necessary. The President-Founder regrets his absence in the North prevents his completing the arrangements in time to be embodied in this Circular. He has, however, orders to reach the Head-quarters by the 7th of December for that purpose, and he hopes to have all ready by the time the Delegates arrive in Madras.

VII. All official correspondence relating to the Anniversary must be invariably addressed to the "Recording Secretary, Theosophical Society, Adyar, Madras"—*without any individual name.*

By Order,

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

CAMP OF THE PRESIDENT-FOUNDER
OF THE THEOSOPHICAL SOCIETY,
LAHORE:
19th November 1883.

Correspondence.

[We publish below Colonel Olcott's article in answer to "M. A. (Oxon's)" criticisms of our Mahatma, in *Light*. Whether this letter appears or not in the said London Weekly, it is but fair that our Hindu Theosophists should have it reprinted for their benefit.—*Ed.*]

ADEPTS AND MEDIUMS.

TO THE EDITOR OF "LIGHT."

SIR,—If there is a man whom I like to call friend, and whom I have so regarded for years, it is "M. A. (Oxon)." But still I must say what is to be said as though our friendship did not exist. In his "Notes" in your issue of 8th September he permits himself certain expressions about the Mahatma K. H. —sneers and innuendoes more natural to a Saturday writer than to so practised a medium and Spiritualist as himself. Surely my friend forgets himself and the record of the Spiritualistic movement, when he finds in the appearance of a few unquoted and unimportant sentences from Mr. Kiddle in the "Occult World" any warrant for such jealous nagging. Has he lost sight of the several instances of similar re-appropriation of ideas without credit in mediumistic literature, when the *bona fides* of the scribe was undoubted? Am I wrong in the recollection that the printing of Mr. Duguid's *Hafed, Prince of Persia*, an "inspirational" work written under test conditions, as alleged, had to be stopped, because a very extended plagiarism was discovered and the publishers of the work affected sued for infringement of copyright? And that none were so surprised at the plagiarism as the witnesses to Mr. Duguid's literary labour? How many such examples of this duplex—even coincident—writing might be discovered in literature perhaps the Encyclopædic bookworms of London may tell us. Outsiders ignorant of the very rudiments of spiritual phenomena and philosophy, may be exercised for seeking in craft and dishonesty the sole explanation of such facts: but we whose studies are of things noumenal have so many unexplained mysteries, that it seems in wretched taste to adopt the tone of the cheap-jacks of the Weekly press when a question of this sort is to be discussed. If "M. A. (Oxon)" thinks it so very funny that a very small patch from Mr. Kiddle's robe should have been stitched into the garment of K. H.'s thought, I can, since he believes my word—give him a much tougher nut to crack. In the last number of the *Nineteenth Century*, in the very thoughtful article "After Death," occurs a passage of about a dozen lines, which is word for word identical with what was written by this same Koot Hoomi two years ago in a private letter to myself. Yet no third party has seen the letter, nor have I copied or printed the passage in question. Again, when the report of one of Mrs. Hardinge Britten's *American* lectures appeared in—if I mistake not—the *Spiritual Scientist*, Madame Blavatsky came in it a passage verbatim, from the as yet unpublished *Isis Unveiled*. Mrs. Britten had not seen. And the M. S. S. were actually altered so as to avoid the appearance of plagiarism. I do not undertake to explain Mr. Kiddle's mystery at all, nor do I think it of much consequence. It is highly absurd to think that a mind capable of reducing to expression in a foreign tongue so lofty a scheme of evolution

No.

—t in *Esoteric Buddhism*, would be driven to fish for the Re. Kiddle's journal. When my friend of London the Re. Olcott order for him to throw stones into his neighbour's garden. The Eastern Philosophy teaches us that nature carries her economical system even into the sphere of Ideas, and that not only is no atom of matter lost but also not even a thought. As the Ether is the matrix of visible nature and its phenomena, so, the Asiatic says, Ideas survive in the *Akasa* (their word for our Western Ether), and are carried from mind to mind throughout the ages. You will find in our Folklore even common proverbs which embody this thought; and most assuredly it betokens unripeness of experience in psychology to raise the hue and cry at any seeming "plagiarism." "M. A. (Oxon)" is a clergyman: suppose he sneers for a while at the identity of 2 Kings xx. and Isaiah. xxxviii in language and ideas! Was this also a case of plagiarism or of duplex inspiration? However, let all this pass as fit only for children, and scientists of a certain type who grin at their "soul" through the horse-collar of matter. The suggestion that Mr. Rhys-Davids or any one else in the West knows more about Buddhism than the most learned living Buddhist philosopher is to the last degree absurd, but still only one more manifestation of the vanity which has made a conspiracy of our savants to put down the Asiatic pandit and Bhikku as persons of no account, so to say. When one sees Prof. Weber fancying he can crush out Indian antiquity by sitting upon its literary remains, like the pitying she-elephant upon the deserted brood of young partridges, and the Sanscrit chairs of Indian Colleges filled, not by native but, by European professors, who have it not in their blood to comprehend the esotericism of India—what wonder that Buddhists should be called within the enchanted circle of Bow-Bells to hear the truth about their ancestral philosophy! Even I, your humble correspondent, who am a thousand leagues away from being an Adept, claim to know something about Buddhism in spirit and letter—as the High Priest Hikkadume Sumangala's certificate to my *Buddhist Catechism* also proves. I am just today starting on a journey to Upper India and Kashmir, where I shall see Koot Hoomi and one or more of his Tibetan chelas (pupils):—and, by the way, many of the K. H. letters are written by them as his secretaries, he merely giving the general ideas, and they elaborating them, and even "precipitating" them in proper handwriting. The example of the precipitation of the portrait of the Fakir by Madame Blavatsky at New York will illustrate this scientifico-psychic phenomenon. I shall be tempted to ask him to have a glance at what "M. A. (Oxon)" thinks so very amusing a 'skit' at him.

I am, Sir,

ADYAR, } (Signed) H. S. OLCOTT,
27th September 1883. } President, Theosophical Society.

THE CENTRAL ASSOCIATION OF SPIRITUALISTS.

[We are requested by Mr. W. T. Brown, F. T. S., to publish the following correspondence.—*Ed.*]

CHURCH END, FINCHLEY, N.
10th October 1883.

W. T. BROWN, Esq., B. L.

DEAR SIR,—I have the pleasure to inform you that at a meeting of our Council yesterday evening, when your letters of August 16th and 18th last were read, you were transferred from the list of subscribing members to the class of Hon. Corresponding membership. It was thought that during your sojourn in India you may have opportunity for contributing valuable information, and I trust you will endeavour to communicate to the Association any incident which are likely to prove of interest to your fellow members, and conduce to a more thorough understanding of the laws and principles involved in our psychological studies. With kind regards and best wishes for your welfare.

I am,

Dear Sir,

Yours faithfully,

THOMAS BLAYTON,
Hon. Sec. Pro-tem.

MORADABAD, INDIA, N. W. P.
10th November 1883.

THOMAS BLAYTON, Esq.,

Hon. Secy, Central Association of Spiritualists,
London.

DEAR SIR,

Your favour of the 10th ultimo has been forwarded to me here.

The kind feeling extended towards me makes it necessary to define my position, in order that there may be no equivocation.

I am a Fellow of the Theosophical Society and a student of Occultism, and in the latter capacity have views very different from those of Spiritualists in regard to so called "Spirits."

The ground of agreement between us must therefore be that of mutual honesty of purpose in the search for truth.

Please convey to your Council my due appreciation of the honor conferred upon me, while I remain, Dear Sir,

Yours faithfully,

W. T. BROWN, B. L., F. T. S.

MR. W. H. HARRISON'S DELUSIONS.

In the *Medium and Daybreak*, October 5th, 1883, under the heading of the "Himalayan Brothers," Mr. W. H. Harrison, Author of "Spirits before our Eyes," has written an article that is manifestly unfair, so far as its reasoning powers go, and is so wanting in knowledge of Madame Blavatsky, Col. Olcott and the Brothers, that it only seems right that such an article should not be allowed to go forth unchallenged.

He commences by saying "those who had given laborious study for years to the Media Phenomena, in the endeavour to discover 'their source, necessarily found it within their province to examine 'these new claims.' Now what I complain of in Mr. Harrison is, not that he examined these new claims,—but that he proceeded to pronounce upon them. Had he restricted himself to the former, no one could have objected; but when he, a mere inquirer into Occult Science, possessing no previous knowledge or training, takes upon himself to deliver a verdict of 'not proven,' he oversteps the boundaries of what is fair and only shows himself to be a superficial examiner at best."

Had Mr. Harrison read in the "Occult World," the communications of Mahatma Koot Hoomi a little more carefully, he might have seen at page 100 (2nd edition), "that Occult Science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way." Now I would ask what qualifications has Mr. Harrison brought to enable him to decide on the powers of the Brothers, Madame Blavatsky and Col. Olcott? It appears that for some years he was occupied in probing Spiritualism and in testing Mediums, and that he thus considers that the numerous inquiries and tests instituted qualify him also to pronounce *ex cathedra* on the above persons' qualifications. Had he ever been in India, and seen the wonders performed by jugglers, in the open air, without dark rooms, sealing of tapes and the hundred and one ways of testing Mediums, he might have ascertained that there are some secrets which he had yet to learn, and that his mode of examination could not qualify him to pronounce upon even the simplest wonder performed by a poor naked native juggler. These secrets have been mostly acquired by severe study, and the 'modus operandi' has been handed down for thousands of years. And if these poor minor students of Occult Knowledge have achieved so much, what must the leaders in the same science have accomplished? Does Mr. Harrison suppose for a moment that these mediums of yesterday are to be compared to those Occult students who are the recipients of a wisdom thousands of years old, and the result of which is the mastery of Nature's secrets? That some wonderful things have been done in the *stancé* room, few who know anything of the subject will deny but that simply proves, that the powers working in the *stancé* room possess some of the secrets of nature. Mahatma Koot Hoomi's saying (page 144, 2nd Ed.) that the Western mind was, as a rule, incapable of appreciating Occult Science is clearly verified by Mr. Harrison, who ignores study, the peculiar modes of life and the guiding hand of the Adept. Indeed, one can hardly conceive him to be anything but a sceptic who has never fairly inquired. Let us examine a few of the so-called facts that he advances in support of his verdict. "1st, Madame Blavatsky is 'a strong spiritual Medium'; 2nd, that she could not control the manifestations; 3rd, that Mr. Sinnett's conclusions were mostly errors, 'due to absence of antecedent knowledge, and experience of mediums and physical phenomena; and 4th, that he, as a novice, believed 'and printed what the communicating intelligences said of themselves.' Now to oppose to all this I have the following facts."

On the one hand for over five years I have had personal knowledge and experience of Mediums and physical phenomena. A large Library of Spiritual works is on my shelves,—and the study of Spiritualism was at one time my special occupation. Moreover I know much more than most people about mediumship—because my mediums were not open to trickery, being among my own children, and thus my knowledge was not acquired by haunting dance rooms, but by unimpeachable testimony in my own family. On the other hand my knowledge of Madame Blavatsky's powers was acquired in the same way, namely, in my own house, where she remained for over two months. My mesmeric acquaintance with Col. Olcott, was derived in the same way, and what I know of the Brothers is from personal experience, not from hearsay. First, I know for a fact that Madame Blavatsky can produce raps when she likes, also the Astral bells; that her communication with the Brothers depends more on her trained magnetism (not mediumship) than on anything else; that she is a vegetarian; that she has a wonderful knowledge of the Occult

Sciences, but that her principal works are performed by the power of the Brothers; that her life has always been a pure one, all vile calumnies to the contrary notwithstanding; that she has devoted herself to the cause which the Brothers are concerned about. Hence it is not surprising that she should be able to perform wonderful feats, which certainly no medium that I ever heard of read of could perform, and if her magnetism may fail her sometimes, through ill health, this does not prove that she has not the phenomena under control. That Mr. Harrison "has held all along that her powers are but the usual John and Katie King" whoever they may be, proves nothing, for he has never seen her nor investigated her powers; nor does he know the Brothers with whom she communicates, and for whom she has given up everything and come to India. What was done in America has no connection with what she does here with the aid of the Brothers. That Madame B. should have investigated the materialisation of the Eddy Brothers surely cannot be construed into her being a spiritualist, and believing all that has been advanced regarding Spirits. If Mr. Harrison had read "Isis Unveiled" carefully and impartially, he never could have stated that John King "was a regular attendant of her's;" for I rather think (in Col. O.'s book "People from the other World") it is stated that Madame B.—on one occasion ordered John King to prepare a certain materialisation. Not having the book by me, I cannot quote chapter and verse, but my impression is very strong, that the fact was as above stated. So the "regular attendant Spirit" vanish into thin air, and the authority for this unfounded assertion is simply that of Mr. Harrison. "John King" is a generic name, as she often told her friends, and no one except herself and the Colonel knew what is the entity hiding under this name. Again it is stated that at the Eddy séances several of the manifestations were due to Madame B.—This surely is a double-edged statement. For, in such case, it remains to be settled whether these manifestations took place independently of her will and wish, or that they were produced at her command—the latter being a clear case of Occultism. Only as coming from Mr. Harrison, the assertion has very little foundation, since it is directly contradicted by that other statement of Colonel Olcott, who states very distinctly that several hundred manifestations were produced when Madame B.—was not present. I can give an instance of a marvel myself, and shall do so at the end of this paper, showing what the Brothers are capable of doing. As neither Colonel Olcott nor Madame B.—was present, some other hypothesis than their mediumship must be had recourse to, in order to explain the phenomenon. Mr. Harrison quotes from Colonel Olcott's book, who at that time was not a Theosophist, but who would now repeat what he then wrote, namely:—That she (Madame B.—) "differs from all other mediums he ever met;" for instead of being controlled by, she controls, the "Spirits" herself.

The above was written in 1875. And if Colonel Olcott was right at that time, then surely at this date (1883) Mr. Harrison has no right or reason to assume that Colonel Olcott was mistaken, for we know as a fact that she does control the elementals and elementaries—with our great Brothers' permission—as she always explains. With regard to the latter quotation, page 453, Colonel Olcott would probably, by the light of nearly eight years' experience, be inclined to modify his opinion on this head, viz., "that this very outbreak of *Spiritualistic Phenomena*, "is under the control of an order, which, while depending for its results "upon unseen agents, has its existence upon earth among men." In those days, Colonel Olcott had only just met with Madame B.—hence his mistaken conclusion. It is not for a moment supposed that those who criticise our belief in the Brothers do it through "malice." At the same time, when, to support an untenable position, facts are distorted and quotations are introduced, which to experienced eyes do not suit, but are simply used for the purpose of throwing dust in the eyes of the unwary, what can be said of those who resort to such shifts to prove their case? It can only be assumed that Mr. Harrison has done so, through a profound ignorance of the subject he is dealing with. There is no question here of "Spirit identity," for the Brothers are not Spirits. In the *Occult World*, Mahatma Koot Hoomi distinctly states (page 148, 2nd Ed.), "that the only spirits we know of are the higher planetary Spirits." Once more here, Mr. Harrison has, for purposes of his own, misquoted Koor Hoomi. He writes that Mr. Kiddle's ideas have been perverted by K. H., and quotes what "the world, and as men's minds receive new ideas laying aside the old and effete, the world advances," and Mr. Harrison then places opposite the identical words of K. H. a letter to Mr. Sinnett in the *Occult World*, but with *malice propense* carefully omits the fact that right ideas rule the world, &c., giving thereby an oblique narration of what was said at Lake Pleasant, evidently on the strength of Platonic reminiscences. And when the ideas, if not the very sentences, can be proved Platonic, then who is the greater "plagiarist" of the two, Mr. Sinnett's correspondent, or Mr. Kiddle? The former, who shews the sentences to be if not quotations at least *not his own ideas*, or the latter who throws them out into the ears of his audience without tracing them by one word to their original source? The most that could be said is, that the Mahatma attributed to Plato that which belonged to Kiddle, doing thereby the last named individual an honor that he certainly deserves very little, Inspector or Director of Public Instruction though he be. The significant fact that both Mr. Kiddle in *Light* and Mr. Harrison in *Medium and Daybreak* carefully omit the introductory words—"Plato is right"—is more than suspicious: it shows deliberate malice on its very face.

Happily, we have been permitted, many of us, to look behind the veil of the "parallel passages" mystery, and the whole affair is very satisfactorily explained to us; but all that we are permitted to say is, that many a passage was entirely omitted from the letter received by me. See p. 444.

Mr. Sinnett, its "precipitation from the original dictation to the chela. Would our great Master but permit us, his humble followers, to photograph and publish in the *Theosophist* the scraps shown to us, scraps, in which whole sentences, parenthetical, and quotation marks are defaced and obliterated, and consequently omitted in the chela's clumsy transcription—the public would be treated to a rare sight, something entirely unknown to modern science—namely, an *akasic* impression as good as a photograph of *mentally expressed thoughts dictated from a distance*. Moreover the world of sceptics and scoffers would have occasion to resort to plagiarism from unknown and very different lecturers. It seems incredible that Mr. Harrison could write his flippant accusations! As for Mr. Kiddle, it is to be hoped he reads the *Theosophist*, and may see these lines, when perhaps he will find it was his guiding spirit that induced him to palm off on his audience in indifferently constructed sentences of Plato's ideas, for his own. It appears Mr. Sinnett (so writes Mr. Harrison) could not account for the plagiarism except by supposing that the Himalayan Brothers wrote thus to test the faith of their followers." This reads very like a gratuitous supposition on the part of Mr. Sinnett, and I leave himself to answer. Mr. H. seems at one time to have held this theory regarding physical mediums, but had to give it up. It is to be hoped that his mind is now set at rest on this head, and that the reputation of the Brothers has been too triumphantly established to run the risk of being upset by his criticism. Truly say Mahatma K. H. write (page 144, *Occult World*) "Such is unfortunately the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of "practical materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages any thing of that delicate, seemingly ideal machinery of the Occult "Kosmos." These words apply most especially to Mr. Harrison's remark—but original document from a higher sphere do not receive the respect one would desire.

Mr. Sinnett's work on *Esoteric Buddhism* distinctly points out that the time had come for imparting some knowledge of the future to those whose minds were receptive but his book is too strong for the multitude amongst whom we may number Mr. Harrison. If Moses "had kept the text of the ten commandments to himself"—the world would not have lost much. The cautious manner of describing "some of the things recorded as occurring in the presence of Madame B.—as testified by seeing mediums," is another proof of the writer's unfairness, for how about those wonders described by those witnesses who are not seeing mediums? Of letters coming in full day-light through ceilings in closed rooms in the presence of several witnesses, *not seeing mediums*? This has been seen several times in my own family and house, where no medium was present unless Madame B.—could be called one. It is correct to say that if the magnetism is good, it can be used for performing what may appear magical feats, but is in fact nothing more than a knowledge of the secrets of nature. However, Mr. Sinnett has evidently written the *Occult World* in vain for Mr. Harrison, who cries again—it is the spirits or humbug, never a human being... and Colonel Olcott is a medium" that is, his *magnetism* is made use of by the Brothers, as Mr. Harrison might have learnt in the *Occult World* on page 184, 2nd Edition. "The magnetism thus brought to the house established conditions which for a short time rendered some manifestations possible." Again, page 190, K. H. writes—"to force phenomena in the presence of difficulties magnetic and other is forbidden as strictly, as for a bank cashier to disburse money which is only entrusted to him." Colonel Olcott is a strict vegetarian, he obeys all the rules laid down for an adept's pupil, hence—his excellent magnetism. Clearly Mr. H. is all abroad on this head; his mind is so saturated with *Séances*, Mediums and Spirits, that no room is left for belief in the Arcana of Nature. What have trance mediums to do with the subject? Has he read in the "Occult World" on page 147, 2nd Ed. that "The truths and mysteries of Occultism constitute indeed a body of the highest spiritual importance at once profound and practical for the world at large?" As for his question remaining unanswered, viz., "Theosophists who wish to come into communication with the Brothers and to enter their fraternity, are told they must live a pure life, abstain from wine, spirits, meat and tobacco * * * How then is it that Madame B.—who is not an ascetic she does not follow may fail? It may be answered now. First of all as *Poeta nascitur non fit*, "the Adept becomes and is not made." He is the efflorescence of his age, and comparatively few ever appear in a single century. (*Occult World*, page 134). Secondly, Madame B.—is not an Adept, though she has gone through several stages of initiation. Thirdly, those who practise a pure life and practise asceticism may yet fail of Adeptship in this birth, but succeed in it in the next. What Mr. H.'s experiences with physical Mediums in England may have been, it is certain that they bear no relation to the powers of the initiates in India, and Mr. H. is clearly very ignorant of the subject if he can say that "asceticism" would probably reduce their Mediumship (*Powers*?) to "Zero" "instead of strengthening their powers." Again he writes that Madame B.—is "inaccurate." To this may be replied "*humanum est errare*," the moreso, as some of the first who accused her of it are known to be still more "inaccurate" themselves. No one has ever claimed infallibility for Madame B.

And now I come to the "Toda" charges. Here I can speak with full authority, for if an accurate knowledge of the plateau and slopes of the Neighberries entitles one to an opinion, then my forty years of exploring these Hills should count for something. To begin with, it does not "so happen that the Toda country has been well explored from end to end." The vast forests on the southern slopes of the Neighberry Hills touching the silent valley have never been explored; one or two sportsmen in the last fifty years have just skirted the valley, principally to stalk the bison and sambar in the open, I may say without being doubted that for

forty years I have known personally all the great elephant shots, and I never knew one who had explored the southern slopes. In fact in many places the vast forests are impenetrable, and unless following after elephant it would be simply impossible to explore them. As for the grand temples, they may have been in existence still, who knows, and rumours to their effect are many. Who the Todas still, no one knows. It is true that the present *visible mounds* are entered on all fours—but that proves nothing against the existence of other temples. It may not be easy for any one not an adept to ascertain the truth about these temples. One thing is certain: the Todas are the most mysterious, as the least known, of all the tribes in India who have many a secret unknown but the few.

In his final paragraph Mr. H. contends that it is against all experience that "abnormal purification" increases the power to produce physical phenomena. It may be asked what evidence to this does he produce? Does Mr. Harrison suppose that the wisdom of accumulated generations of adepts, is not superior to his ephemeral experience? All the ancient writings of India tend to show that certain powers have been always possessed by Rishis and the Adepts and for countless generations, yet, Mr. Harrison would put his pigny experiences, forsooth, against such evidence! It must be confessed that the man who does not know how little he knows is very hard to deal with; arguments, assured facts become in his eyes no facts at all, and for such men "The Occult World," I say again, has been written in vain. They have a theory into which all things must fit, be they ever so contradictory. Here is a specimen, the attributes of the Himalayan Brothers are "not very high ones" in Mr. H.'s estimation. How on earth does he know what their attributes are?

As to his coolly qualifying their powers, "not very high ones," this style of begging the question is not one that commends itself to the honest enquirer. Nor can there be anything "laborious" about it; it is simply hastily jumping to a conclusion on a subject that not only has not been carefully investigated, but one, of which the writer is positively ignorant. Let a few of the adept powers that are known, be enumerated, and it will be seen, that if they possess the powers we know of, these powers must include a number of the secret forces of nature, unknown to the greatest scientists of this generation.

The first and foremost is the power of dealing with ether or Akasa—a power which includes alone a vast number of minor wonders, such as causing writing to appear in closed letters—where none was before; the disintegration and reformation of substances,—thus enabling matter to pass through solid walls; the duplication of rings, brooches, etc., and other powers too numerous to mention. Again the Adept can send forth his Astral body to the Planets and accurately observe what takes place there, unlike the clairvoyant, who can retail but a very imperfect idea of what he has seen. He, the Adept, can in a few seconds transport his Astral body anywhere he pleases. In fact there "is no limit to his powers." All this, according to Mr. H. are not "very high attributes." It would be refreshing to know what he considers "as a high attribute." Again in that determined—"not-to-see" manner, he declares "the alleged (?) Brothers are secluded persons seeking their own advancement, instead of living the higher life of self sacrifice in the world for the general good of others." Without being profane, it might as well be said that the Highest Power should consort with men for their general good. If the creative Spirit, or the Deity is everywhere, cannot Mr. H. perceive that in a minor degree the Astral body of the Adept may be working in the same way in various places for the good of mankind, but that being still human, though a highly perfected humanity—they cannot bear the coarse magnetism of the crowd and thus do not mix with the latter? If a delicate sensitive were thrust into, say, a gin shop reeking with bad tobacco, spirits and foul clothes, would the sensitive feel pleased or happy? The Adept has long ago lived "the higher life" and busied himself, for a time far beyond the span of man's life, in working for mankind. What more does Mr. Harrison require? Surely his ideas of working for the benefit of mankind cannot equal those of the Adept. He should know that his knowledge compared with that of the Initiates is as that of the Australian savage compared with the most highly educated European.

I have written this article for two reasons; one is to assure the sceptical natives of India that so far as I know, the descendants of their ancient Rishis still exist, and the other to shew to Western minds that what they do not know, would amount to a very large sum, indeed.

H. R. MORGAN, F. T. S.
(Major-General.)

OOTACAMUND,
2nd November 1883.

P. 3.—Adverting to Mr. Kiddle's oration, in which he states Ideas rule the world, he certainly got this idea from Plato, for in the *Dialogues* (Whewell, Vol. iii., p. 291, &c.) we read of the Primordial essences being the Platonic "doctrine of Ideas," again, "Ideas, the only objects of real knowledge." Real Philosophers are those who employ their minds upon absolute "Ideas" and "Philosophers are the genuine rulers of the world"—here we see the connection with ideas ruling the world, and for their application we have only to go to the French Revolution of 1788 to see how ideas ruled the world. Liberty, equality and fraternity—how creeds and even powers crumbled before their onward march, crushed by their irresistible force—and so on * * * Louis Napoleon in making war on Italy declared it was only France that went to war for an "idea." Probably he also plagiarised from Plato. Does Mr. Kiddle think, he alone is to have a monopoly of "ideas"? It is too absurd!

* Socrates supposed that the Oracle declared him wise because he knew nothing, and knew that he knew nothing, while other people knew as little as he, and thought they knew a great deal, (Vol. I, page 7, Plato's dialogues.)

And Mr. Harrison—does he know what a Bukht is or ever read of a Bukht's doings? What does he think of a Bukht disembowelling himself *coram publico*, answering questions put to him whilst lying on the ground bleeding—the questions answered, taking up some of the blood (his own), waving it in the ether, replacing his bowels, applying the blood that has been subjected to the ether or Akasa to the vast wound, jumping up and showing scarcely a mark where before there was a huge gaping wound? These facts have been vouched for by several unimpeachable European witnesses. Does Mr. Harrison know of any medium who can do this?

TESTIMONY TO PHENOMENA.

In the month of August last having occasion to come to Madras in the absence of Col. Olcott and Madame Blavatsky, I visited the Headquarters of the Theosophical Society to see a wonderful painting of the Mahatma K. H. kept there in a shrine and daily attended to by the chelas. On arrival at the house I was told that the lady, Madame C., who had charge of the keys of the shrine, was absent, so I awaited her return. She came home in about an hour, and we proceeded upstairs to open the shrine and inspect the picture. Madame C.—advanced quickly to unlock the double doors of the hanging cupboard, and hurriedly threw them open. In so doing she had failed to observe that a china tray inside was on the edge of the shrine and leaning against one of the doors, and when they were opened, down fell the China tray, smashed to pieces and on the hard chunam floor. Whilst Madame C.—was wringing her hands and lamenting this unfortunate accident to a valuable article of Mahatma B.—'s, and her husband was on his knees collecting the debris, I remarked it would be necessary to obtain some China cement and thus try to restore the fragments. Thereupon Monsieur C. was despatched for the same. The broken pieces were carefully collected and placed, tied in a cloth. The broken pieces were carefully locked. Mr. Damodar K. Mavalankar, within the shrine, and the doors locked. Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society, was opposite the shrine, on a chair, about ten feet away from it, when after some conversation an idea occurred to me to which I immediately gave expression. I remarked that if the Brothers considered it of sufficient importance, they would easily restore the broken article, if not, they would leave it to the culprits to do so, the best way they could. Five minutes had scarcely elapsed after this remark when Damodar, who during this time seemed wrapped in a reverie—exclaimed, "I think there is an answer." The doors were opened, and sure enough, a small note was found on the shelf of the shrine—on opening which we read "To the small audience present, Madame C.—has occasion to assure herself that the Devil is neither so black nor so wicked as he is generally represented; the mischief is easily repaired."

On opening the cloth the China tray was found to be whole and perfect; not a trace of the breakage to be found on it! I at once wrote across the note, stating that I was present when the tray was broken and immediately restored, dated and signed it, so there should be no mistake in the matter. It may be here observed that Madame C.—believes that the many things of a wonderful nature that occur at the Headquarters, may be the work of the Devil—hence the playful remark of the Mahatma who came to her rescue. The matter took place in the middle of the day in the presence of four people. I may here remark that a few days before I came into the room in my house just as Madame B.—had duplicated a ring of a lady in a high position, in the presence of my wife and daughter in broad day-light. The ring was a sapphire and a valuable one—and the lady has preserved it. On another occasion a note came from the above lady to my wife and was handed into the drawing-room in the presence of several people. On opening it a message was found written across the note in the well known characters of the Adept. The question is how the message got into the note? The lady who wrote it was perfectly astounded when she saw it—and could only imagine it was done at her own table with her own blue pencil.

Whilst on the subject of the shrine I may mention that it is a small cabinet attached to the wall with shelves and double doors. The picture of the Mahatma that I came to see, lately given to the Founders of the Society, is a most marvellous work of art. Not all the R. A.'s put together could equal such a production. The coloring is simply indescribable. Whether it has been produced by a brush or photographed, entirely passes my comprehension. It is simply superb.

OOTACAMUND,
2nd November 1883.
H. R. MORGAN, F. T. S.,
Major-General.

To the Editor of the Theosophist.

MADAME.—Will you, with your usual kindness, enlighten me on the following points, some of them being not satisfactorily understood, even by the perusal of "Fragments of Occult Truth" and "Elixir of Life." The questions are raised, as they occurred to me while reading the said articles in your valuable journal. They are asked in the spirit of an inquirer after truth and not in the spirit of a biased sceptic. I hope, therefore, you will kindly publish the following questions with replies (verbo) in one of your ensuing numbers, of course, as soon as it may please you.

1. It is usually affirmed, what is a fact, that the adepts live very much longer than ordinary mortals. What is the maximum number of years for which they live or can live before they die their physical death like men in general, who live or can live for not more than 200 years at the most?

2. Do all adepts of any particular age, live the same or almost the same number of years? Do adepts of all ages live for about the same number of years?

3. In the article "Elixir of Life" (Vol. III, No. 7, p. 171), we read "By or about the time when the Death-limit of his race is passed, he is actually dead..... gone to join the

gods." What is the exact state of an adept by or about the time, when the Death-limit of his race is passed? If he die a physical death at such a time, though without the agonies of dying, where is the difference with respect to longevity between him and an ordinary man who dies at about 100 or 150 or 200 at the most?

4. An adept, after he is dead in the sense in which it is used in the said article, is not reborn, having no will to live or *Tanha* as they call it. Where is he not reborn? On this earth as well as on any other sphere? What then becomes of his body, the seven principles of which he is formed?

5. When can it be said that an adept has attained Nirvana or Moksha as the Hindus call it? What is the exact state of his body, i. e., the seven principles of which he is composed, when he attains Nirvana?

6. The ancient Rishis of India, such as Vasistha, Valmiki, Viswamitra, Agastya, and other historical adepts do not exist in flesh and blood. Then, how, i. e., in what form do they exist, if they still exist at all in any other form? What has then become of the septenary men of which they were formed?

7. "A very high adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation." (Vol. III, page 171, No. 7) How, where, and when does he submit to Incarnation? Does he become incarnate in the sense in which Vishnu is said to have been incarnate by the Hindus?

8. Patanjali, in his Yoga Sutras, says that a perfect Yogi, becomes perfectly strong. Does he mean, by that, that he becomes physically stronger than the strongest athlete or gymnast, who is generally physically stronger than an ordinary man not taking exercise? And, if so, what makes him so very strong, since he eats very scanty or no food at all? Who is physically stronger—a vegetarian or a flesh eating man, not to say of the psychic powers he, the vegetarian, acquires?

9. Where is a man, an ordinary man, having *Tanha*, reborn immediately after his physical death, is it on this terrestrial globe or on any other planet of our system?

10. What becomes of an Elementary in the long run? Does or can it again become a human being? If it does, or can again become a human being, when is it and where, on this earth again or on any other planet of our system?

By throwing some light on the above questions, in an intelligible manner, you would highly oblige

Yours faithfully,
DINANATH PANDURANG DHUMKE.

BOMBAY,
21st September, 1883.

Note.—It is to be regretted that the correspondents to this Journal, do not seem to realize fully the importance of the following four considerations in putting forth their questions and difficulties.—

(1st) The *Fragments* are but mere crumbs, and necessarily incomplete. Moreover, not being intended for serial publication, as they subsequently were, they cannot but be unsystematic in their arrangement. They were meant rather as food for thought for such as had the capacity to develop the crude ideas presented therein, than as a complete exposition of the Esoteric Doctrine.

(2nd) Most of these crude ideas have been sufficiently expatiated upon in works like the *Occult World*, *Esoteric Buddhism* and other subsequent articles in this magazine. These subsequent expatiations must be carefully studied before framing any questions.

(3rd) There are certain facts which can be divulged only to such of the Fellows of the Theosophical Society as have proved their worthiness to receive them; others can be taught only to *chelas* as they progress; while the rest unfold themselves to INITIATES in their onward march towards BUDDHAHOOD.

(4th) For a comprehension of many of these truths the development of the "sixth sense" to which reference has already been made in the replies to "An English F. T. S." is an essential qualification.

If these four facts could but be realised by the well-meaning and earnest correspondents of the *Theosophist*, much unnecessary writing would be saved. Being bounded by these lines, the questions of Mr. D. P. D. may now be answered to a certain extent.

Esoteric Buddhism sufficiently deals with the first question. The physical life of the Adept is determined more or less by the conditions of the race in which he is born, by the energy of his Will and by various other circumstances. It will be admitted that each subsequent race after the middle point is once passed, must be more and more spiritual. So one Adept having to contend with a lesser amount of materiality than his predecessors, has his way much smoother. The exact number of years which an Adept of a particular race may live is a perfectly immaterial question and can be set down more to unsentimental curiosity than to any philosophical enquiry. It must be at the same time remembered that when a certain stage is reached, the conditions which surround the Adept of different races being nearly identical, their periods of existence must be almost the same. In this answer, question number 2 is anticipated. For a further explanation, *Esoteric Buddhism* may be studied with advantage.

Question three would never have been put by one who had properly studied the article on *Elisir of Life* and understood the spirit it conveys. Suffice it to say that the passage in that article which tells us that the higher bodies become accustomed to the atmospheric conditions of the earth before the grossest ones are cast off, is a broad hint for a student of occultism who has begun to live the life. Question four is partly answered in the above reply and partly in *Esoteric Buddhism*.

The ADEPT attains Nirvana or Moksha when he identifies himself with the ONE LIFE or rather put himself *en rapport* with it. His state then is something like that of the *Dhyana Chohans* of the Buddhists or the *Prajapati* of the Hindus. D. P. D. would do well to study the *Upanishads*.

The four *Rishis* mentioned in the article live now as *Dhyana Chohans*. This of course does not mean that all the ancient sages have reached that stage.

The incarnation of Adepts is to be understood in the same sense in which Occultists interpret the incarnations of Vishnu.

What *Patanjali* means is that the Yogi becomes strong owing to the development of his Will Power to an enormous extent. Upon what he lives, is sufficiently answered in the article on the *Elisir of Life*. *Akasa* is the mother of all phenomena and the source of nourishment of him who knows how to use it. Vegetables have properties which are not fully known, and if certain undiscovered (to the general world) vegetables were prepared and eaten in a certain way, there is no reason why they should not give even more strength than animal food. Meat-eating is full of dangers, not only psychological but even physical; and the law which teaches the spread of contagion ought to have made this fact evident. How many diseases are inherent in an organised body and yet remain unsuspected? Vegetable diet is not attended with so many dangerous results.

The question of rebirth is extensively treated upon in the *Fragments* and in *Esoteric Buddhism* and it would be mere waste of space to go over the same ground. The tenth question also is pretty fully discussed there.

D. K. M.
(Chela.)

SATYA MARGA THEOSOPHICAL SOCIETY (LUCKNOW) AND SWAMI DAYANAND.

To The Editor of the *Theosophist*, Madras.

MADAME,—I am directed to forward to you a copy of the proceedings of an extraordinary meeting of our Branch Society held today to express the deep sorrow with which the Branch has heard of the death of Pandit Dayanand Saraswati Swami. I trust you would allot to the said proceedings a corner in your valuable Journal.

Yours faithfully,

JWALAPRASAD SANKHADHARA, F. T. S.

Secretary Satya Marga Theosophical Society, Lucknow.

Lucknow, November 2, 1883.

(COPY.)

Proceedings of an extraordinary meeting of the Satya Marga Theosophical Society, convened on the 2nd of November 1883.

Resolved, 1st, that the Lucknow Satya Marga Theosophical Society express its heartfelt regret at the untimely death of Pandit Dayanand Saraswati Swami—a circumstance that has deprived the Arya Samaj of its beloved founder, and the Indian people generally of a trusted guide and benefactor.

Resolved further, that a copy of the proceedings of this meeting be then forwarded to the Secretary to the local Arya Samaj, and to the Editors of the *Arya*, the *Theosophist*, the *Indian Mirror* and the *Oude Aklbar* for publication.

(True copy.)

JWALAPRASAD SANKHADHARA,

Secretary, S. M. T. S., Lucknow.

The following is an extract from the *Poona Observer and Civil and Military Gazette* of October 24:—

"Mr. Gerald Massey, the poet, has become a Theosophist.—'Massey' on us! Who next?"

Editor's Answer:—Not Mr. Gerald Massey, as far as we are aware, for he is not on the lists. Perchance the poet may be some day the "next," but the Editor of the *Poona Observer* was the "next" preceding one, and no great acquisition for the Society either.

A. F. S. of Tinnevely writes to us:—"The Padre Principal of our well known local Missionary College has been anxiously watching the progress of Theosophy, and from time to time expounding questions therewith connected in a complacent manner evidently to the great edification of his Hindu students. The latest development of his exoteric genius consisted in representing to the boys in open class that the recent Government Order published in the *Supplement* to the *Theosophist* for the last month marked the disapprobation bordering on contempt of Theosophical subjects on the part of the Government, that, on the whole, the order was if anything damaging to the cause, and that any other interpretation thereof necessarily argued a sad ignorance of the English language!!"

Oh, Loyola, art thou not content to find so many Protestants among thy faithful followers and disciples?—Ed.

A HINDU'S APPEAL TO THE HINDU MEMBERS OF THE THEOSOPHICAL SOCIETY.

A GLANCE at the past bright History of our Aryan ancestors is sufficient to bring home the sad truth that our fall from the pinnacle of Aryan glory is lamentably heavy and heavier still enough to bleed the heart of a true patriot. To what can this fall be due? It is owing to the decadence of the ancient Aryan Faith. Will this state of circumstances continue ever long? Dear Brothers, ought we to remain silent at this critical period when the average Hindu has lost all his faith in anything spiritual under the dead weight of Materialism? Are we not responsible for this culpable neglect? Do we not feel ourselves ashamed when we see the missionaries of other faiths erect buildings for the spread of their own religions in countries foreign to their own, where we turn our backs and let the richest of our possessions slip away out of our hands? Ah! Sad fate indeed for our sacred Mother land, the cradle of Humanity! Is it possible to avert this fate you may ask? Yes, it is, if we only WILL there is a way for it, and that is to revive the Sanskrit literature by establishing Sanskrit schools. When once a taste is created for the Sanskrit language, the rising generation, trained in the Western modes of thought, will cease to be sceptic; for their scepticism is based on ignorance, which is due to parental neglect. The other advantage of the study of Sanskrit is that it preserves one's own Nationality, for it is a truism that a nation can rise in its greatness only when the literature of its motherland is well studied. When the nationality is preserved, a necessary consequence which will follow it is Union. When that Union—the most sacred of all—is established, Dear Brothers, how much of our miseries, both physical and spiritual, will be removed, immense good will be done to Humanity and great prosperity will follow. The third point why it should be revived is that it furnishes the Key to the Science of Sciences which explains the mysteries of Life and Death; for its truths are recorded in our Ancient Shastras, Puranas and Philosophies a careful and diligent study of which will put on the hands of an earnest seeker the gem of gems which none can snatch away. When glimpses of these precious scientific truths contained in the ancient literature are given to the Western World, its master-minds will give a sympathetic ear to us and the West will join the East in happy bonds of Brotherhood. Hence, Dear Brothers, we appeal to your liberality and patriotic instincts to establish Sanskrit schools which will mark an era in the Sacred History of Hindustan whence Aryan Glory spread throughout the whole World.

BAREILLY,
8th Nov. 1883.

A WARNING TO THEOSOPHISTS.

WE have of late come to know that certain persons have been trying to make the Theosophical Society a means of self-aggrandisement, by professing to be ardent Theosophists, when in reality they have not the least idea of what the Society seeks to accomplish. These persons, wherever they go, are ready to introduce themselves as Theosophists, as if that name were a passport for getting into influential and fashionable society. They rattle away a great deal of nonsense about occultism and such matters, and are ready to testify to things they know nothing about. Such persons may perhaps have honest intentions, but everything that is overdone causes mischief, and, as it is our solemn duty to watch carefully over the interests of the Society, every true Theosophist is requested to take note of such persons and report them to Head-quarters and suggest if possible the best means for putting a stop to such vagaries. There are some outside the Society who show a like mad enthusiasm, and we think that such persons ought not to be allowed to join the Society. A selfish motive evidently lies at the bottom of all this sham love and enthusiasm, and persons of this description should in our opinion be debarred from taking part in the working of the Parent Society or of any Branch Society. This is a subject that will have to be decided by the members of whom we intend to lay it before the ensuing anniversary gathering.

N. D. KHANDALWALA,
President, Poona Theosophical Society

The President-Founder's Tour.

COLONEL OLCOTT AT JUBBULPORE.

Col. H. S. Olcott, President-Founder, and party arrived here on the evening of the 22nd Instant. The Members of the local Branch, including Babu Girish Chunder Mookerjee, Extra Assistant Commissioner, Babu Nivaran Chunder Mookerjee, Merchant, Babu Kali Charan Bose, Head Master, City School &c., &c., were present at the Railway platform to welcome their President and escort him and suite to the house of Babu Chunder N. Bose, who was kind enough to offer them hospitality during their stay at Jubbulpore. The next day their bungalow was thronged by visitors eager to have a sight of the "American Hindoo" and to talk to him upon scientific and philosophical subjects. On the evening of the 24th arrangements were made for a popular lecture, the subject being "THEOSOPHY, ITS AIMS AND OBJECTS." The Shivaram Pandit's Hall was crowded to suffocation, and many had to return disappointed for want of even standing room at the door. The entrance of Col. Olcott into the Hall was the signal for a loud and enthusiastic cheering. Mr. Balvantrao V. Gokhale, Supt. of the Normal School, in a short speech introduced the lecturer to the audience and interpreted his remarks into the vernacular for the sake of non-English-knowing hearers. Col. Olcott, who rose amidst loud cheers, explained to the public the importance and philosophical significance of the first object of our Society, viz., the formation of the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or colour. This was not to be interpreted to mean that the society interfered with caste or other social relations of its members. It only meant the inculcation of the principle of mutual tolerance and mutual intellectual sympathy. Hardly two persons could be found with exactly the same ideas; and yet man was arrayed against man for differences of opinion in regard to questions which philosophers and scientists have spent their lives in studying. Caste against caste, sect against sect, nation against nation, race against race, each took up arms against the other for not acknowledging belief in its own manner. If people could be taught the keenest intellect for ages upon ages: If people could be taught that their best interest lay in brotherly and kindly feelings towards their neighbours and extending to their fellow-men, the same rights which they demanded for themselves, the sum of human happiness would increase. This it was that the Theosophical Society attempted to do, and had done with success far beyond its own expectations. The second object, as published in our printed Rules was of particular interest to the East, especially, India, the "Motherland of Nations." Col. Olcott very feelingly showed the past intellectual glories of this once blessed land of Aryavarta. Not only were some of the physical sciences, in all their departments, carried to a far greater perfection, than those of the present day, but the Psychological sciences, of which the West has never yet had a proper glimpse, was fully developed in the ancient times when the Rishis, Mahatmas and Yogis mixed with the innocent, pious and devoted sons of the soil. These treasures they had handed down to us in our sacred Books, the knowledge of which was unfortunately lost with the neglect of the Sanskrit language. If we would have a glimpse, a faint glimmer of the knowledge and philosophy attained by the giant intellect of our great ancestors, we must encourage a study of Sanskrit. The present generation was too old to undertake to learn the language. But if they realised the importance of the movement, they ought to start at once Sanskrit schools to bring up the younger generation in the proper mode of thought. The hope of the Nation lies in her children, whose minds could be turned into any channel. The third object of the Society was intermingled with the second and did not need any further explanation; it was, however, desirable for the audience to be impressed with the fact that the Theo. Socy. promised no guru nor did it undertake to teach every one who had a curiosity to know something of occultism. The *Gupta Vidya*, as in ancient times, must be learned by the aspirant, by cultivating within one's self the highest and noblest aspirations, a feeling of unselfish philanthropy, and thus bringing about a higher and higher self-evolution. The Laws of Nature are immutable, and the same conditions that were necessary in olden times for self-development are necessary now. Colonel Olcott finally urged more the necessity of Sanskrit schools. The substance of the lecture was then given in Hindustani by Mr. Narayan B. Nakhre, F. T. S. The desire to have the suggestion of Colonel Olcott for Sanskrit schools, given a practical turn being expressed, a committee was at once appointed to collect subscriptions for the purpose and report the result the next evening. On the 25th Colonel Olcott's second lecture came off. It being of a scientific and philosophical nature, was limited only to educated people of whom some hundreds, however, were present. The subject was "Our Relation to a future Life." The lecturer took the phenomena of Occultism, Mesmerism and Spiritualism as the basis upon which to erect the structure of future existence. These at any rate proved the existence of something in man besides his gross body, and its survival after what we call death. All the discoveries of modern science tended to confirm the statements of the ancient

Philosophers, the students of Psychology. Darwin's theory of Evolution, grand and startling as it unquestionably is, began nowhere and ended nowhere. But the Mahatmas of old Aryavarta had postulated the theory of Evolution in its completeness, and it was within the means of every earnest student to test its truth by experimentation. The lecturer begged his audience not to take anything on faith, but at the same time not to express an opinion in regard to matters they had not carefully and properly investigated. The speech was throughout very warmly applauded. Colonel Olcott then made a few remarks in regard to Theosophy for the benefit of those wishing to join it. The noble action of the students and teachers of the High School was then communicated by Colonel Olcott to the audience. Poor boys getting a scholarship of five rupees or thereabouts had expressed their willingness to forego a month's allowance to contribute their mite to the promotion of the National object of the establishment of a Jubbulpore Sanskrit School. The teachers, drawing a salary of twenty rupees or so, had offered a month's pay for the same purpose. The audience gave vehement cheers when they heard of this noble patriotic feeling of the students and masters of the High School. A subscription list was then put on the table, and about fifteen hundred rupees were subscribed on the spot by the audience, mostly in small sums. We hope soon to be able to collect sufficient funds to start the institution very shortly. Babu Nivaran C. Mookerjee was elected Treasurer pro tem. of the fund. On the 26th candidates desirous of admission into the Society were initiated by the President. And in the evening he and his party left Jubbulpore for Allahabad on their Northern tour.

JUBBULPORE, }
27th Oct. 1883. }
N. B. NAKHRE,
Secretary.

AN ADDRESS

ON BEHALF OF THE HINDU STUDENTS OF THE GOVT. HIGH SCHOOL, JUBBULPORE, TO THE TRUE PATRON OF ARYAN PHILOSOPHY, COLONEL H. S. OLCOTT OF AMERICA, THE BROTHER OF THE HINDUS.

SIR,

We beg to offer you this brief address which we expect you will condescend to accept.

The lectures you delivered on the previous two days have produced the desired effect on the minds of those upon whom God has bestowed the capacity of thinking for themselves, and, this deep impression will, we hope, never be erased. Your lectures have depicted a durable picture on our hearts and distressed us to contemplate the fallen condition of the Hindus.

We were on the point of drowning ourselves in the deep ocean of wretchedness, when all of a sudden the voice of true support is heard by us. We will reach the shore now. The personage who is going to guide us, the blind and bewildered Hindus, who even when convinced of our miserable condition, would not still strive to procure the remedy. We said we were falling into the well, still we did not check ourselves, showed no courage, prudence or activity, but took to the foolish task of bemoaning our lot. We were in the dark way, and never even showed any attempt to open our eyes to look at the brilliant world-illuminating light, the holy instructions laid down by our Mahatmas, but they have now come down to us through you, the foreign appreciator of the now derided Hindu Philosophy.

Now, we think, almost all of us have awakened from the sleep of unconsciousness and non-appreciation. It is the greatest misfortune of those who have not taken advantage of your travelling throughout the country, for the benefit of all who are connected with you may be by a very feeble thread now, but your exertions will make it ere long as strong as an adamant chain.

Indeed, India had never the good fortune of getting a European man of science with your abilities, to take such burning interest in the noble cause of Hindu Religion and Philosophy. And it is and certain sure to us all that the tide of our good luck has begun to flow and will safely bring us to shore if we follow your footsteps. We, High School boys, are very glad to hear from you that Mr. Nivaran Chandra Mukerji has been appointed Secretary of your Theosophical Society here, may it be ever prosperous, and hope to join it after we have come to proper age!

Many pupils will support the Sanskrit School about to be founded in accordance with your proposal. We hope for its rapid progress. It is quite indisputable that unless we know the language of our religion, we cannot be acquainted with the hoarded up treasures of our venerated ancestors. We hope to be worthy of any inheritance and call on the whole world to share it with us.

We humbly beg of you to favour us with a few days' visit on your way back from the W. P. to your Head-quarters.

We are highly indebted to you for favours already shown, and solicit your continued favour of instruction, every now and then, when opportunity offers, and we shall always be ready to act up to your instructions with our heart and soul.

We, Hindus, can certainly never repay you for the manifold obligations you have rendered us in any other way than by obeying your god-like and holy orders.

We pray to the Supreme Being and the Divine Mahatmas for your long life and for the prosperity of your Society. We conclude this by offering our best thanks for your endeavours for our good, and beg to say that your generosity and greatness baffles all description.

Thanks, thanks, our good and many thanks! May you enjoy the divine favours for ever!

We beg to remain,

Yours most obediently,

PURUSHOTTAM LAL.

On behalf of the High School Students, Jubbulpore, Central Provinces.

JUBBULPORE,
The 26th Oct. 1883.

COLONEL OLCOTT AT ALLAHABAD.

Never was Allahabad so much excited as it was during the recent visit of Colonel Olcott. He reached here on the morning of the 27th October. He was received at the Railway station not only by the members of the Prayag Branch, but also by many of the gentry and nobility of this station. In fact the station platform was crowded, and those present were eagerly looking for the arrival of the train which arrived nearly one hour late. From the Railway station the party drove down to the National Club Bungalow, which was intended for their accommodation.

The whole day Col. Olcott and party, consisting of Mr. W. T. Brown, F. T. S., B. L. (Glasgow), Mr. Damodar K. Navalkar, F. T. S., Recording Secretary Theosophical Society, and two Madras Fellows, Messrs. L. Venkata Varadarajulu Naidu and T. Narayanaswamy Naidu, received visitors till 5 p. m. In the evening several gentlemen were initiated. It was indeed an intellectual treat to hear Col. Olcott's address to the would-be Theosophists. After the initiation was over the Colonel was literally drowned with intricate questions on philosophy and science by the fellows present. The learned Colonel's answers satisfied one and all.

The next day (28th) was the day of the lecture. The subject of the lecture was "Theosophy, its History, Progress and Aims." The lecture was delivered at the Kayastha Pathshala Hall. The spacious large hall was crowded to suffocation. Many persons went away disappointed for want of space. The lecture began at 4 p. m. and ended at 7 p. m. I never found Colonel Olcott so eloquent, fluent and enthusiastic as on that occasion. The lecture was so impressive and well appreciated by large audience, that for three mortal hours perfect silence was maintained. The audience was as respectable as could be. Mr. H. C. Niblett was in the chair; among those present, Dr. and Mrs. Hall, Babu Oproosh Chandra Mukerji, Yakil, Pandit Nand Lal, Yakil, Pandits Rajnath, Bansidhar, Indernarain, Munsiffs, Moulvie Zaka-ulla, Professor of Arabic, Muir College, Pandit Adityaram Bhattacharyya, M. A., Professor of Sanskrit, Muir College, Babu Abhay Charan Sanyal, M. A., Assistant Professor of Physical Science, Muir College, Moonshi, Bhowani Sahai, Deputy Magistrate, Lalla Ram Persaud, Government Pleader, Lalla Ram Charan, the richest banker, Babu Jogindro Nath Chowdry, M. A. B. L., Lalla Jagatnarain, Banker and Zemindar, Pandit Lachminarain Vyasa, the leading Kabiraji, Babus Gyanendranath Chakravarti, M. A., Sashi Bhusau Chatterji, B. A., Mohendro Nath Chakravarti, B. A., Jogendronath Gossain of Serampore, Drs. Brajendranath Banerji and Avinashchandra Banerji and a host of other respectable and influential gentlemen, too numerous to mention. The audience was so much carried away by the Colonel's enthusiasm, that when Colonel Olcott, after the lecture was over, proposed the establishment of a Sanskrit School, subscriptions began to pour in like torrents, and even Mahomedan gentlemen present freely subscribed. This is indeed true Brotherhood. What can be better proof of the success of the Theosophical Society and personal efforts of its indefatigable President, the self-denying good Colonel? More than Rs. 2,000 were subscribed on the spot.

Next day there was a private lecture on Mesmerism with experiments to the members of the Branch Society. It is needless to say that the lecture was edifying and very instructive and interesting to the members present. On the morning of the 30th there was another public lecture at the Allahabad Institute, when an address was presented to Colonel Olcott by the students of the Muir College. In the evening there was a private lecture among the fellows on "Life after death," besides several questions from fellows on "Life before birth," were answered by the learned Colonel to the entire satisfaction of them all. The party left the place for Ghazipur on the morning of the 31st, when there were present many fellows at the Railway platform, to bid farewell to the party.

Colonel Olcott's words were not uttered in vain. Since his departure fresh subscriptions were not uttered in vain. Since his Vakils, Mahajans and others have promised their unflinching support in the cause of the Sanskrit School. I learn from reliable source that several Vakils have promised to realize donations from their clients for this noble and patriotic purpose.

On Saturday next a public meeting of Pandits, Pragwallah's and Priests of this city will take place to consider the amount of support these men will be able to give to the cause of Sanskrit learning—more especially to the proposed Sanskrit School to be established by the Prayag Psychic Theosophical Society.

ALLAHABAD, }
5th November 1883. } BRAJENDRA NATH BANERJI, F. T. S.

ADDRESS TO COL. OLCOTT BY THE STUDENTS OF ALLAHABAD HIGH SCHOOL.

It is with the deepest respect and the liveliest pleasure that we beg to welcome you in our midst. We do so out of the fullness of our heart. We are alive to your self-sacrificing devotion to the cause of our mother-land, and we, her children, are but doing our duty by honoring him, who honors her and works for her.

As members of society we feel in common with other members of the human family in the first and third objects of a great society of which you are the President-founder. But as Indian students and members of the Literary Institute, we hail your services coming under the second of the three grand objects of the Theosophical Society. Your eloquent appeals to our countrymen to feel respect for the ancient national literature of the land, and your practical work in promoting the establishment of Sanskrit Schools, demand our grateful acknowledgment. We sincerely wish that your labors will be directed with greater ardour to this arduous work. At the same time we will venture to make an observation, that, we fear, would look presumptuous, but which nevertheless may be set forth before you in all candour. It is this. A too exclusive study of ancient Indian literature will, we fear, not answer the requirements of the time, nor contribute to the development of the material resources of the country; and hence we fear any harmful reaction against the bracing education of Western literature and science. We could only wish that instead of the too exclusive devotion of Indian students to foreign literature—modern or ancient—the national educational systems were such as to combine the advantages of both the ancient literature of the country and of the modern literature and science of the West, together with the provision and encouragement for higher studies in Sanskrit literature for such as have a taste to make Sanskrit their speciality.

We have ventured to advert briefly to this subject in our address recognizing the defectiveness, as we do, of the present system of education both as imparted in State Colleges and Schools and in indigenous national Schools. The too Anglicised graduate of the Universities, as well as the old fashioned Pandit, both of them are outcomes of wrongly directed educational systems, and we pray that your endeavours will be directed to correct these opposite extremes.

In conclusion we pray for your unabated strength and energy and a long life.

THE PRESIDENT-FOUNDER AT GHAZIPUR.

Col. H. S. Olcott, President-Founder of the Theosophical Society, arrived at Tarighat on the 31st October 1883 at 2-35 p. m. where he was met by some of the leading gentlemen of Ghazipur. On crossing the river, he was received at Chitti Nath Ghat by a large number of Native gentlemen who were in waiting for the purpose. From the ghat he drove, accompanied by the gentlemen in waiting, to the house of Babu Shew Nath Sing, where an address of welcome, a copy of which is annexed, was given him. In reply, the President-Founder delivered a short speech, in which he thanked the gentlemen present for the hearty welcome given him, and pointed out in a few words how imperative it was for every Hindu to try and know something of the old Aryan theology and science. This closed the proceedings of the day.

On the following morning, private conversational meetings were held from 8 a. m. till 12 noon, and then again from 2 to 3 p. m. In these meetings most of the educated gentlemen of the station attended and heard the Colonel with intense interest.

At 5 1/2 p. m. Messrs. Brown and L. V. V. Naidu left for Gorakhpur by mail cart.

At 6-15 p. m. the President proceeded to the Victoria School and delivered a lecture on "the Invisible World." The hall was crowded to suffocation, and all denominations of the people, both European and native, attended. The subject was treated both scientifically and philosophically, and the effect the lecture produced was somewhat marvellous. Some of the staunch materialists and sceptics were heard to say that after what they had heard from the learned lecturer their grounds were certainly untenable. On the morning of the next day, the following gentlemen were initiated into the Society.

Babu Shankar Dyal Panday.
„ Gagan Chander Rai.
„ Ramsaran Lal.
„ Hira Lal.
„ Jugodishwar Chatterjee.

As the Colonel had to leave for Cawnpore by the 9-35 a. m. train the time under his disposal in the morning was very short, otherwise there are reasons to believe a few more gentlemen would have been initiated the same day. They will, however, join the Society almost immediately.

The President-Founder left Ghazipur by 8-15 a. m. train.

GHAZIPUR, }
2nd November 1883. } JAGADISHWAR CHATTERJEE.

ADDRESS TO COLONEL OLCOTT BY THE THEOSOPHISTS OF GHAZIPUR.
To
Col. H. S. Olcott,
President-Founder of the Theosophical Society,
India, Ghazipur.

Sir,

We, the undersigned, residents of Ghazipur, beg to offer you a hearty welcome on your arrival in our city.

It is hardly necessary for us to say that your philanthropic zeal and disinterested labours have justly excited the admiration of the thinking portion of the Indian public, and have aroused an intense interest in the movement to which you have devoted yourself. No Hindu, who feels in any way concerned in the welfare of his country, could have failed to notice, without some interest, the steady progress which the cause of theosophy has been making in the southern and the other parts of India during the last few years through the generous endeavours of yourself and that noble and highly cultivated lady, Madame Blavatsky.

What India really was a few centuries before, is well known to you. You have devoted almost a lifetime in trying to unravel the mysteries of the Indian philosophy, and you fully understand how great is the grandeur of those occult sciences in which India alone of all other countries of the world, most excelled. The glorious truths of religion, life and death, enunciated by the venerable Saints, Muni and Rishi of India, were now fast dying away, and had it not been for your generous endeavours, all traces of the past greatness of Aryan philosophy would have been obliterated from the face of Hindustan. But so great a treasure is not destined to be lost to the Aryans, and the mysterious dispensation of Providence has, in fulness of time, sent you to India, from a far distant land, to open our eyes and to revive the former scientific glory of this poor and hapless country. Your labours have already borne fruit in many parts of India, and we therefore hope that your advent to this city will confer a lasting boon on us and lead us to realize the truths of old Indian theology and sciences, and thus enable us to form some idea of what our glorious forefathers were in ages past.

In conclusion, we beg to offer you, Sir, our most cordial thanks for your condescension in visiting Ghazipur, and to express a hope that your visit will not be without its usual salutary effects here.

We are,
Sir,
Your most obedient servants,

SHANKAR DYAL PANDAY.	JUGODISHWAR CHATTERJEE.
SHEWNATH SING.	BINODI LALL MOOKERJEE.
NILMADHUB RAI.	KEDARNATH CHATTERJEE.
GUNPUT SAMAI.	DAMRI RAI.
BHOLANATH RAI.	GOPINATH.
TARINY CHARAN BHADURY.	HARNARAIN RAI.
BHIRATTON POSS.	HIRA LALL.
SIDHESHWAR CHATTERJEE	RAMSARAN LALL.
DABI DIAL PANDAY.	JOGENDRONATH RAI.
GUGAN CHANDER RAI.	DEBENDRONATH RAI.

THE PRESIDENT-FOUNDER AT CAWNPORE.

After travelling by rail from 9 a. m., till after midnight of the 2nd instant, the President's party,—except Mr. Brown, and Mr. Doraswamy, who had been detailed to visit Gorakhpur from Ghazipur as Colonel Olcott's Deputies—reached Cawnpore safely.

The Maharajah of Burdwan, being blessed with a superabundance of wealth, has the rich man's caprice of owning bungalows and palaces in different places. He has a handsome one here, and upon being asked by the Local Committee for the loan of it telegraphed, to their surprise, that the larger of his two houses should be placed at Colonel Olcott's disposal and every attention shown him. As he has almost invariably refused similar applications before, his most obliging courtesy in this instance seems a proof of the sincere respect he feels for the President-Founder, and which was shown when the Colonel was his guest at Burdwan.

Upon approaching the "Koti" we found the place in a blaze of light. The Cawnpore Branch had lit up the grounds with Chinese coloured lanterns, and lamps on posts, and the whole facade of the building was illuminated by one thousand *chirags* (native clay lamps), while the apartments were lighted up as brightly as day.

A number of our Fellows, resident in Town, escorted the President from the Station to the "Koti," although the hour of arrival there was late, the train being due at Cawnpore at 12-30 in the night. At the gate a tall arch bearing the inscription "Welcome Theosophists," was erected. The next morning the Cawnpore Brothers had long, interesting and instructive conversation with Colonel Olcott on Mesmerism and other scientific and metaphysical subjects, in which our Hindu Fellows, all over India, are generally interested. The whole day was passed in such pleasant and attractive discussions that most of the members remained with the President Founder almost all day. The evening was fixed for a public lecture which was as usual delivered by Colonel Olcott, *ex tempore*, in the Public Buildings close to His Highness' Koti. The subject was "Theosophy and the future life." The lecturer dwelt upon the importance, the growth and development of the Theosophical Society, its good work in the moral and spiritual regeneration of India and of the world, and its significance as the possessor of the key which unlocks the treasures of esoteric knowledge—the common foundation of all religions. He then showed how Mesmerism proved the independent action of mind, apart from the brain, thus striking a blow at the Positivistic theory of the causation of mental phenomena with the death of the brain. This latter hypothesis was the keynote upon which rested the whole harmony of Positivistic science. Prove its falsity, and the whole fabric tumbles down: there is nothing but discord. Mesmerism performed this important function and was as such a valuable science. He would have nothing to say if the men of science retained practically their professed agnostic position. But if while declaring themselves open to conviction, they would not undertake the investigation in the manner pointed out and still not scruple to ridicule what they practically were ignorant of, then he, as an honest searcher after truth, had to combat this dogmatism of science, as much as he does the bigotry of Theology. The Theosophical Society was not the enemy, either of Science or of Religion, but the companion of one and the handmaid of the other. In short it was an attempt—and a very successful one too—to apply scientific methods for the investigation of the hidden truths underlying the so-called religious myths and traditions, and thus to pave the way for the promotion of Scientific Religion which underlies all the faiths of the world, and the mystical meaning of which being forgotten and misunderstood, had led the ignorant to stick to the outward meaningless crust, while the so-called educated to laugh at it as an exploded superstition. The office of true Theosophy was therefore to reconcile Science with Religion, not to promote a conflict. This had been its important function in old times: this it tried to do now, and Mesmerism furnished the key to the situation. It stood as the guide post to lead the wearied scientific traveller beyond his protoplasm into the abode of Religion, the world of force. From the phenomenal it took the student to the noumenal. The phenomena of modern spiritualism carried the student a few steps further, and these phenomena as well as those of mesmerism were perfectly comprehensible to the student of Esoteric Science. When the investigator crosses these two steps and comes over to the threshold of Aryan Psychology then he not only obtains theoretical knowledge but is in a position to have, if he earnestly and zealously works for it—an experimental demonstration of what he is taught. He can then postulate to himself the existence of his inner self apart from "the mortal coil," its rebirths and the laws guiding his reincarnations. Colonel Olcott did not want any of his audience to believe what he said upon blind faith. For himself, his investigations had brought him to a thorough conviction of the truth of what he was then stating, and it was open to any of the audience to undertake the same method of research, if they cared to learn the truth. The lecture was highly scientific, and although a large portion of the audience could not understand Colonel Olcott, owing to their limited knowledge of the English language, and of the subjects he was then so learnedly expounding,—still hardly any one from the Hall left the place, until after the lecture was over. So much attracted they apparently were by the lecturer's erudition. The speech lasted for over an hour. In the evening new candidates wishing to join the Society were initiated by the President-Founder. The next morning he gave practical instructions to members in the theory and practice of healing by mesmerism. A few more candidates were then admitted; and in the evening, Colonel Olcott and party left for Lucknow. Before closing, we must express our great regret that Rai Kishen Lal, President of the Branch, was prevented by severe illness from sharing the pleasure of these two days.

MAHENDRANATH GANGULI,
Secretary Chohan Theos. Socy.

Cawnpore, 4th November 1883.

COL. OLCOTT AT LUCKNOW.

It will not be possible for me to send for publication in the *Theosophist* all the circumstances attending the visit of the President-Founder to this city, nor to convey in print an idea of the immense good done to the cause by him in Oudh. At

the same time it is necessary that I should send a brief, but by no means uninteresting, report of the proceedings which took place since Col. Olcott's arrival at Lucknow on the 4th instant at 8-30 in the evening. The President-Founder was received at the Railway station by the members of the local branch of our Society and by the *elite* of the city, and thence he was escorted to the temporary residence prepared for him, by a large number of sympathisers, Theosophists and non-Theosophists. Arrived at the residence, Col. Olcott was welcomed by the President of this branch, and soon after by a deputation from the *Jalsai-Tahjeeb* or the Reform Club, which presented him with an *Address*. In reply, Col. Olcott dwelt upon the good results that might follow an union with the Theosophical Society of all Indian associations which attempted to remedy the evils of Indian Society, social, religious and moral. In the course of the following day numerous visitors waited upon Col. Olcott, many of whom regretted the fact of their having been offered no opportunity to witness any of his marvellous cures, but fondly expressing the hope that they should be more fortunate another time. The afternoon was devoted to the private business of the branch. In the evening the large Town Hall in Kaiser Bagh was overwhelmingly crowded long before the hour announced for Col. Olcott's address. Hundreds were content with standing room only, while many more had to go away. The occasion was taken advantage of by our branch to celebrate its first anniversary. The President-Founder took the chair at six o'clock and called upon the Secretary to read the report of the working of the branch for the past year. Among other things the report went on to show that efforts to establish Anglo-Sanskrit schools were responded to by subscriptions up to date to the amount of over Rs. 6,000, and that the branch expected to raise a much larger sum to enable it to place the undertaking on sound financial basis. Col. Olcott then having expressed his satisfaction, delivered his presidential address on Aryan "Philosophy and its claims," and it was listened to with rapt attention, and was greeted with loud and frequent bursts of applause. The lecture was interpreted to the non-English speaking part of the audience by Pandit Prannath, the President of our branch, who also presented the President-Founder with portrait in oils, executed by Fazl Ali Khan Behzad Rakam, a noted native painter of Lucknow. The proceedings terminated amidst great and universal enthusiasm.

Later in the evening at a special meeting of the branch, Col. Olcott initiated several new candidates into the Society, and after that he discoursed on mesmerism, illustrating his remarks by highly interesting experiments, and giving practical hints for the treatment of various diseases. Early next morning he left for Burabanki, accompanied by Messrs. Brown and Mavalankar, and several other Theosophists. It is universally acknowledged here that the President-Founder's visit has put new life into the lovers and workers of the National Cause, the Regeneration of India.

JWALA PRASAD SANKHADHAR,
Secy. Satya Mengu Theo. Socy.

Colonel Olcott delivered an address to a large audience at Lucknow on Monday evening last. At the close of the meeting the local Theosophical Society presented him with an address, together with a portrait in oil, handsomely framed, which, it is said, appear to afford him great satisfaction. Colonel Olcott announced that real "Sunday" Schools were to be established in order to catch the young idea betimes. The Colonel was accompanied by Mr. Brown, whom he introduced to the meeting as a graduate of the Glasgow University, and an ardent admirer of German metaphysics, but who had given in his adhesion to Theosophy and intends to preach and practice its principles and teachings—(*Indian Mirror*.)

The *Sahas* of Allahabad writes:—

"Colonel H. S. Olcott, President-Founder of the Theosophical Society, with Mr. Damodar K. Mavalankar, Joint Recording Secretary, and Mr. Narainswamy Naidu, F. T. S., passed through Allahabad, en route to Cawnpore, on Friday evening last. There was a gathering of the local Fellows at the Railway Station. The party was reinforced here by Mr. Arookash Chunder, Mookerji, Vice-President, and Mr. Charn Chunder Mitter of the Prayag Psychic Theosophical Society, and Mr. J. N. Ghosal, Vice-President of the Bengal Theosophical Society, who accompany the Colonel to Cawnpore. The Secretary of the Cawnpore Chohan Theosophical Society came up to the Mahar Station to receive the Colonel, and party. Mr. W. T. Brown, B. L., F. T. S., of the London Branch, and Mr. L. V. Varadarajulu Naidu, F. T. S., Honorary Secretary to the Head Quarter Fund Committee, have gone to Gorakhpore (where the Colonel was invited) to pay a visit to the Branch there. On their way to Lucknow they stop for a day at Fyzabad, where there is every probability of forming a Branch."

Official Reports.

PANDIT SALIG RAM has been elected President of the Sarw Hittari Theosophical Society, vice Babu Gauga Saran, B. A., transferred to Saharsanpore as Munsif.

At a meeting of the Fyzabad Theosophical Society held on the 4th November, it was resolved that the following Members be elected office-bearers for the ensuing year:—

Babu Gokul Chand, *President*.

Chandra Mohan Mukerji, *Vice-President*.

Bipin Bihari Banerji, M. A., *Secretary*.

It was further resolved that the Rules and Bye-laws of the Parent Society be adopted *pro-tem*.

BIPIN BIHARI BANERJI,
Secretary.

THE GYANVARDHANI THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held on the 22nd instant in presence of the Delegate from the Headquarters, it was proposed that a branch be formed by the name of *Gyan Vardhani Theosophical Society*, to give local support at Rai Bareilly to the Parent Theosophical Society, whose present Headquarters are at Adyar, Madras.

2. The object of this Society would be similar to those declared and carried out by the Parent Theosophical Society.

3. The following gentlemen be appointed as office-bearers to carry out the business of this Society.

President... .. BABOO RAM PERSHAD.

Vice-do... .. DR. MUNNA LALL.

Secretary and Treasurer... .. BABOO SARADA PRASAD MUKERJI.

4. The Bye-laws of the Parent Theosophical Society be adopted for the present.

SARADA PRASADA MUKERJI, F. T. S.,
Secretary, pro-tem.

23rd October 1883.

REPORT OF THE DURBHANGA THEOSOPHICAL SOCIETY, 1883.

The Society in its infancy has done very little work: but the members are trying to improve themselves. Some of the them are practising mesmerism or trying to cultivate healing powers. The Society's time has been mainly devoted to the study of books recommended by the Parent Society.

The Society held its meetings regularly every fortnight; in addition to that it held two Public meetings; one to welcome Brother Kaliprasanna Mukhopadhyay, F. T. S., when he visited our Branch. At that meeting he discoursed on some Theosophical subjects, namely *Karma* and transmigration of souls, and another meeting where our Brother Nabinchandra Dutt, F. T. S., delivered a lecture on "The Universal Religion of the World and the Brotherhood of Humanity." These two public meetings were well attended, and the public, it appears, appreciate the teachings of Theosophy.

The Society applied to H. H. the Maharaja Bahadur of Durbhanga on the 1st of May last for some grant from him to establish a Library of Theosophical Books and Magazines, a Sanskrit school, and a Sunday school to teach moral lessons to boys. In reply to that memorial, His Highness has been pleased to grant us a set of Books and Magazines to form the nucleus of the Library of our Society. The books the Society expects to get soon, and it intends to draw the attention of H. H. the Maharaja Bahadur to the other clauses of the Memorial presented to him on the 1st of May last.

The best thanks of the Society are due to H. H. the Maharaja Bahadur of Durbhanga for taking a lively interest in the welfare of the Society.

By order,
KALIPADA BANDYOPADHYAY,
Secy. Durbhanga, T. S.

DURBHANGA THEOSOPHICAL SOCIETY'S OFFICE,
The 18th October, 1883.

THE NELLORE THEOSOPHICAL SOCIETY.

In pursuance of a notice issued by the Theosophical Society, a Public Meeting was held at 4 P. M., on the "Vijadasami" day (11th October 1883) to open a pure Sanskrit school in Nellore Town. Such an Institution unconnected with the existing English schools, where also Sanskrit education is provided, has long been considered a desideratum. Mr. R. Ry. R. Venkatakrishna Row Pantulu Garu, late Huzur Sheristadar, was in the chair, many native gentlemen and Pandits of the place besides the members of the Society were present.

The Proceedings commenced by Mr. Aravamudu Iyengar, F. T. S., reciting some Sanskrit verses in praise of "Saraswati" (goddess of knowledge). The object of the meeting was then explained by him to the assembly in Telugu, after which a dis-

Says the up-country correspondent of a contemporary:—

"The long-expected visit of Colonel Olcott, the President-Founder of the Indian Theosophical Society, is the all-absorbing topic of conversation in this station. The splendid Mansion of His Highness the Maharajah of Bardwan and the garden attached to it are being tastefully decorated with evergreens and festoons for some days past: such a measure, no doubt, will entail some expenditure, which, otherwise, would better have been distributed to the poor in honor of the advent of this religious teacher of the Theosophists of this station. If I mistake not the Yankee Colonel has renounced everything secular. For the life of me then I am unable to understand why he allows such rank pageantry in his honor. Such honors are given to Kings and Princes, and not to religious devotees. Whatever it be, Colonel Olcott should set an example of self-abnegation. I am told by a correspondent at Allahabad that the gallant Yankee Colonel, during his sojourn there, was one day the guest of a leading native, and dined with a number of native guests with all the observances of native rites and costumes. It is said Colonel Olcott kept his shoes outside the dining room with the other guests, as it is customary with natives to dine sitting on a carpet. Alas! a Yankee Colonel converted at last into a Hindu in this age-end of the nineteenth century, when the religious beliefs of the whole world are turning towards the blessed truths of Christianity—Perhaps it pays."

The above is certainly inspired by the "green-eyed twin monster"—envy and jealousy of some Christian well-wisher. Would our Christian Brethren object to any such honours paid to their Pope or Bishop? The latter are also "religious devotees," we suppose?—*Ed.*

Colonel H. S. Olcott, the President-Founder of the Theosophical Society in India, is now in our midst. He arrived here last Saturday morning by down mail train, from Jabalpur, and was received at the Railway Station by a number of his disciples and admirers. He is stopping at the National Club house, as a guest of the Native community of this station. His presence here has created a great sensation among the educated portion of the Native community. What with the warm reception he has received, what with the filial regard, if I may be permitted to use the expression, with which he is looked upon, what with the attention paid to all his wants and requirements, it is manifest that the good old Colonel has made a great impression on the hearts of the educated natives. Even men who have not initiated themselves into the mysteries of Theosophy, actually esteem him, and bear grateful feelings towards him—at least such I find to be the case at the station. Last Sunday evening, the Colonel gave a public lecture, at the Kyantha Pathshala, on "Theosophy, its History, Progress and Aim." There was a great rush of people to hear the lecture. The great hall of the Pathshala, the adjoining rooms and the openings in the verandah, were filled to suffocation. The Colonel spoke for about an hour and a-half, and vehement was the applause from the audience when the Colonel touched upon the glory of the Aryan literature, Aryan science and philosophy, and Aryan civilization. Among other things, he spoke at some length on the usefulness of the study of Sanskrit literature, and exhorted the audience to establish a Sanskrit school at this station, and he so far succeeded in this attempt, that he was able to raise Rs. 2,000 on the spot for the purpose. This morning, he gave another short address at the Allahabad Institute to an enthusiastic audience as on last Sunday evening. Last Saturday evening, he had the pleasure of initiating some ten new members as Fellows of the Theosophical Society. Last Monday evening, Babu Arookash Chunder Mukerji, one of the leading members of the local Bar, and himself a Theosophist, entertained the Colonel and a few of his disciples at supper at his own residence. But one thing we have been very sorely disappointed with. We had expected that the Colonel, during his stay here, would prove the efficacy of Mesmerism in curing human diseases; but on his arrival here we were told that, since the 20th instant, he has been forbidden by his *Guru* to try his skill in this respect until further orders. Thus, we had the misfortune of losing a very good opportunity to show to the sceptics the truth of the reports of the innumerable cures made by the Colonel, and published in your paper from time to time.—*Indian Mirror's Correspondent.*

Our New Branches.

Colonel Olcott formed a Branch Theosophical Society at Ghazipur, on the 1st November 1883.

Through the exertions of one of our worthy Brothers in the North and of Babu Ram Prasad, F. T. S., another Branch Theosophical Society was formed at Rae Bareilly under the name of the "Gyanvardhani Theosophical Society," on the 22nd October last. Particulars are given elsewhere.

A Branch Theosophical Society was organised on the 4th November last at Fyzabad by Mr. W. T. Brown, B. L. (Glasgow) F. T. S., and Mr. L. Venkata Varadarajulu Naidu, F. T. S., special delegates from the President-Founder.

necklaces of gold filigree and pearls. Her bracelets were of jade, a sacred green stone, carved into rings. A wreath of jessamine was woven in with her hair, which was jet black and parted a little on one side. Her hands were encased in kid gloves, so that she could touch the hands of a stranger without being contaminated. Between her eyes was a peculiar mark in purple and red paint which denoted the caste of this lady to be a Brahmin.

Mrs. Joshi's husband is a prominent member of the Brahmo Samaj or Progressive Hindu Society, of which Ram Mohun Roy was the founder, and Keshub Chunder Sen is the present leader. This society has about 1,500,000 members, and is striving to lift the Hindu race from its present religious condition. The idea of 3,000 gods is one of the many things that the society is trying to overthrow. In consequence of belonging to the Brahmo Samaj, Mrs. Joshi is enabled to do many things that she would otherwise be unable to do, but she must still, even in this country, respect certain customs, in order not to lose her caste. She must live in a room by herself, and must prepare her own food until a Hindu woman comes to serve her. The little woman is quite intellectual, being able to speak seven languages—Hindustani, Sanskrit, Bengali, Marhatti, Canarese, Gujarati, and English. She talks English with ease, and expressed herself as being greatly touched at the kindness shown by her new friends. Among those present were Miss Mary Jean, Mrs. Mumford, Rev. G. D. Boardman, D. D., Judge, W. S. Feirce, Dr. Atkinson, Rev. R. M. Luther, Secretary of the American Baptist Missionary Union, Mrs. J. F. Lean, W. W. Kean, M. D. and many graduates of and instructors in the Woman's Medical College.

EDITOR'S NOTE.—It affords us sincere pleasure to find honours so deservedly showered on that excellent young lady, Mrs. Ananda Bai Joshi, an ornament of the Calcutta "Ladies Theosophical Society." At the same time, with an eye to the dismal fate that befell poor Pandita Rama Bai, in England, we cannot help shuddering when we find the long string of *Reverends* among the citizens who greeted our little friend in the Quaker city. What a rush of candidates there will be to save a "heaven soul" from eternal perdition! What sweet persuasions and eloquent oratory are in store for the poor unwary victim! In the meanwhile we may as well note a few glaring *inaccuracies* that have crept into the above extracted report. We are not told whether it is Mrs. Joshi who informed the reporter that she belonged to the "Brahmo Samaj," whose "leader is Keshub Chunder Sen?" We have reasons to doubt it, for we never knew her addicted to false statements and that we find several such in the latter report. In the first place and so far as we knew, neither Mrs. Joshi nor her husband ever belong to the Brahmo Samaj, certainly not to the *New Dispensation* of Keshub Babu. Secondly, the prophet of the Lily Cottage is wrongly styled the leader of the Brahmos who all decline the honour with the exception of a handful of enthusiasts. Thirdly, he has not 1,500,000 followers, since all the three divisions of the Brahmo Samaj put together, i. e., the *Adi*, the *Saddharan* and the *New Dispensation* Samajes cannot show on their muster rolls even a hundredth part of the number given above. We were told in Calcutta by a near relative of the Babu—that the direct followers, or the *apostles* of Babu Keshub could be counted on the ten fingers—they do not exceed fifty men. We wonder which of the Reverends present gave the information. Mr. Joshi is a staunch Theosophist, and so is Mrs. Joshi we hope.

OBITUARY.

One more useful and beloved Brother-worker has dropped out of our Society. We regret extremely to have to announce the death of our valued colleague, BABU PEARY CHAND MITTRA, late President of the Bengal Theosophical Society, Calcutta. The melancholy event took place on Friday, the 23rd November last. He was a member of our Society ever since its foundation in New York, and was one of our first supporters in Bengal. In him India has lost a worthy son and Psychology a devoted student and champion. Many and various were his contributions to Theosophical and Spiritualistic literature. An excellent, sincere and learned writer, during his long and useful career his exertions were indefatigable in the cause of every reform whose truth and necessity were carried home to his mind. He also laboured hard for the prevention of cruelty towards the brute creation, as no one can be a true psychologist without having compassion for and feeling himself bound to protect the inferior creation, which, as he knows, have souls just as we have, though not so developed. Thus, he was all along a prominent member of the Calcutta Society for the Prevention of Cruelty to Animals, and was latterly the Honorary Secretary of that humane body. He laboured zealously for the spread of female education, and has, as a writer, left his mark on the literature of Bengal. Metaphysical studies also to a certain extent are indebted to his able publications. The news of his death will be received by his numerous body of friends and admirers, here and abroad, more with sorrow than surprise, for his death was long ago expected, he having attained the patriarchal age of three score years and ten and been in failing health for some time.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 6. No. 5.

MADRAS, FEBRUARY, 1885.

No. 65.

THE CONVENTION OF 1884.

THE celebration of the Ninth Anniversary of the Theosophical Society has just terminated and has been thoroughly successful, in spite of the troubled waters through which the Society has been passing, the serious questions that had to be settled, and last, but not least, in spite of the tide of ignorant public opinion which has been setting so strongly against it.

At noon on December 27th all the delegates proceeded together to the 'pandal' (pavilion), a large temporary structure lined and decorated with flags and chandeliers, under the superintendence of Mr. P. Shreenevas Row, Secretary of the Madras Branch. Over a raised dais, carpeted with Persian rugs, was erected a gorgeous canopy of embroidered cloth of gold supported by silver pillars; during the evenings the pandal was brilliantly lighted, making the whole scene picturesque in the extreme.

The warm and enthusiastic reception given to the Founders gave striking evidence of the love and devotion which the members of the Society feel towards them: and how their noble and unselfish work is appreciated. It was a deeply interesting spectacle, there presented to our eyes, men and women from all parts of the world congregated together to consider how best to do good to their fellow-creatures.

The Proceedings of the Convention were conducted in a most orderly and business-like manner, the discussions on the different resolutions being ably sustained.

The Convention opened with a powerful speech from Colonel Olcott who, in an able and masterly manner, sketched the work of the past year, and placed before the assembly the programme for discussion. We do not here intend giving the various speeches, as a full report will be published separately. The President's speech was followed by the Treasurer's report and the Secretary's account of the work done by the Indian branches, compiled from the different reports, which all testified to the progress Theosophy was making in various parts of India, and that practical philanthropy has not been neglected, in the absorbing interest of philosophical study. Some of the Societies have established night schools, besides lectures and tuition on various subjects, libraries have been started and translations made of many valuable works, in addition to this, several Sanskrit schools have been founded to revive the study of Sanskrit literature and science. The sufferings of humanity are not forgotten and many mesmeric and other cures have been performed. The 'Aryan League of Honor' has been instituted to set a noble ideal of Truth and Purity before the boys of the Sanskrit schools and so raise the standard of their character. The accounts of the home affairs were

then followed by the reports and speeches of the foreign delegates: beginning with the representative of the London Lodge, T. S., Mr. A. J. Cooper-Oakley.

The report of this branch was highly satisfactory. The general organization has been improved, and good work accomplished during the year; a great impetus was given to the Theosophical movement in England, by the visit of the Founders, accompanied by Mr. Mohini M. Chatterjee, whose kind aid and unwearied patience in solving the metaphysical questions which were continually placed before him, cannot be too highly praised. We are pleased to find that some of the deepest thinkers in England are evincing a growing interest in our philosophy, now that it is becoming apparent that Theosophy is purely a search after Truth and not antagonistic to any religious belief or system of Philosophy.

Mr. C. W. Leadbeater, also a member of the London Lodge, T. S., read the report for the Greek T. S., who were unable to send a member of their own branch.

No delegate having come from the French "Société D'Orient et D'Occident" owing to a variety of circumstances, the report was read by Mrs. Cooper-Oakley, and was both interesting and hopeful; it pointed out the fact that Theosophy is spreading imperceptibly in France, articles on it have appeared in some of the leading magazines and journals, and it is gratifying to those interested to find this dissemination of Theosophy taking place outside the bounds of the Society, in addition to the earnest work of its members.

The Germania T. S., one of the latest founded European branches, represented by Mr. Rudolph Gebhard, is a nucleus of great promise; and it is fortunate in having so able a President as Dr. Hübner Schleiden, who is well-known as an economist; many other leading thinkers are being attracted to Theosophy, and one of the members has translated "Esoteric Buddhism" into German. The German philosophers will find a fruitful field for investigation in the occult doctrines.

Dr. Hartmann represented the American Branches, who are also making good progress, counting amongst their members, men of great talent, and high social standing. In America, new Societies are in the process of formation, and isolated Theosophists can be found scattered far and wide.

Mr. Brown read the report of the Scotch Branch, which is a small but intelligent and able group of earnest students.

Next followed the appointment of various Committees to report upon the subjects laid before the Convention for consideration: this arrangement made a useful division of labour, as many important matters had to be decided in a comparatively short space of time.

The subjects for this year were as follows :—

1. Measures to be taken respecting the Missionary attack upon Madame Blavatsky.
2. Rules and Constitution of the Theosophical Society and appointment of District Inspectors.
3. Trust deed of the Adyar property.
4. Definite and uniform rules for the conduct of the Society's Sanskrit schools.
5. Aryan League of Honour.
6. Consideration of semi-annual Convention.
7. Series of lectures on philosophical subjects, by T. Subba Row.
8. Second section proposed by T. Subba Row.
9. Fancy Bazaar.
10. Suggestions for Anniversary Hall.
11. Essays.

The discussions on these subjects are fully reported; we need therefore only briefly touch on them.

The expression of opinion about the course which should be adopted with regard to the missionary attack on Madame Blavatsky was unanimous—needless to say, that every one was convinced of her perfect innocence, and agreed that the conspiracy was an attempt to uproot Theosophy by throwing discredit on the moral reputation of its Founders. Madame Blavatsky was anxious to take judicial proceedings, but placed herself in the hands of the Society as a whole, represented by the delegates at the Convention, submitting her own judgment to the general opinion. The Convention have placed the matter in the hands of a strong Committee, who are in possession of all the documents bearing on the affair. This Committee assumes the entire responsibility for such steps as may be taken.

Some small alterations were made in the rules, in the direction of simplification, but no fundamental changes were made.

Another important subject discussed was the appointing of District Inspectors to see that the Branch Societies keep up the various works undertaken by them, and to give help and advice in any small difficulties which may arise.

The Trust deed of the Adyar property was arranged, and Col. Olcott appointed sole trustee. No one is better fitted to undertake so responsible and onerous a post, his whole work in life has eminently fitted him for such a position, and the members can all feel perfect confidence in his fidelity and capacity.

Plans for the uniform working of the Society's Sanskrit Schools were also drawn up, and books and manuals for instruction recommended. This question is complicated, and requires much thought.

The "Aryan League of Honor" is a work worthy of the aims and aspirations of Theosophy; the very foundations of which are based on Purity and Truth. The wave which has passed over part of the western world, stirring men and women into a desperate struggle against the increasing immorality of the age, has reached the shores of India, and we are delighted to find that amongst the boys of the Colleges and Universities a strong feeling of love for the cause of Aryan moral regeneration is spreading widely and rapidly; and this is a most important fact to be remembered, for these are the future Theosophists! And as one of the great objects of Theosophy is a revival of Moral and Spiritual well-being, and a resuscitation of the grand old ideals of ancient Aryan Wisdom and Virtues; surely no movement is more worthy of consideration and sympathy than the formation of the League—but as it is at the present time restricted to young men and boys between the ages of 10 and 21, another question came before the Convention for consideration, namely, the establishment of an "Indian Social Purity Alliance" on the lines of the English S. P. Society: this idea was warmly received, the importance of it as a national aid to higher ideals no one could deny—but like the 'League,' it was thought better that it should be organized

independently of the Theosophical Society, though in close sympathy with its aims and aspirations, and memberships in this "Social Purity Alliance" should not necessarily include memberships in the Theosophical Society. It would be difficult to estimate the beneficial influence such a Society would have on the rising generation and the national life of India.

Some propositions were thrown out at once; such as those for holding 'a Fancy Bazaar,' and a "Semi-annual Convention;" the former as entirely unsuitable—the latter as entailing a great deal of expense on the members, besides being liable to lessen the numbers who attend the general annual meeting, and the great value which consists in the united consultation of all the delegates on the matters brought forward. One important matter was the "Second Section" proposed by Mr. Subba Row, which consisted in the formation of a "Literary Committee," under whose supervision future publications of the Parent Theosophical Society will be issued.

These and other practical questions occupied the members during the day: in the evening interesting discussions were carried on; small groups were to be seen on every side talking eagerly on subjects spiritual, philosophical, and practical.

Nothing more picturesque or interesting could well be imagined, than the large hall or Council-room at the Headquarters, thronged with members, their faces all lighted up with interest and earnest thought. We only wished that many of our European members could have been with us, to take their part, and let the thoughts of the East and West unite in a common stream. Surely the new era of brotherly love so long worked for, so long hoped for, is at last dawning, in this nucleus of the Theosophical Society. On the 25th of December, a large and crowded public meeting was held in the pandal, the speeches of the different delegates were warmly and enthusiastically received, especial greetings being given to Madame Blavatsky.

Two days after, another public meeting was held at Patcheappa's Hall, which was filled to overflowing with Theosophists and non-Theosophists; the different speakers were well and warmly received. The various delegates, particularly impressed upon the audience the points that Theosophy was not a new religion, but a system of philosophy; also that the movement is much wider than is at present supposed by its adversaries and that it rests upon its own basis, which cannot be moved by any personal attacks on the Founders.

Col. Olcott brought the proceedings to a close with a most able and earnest speech, in which he gave an outline of the Society's work, past and future, its aims and ideals, for the spiritual and moral welfare of India. Thus terminated the public proceedings of the Ninth Anniversary.

The following day, the delegates met for the last time in the pandal, and many were the regrets that the time for parting had, at last, arrived; in a short and pathetic speech, Colonel Olcott declared the Convention for the ninth year ended and many eyes were dim at the thought of parting and yet they parted hopefully, for the meeting had been one calculated to give confidence to many who had come with anxious hearts, wondering "what the morrow would bring forth." We cannot deprecate too earnestly the misconceptions that now arise in about Theosophy, and that it is considered as antagonistic to real Christianity, more than to any other form of religion. We repeat again, Theosophy is not a theological creed, but rather a system, which tries to find the underlying basis of truth in all religions, and all philosophies. And surely the harmony of the world would be infinitely greater, if we could prove that, under all exoteric religious forms, the esoteric truths are the same; that the eternal principles of Love, Justice, and Truth, set forth to the Western world by Christ, are the same in substance, though not in form, as those proclaimed to the Eastern world by Buddha, by Zoroaster, by Confucius, and by other Divine teachers.

Surely we arrive at an infinitely wider ideal for humanity, if we find that in all these religions, all these Philosophies, man had "to work out his own Salvation" by developing the "Divine" in his own nature, by putting down that which is of the earth earthy, and replacing it with the spiritual life.

Had Christ been the only Saviour, sent to the world, then such a growth of materialism in the west coupled with the fact that Christianity has not spread to any extent in the East, would prove his life of unselfishness had been an entire failure—but if we remember that in the fulness of time teachers always have come out from the Divine 'Wisdom,' then surely we may reasonably hope for other teachers, to develop the spiritual life in us, which is so sadly dying out; and this help will, we believe, come through Theosophy; not a new teaching but a renewed system of thought based on scientific spirituality; a system which gathers together the good, true and pure in each religion; and finding the same underlying basis gathers all together into one great harmony, and says 'Scio' instead of 'Credo.' This is the work of Theosophy, it holds every religion equal, and respects all religious opinions.

In fact the "Society is an Algebraical equation, in which so long as the sign=of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with the exigencies of his native land, with the idiosyncracies of his people, or even with his own. Having no accepted creed the Society is very ready to give and take; to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma." We cannot let our words on this Ninth Anniversary pass without raising a protest against the untheosophical spirit of sectarianism. We who teach Brotherly unity must act up to the spirit of our words and the reason of such an anniversary so full of confidence, earnest resolution and hope, will be lost indeed, if during this coming year we do not strive, however imperfectly, to act up to the spirit of our meeting. If feeling is not put into action it becomes mere sentimentality: therefore we must be active and earnest in our private and public life, and if this spirit pervades the work of the branches in the East and in the West during their review, surely our tenth meeting shall be one, to exceed if possible our greatest hopes in its accounts of work done, but besides this practical work, we must not forget above all things that inward growth, in knowledge, and increased spirituality are the aims to be kept ever before us.

For thus, and thus only can we help our fellowmen by making ourselves, nobler and truer, and then our practical daily life must inevitably take a higher tone from the spirit in which we act will pervade the work, and thus we shall benefit humanity, and the Theosophical Society will be working for that.

"One far off divine event,
To which the whole creation moves."

I. H.

THE PRESIDENT'S TOUR.

Colonel Olcott and Mr. Leadbeater have arrived at Rangoon, where they were received with honours by the Burmese Buddhist elders and the trustees of the Shway Daigon Pagoda, as also by the Tamil community. Colonel Olcott lectured in the Hindu temple to a crowded audience on the 25th ultimo. He is also to give a lecture at the golden pagoda. The King has invited him to go to Mandalay, and he has seen the royal high priest in Rangoon. Burmese and Hindu branches are in course of formation, and the tour is proving a complete success.

Our New Branches.

Professor Coues of the Smithsonian Institution, U. S. A., notifies the formation, at Washington, of a Branch T. S., under the name of the *Gnostic Theosophical Society*. The Professor had recently been to Europe, where he met the two Founders, and the establishment of the Branch is one of the results of that visit.

Mr. Stanley B. Sexton, F. T. S., reports that Mr. Elliot B. Page, the President of the American Board of Control, visited Chicago in November last and has issued the Charter for the formation of a Branch T. S. in that place.

THE GYAN MARGA THEOSOPHICAL SOCIETY.

(FATEHGARH.)

Babu Hari Har Catterjee, President of the *Chohan Theosophical Society*, Cawnpore, reports the formation by him of a Branch Theosophical Society at Fatehgarh in N. W. P.

Official Reports.

THE JAMALPUR THEOSOPHICAL SOCIETY.

The second anniversary of this Branch was celebrated on 14th December last. The following Brothers attended as Delegates from the neighbouring Branches:—Babu Shankar Nath Pandit, Bhowanipore; Dr. Khiroda Prasad Chatterjee, Darjeeling; Babu Deno Nauth Roy, Calcutta; Babu Deno Nath Ganguly and Babu Sreenanth Goswami, Berhampore; and Pandit Nityanand Misra, Babu Tara Podo Ghosal, Babu Upendra Nauth Bose Sarbadhichary and Babu Bhugobut Lal Misra, Bhagalpur.

There were several addresses by the Delegates and by the Members of the local Branch. The proceedings were throughout enthusiastic and the celebration was a great success.

At a meeting of the Branch on the 17th of December, the following office-bearers were elected for the current year:—

BABU RAM CHUNDRA CHATTERJEE, *President*; BABU TROYLUCKO NATH ROY, *Vice-President*; BABU KALLY BHOOSUN ROY, *Secretary and Treasurer*; BABU RAJ COOMAR ROY, *Joint Secretary*; BABUS HARI NATH BHUTTACHARJEE, DABENDRA NATH CHATTERJEE, AND NILMONEY BANERJEE, *Councillors*.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

(ALLAHABAD.)

The following are the officers for the year beginning from November 1884:—

BABU OPRAKAS CHANDER MUKERJEE, *President*; MR. H. C. NIBLET AND BABU HARDEO PRASAD, *Vice-Presidents*; BABU BENI MADHAB ROY, *Secretary*; BABU HARDEO PRASAD, *Treasurer (and Vice-President)*; BABU RAMESH PRASAD, *Librarian*. In addition to the above, *Councillors*—BABU ABINASH CHANDER BANERJEE, BROJENDRO NATH BANERJEE, BHOLO NATH CHATTERJEE, HARIPADA MUKERJEE.

THE AYODHYA THEOSOPHICAL SOCIETY.

At an ordinary meeting of the Branch, the following office-bearers were elected for the current year 1884-85:—

BABU RASIK LAL BANERJI, *President*; BABU JOKHOO RAM, *Vice-President*; BABU BIPIN B. BANERJI, *Secretary and Treasurer*.

Fyzabad, 8th Dec. 1884.

BIPIN B. BANERJI,
Secretary.

THE ROHILCUND THEOSOPHICAL SOCIETY.

At a meeting of this Branch held on the 7th December 1884, the following office-bearers were duly elected for the year 1884-85:—

RAJA MADHAVA RAO VINAYEK PISHWA, *Patron*; RAJ PYARI LAL, *President*; P. CHEDA LAL B. A., *Vice-President*; BABU GYANENDRA N. CHAKRAVARTI, *Secretary*; P. BHUGWAN DAS, *Asst. Secretary*; M. BALDEO SAHAI, *Treasurer*; B. CHANDRA SEKHAR, *Librarian*; M. DHURUM NARYAN, *Councillor*.

GYANENDRA CHAKRAVARTI, *Secretary.*

THE TODABETTA THEOSOPHICAL SOCIETY.

(OOTACAMUND.)

At a meeting of the Branch held on the 30th of November last, Major-General H. R. MORGAN was elected President, and Mr. T. GOPAL SINGH, Secretary, for the current year.

THE RAJSHAYA HARMONY THEOSOPHICAL SOCIETY.

(BEAULEAUGH.)

The first Anniversary of the Rajshaya Harmony Theosophical Society was celebrated on the 14th December 1884 at the premises of Babu Baroda Prasada Basu, F. T. S. Babus Ram Chandar

Baisak, F. T. S., and Jogendro Nath Chakravarti, F. T. S., read papers on Mesmerism and Universal Brotherhood, respectively. Alms were distributed to the poor on the occasion.

The following officers were elected for the current year:—

BABU CALI PROSONNO MOOKERJEE, *President*;
BABU BARODA PRASAD BASU, *Vice-President*;
BABU SIRIS CHANDAR ROY, *Secy. and Treasurer*.

AMERICAN BOARD OF CONTROL. THE CHICAGO THEOSOPHICAL SOCIETY.

Under the provisions of Special Order of May 13th, 1884, I have issued a Provisional Charter to Stanley B. Sexton, William P. Phelon, Mira M. Phelon and Jakob Bonggren, all of Chicago, Illinois, for the formation of a Branch to be known as "The Chicago Theosophical Society."

On Thursday, November 27th, I initiated all the abovenamed persons in the city of Chicago, and organized the Branch. Mr. Stanley B. Sexton, a Fellow of the Society since 1879, was President, and Mrs. Mira M. Phelon, Secretary, after which the Rules of the Parent Society were temporarily adopted.

I am most favorably impressed with each and every member of this new Branch, and, believing that good will result from the action, respectfully ask that a Charter be issued to the above named persons and that the Chicago Theosophical Society be added to the list of Branches in good standing.

I also promised Mr. Sexton to ask that you would kindly have sent him a Diploma such as are now issued from Head-Quarters, the one he now holds being the Provisional certificate issued from New York.

Fraternally yours,

ELLIOTT B. PAGE,
Presidt., Am. B. C.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY.

I have the honor to report that at a meeting of our Branch, held this morning, the following office-bearers were elected for the current year:—

L. KRISHNAIYANGAR, *President*.
N. SWAMINADAIYAR,
S. KRISHNAMA CHARIAR, B. A., } *Vice-President*.
A. SRINIVASAIYANGAR, *Secretary*.
A. C. CHIDAMBARA MUDALIAR, *Treasurer*.
T. PATTABHIRAM PILLAY,
T. M. ADINARAYANA CHETTIAR, B. A., } *Councillors*.
D. MUNISAWMI NAIDU,
RAMANJULU NAIDU,
NARASIMHALU NAIDU,
NARAYANASAWMI NAIDU,
MUTTERKISHNAIYAR,
A. SRINIVASAIYANGAR,
Secretary.

ADHI BHARTIC NHRATRI BRANCH THEOSOPHICAL SOCIETY'S OFFICE.

In pursuance of Rule 12 of our Society, which provides for the annual election of members, a meeting was held on the 6th December 1884, in which the following office-bearers and Councillors were appointed for the year 1885:—

BABU NOBIN KRISHNA BANERJEE, *President*; DINA NATH GANGOOLY, *Secretary*; RAJ KRISHNA BANERJEE, *Assistant Secretary*; SRI NATH GOSWAMI, *Treasurer and Accountant*; KESUB CHANDRA BHATTACHARYA, *Librarian*; SATIOWAY MOOKERJEE, RAJENDRA NATH GANGOOLY, *Councillors*.

During the absence of the President, Babu Dina Nath Gangooly will act as President, Babu Raj Krishna Banerjee as Secretary, and Babu Rajendra Nath Gangooly as Asst. Secretary.

The 21st & 22nd of January have been fixed for the celebration of the anniversary of our Branch Theosophical Society, and it is expected that several delegates from different branches will be present on the occasion. The particulars of the anniversary will be reported in due course.

DINA NATH GANGOOLY,
President, pro tem.

THE GOOTY THEOSOPHICAL SOCIETY.

The following officers were elected for the year 1885:—

M. R. Ry, T. Ramachandra Rau Garu, B. A., B. L., *President*.
" J. Sreenivas Rau Garu, *Vice-President*.
" B. P. Narasimmaiah, Garu, B. A., *Secretary & Treasurer*.

THE THEOSOPHICAL HOMOEOPATHIC CHARITABLE DISPENSARY.

Mr. Tukaram Tatya, F. T. S., Bombay, requests us to acknowledge with thanks the following donations to the fund of the Charitable Homoeopathic Dispensary of the Bombay Branch:—

Mr. Janakinath Ghosal, F. T. S., Rs. 10 0 0
An F. T. S., 50 0 0

We beg to acknowledge with thanks the receipt of the following books presented to the Theosophical Society's Library by Mr. W. T. Brown, B. L., F. T. S.:—

Morality, by J. Platt; Life, by J. Platt; The Poetical Works of Thomas Moore; The Poetical Works of Thomas Hood, 2 Volumes; Benjamin Franklin: "Doer of Good"—A Biography; Works of Shakespeare, (The Excelsior Edition); Scotland, by William Beattie, M. D., 2 Volumes; Syria, The Holy Land, Asia Minor, &c., by John Carne; Thackeray's Novels, 23 Volumes; Milton's Poetical Works; The Boy makes the Man, by W. H. Davenport Adams; Wordsworth's Poems, 2 Volumes; Scott's Poetical Works; Burns' Poetical Works; Campbell's Poetical Works; Student's Moral Philosophy, by William Fleming; Cameos from English History; Longfellow's Poetical Works; Cowper's Poetical Works; Goldsmith's Works.

TRANSLATIONS OF THEOSOPHICAL PUBLICATIONS

Rai Kishen Lal, B. A., late President of the Choban (Cawnpore) Theosophical Society, writes to us from Jalesar-Town (Aligarh Dt), where he has now been transferred as the Munsiff, that he has translated into Urdu the *Elixir of Life* and has written and compiled "A Short Treatise on Homoeopathy in the Urdu Language" in two parts. He has further compiled a "Handbook of Theosophy" in Urdu, containing the following chapters:—(1) Introduction, (2) Theosophy, (3) Theosophical Society, (4) Constitution of Man, (5) The Law of Karma, (6) Kamaloka, Swargaloka, Mrityuloka, (7) Mahatmas and Chelas. As there is an earnest enquiry for Urdu books from Hyderabad (Deccan), Muttra, Gorakhpur, Aligarh and Bareilly, our brother hopes that the above books, when published, will to a limited extent meet the want that is now felt.

The following books will shortly be issued under the auspices of the Bombay Branch Theosophical Society:—

Shankya Karika (otherwise called Nereshiwar Sankya Theosophy) by Kopila Mahamuni. With the Bhashya by Gondapada in original Sanscrit Text, with their English translations and also Commentaries in English by H. E. Wilson. The price of the book is Rs. 3 to subscribers, exclusive of postage annas 6.

A Compendium embracing Palang Yoga Satras otherwise called Seshwara Sankhya Philosophy. Sankaracharya's two Treatises on Raja Yoga called Aparoksanubhuti, and Vakyasadhya in original Sanscrit Texts and Bhashas and their English translations. Also *Elixir of Life*, and Dr. Paull's English Treatise on Yoga Philosophy with appendix containing extracts from ancient and modern works of different nations on the practices of Yoga, &c. Price Rs. 3 per copy, exclusive of annas 6 for postage.

An English translation of Bhagwat Gita by M. Wilkinson. Compared with the original Sanscrit Text and revised with an interesting Philosophical introduction expounding the esoteric meaning of the doctrines and explanatory notes.

Price Re. 1 per copy, exclusive of postage annas 2.

Intending subscribers are requested to send in their names with the amount of their subscriptions to the Manager, Theosophical Journal.

OBITUARY.

With deep regret we have to record the death of Mr. H. G. Atkinson, F. G. S., which occurred on the 28th December at Boulogne (France). Mr. Atkinson had been a great friend of Miss Martineau and was well known in literary circles. A few contributions from his pen have appeared in the *Theosophist*. When Madame Blavatsky was in Europe last year, she visited Mr. Atkinson at Boulogne and had a long and interesting interview with him.

A bold thinker, and an earnest worker in the cause of truth, ever ready to defend his opinions and do what lay in his power to promulgate them, his death will be deplored by a large circle of friends and admirers.

LARGE GROUPS OF THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

Comprising Portraits of Delegates from all parts of the world assembled 29th Dec. 1884.

No. 1.—Evening group, near the house.
" 2.—Morning group, in front of the large pandal.
" 3.—Groups of the Founders and their principal associates.

Also
No. 4.—A view of the Theosophists' House.
" 5.—View of the Adyar river, looking towards the sea, from the house.
Price Rs. 2 unmounted.

and
No. 6.—AN EXTRA SIZE of the evening group, 15 x 12 inches.
Price Rs. 3-8 unmounted.

SUPPLEMENT TO THE THEOSOPHIST.

VOL. 6. No. 6.

MADRAS, MARCH, 1885.

No. 66.

MADAME BLAVATSKY AND THE STUDENTS OF THE MADRAS COLLEGES.*

As soon as the "S. S. Navarino," which brought Madame Blavatsky and party from Europe, was anchored in the Madras Harbour, a delegation of the Madras students, accompanied by prominent members of the local Branch of the Theosophical Society, went to the steamer and brought her to the shore where a large number of students and members of the Society were present to give her a hearty welcome. She was thence conducted in procession to the Patcheappa's Hall wherein were assembled a large mass of the sympathetic public to accord her a warm reception. After a few remarks by Mr. C. Ramiah, F. T. S. on behalf of his Branch, the students presented the following address to Madame Blavatsky, from which we extract the following:—

In according to you this our heartiest of welcomes on your return from the intellectual campaigns which you have so successfully waged in the West, we are conscious we are giving but a feeble expression to the "debt immense of endless gratitude" which India lies under to you.

You have dedicated your life to the disinterested services of disseminating the truths of Occult Philosophy. Upon the sacred mysteries of our hoary Religion and Philosophies you have thrown such a flood of light by sending into the World that marvellous production of yours, the "Isis Unveiled." By your exposition, has our beloved Colonel been induced to undertake that gigantic labour of love—the vivifying on the altars of Aryavarta the dying flames of religion and spirituality.

While at one quarter of the globe you had been with all your heart and soul addressing yourself to the work of propagating eternal Truth, your enemies on this side have been equally industrious. We allude to the recent scandalous events at Madras, in which an expelled domestic of yours has been made a convenient cat's paw. While looking upon such utilities with the indignant scorn which they certainly deserve, we beg to assure you that our affection and admiration, earned by the loftiness of your soul, the nobility of your aspirations and the sacrifices you have made, have become too deeply rooted to be shaken by the rude blasts of spite, spleen and slander, which, however, are no uncommon occurrences in the history of Theosophy.

That the revered Masters whose hearts are overflowing with love for Humanity will continue as ever to help you and our esteem—

* This account should have appeared in the February *Theosophist*, but was crowded out at the last moment.

ed Colonel in the discovery of Truth and the dissemination of the same, is the earnest prayer of,

Dear and Revered Madame,

Your affectionate Servants,

Students of the Colleges of Madras.

MADRAS,
December 1884.

Further remarks on the above document are unnecessary, except to note the fact that over three hundred students, who signed it, are students of the *Christian College*, whose Professors attacked Madame Blavatsky in their magazine, and further that among the students of the *Christian College*, the Theosophical Society has only three registered members, one of whom, moreover, joined sometime after the series of attacks were published. That such a large number of students, although not members, should express their sympathy for Madame Blavatsky and a protest against the action of their professors, in such a public manner, is a fact which speaks for itself.—

AN F. T. S.

THE HYDERABAD (DEKKAN) THEOSOPHICAL SOCIETY.

THE first annual meeting of the above Branch was held on the 21st of November last, when the Secretary's and Treasurer's Reports were read and officers for the ensuing year appointed. The Branch is in a pretty flourishing condition, both as regards its working and its financial affairs. After the close of the ordinary business at the weekly meetings, the President, Mr. Dorabji Dorabhoi, delivers discourses on Theosophy, Mesmerism and cognate subjects—which have proved very instructive and useful. The Branch has got a small collection of books and journals and the nucleus of a library is very promising. The rules for the management of the Society and the Library, revised and adopted at the annual meeting. The following office-bearers were elected for the year 1884-85:—*President*, Mr. DORABJI DOSABHOY; *Vice-President*, Mr. F. AYALGO NAIDOO; *Secretary*, CAPTAIN G. RAGUNATH; *Assistant Secretary*, Mr. HUNMUNTH RAO; *Treasurer*, Mr. BHEEM RAO. A Managing Committee, consisting of seven members, was also appointed for the discharge of the ordinary work connected with the Branch.

LONDON LODGE, THEOSOPHICAL SOCIETY.

THE annual General Meeting of the London Lodge of the T. S. was held at Queen Anne's Mansions, St. James' Park, on

January 7th, 1885. The following officers were elected for the year.

MR. A. P. SINNETT, *President.*

" G. B. FINCH and MR. JOHN VARLEY, *Vice-Presidents.*

" B. KEIGHTLEY, *Honorary Secretary.*

MISS F. ARUNDALE, *Honorary Treasurer.*

with the following six members of the Lodge to constitute the Council, Messrs. Wade, Ionides, A. Keightley, W. Crookes, F. R. S., Mme. de Steiger and Miss Hamilton.

Mr. G. B. Finch, the retiring President, in opening the proceedings, took occasion to review the progress of Theosophy in England during the past twelve months.

After alluding to the serious difficulties, both within and without, against which the Lodge had to contend during the earlier part of the year, he congratulated its members on the spirit of fraternal harmony which is growing up in the Society. He pointed to the work done during the last six months in various fields, especially that of literature, as decisive and incontrovertible proof of the vitality of the organisation, and of the deep hold which Theosophical Society thought has taken in the West.

Referring to the literary work accomplished during that time, he cited the "Idyll of the White Lotus," and "Light on the Path" as examples of a form of Theosophical literature, which cannot fail to appeal to the sympathies of all and to bring the Eastern doctrine home to many hearts.

Passing on to the new works shortly to be issued, he spoke of the great value attaching to such publications as "Man: Fragments of Forgotten History," "Five years of Theosophy" and the English edition of Colonel Olcott's lectures. He then pointed to the many signs indicating the readiness of the West for a revival of spiritual thought, and mentioned especially the recent work of Dr. Carl du Prel, F. T. S., on the Philosophy of Mysticism as on a proof of the working in the Western mind of ideas essentially similar to those inculcated by the Esoteric Teaching.

In concluding he expressed his conviction that Theosophy was destined to become a most important factor in Western and, especially, in English thought, while looking forward to the bright prospects of the opening year, he anticipated a great increase in the Society's activity and a marked spread of the noble and lofty ideas which it represents.

In accepting the office of President for the ensuing year Mr. Sinnett directed his attention more particularly to the future. After pointing out that Theosophy was now established on so firm a basis as to be able to resist any attack which could be made upon it, he observed that the Society now represented a system of thought, so noble, an ideal so lofty, that its existence and progress were no longer dependent on any single individual. It is no longer possible for any personal question, however closely connected with the organisation of the Society, to seriously impair its usefulness or to check its progress and prosperity.

Mr. Sinnett agreed with Mr. Finch that literature was the best and most useful field of work to which the Society can direct its efforts; but in view of the growing tendency of Western Scientific thought to seek an experimental basis for all knowledge, he pointed out that the time had come when the London Lodge must take some steps towards carrying out the Third Object of its organisation:—the investigation of Man's psychic powers. Alluding to the Society for Psychic Research, he observed that the T. S. had no wish to intrude on their peculiar province, but in his opinion the field was so vast that with its special facilities the T. S. might do incalculable good in this direction by combating the spread of materialism through experimental investigations.

Mr. Sinnett touched in the course of his remarks upon several other topics and concluded his address by expressing the conviction that at the annual meeting of 1886 the Lodge will number 200 or 300 members instead of the 100 active members at present on its roll.

At Mr. Sinnett's request, Mr. Keightley then addressed a few words to the Lodge on the aspect presented by Theosophy to those who have resolved to devote themselves entirely and without reserve to its cause, and who are therefore striving to realise in their lives the truths they had apprehended by the intellect.

Mr. Mohini M. Chatterji, to the great value of whose work and influence all the previous speakers had testified in terms of warm appreciation, then delivered a short address on the effect in India of the growth and spread of Theosophy in the West.

In the course of his remarks, he alluded to the subject of experimental psychology mentioned by Mr. Sinnett, and stated his belief that the more advanced students of that science in the East would be ready and willing to give all the aid in their power to follow students in the West. In his opinion the time had arrived when such investigations might be usefully undertaken and he expected that for the future the larger number of phenomena occurring in connection with the T. S., would be rather of a nature calculated to assist the experimental works of its members than to astonish or confound the outside world.

The proceedings then terminated with a hearty vote of thanks to Mr. Finch for the admirable manner in which he had discharged the duties of his office during the past year.

BELTRAM KEIGHTLEY,
Honorary Secretary.

LONDON,
January 18th, 1885.

RAJSHYEE HARMONY THEOSOPHICAL SOCIETY.

Babu Dero Nath Ganguly, President of the Berhampore Theosophical Society, came to this District, and at the request of the members of the Local Branch Theosophical Society, and other educated gentlemen of the station, delivered a lecture on "Theosophy" in English at the Beaulah Sok Nath School premises, on Saturday, the 10th January, at 7 P. M. Babu Kati Kumar Das, Head Master, Rajshyee Collegiate School, was in the chair on the occasion. The three objects of the Society were fully explained to the audience, numbering about 150 gentlemen, up to 9-30 P. M. In the course of the lecture, the lecturer made mention of the conversion of a minister residing in Ceylon into a Theosophist, and of a Church in London into a Theatre, to prove that the men of the present age do not wish to hear the tales and the dogmatic ideas, abounding in the pages of the Bible. Theosophy deals only with truths: Hence it has become the topic of the day. No compulsion or force is necessary, it will have an easy hold on the mind of the seekers of Truth.

On the following morning he met several gentlemen, and conversed with them on the powers of the soul, and of the Mahatmas. His advent at the station has created a sensation in the minds of many who came in contact with him.

BEAULAH, } SKEESH CHUNDER ROY,
18th January 1885. } *Secretary.*

NOTICE.

We beg to acknowledge with many thanks, the donation to the Theosophical Society by Mr. A. O. Hume of 300 copies of No. 1 and 400 copies of No. 2 of "Hints on Esoteric Theosophy."

LONDON LODGE THEOSOPHICAL SOCIETY.

An open meeting of the Lodge was held on Wednesday, January 21st, at Queen Anne's Mansions, St. James, Park. There were many strangers present, the audience numbering considerably over a hundred persons.

The subject under discussion was the recent experiences of a member of the lodge through whose agency the "Idyll of the White Lotus" was produced.

In opening the meeting, Mr. Sinnett gave a short explanation of the principles and objects of the Theosophical Society for the benefit of the visitors present. He then proceeded to narrate the circumstances under which the Idyll of the White Lotus was commenced eight years ago. It was at that time left unfinished, but on the arrival of Colonel Olcott in this country, the lady in question was induced by the latter to make an effort to obtain its continuation. The effort succeeded and the book was finished, as had been predicted five years ago by its inspirer who is believed to be an Adept of the Occult Brotherhood.

Mr. Mohini M. Chatterji then read a paper on the Transcendental Senses in general in which he dealt with the experiments of the Society for Psychic Research on the subject of thought-transference and mesmerism.

Mr. Sinnett then invited the members present to ask any questions they chose. Several questions having been asked and answered, Mr. Sinnett read some further details of her experiences from an account drawn up by the author of the Lotus, in the course of which she expressed her warm gratitude to Colonel Olcott, by whose mesmerism powers she had been greatly aided in recovering from a severe illness to whose kindness and encouragement was in a great measure due the successful restoration of her interrupted communication with the adept who had inspired the book.

The meeting then assumed a conversational character.
BELTRAM KEIGHTLEY,
Honorary Secretary.

THEOSOPHICAL SANSKRIT SCHOOLS.

The Secretary of the Chittore Theosophical Society reports, under date, 12th February, that its Sanskrit School has been turned into an Anglo-Sanskrit Institution, and classes have also been opened as far as the upper fourth standard. Number of boys on the roll was then nearly ninety, while there have been additions every day.

MADURA.

An important religious institution entitled "Vedic and Sanskrit School" has been started a few days ago at Madura by a member of Nattukottai Chetty, a famous class in establishing religious and charitable Institutions in Southern India (50,000). Fifty thousand Rupees have been set apart as Permanent Fund towards the maintaining of that department.

It is proposed to teach the Rig and Yajur Vedas and Sanskrit. A fair number of boys attended the date on the opening day.

MADAME BLAVATSKY IN AMERICA.

The following contribution to the early history of the Theosophical Society appeared in the *New York Times*, January 2nd, 1885.

"A promulgation was received only a few days ago by the Rochester Branch of the Theosophical Society, from Col. H. S. Olcott, the President of the Society. Its address was in London, where he and the founder of the Society, Mme. Blavatsky, were recently visiting, if indeed they are not still there. The communication is called the "Special Orders for 1884," and is signed by the President, and countersigned and attested by M. M. Chatterji, his private secretary. It is an elaborate system of regulations to govern the formations of the new branches of the Society which it is expected will be shortly in working order in various American cities.

This intelligence is interesting to the general reader, mainly as it serves to recall a most curious phase of modern thought. Its development nearly 10 years ago in New-York attracted much attention. The doings of the strange society mentioned in the French flat at Eighth-avenue and Forty-seventh-street, where they had their head-quarters, were widely noticed by the press, and some influence on the thought of certain classes of men and women undoubtedly emanated from the small circle who gathered there.

This influence was beyond a question the result of the strange personal power of Mme. Blavatsky—a woman of as remarkable characteristics as Cagliostro himself, and one who is to-day as differently judged by different people as the renowned Count was in his day. The *Pall Mall Gazette* recently devoted a half column to the lady. By those who know her only slightly in this country she was invariably termed a charlatan. A somewhat better acquaintance developed the thought that she was a learned, but deluded enthusiast. And those who knew her intimately and enjoyed her friendship were either carried away into a belief in her powers or profoundly puzzled, and the longer and more intimate the friendship was, the firmer the faith or the deeper their perplexity became. The writer was one of the last class. The closest study of a trained New-York reporter failed for over two years to convince him that she was either a fraud or self-deluded, or that her seeming powers were genuine. That she wrought miracles will be denied flatly, of course, by all persons whom the world calls sober-minded, yet there are scores of people who will swear to-day that she did work them in New-York.

A lady whose brother was an enthusiastic believer in the wonderful Russian, but who was herself a devout Methodist and thoroughly antagonistic to Theosophy, (as the new system of thought was then beginning to be called,) was induced to make Mme. Blavatsky's acquaintance. They became friends though they continued widely opposed in belief. One day Mme. Blavatsky gave the other lady a necklace of beautifully carved beads of some strange substance that looked like, but was not, hard wood. "Wear them yourself," she said. "If you let any one else have them they will disappear." The lady wore them constantly for over a year. Meantime she moved out of the city. One day her little child, who was sick and fretful, cried for the beads. She gave them to him, half laughing at herself for hesitating. The child put them around his neck and seemed pleased with his new toy, while the mother turned away to attend to some domestic duty. In a few minutes the child began crying, and the mother found him trying to take the beads off. She removed them herself and found that they were nearly one-third melted away and were hot, while the child's neck showed marks of being burned. She tells the story herself, and in the same breath denies that she believes in "any such things."

One of Mme. Blavatsky's friends, an artist, sat with her in her parlor, one day, when she suddenly said, "Make a sketch for me and I will see if I can control you." He began sketching without, he says, knowing exactly what he should draw, but thinking presently that he would make a picture of an Oriental head, he drew one. When he had finished she unlocked a drawer and showed him a fac simile of what he had drawn, excepting that the headress was slightly different in the two pictures. The pose, features, and expression of the two could not be told apart. The artist solemnly declares that he never saw the picture and never thought of the peculiar type of face before. Such stories could be repeated by dozens, and for each one a reputable witness could be produced to swear to the truth of it. It was not, however, by the working of tricks or miracles whichever the reader may choose to regard them, that Mme. Blavatsky made the impression she certainly made on the thought of the day. It was by the power of her own personality, vigor of her intellect, freedom and breadth of her thought, and the fluency and clearness of her powers of expression. Her mental characteristics were as remarkable as her appearance. A more impetuous or impulsive person than she never lived. She was generous and hospitable to a fault. To her intimate friends her house was Liberty Hall, and while there was nothing sumptuous or pretentious about her mode of life, she lived well and entertained constantly. She seemed physically indolent, but this was on account of her great size, which made bodily exertion onerous. Nothing like mental indolence could be noticed in her conversation, and if such a trait had ever been attributed to her, the publication of

"Isis Unveiled," her work on Eastern mysteries and religions, would have exonerated her from the charge. Without discussing the merits of the book it may be asserted that the labor involved in its production was very great.

As a friend Mme. Blavatsky was steadfast and devoted to an unusual degree. Credulous by nature, she had been imposed upon by so many that she learned to limit her circle, but up to the time she left America she was always liable to imposition on the part of any designing person.

She was unconventional, and prided herself on carrying her unconventionality to the utmost extremes. She would swear like a dragoon when in anger, and often used in pure levity expressions which served no other purpose than to emphasize her contempt for common usages. Born, so it is said, of the best lineage in Russia, she had been bred and educated not only as a lady but as an aristocrat. Discarding, as she did, the traditional belief of her family, she discarded at the same time the entire system of European civilization. During her residence in America at least, for the writer claims to know no more about her than was developed here, she protested against our civilization as vigorously as against the Christian religion. The criticism she drew on herself by this course was merciless, and from a civilized stand-point was certainly deserved.

Those who knew her best believe her to have been entirely incapable of a mean act or a dishonest one. The honesty of her utterances was often questioned, but never by those who knew her well enough to understand how she was often carried away by her own eagerness and credulity.

A case in point. A ghost story was started some eight years ago by some unknown person on the east side of town, near the river. It was declared that the disembodied spirit of a watchman who had been known in his life time as "Old Shep" had been seen around where he had worked, and that it came to a certain dock every night in a ghostly boat. Many people in the neighbourhood of Thirtieth street professed to have seen this, and among these persons were several policemen. Mme. Blavatsky was one of a party who visited the river front one midnight in hope of seeing the ghost. It is useless to say that no ghost appeared, and a careful investigation of the story (which was made) failed to develop anything like respectable evidence of its truth. Yet Mme. Blavatsky always insisted that the story was true—insisted angrily when the story was ridiculed. "There are ghosts, and ghosts," she said once to the writer, when she was questioned about "Old Shep." The air that we breathe is permeated by a subtler fluid that corresponds to it, as the soul corresponds to the body of man. It is the astral fluid, and in it are the thoughts of all men, the possibilities or all acts—as in the photographer's plate there are images that remain unseen until revealed by chemical action. So the last dying thought of any person, if it be intense enough, becomes objective, and, under favorable conditions, is very apt to be seen. Only a little while ago the news-papers of this city reported the case of a man who committed suicide in his bath-room. A friend ran for a doctor against the earnest remonstrance of the dying man. On the way the friend was startled by seeing, for a moment only, the image of the dying man, clad only in his night shirt, grasping his pistol and bleeding from his death wound. This was at a considerable distance from the house where the suicide was, and the apparition disappeared almost instantly.

"That was merely the intense desire of the dying man to stop his friend. It became objective and visible when the astral man left the physical. So it is with many other apparitions. In haunted houses the last thought of the victim of a crime may remain, and the tragedy may be re-enacted thousands of times before it fades away. It is likely in the case of 'Old Shep,' that the watchman, that he does not know he is dead, and his fact thought was probably that he was going his rounds. So he will continue to go his rounds until that thought fades away, and under certain conditions he will be visible to the physical eyes of those around him. Many persons do not know when they are dead, and they go around afterward in great perplexity, sometimes for several days, because no one pays any attention to them. They feel as well as over and talk to their friends, and are almost frantic at not being able to get any answers." It will readily be seen from this discourse how impossible it was for any one to hold controversy successfully with Mme. Blavatsky. Accepting as demonstrated facts, things and thoughts that seem to every-day mortals to be ingenious dreams, and flatly denying, as she did, what are held ordinarily to be the fundamental proved facts of human knowledge, there was no common ground of argument between her and the most of her antagonists. You cannot argue with anybody who will "speak his respectfully of the multiplication table."

It will be asked, "What did this singular woman really believe? What was the exact ground she occupied as a controversialist?" The answer is difficult. It could, possibly, be made by digesting "Isis Unveiled," and stating the import of that book in a sentence, if that were a possible task. Probably no one could do that satisfactorily excepting the author herself. She would say "Science" is a true and beautiful thing, but these modern scientists have not found out what it is. They borrow theories from the ancients, and dress them up in beautiful, eloquent language, and pass them off for

their own productions. The ideas that Huxley advanced while he was in America are all taken from the ancients, as I shall show in my book. But they don't any of them know what they are talking about—Huxley, Tyndall, and the rest. They refuse to investigate things which are absolutely demonstrated, and they break their noses over the origin of matter, which is a correlation of spirit, and they reach, for a conclusion, the annihilation of man. "I am a Buddhist," she said, in reply to the obvious question which followed the statement, but "Buddhism" does not hold out annihilation as the last best good. That is one of the misrepresentations of ignorant theologians. The Buddhists teach that whatever is beyond the power of human language to describe, beyond the reach of human intellect to conceive, whatever is impossible in any measure to understand, is, so far as man is concerned, non-existent, and what we term God is therefore non-existent. That is, that so far as the understanding of man is concerned, God can have no existence. You see, it is merely a refinement of metaphysics. And we believe in the triple nature of man. We believe we are a material body, an astral body, and pure soul, or *nous*, as the Greek terms it. After the death of the material body we lead a dual existence, and finally, when purified, the soul enters *nirawana*, that is, it rejoins the Creator. The astral body I spoke of is not spirit, and yet not the matter with which we are familiar. It is imponderable matter, and ordinarily is imperceptible to the senses. It is what St. Paul called 'the spiritual body.'

Speaking of Spiritualism and its alleged manifestations, Mme. Blavatsky in the same conversation said: "The phenomena that are presented are perhaps often frauds. Perhaps not one in a hundred is a genuine communication of spirits, but that one cannot be judged by the others. It is entitled to scientific examination, and the reason the scientists don't examine it is because they are afraid. The mediums cannot deceive me. I know more about it than they do. I have lived for years in different parts of the East and have seen far more wonderful things than they can do. The whole universe is filled with spirits. It is nonsense to suppose that we are the only intelligent beings in the world. I believe there is latent spirit in all matter. I believe almost in the spirits of the elements. But all is governed by natural laws. Even in cases of apparent violation of these, laws the appearance comes from a misunderstanding of the laws. In cases of certain nervous diseases it is recorded of some patients that they have been raised from their beds by some undiscoverable power, and it has been impossible to force them down. In such cases it has been noticed that they float feet first with any current of air that may be passing through the room. The wonder of this ceases when you come to consider that there is no such thing as the law of gravitation as it is generally understood. The law of gravitation is only to be rationally explained in accordance with magnetic laws as Newton tried to explain it, but the world would not accept it.

"The world is fast coming to know many things that were known centuries ago, and were discarded through the superstition of theologians," she continued. "The church professes to reprobate divination, and yet they chose their four canonical Gospels of Matthew, Mark, Luke, and John by divination. They took some hundred or so of books at the Nicene Council and set them up, and those that fell down they threw aside as false, and those that stood, being those four, they accepted as true, being unable to decide the question in any other way. And out of the 318 members of the Council only two—Eusebius, the great forger, and the Emperor Constantine—were able to read.

Talking thus by hours together when the right listener was present, and speaking always "as one having authority," it is small wonder that Mme. Blavatsky made her modest apartments a common meeting ground for as strange a group of original thinkers as New-York ever held. Not all who visited her agreed with her. Indeed, there were only a few who followed her teachings with implicit faith. Many of her friends, and many who joined the Theosophical Society which she formed, were individuals who affirmed little and denied nothing.

The marvels which were discussed and manifested in Mme. Blavatsky's rooms were to the most of them merely food for thought. If the bell tones of the invisible "attendant spirit" Pou Dhi were heard as they were heard by scores of different persons, this phenomenon so minutely described by Mr. Sinnett in "The Occult World," was as likely to be chaffed good-naturedly by an obstinate skeptic as it was to be wondered at by a believer. But even the skeptic would shrug his shoulders and say, when hard pushed, "It may be a spirit. I can't tell what it is." If the discussion turned on some marvel of Eastern magic, or some fanciful doctrine of Eastern mythology, there was always a witness to the Magic and a believer in the mythology present, and there was no one bold enough to deny what was affirmed, however much it might be laughed at. Sensitive as Mme. Blavatsky was to personal ridicule and to slander, she was truly liberal in matters of opinion, and allowed as great latitude in the discussion of her beliefs as she took in discussing the beliefs of others.

The apartment she occupied was a modest flat of seven or eight rooms in West Forty-seventh-street. It was furnished plainly but comfortably, but of the furniture properly so-called, it was hard to get an exact idea, for the rooms, especially the

parlors, were littered and strewn with curios of most varied description. Huge palm leaves, stuffed apes, and tiger's heads, Oriental pipes and vases, idols and cigarettes, Javanese sparrows, manuscripts, and cuckoo clocks were items only in a confusing catalogue of things not to be looked for ordinarily in a lady's parlor.

BOMBAY BRANCH T. S.

The annual general meeting of this branch was held on the 8th February when the following officers were elected:

PRESIDENT.

Rao Bahadur Gopalrao Hari Dishmukh.

VICE-PRESIDENTS.

Mr. K. M. Shroff.
" Tukaram Tatia.
" Naserwanji Goyaji.

COUNCILLORS.

Mr. Martandao Babaji Nagnath.
Dr. Vithal Pandurang Mhatre.
Mr. Kustamji Cowasji Goyaji.
Dr. Fakarji Ratanji Bonsetter.
Dr. Tuljaram Chunilal Khanvala.
Mr. Janardhan Damodar Kolatkar.

JOINT SECRETARIES AND TREASURERS.

Mr. Bal Nilaji Pitale.
" R. Ardeshir

RUSTAMJI ARDISHIR, Secretary.

THE NEGAPATAM THEOSOPHICAL SOCIETY.

The following resolution was passed on the 1st February.

"Mr. S. A. Saminadier Avergal, Secretary, having permanently left the station, resolved that the Assistant Secretary, Mr. N. P. Balachandrier, be appointed Secretary in his stead."

N. P. BALACHANDRIER,
Secretary, N. T. S.

THE PARAMAKUDI THEOSOPHICAL SOCIETY.

On the 26th January 1885, as meeting of important gentlemen, of the place was convened at which our Brother Mr. S. Ramaswami Ayyar was present. He explained to them the objects of the Theosophical Society and conversed with them on Theosophical matter. Questions were put to him by the gentlemen present and to each of them he gave satisfactory and convincing reply.

On the 27th, the candidates were initiated and the present Branch formed with Mr. S. Minakshisundaramayyar as President.

In addition to the Rules of the Parent Society, the members resolved that a subscription of annas eight, (8.) shall be paid by each member, monthly, for the expenses of the Branch.

S. MINAKSHISUNDARAM, President.

COLONEL OLCOTT AT RANGOON.

We received a telegram from Rangoon dated 23rd February, to the effect that Colonel Olcott lectured there, at the Town Hall, on "Theosophy No Sect," before a large audience, that a Hindu Branch called "Rangoon Theosophical Society" has been formed, and that European and Burmese Branches are in course of formation.

THE THIRD ANNIVERSARY OF THE ADHI BHOUTIC BHARTRU THEOSOPHICAL SOCIETY (BERHAMPOAE, BENGAL)

was celebrated with great success on the 21st and 22nd of January 1885. Delegates from the neighbouring Branches attended. At Grant Hall, Babu Dinonath Ganguly delivered addresses before a large audience on the work that the Theosophical Society has done since its advent in India, in spite of great opposition and obstacles; dwelt upon the work done by the Branch during the year; and exhorted the delegates present to cooperate in all Theosophical undertakings. Pandit Nityanand Misra the learned Sanskrit scholar of Bhagalpore, and other brothers also gave lectures on the occasion. The Nawab Bhadr of Moorsshedabad sent a letter conveying his cordial sympathy for the cause of Theosophy.

Measures were taken to secure co-operation and mutual help among the members of Jamalpur, Bhagalpore, Rajshye, Rajmahal and Berhampore.

DINO NATH GANGULY.
Pres., A. B. B. T. S.

Supplement.

THE MAHARAJAH OF DURGANGA has contributed the sum of one thousand rupees to the Head-quarters maintenance fund, and has generously promised to subscribe a like amount annually.

COL. OLCOTT ON "ISLAM."

At the request of the Mahomedan students of Lucknow Col. Olcott lectured before them on the subject of "Islam." The lecturer made one of his happiest efforts on the occasion, and that the result was eminently satisfactory will be seen from the fact that on following day the Colonel was presented with an address by the Mahomedan students of Lucknow; in which they say: "We are astonished at the insight into our faith which your lecture shows you to possess. We cannot refrain from remarking that we sincerely wish that some of our English-knowing co-religionists had even a tenth part of the insight which you possess." The address goes on to express the gratitude of those present at the lecture for the excellent advice given them by the Colonel: "We sincerely hope that your eloquent appeals of yesterday will not be forgotten by the young men of our city. Their value is doubly enhanced by the fact that your motives are perfectly disinterested. If they succeed, as we doubt not that they will, in creating in many hearts the desire to know more about the truths of our religion, and to stimulate us to live up to the precepts of our revelation, then we believe we shall have gained the object with which some philanthropic members of our Association requested you to lecture on "Islam." May the powerful Almighty Allah that rules over the destiny of the universe reward you for your philanthropic endeavours, and may he give us the resolution to lead pure lives, to be truthful and honest, and, above all, to be free of prejudice and bigotry."

The members of the Kashmiri National Club also presented the Colonel with an address, requesting him to preside at their anniversary and deliver a lecture.

MR. PANDIAH'S CLASSES.

A more commodious place has now been secured for these classes to meet in at Patcheappah's College. The classes are held every Saturday between 3 and 5 p. m. We hope that our readers will make these classes known among all Hindu young men of their acquaintance.

WHITE LOTUS ASSOCIATION.

This Association, composed mainly of Hindu students, has been formed with the object of reviving, as far as possible, the simple virtues and morals of ancient India, and aims at the regeneration of a healthy feeling of reverence and admiration for the sublime relics of the once magnificent sciences possessed by our Aryan ancestors. This account of the objects of the Association is taken from an address presented by the members to Col. Olcott at Lucknow and we are sure every Theosophist will unite in hearty good wishes for the prosperity of an Association whose objects are so commendable.

News from the Branches.

CUDDALORE.

At a meeting of the Cuddalore Theosophical Society held on June 1st 1885, at the public bungalow in the presence of the President-Founder, a discussion was held with regard to the state of affairs in the district, of Theosophy, and various suggestions for the better carrying on of the work were considered; an election was then held, and the following officers were chosen for the ensuing year.

President, M. R. Ry. S. Davanayaga Mudaliar Avergal,
Vice-President, " M. Nataraja Iyer Avergal.
Secretary, " A. Rama Row Avergal.

R. VENKATA ROW,
Secretary to the Meeting.

BERHAMPOUR.

Colonel Olcott visited the Adhi Bhoutic Bhatri Theosophical Branch Society at Berhampur on the 8th instant. He reached Azimganj at 7.30 A. M., where the elite of Baluchar and Azimganj thronged to see him. His Highness the Nawab Bahadur of Moorsshedabad entertained him at the Palace on his way to Berhampur. As His Highness takes a lively interest in the cause of Theosophy, our President, though he had hardly any time to spare, spent some hours at the Palace, and had an interesting conversation with His Highness the Nawab Bahadur, and his younger brother, on a variety of subjects, connected with morality, Theosophy, and his recent tours in Europe. His Highness and all present were highly delighted and edified with the learned and eloquent discourses of the eminent visitor. At 4 p. m. The President-Founder left the Moorsshedabad Palace, and

reached the Grant Hall at Berhampur at 5.25 p. m., where a large number of respectable gentlemen, students of schools and all the members of the local Branch, received him with hearty welcome and conducted him to the Centre Hall, where, after all the gentlemen present had assembled, Babu Dina Nath Ganguly, the President of the Berhampur Branch Theosophical Society, read and presented the following address:—

To COL. H. S. OLCOTT,

President-Founder,
Theosophical Society, Adyar, Madras.
Dated Berhampur, the 8th July 1885.

Welcome! most hearty welcome to you, Revered Sir and Dear Brother!

We hailed with joy the announcement made in the Head-quarter circular of your Presidential visit to the Bengal Branch, and we sent in our invitation to you, which you most kindly accepted, leaving the date of your visit to be fixed when you should reach Calcutta. Since then we have been eagerly awaiting your advent, and thanks to the Supreme Divine Power.—The Disposer of all good—you have safely reached the homely abode of your devoted brothers, after a period of two years.

We rejoice! heartily rejoice! to find you in our midst, and we shall bear in loving memory this day as a day of our Theosophical jubilee.

We feel a sort of indescribable joy in your company.—A joy pure, holy, and truly ennobling to the human nature. You are a *Shadhu* in the true sense of the word. Those who are acquainted with your life, with the reasons and motives which actuated you to leave your mother land, nay, every unprejudiced impartial, truth loving soul, who have watched your movements, thoughts, and character, since the day you first set your foot on this holy land, will admit that your company is fraught with all those blessings which *Shadu Sanya* is known to every son of Bharata to possess.

Pioneer worker in the great sacred cause of India: the glorious masters of Himarta, have elected you from the land of freedom and free thought, and brought you here with an extraordinary personage of uncommon ability, power, and learning—Madame H. P. Blavatsky, to act as leader of, and to co-operate with, the sons of Bharata, in the resuscitation of the most precious and transcendental truths which lie hidden in the religion, science, and philosophy of the ancient Aryans, in that noble philanthropic soul! Beset with struggles, difficulties, fiery ordeals, and persecutions, both in the east and the west, you and your distinguished colleague have toiled unremittently with a determined and vigorous will, to expound and disseminate this invaluable mystic lore studiously preserved by the godly Rishis of the eminent Aryans. Bitter sarcasms and malignant hostile attacks were made upon you and your illustrious tender-hearted co-adjutor, and deep schemes were laid with the object of overthrowing the gigantic theosophical organizations, inaugurated under the auspices of the glorious Mahatmas of Himavata. But the bold front and saintly forbearance which you exhibited under all these perilous circumstances, and the enthusiasm and devotion with which you acted and co-operated with the other earnest workers in the field of theosophy, have shattered, dismembered, and scared away your antagonists. Champion of truth! it is no uncommon consolation that all along and under all the vicissitudes of your theosophic career, you have been aided and encouraged by the unseen Mahatmas of Himalaya, to whom you have consecrated your head, heart, and soul. You deserve our highest regard and acknowledgments, for having combated hard to win brilliant results for theosophy, which has been accepted in all parts of the globe, wherever you have been to discharge the sacred trust committed to your care as President-Founder of the Theosophical Society. It is no fawing exaggeration on our parts, therefore, to say in all frankness of heart that we feel an honest and virtuous pride in calling you our brother, a brother not in name, but in deed, thought, and feeling. We need hardly remind you here of the practical demonstration you have had of this in several instances, when you came in contact with the true sons of the noble Aryan race. Suffice it to say that in your visit before the last to the city of Palacs no less a personage than the late highly honored orthodox Pundit Tara Nath Tarkabachopati, the learned professor of the Sanskrit College of Calcutta, cooked food for you with his own hands, and entertained you in right Braminical style, and above all what was passing strange, he, as tangible evidence of his true fraternal love, gave you a *Gita*, and a sacred thread to wear which is esteemed according to our Shastras as the highest privilege of only the highest born class of the Hindus. It is an undeniable fact therefore that there is nothing now in you, which is not compatible with the character of a true Hindu or Aryan. Moreover you were reborn on the day when you had the good fortune to meet your gracious and most holy master and got yourself initiated. The narrow minded dogmatists, bigots in science apathetic and superficial observers, and blind followers of religion have indeed poo-pooed the sublime truths which you have inhaled from the sacred books of our Rishis and most eloquently set forth in your discourses before the public. Still there were thousands and thousands of the good and thoughtful, both here and abroad, who have welcomed the new light, and have perceived in what direction their true duty lies.

Dear Brother! you have done more than what is possible for one man to do during the few years you have lived with us, in carrying out the objects of your noble mission. All that you now see elevating, purifying, and strengthening in us, are the results of your unselfish labors which were directed to remove errors and misapprehensions from our hearts and to replace them with truths. Ought we therefore to accept and enjoy the good you have rendered, and not recognize and acknowledge their giver? Ought we to overlook at what cost you have awakened in us a craving for the most precious wisdom of our forefathers? We owe to you and to our highly respected noble sister Madame H. P. Blavatsky "a debt immense of endless gratitude." Both of you have been mainly instrumental in unveiling the light (though partially yet) which is the very life of our souls. No words of praise, no gift of earthly treasure, however valuable, can be an adequate return on our parts for what you have given us. The only humble tribute therefore that we offer to you is our warmest fraternal love, and our services to the best of our might, for the physical, intellectual, moral, and spiritual regeneration of India, which you and we all so devoutly wish for.

With sincere wishes for your health, peace of mind and blessedness of your soul.

We subscribe
Your most devoted humble brothers,
DINA NATH GANGULY AND OTHERS.

In response to the address, Col. Olcott made an eloquent and stirring speech which greatly affected the audience. His words were impregnated with highly exalted sentiments of love and goodness and most unselfish devotion to theosophy. He observed that during the past two years attacks of a varied nature had been made upon him and his learned, tender-hearted coadjutor Madame H. P. Blavatsky, with a view to injure the sacred cause of theosophy, but the cause, as it is upon truth, survived, and triumphed over all such attacks, and now shines with renewed effulgence. These attacks however have served only to kindle a spirit of honest enquiry throughout all the civilized quarters of the globe. The speaker added, Dear brothers! you have suffered bitterly with us the caustic sarcasms and agonies of hard trials to which we were subjected, but all oppositions have been triumphantly overcome and theosophy has found hearty welcome in hundreds of truth-seeking men. I hope there will be no lack of earnestness, energy, and perseverance on your parts to co-operate in harmony with all the sincere workers in the field. Our real work has been, but only commenced. Berhampur is an ancient seat of power, of Sanskrit learning, of philosophy and science, and the Branch Society here is one of our strong centres. I will with pleasure count upon your willingness, enthusiasm, and zeal to work for the cause of theosophy. I will recommend the other Branches to follow in your footsteps. Babu Mohini Mohan Chatterjee who accompanied me to the west and is still in England is doing most valuable services to our Society. As a Champion of Hindu philosophy he is advocating the profound truths of Aryan Shastras amidst the giant intellects of the modern age. He is a bright example before you. The regeneration of our mother land and the resuscitation of the ancient glory of our forefathers is a gigantic and laudable task, worthy of you all as noble descendants of a noble race. Its consummation depends upon your continuous, unselfish and intelligent exertions. Let no drawbacks, no obstacles, no oppositions, no narrow-minded criticisms and no worldly allurements, pervert your zeal and determined will. The glorious sages of the Himalaya are watching all our movements with intense interest, you will find aid whenever you need it. In every good, thoughtful and honest Aryan, you will find a friend and a sympathiser. Be not discouraged at the magnitude of the work you have to perform. The signals around you are hopeful. It is our duty to do what the limited span of our existence will permit us to accomplish. We may not see the bright future which awaits us, but our children, who will step into places, will complete the noble work of regeneration of our mother India which we have imposed upon ourselves.

After the above, the meeting broke up and the President Founder being accompanied by all the brothers proceeded to the quarters which had been engaged and fitted up for his accommodation.

In compliance with an invitation Col. Olcott on the 9th of July attended the meeting which was held at the Berhampur Cantonment Theatre Hall at 7 p. m. with the object of giving encouragement to the revival of Sanskrit literature. There was a large gathering of respectable gentlemen of the district. Some of the European gentlemen, of high rank and position, were also present. The Magistrate and Collector of the District, Mr. J. Anderson, took the chair, and in a short speech opened the meeting, and introduced the distinguished leader of the Theosophical Society to the audience. Colonel Olcott then addressed the gentlemen present in his usual elegant, forcible and persuasive style, and most strongly advocated the importance of the "Ashtadasa Maha Puranas," which Babu Krishna Gopa Bhakta has undertaken to edit with their Bengali translations. He observed that, this undertaking is indeed laudable and is worthy of the patronage of every individual who takes a sincere interest in the noble work of revival of the ancient glory of

India. In a most lively and impressive manner he expounded what those sacred books contain, and remarked that they are the very life, soul and the essence of Hinduism, and are the fundamental sources of Aryan religions, philosophy, science, literature, politics, and arts, and constitute the very fabric of genuine Hindu thoughts, actions, manners, social habits and customs. He discussed the subjects briefly in its political, moral, religious and social aspects, and most explicitly set forth how important their knowledge is to the ruling powers and to those who live under them. By his eloquent exhortations he moved the whole audience, who were highly delighted with his courteous manner of address and elevated ideas. The meeting then passed the resolutions necessary to promote the object of editing the "Ashtadasa Mohapurana," and passed a vote of thanks to the philanthropic speaker.

During the three days the President Founder was at Berhampur, he had very little time left to himself. He was always surrounded with visitors and the brothers of the local branch. On the 10th of July a grand public meeting was again convened, in the abovementioned hall, where the highly esteemed President Founder delivered a lecture on "Man must be his own Saviour, and work out his own Salvation." The large and spacious Theatre Hall was filled with English-knowing respectable men, most of the European ladies and gentlemen of the station, and the natives of rank and high position, vakeels, teachers, students and other respectable people were present. Mr. B. L. Supta, the Judge of the District, presided. He introduced the learned lecturer with a few appropriate observations, after which Colonel Olcott addressed the audience. The purport of his address was as follows:—

The subject is one of intense interest and involves at the very threshold a belief in the future existence of the Soul. The varied nature of the views entertained by the followers of different creeds as to particular localities described in their respective gospels as Heaven and Hell, is well known to every scholar. Men after death, according to the merits of their actions in this life, are not doomed eternally either to enjoy or suffer blessings or misery in the particular regions denominated heaven or hell, but under the unswerving law of nature they reincarnate into a state of existence which is commensurate with the merits of their karma according to the moral law of retributive justice. Heaven and Hell, in the different systems of religion, are described according to the highest ideals of happiness and misery of their respective followers. The learned speaker divided the subject of his discourse into two parts, viz., Salvation through "Bhakti" or faith, and salvation through "manam" or real wisdom. The former, he observed, is the unobtainable belief in the efficacy of the performance of various religious rites, ceremonies, and prayers, and the latter is the obtaining of knowledge of what is Truth and absolute Wisdom. This knowledge can be acquired only through a process of self-purification and self-discipline, and when a man through such process succeeds in living continually in his higher state of consciousness, he progresses onward and develops his soul-powers till ultimately he becomes self-illuminated and obtains that state of supreme blessedness and peace which is called "Moksha." This profound and sublime truth known to the ancient Aryans in the days of old, is being confirmed more and more by the light discovered by the researches of modern science; the evolution theory of Professor Darwin has but partially approached the occult principle which underlies the doctrine of the Aryan sages. The learned lecturer by dint of sound arguments, showed that man reaps only the fruits of his karma; no amount of faith can avoid the inevitable sequence of moral cause and effect. At death man passes into the world of effects, (in reality a state and not a place) which he has created by his actions in this life, and there evolves out of his ego, under the universal law of affinity, a new ego to live in the next world, i.e., in the next state of existence. Thus he made it clear that it is not a matter of judgment, of salvation and damnation, of Heaven and Hell, but solely of evolution. There is no forgiveness of sins, no infliction of eternal damnation in Hell, but simply the operation of a natural law, (the balance of affinities) impressed on the universe by the absolute. The speech lasted for an hour, and the whole audience was attentive throughout. The elevated thoughts and sublime doctrines advocated created a spirit of honest enquiry in the hearts of all outsiders.

DINA NATH GANGULY,
President, A. B. B. Theosophical Society,
Berhampur.

The following have been appointed office-bearers in the Adhi Bhoutic Brahma T. S.:

President, Babu Dina Nath Gangooly.
Vice President, Babu Pravad Bagchi.
Secretary, Babu Rajkrishna Banerjee.
Assistant Secretary, Babu Cant Chatterjee.
Treasurer, Sharada Chieru Bhattacharjee.
Librarian, Pandit Keshub Chandra Bhattacharjee.
Councillors, Babu Srinath Ghoshy, Babu Satcowrey Mookerjee, Babu Nafar Dass Rai.

FRANCE.

The following address has been sent to Madame Blavatsky by the French Branch.

MADAME,

The French Branch of the Theosophical Society at a meeting held on the 17th of May 1885 at the residence of the Duchesse de Pomar, has requested me to convey to you the expression of its sympathy and hopes for the restoration of your health now so seriously injured.

We know, Madame, that your sufferings are the consequence of excess of work in our cause, and of the annoyances to which you have been subject on the part of the opponents of Theosophy. These considerations are such as to increase still more our gratitude and affection towards yourself.

If the great movement of ideas propagated by the Theosophical Society contributes to the progress of humanity and the development of the sentiments of justice and fraternity, which are the ideal towards which all nations must tend, posterity will not forget the name of her who has been the founder of this work, and the good she has done will enrich her Karma in a future existence.

In this thought you will find the strength and consolation you need in the midst of trial, and do not forget that many brothers and sisters claim the privilege of sharing your sorrow by the most profound sympathy.

Yours faithfully,

EMILIE DE MORSIER,

(Provisional Secretary of the French group.)

French Members of the T. S. are requested to note that M. Collins has ceased to be the agent for the Society's publications. M. Dramard, 76, Rue Claude Bernard, has kindly consented to receive business communications until a fresh agent can be appointed.

LONDON LODGE T. S.

The last meeting of the London Lodge for the current season took place at Queen Anne's Mansions, St. James' Park, on Wednesday, July 22nd. The meeting was an open one, and was well attended both by visitors and members of the Lodge.

Mr. Sinnett opened the proceedings with a review of the events of the past session. He referred to the books published under the auspices of the Society as forming a striking and valuable contribution to the occult literature current in the world, while the six numbers of the "London Lodge Transactions" already issued were satisfactory proof of the vitality and activity of thought within the Lodge itself.

Mr. Sinnett then referred at some length to the subject of Mr. Hodgson's report to the S. P. R. After insisting on the fact that the Theosophical Society as such is unaffected by attacks upon the personality of any of its officers, and stands on ground which is logically altogether removed from the sphere of such criticism Mr. Sinnett pointed out that Mr. Hodgson had pursued his investigations from a standpoint and by a method which could not fail to lead to unsatisfactory and erroneous results.

Referring to the future work of the Society, he showed that the information already communicated is sufficient to enable us to make considerable advances in our comprehension of Nature, even without further assistance from those who originally gave the impulse which led to the foundation of the Society. Mr. Sinnett concluded by expressing his firm belief that the Theosophical Society would prosper and become one of the great spiritualizing movements of the age.

Mr. Mohini then addressed a few words to the meeting, which subsequently assumed a conversational character and was prolonged to a late hour.

BERTRAM KEIGHTLEY,
Honorary Secretary.

MADURA.

The Hon. S. Subramania Ayer, President, and Mr. N. Kuppuswamy Ayer, Secretary, of this Branch, having left the district, the following gentlemen have been elected:

President, Mr. S. Ramaswamy Ayer, B. A.
Vice-President Mr. R. Ramasubbier, B. A., B. L.
Secretary, Mr. Narayana Ayer, B. A., B. L.

SAIDPORE.

The first anniversary of the Saidpore Gyanankow T. S. was held on the 26th July. Baboo Barodakarsand Bose, Vice President of the Brahu T. S., who came as delegate of that branch, was voted to the chair. After the report had been read, Baboo Rajkessen Mookerjee, President of the Branch, read an address explanatory of the aims and objects of the Society.

The following officers were then elected:
President, Baboo Rajkessen Mookerjee.
Vice-President, Baboo Okhoy Chunder Mookerjee.
Secretary, Baboo Rajnaray Bose.
Treasurer, Baboo Bonku Bchary Mitter.

BANKIPORE.

Col. Olcott visited this place on the 16th July. On the evening of the following day he delivered a lecture on "Aryan Culture." The meeting was presided over by Mr. Prothero, a professor of the College. The lecturer spoke of the prodigious attainments of the ancient Aryans in all departments of art, science and philosophy, and made an eloquent appeal to his hearers to study the ancient learning of their country and help in bringing about a revival of Sanskrit literature.

During the Colonel's visit a subscription was started for the formation of a library in connection with the Branch.

On the 18th, the Colonel delivered another lecture to the students of the College in the Chajjubag house of the Maharajah of Durbhunga, taking for his subject the religion of the ancient Aryans, and giving a detailed explanation of *Pran Prathistha* and *Jop*.

BENARES.

Colonel Olcott arrived here on the "10th July and was received by several members of the Branch Society. An address was presented to him by the Kasi Tattwa Sabha T. S. on the evening of the same day. In this it was said that the Theosophical movement had been fruitful of good and substantial results; for it had not only furnished men with stores of intellectual furniture, but laid down rules bearing the authority of sovereign moral law for the guidance of human conduct. It had moreover encouraged ancient learning, united the hearts of men of different races creeds and nationalities, and awakened the spiritual instincts of the Aryans, besides firmly establishing the immutable truths of Hindu Philosophy.

On the 21st and 22nd, the Colonel delivered two lectures in the Town Hall on "the philosophy of Hindu religion" and "The duties of the rising generation." In the first lecture he referred to the Aryan theory of Cosmogony and the operation of the law of Karma, finishing by an especial recommendation to his hearers to study the ethical part of their systems, saying that no other code of morality could surpass that set forth in the Bhagavat Gita.

The second lecture, which, like the first, was listened to by a crowded audience, contained a remarkable lucid explanation of the six schools of Hindu Philosophy. After drawing attention to the priceless treasures contained in Sanskrit literature, he concluded with an eloquent appeal to the young men of India to prove themselves worthy descendants of their illustrious forefathers and to follow in their footsteps. The chair was taken on both occasions by Babu Pramada Dass Mitter.

JAMALPUR.

Col. Olcott arrived here from Bhagalpur on the night of the 13th July 1885 by up passenger train, accompanied by Pandit Nitya Nanda Misra, F. T. S., of the Bhagalpur branch. He was greeted and received at the Railway Station by almost all the members here, and taken to a small house, close to the station, fitted up for him. In the following evening a good many respectable Hindu gentlemen were present to hold conversation with the illustrious Colonel. The party left the place well pleased. When the outsiders went away a private meeting of the local members were held, at which Col. Olcott gave some sound advice for the well-being of the branch.

Col. Olcott delivered a public lecture in the Local Native Institute on the 15th before a crowded audience on the subject "Is Theosophy opposed to Hinduism?" Babu Ram Chunderchattergi, President of the branch, was voted to the chair. About half a dozen Europeans were found starding outside the Hall. The lecture was frequently applauded. Pandit Misra cited slokas from the Gita wherever he was called upon to do so. It is a happy piece of news to communicate to you that Col. Olcott's recent lecture has turned the public opinion to our side.

After the lecture the Monghyr gentlemen came with Colonel to his temporary residence and had a talk with him about a branch at Monghyr.

R. C.

BHAGALPUR.

At a meeting of this Branch on the 13th July, Colonel Olcott in the chair, the following were elected office-bearers:—

President, Babu Chandra Narain Singh.
Vice-Presidents, Babu Tara Pada Ghoshal, M. A. and Pandit Nityanda Misra.
Secretary, Babu Chandra Misra, M. A.

THE HAGUE.

We regret that, in consequence of ill-health, Mr. Bonn, President of the Branch T. S. in this city is compelled to resign his office. Capt. de Bourbon has been appointed President in his place.

BYE-LAWS OF THE CHICAGO BRANCH THEOSOPHICAL SOCIETY.

PREAMBLE.

WHEREAS, we, the undersigned, believe in the doctrines of Theosophy, and have subscribed without any mental reservation whatsoever, to the platform and Bye-laws of the Parent Society, we do also hereby adopt for the local regulation and government of the Chicago Branch Theosophical Society, the following Bye-laws and Rules, subject to Article 17 of the Bye-laws of the Parent Society.

ARTICLE I.

This Association shall be known as "The Chicago Branch Theosophical Society."

ARTICLE II.

The officers of this Branch shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, and a Council of Three, of which the President shall be one, *ex-officio*.

ARTICLE III.

The officers shall be elected annually, by ballot, at the first regular meeting in December, of each year, and shall hold office for one year, or until their successors are elected. Except the Council, which shall be elected every three months, to hold office for that term.

ARTICLE IV.

The President shall preside at all meetings of the Branch and perform all the duties of a presiding officer.

ARTICLE V.

The Vice-President shall perform the duties of the President in the absence, or inability to serve, of that officer.

ARTICLE VI.

The Recording Secretary shall have charge of all the books and keep a full and accurate record of the transactions of the Branch at all its meetings, in a book provided for that purpose.

ARTICLE VII.

The Corresponding Secretary shall have charge of the correspondence of the Branch. It shall be a special duty to invite and maintain a correspondence with the Branches throughout the world, reporting the same to the Council.

ARTICLE VIII.

The Treasurer shall have charge of the funds of the Branch, paying them out by direction of the Branch on orders signed by the President and Secretary.

ARTICLE IX.

The Council shall report each week, for the second ensuing week, such programme of exercises, as in their judgment shall best promote growth in occult knowledge; their report shall be final.

ARTICLE X.

The regular meetings of this Board shall be held weekly, at a time and place provided for that purpose.

ARTICLE XI.

Every member in regular standing shall pay into the Treasury every week, five cents, of which the Treasurer shall keep a record. This fund shall be devoted, first, to the payment of annual dues to the Parent Society, second, to incidental expenses, and the founding of a Library, for this Branch.

ARTICLE XII.

This Branch shall establish a Library of Occult and Eastern literature in any way that shall be deemed most advantageous.

ARTICLE XIII.

All Fellows are expected to respond cheerfully, promptly and to the best of their ability, to the programme as reported by the Council.

ARTICLE XIV.

Questions in dispute, untouched by these Bye-Laws, will be referred to the Bye-Laws of the Parent Society for decision.

ARTICLE XV.

These Bye-Laws can be altered and amended by a two-thirds vote of the members present at any regular meeting, provided two weeks' notice in writing has been given of the proposed change.

Adopted by the Chicago Branch Theosophical Society, April 25, 1885.

Summary of exercises of C. B. T. S. Regular Meeting, May 2nd, 1885.

1. Call to order.
2. Reading of Secretary's minutes.
3. Silent invocation.
4. Reading—"Esoteric Buddhism."
5. Election of Officers under new Bye-laws. President, Stanley B. Sexton; Vice-President, Mary I. Dye; Recording Secretary, Mrs. M. M. Phelon; Corresponding Secretary, W. P. Phelon;

M. D.; Treasurer, Mrs. Annie Ordway; Members of the Council, Mrs. M. M. Phelon, and Mrs. Maud L. Brainard.

6. Reading of original paper by Mrs. M. M. Phelon, entitled, "Hints to Students of Occultism."

OBITUARY.

We regret to have to record the death of the Vice-President of the Tinnevely T. S., M. R. Ry. G. Ramaswamy Pillai Avergal, District Munsiff, Tinnevely, which occurred on the 12th July last.

THE THEOSOPHIST.

In response to a very general expression of opinion on the part of the subscribers as to the inconvenience of the present form of this magazine, it has been determined to adopt the octavo size for Vol. VII, which will commence with the October number. As this change will add materially to the cost of production, it is earnestly hoped that every reader will endeavour to procure at least one more subscriber to compensate for the additional outlay. The magazine will not only contain a larger amount of matter in a more convenient form, but its value will be enhanced by several entirely new features, among which will be an intensely interesting historical Novel by an eminent Hindoo F. T. S., which will present a brilliant picture of ancient Indian manners and customs, and also explain their occult rationale. The new volume will contain contributions on esoteric subjects from the pen of Mr. T. Subba Row, B. A., B. L., &c., and also an elaborate Catechism of Hinduism, giving a clear account of its main tenets, and freeing them from the confusion created by exoteric interpretations. It will thus be seen that the high character and reputation of the magazine will be well sustained in the forthcoming Volume.

NEW BOOKS.

The Manager of the Theosophist wishes to draw particular attention to the undermentioned new books advertised on the cover:—

The Purpose of Theosophy, by W. P. S. S. This book supplies the long felt want of an introductory manual to this vast subject, and is just the thing for Theosophists to put into the hands of enquiring friends.

Magic; or Practical Instructions for Students of Occultism. A detailed review of this important work will be found in the *Theosophist*. It is sufficient here to say that it is not a mere reprint of the papers published in that Magazine, but has been carefully revised and contains much new matter. It is a most suggestive book, and should be in the hands of every one who is trying to follow the upward Path.

Pearls of Truth, by the Countess Wachtmeister. This little allegory is an attempt by an earnest member of the Theosophical Society to set forth the transcendent glory of Esoteric Wisdom.

The Secret of Death, by Edwin Arnold. A new volume of poems by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

Swedenborg's Heaven and Hell. An opportunity is hereby given to the Indian public to purchase at a low rate the most important work of this great European mystic, with whose views and system they can thus readily become acquainted.

A Group of Hindoo Stories. This book contains a good English translation of specimens from such well-known collections as Hitopadesa, Kathasaritsagara, Baital Pachisi, Pancha Tantra, the Thirty-two Stories of the Speaking Statues, the adventures of the Ten Princes, of the two Kings Vickramaditya, and others.

Bulwer Lytton's Novels. It will be noticed that cheap editions of *Zanoni*, *A Strange Story*, and *The Coming Race* are now offered at a price that brings these wonderful occult stories within the reach of all. Every one interested in the workings of magic ought to read them.

Handbook of Physiognomy, by Rosa Baughan. Those who have read this author's manuals of Palmistry and Chiromancy will not need to be told that the very interesting subject of this new book is treated in an efficient and practical manner.

Rational Christianity, by Hugh Junor Browne. This title explains itself, and the book will well repay perusal.

The Philosophy of Man, by Peter Davidson, F. T. S. This little book, to quote from its title-page, treats of "The true origin of all diseases, with the certain means of their prevention and cure; the nature of drugs and their baleful influence; plants and herbs, with some of their mystical properties" &c.

Light on the Path. The Tamil edition of this wonderful little book is now ready.

The Beginnings of Things, by Professor Tyndall. A new consignment of these lectures has just been received from America, and a limited number are now on sale.

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