

PROPOSED EUROPEAN CONVENTION OF MEMBERS OF THE T. S.

In the month of July 1888, at a date to be more fully specified hereafter, there will be at Bayreuth (Bavaria) several consecutive representations of Wagner's Parsifal and other pieces of that music whose deep esoteric meaning has been discussed by Mr. A. Ellis in the "Theosophist" and "Lotus."

The members of the Vienna Lodge of the T. S. consider this to be a most opportune time, when a meeting with English, French and other members of the T. S. might be arranged, and they therefore invite any or all such members who may be inclined to meet them at Bayreuth during that time, for the purpose of becoming personally acquainted with each other and to exchange their views.

A vegetarian restaurant will be opened as usual at Bayreuth while these Wagner operas are performed, for it has been observed that those who are most capable of recognizing the mystic beauty in music are also opposed to the killing of animals and to feeding upon animal food. As many strangers are expected to arrive in the town and rooms may be scarce, it will be well for all the members of the Theosophical Society who desire to attend, to communicate beforehand with the undersigned, who, being well acquainted at Bayreuth will cause the necessary arrangements to be made.

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BOMBAY.

THE BOMBAY THEOSOPHICAL SOCIETY'S HOMOEOPATHIC CHARITABLE DISPENSARY.—The total attendance of patients treated in this institution during the month of October 1887 was 886, consisting of 445 males, 167 females, 274 children. Out of these 609 were Hindus, 216 Parsees, 53 Musalmans, 8 other castes. The daily average was 64.07.

SIND.

His Excellency the Viceroy of India laid on the 14th November the corner-stone of the Arts College about to be erected at Kurrachi, and which is to be named the Dayaram Jethmal College, after the Hon. Dayaram Jethmal, F. T. S., recently deceased.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

IV.

The first born of Eve.

UNDER the symbolism of the serpent in Eden the Elohist warned his followers against the fascinations of the spirit-god and his representatives; against the snares laid for them by the personating Jehovah and the Jehovists.

To bring the Elohists under the control of spiritualizing influences and subject them to the dominion of spirit, it was absolutely necessary to subvert the Elohistic teaching.

This the Jehovists did in a manner as ingenious as it was simple. The serpent-spirit, the Elohist's symbol of the spirit-god Jehovah, was transformed into a real serpent actuated by an evil spirit—the spirit-author of evil; and this spirit-possessed serpent was represented as acting in antagonism as well to Elohim as to Jehovah—to Jehovah-Elohim, the two now and thus merged in one, the One God, whose unity was affirmed by the Jews.

This realistic view gradually supplanted and suppressed the Elohistic symbolism; superseded it so effectually that it disappeared in prehistoric times.

In this realistic view the Jehovist depicted, not what actually happened—for he was dealing with a myth, which he transformed into history—but what he concluded must and would have happened under the circumstances, conditions and relations set forth. What he wished to be believed in this regard can be gathered from a careful study of his narrative,—and more especially through a thoughtful consideration of the frame of mind attributed to the man and the woman after their fall.

The frame of mind of the man after yielding to the temptations of the serpent under the seductive influence of the woman—the frame of mind ascribed to him by the earlier Jehovist—is reflected in his taunting speech to Jehovah, “The woman whom thou gavest to make me stand, she gave me of the tree and I did eat,” in which it is imputed to Jehovah that through the woman he caused the man to fall.

This frame of mind is further and most significantly shown in the name given by the man to the woman; for, according to the earlier Jehovist, the man called the woman *Khavah*, because she was the stainer of life.

The frame of mind of the woman is even more clearly expressed in her speech at the birth of Cain. This utterance has been sadly travestied by the later Jehovist and his interpreters. The Targum of Onkelos reproduces it in the form, “I have acquired the man from before the Lord.” The authorized Anglican version gives it, “I have gotten a man from the Lord.” The revised Anglican version renders it, “I have gotten a man with the help of the Lord.”

This way of viewing the exclamation of the woman is based on the presumption of her penitence. But there is reason to believe the earlier Jehovist wished it to be understood that neither the man nor the woman really repented till, seeing the evil consequences of their own fall in the lives of their immediate offspring and descendants, they realised that they could not undo the evil they had done; and that their actual repentance, consequent on this realization, preceded and was preparatory to the conception and birth of Seth. At all events the woman had not reached the state of repentance when she gave birth to her first-born son, for in her delight on beholding him she called his name Cain, proudly and triumphantly exclaiming, “I have gotten! Where is the retribution of Jehovah?”

The fourth chapter of Genesis, in which this episode is related, is entirely Jehovistic. The only Lord dealt with in it is the spirit-god Jehovah, the serpent-spirit of the Elohist.

In so handling his subject the Jehovist shows his subtilty and craft; for, having hitherto combined the designations Elohim and Jehovah in his one spirit-god, he now confirms this attribution of unity and completes the transformation of Elohim into Jehovah, by dropping the former designation as a needless surplusage that has done its work and served his purpose. But the alternate and combined use is continued from time to time, as circumstances suggest the advisability of preferring the one usage to the other.

Cain, the first-born of Eve, and Abel, his brother, are typical impersonations. They are the types of the two classes into which the descendants of Adam primarily divided. Their typifying characteristics are derived from their relations—in the first place to each other; then to Jehovah; and finally to the spirit-world and the world of flesh and blood, respectively.

These characterizing relations have been obscured by the interpretations of the later Jehovist and his followers. But though obscured they are not obliterated and can be recovered. They

are recoverable through a careful study of the significance of the names Cain and Abel, in regard to the circumstances of the lives of their bearers; through a thoughtful consideration of the meaning of the relations of these lives to each other and to Jehovah; and through the primitive relations of the first-born to his brethren, according to an old tradition.

The meaning of the name Cain stands out at a glance. It represents its bearer as the getter, the accumulator. He is said to have been the builder of the first city; the father of Enoch, the first “teacher,” whose descendants were the first dwellers in tents and the founders of the primitive arts and sciences. Thus viewed, Cain and those that sprang from him represent the civilizing element in man, and show the several successive steps and stages which mark the progressive advance of material civilization. This passes through the dwellers in tents, who have already greatly improved their condition, to those who live in cities. Its great stimulus is the heaping up of wealth, which it promotes, while giving the accumulating possessors a suitable motive and aim. Its too common consequence is the slaying of its brother, the spiritualizing civilizer.

The meaning of the name Abel is not less significant. It represents its bearer as “a breath”—the fleeting and, so to say, immaterial symbol of spirit. And the circumstances of Abel’s brief life and tragic death are at once the interpreters and justifiers of his name.

It is significant that Eve is not said to have named Abel, and that it is not stated when and why this name was given to him. The giving could but have had reference to his spirit leanings and early death, and must therefore have been a subsequent attribution. But if so, then does the name, Abel, furnish direct evidence of the doctrino-mythical character of the narrative.

Of these two brothers, whether twins or separately conceived, Cain was the first-born. He was the first-born not only of his mother but also of his father. This is important, for the prerogatives and privileges of primogeniture are derived through the father and not through the mother.

These prerogatives and privileges must have been fully recognised when this myth was devised, for both Cain and Abel offer sacrifice to Jehovah, and yet it is expressly stated (Gen. iv. 26), that it was not until the time of Enoch, the offspring of Seth, that men began to call on the name of Jehovah. So that even those who regard the narrative as history must admit that it was not written till long after the event.

The first and chief prerogative of the first-born was the duty of offering sacrifice to Jehovah; and in the discharge of this duty the germ of the priestly office appears.

In “process of time,” as the Anglican translators have rendered it, but “on the shortening of the days” or “in the autumn,” as the Hebrew text sets forth, Cain, who was a tiller of the ground, brought of the fruit (not the first fruits) thereof an offering unto Jehovah, or, however imperfectly, performed his first recorded priestly act, and thus discharged the duty imposed on him by his birth.

His brother Abel, who was a keeper of sheep, did likewise, and brought of the firstlings of his flock and of the fat thereof.

Through the descriptions of their respective offerings it is tacitly imputed to Cain that he did not offer of the best to Jehovah, whether in kind or quality, whereas his brother Abel did; and that this was the wrong-doing for which his offering was disregarded.

But was Cain the only wrong-doer here?

His brother Abel in offering at all, even though he offered of his best, also did wrong, for he should have made his offering through his brother. And here comes a curious enigma, for the wrong doing of Abel is approved, while the right (if imperfect) doing of Cain is condemned.

Why was Cain condemned for doing the duty imposed on him by his birth?

If for covetousness in withholding the first-fruits of the soil, then is his condemner equally covetous in requiring the first and the best; while, moreover, the first fruits of the soil in subtropical or tropical climates are products not of the autumn but of the spring.

Why was Abel approved of for doing that which he was not entitled to do; by doing which he infringed his brother's prerogative; and on doing which fire should have come down from heaven and destroyed him—unless, in spite of its wrongfulness, his offering was the more acceptable of the two, because he offered of the best and his offering entailed the sacrifice of life; unless to show that bloody sacrifices were the desired of Jehovah?

The full answers to these questions are to be found in the interpretation of the symbolism of which the entire narrative is the vehicle.

The impersonation and development of materialistic impulses in man was distasteful to the spirit-god.

The impersonation and development of spiritualistic impulses in man was acceptable to him.

Cain, as first-born, the type of the pre-messianic priest, as tiller of the soil the impersonator of the materialistic human, necessarily brought an offering of the products of his labour.

Abel, as keeper of sheep, the type of the messianic priest, as feeder of lambs the impersonator of the spiritualistic human, as necessarily brought an offering of that which he tended.

Neither are supposed to have known at the time that the one form of offering would be more acceptable to the spirit-god than the other. But Jehovah, who exacted the best, preferred bloody sacrifices.

There must have been a reason for this preference. Something more than a preference for the shedding of blood for the mere shedding's sake.

Why, then, did Jehovah prefer bloody sacrifices?

The reason is not far to seek for those who have an insight into the ways of the spirit. Jehovah preferred bloody sacrifices because the fumes of warm, just shed blood, enabled him the more easily to produce the phenomenal effects through which he acted, and even upon occasion to manifest himself to favoured followers.

This was the all-important lesson set forth in the acceptance of the offering of Abel and the rejection of that of Cain.

Is it without significance that the suggested bloody sacrifice was found by Cain in his brother, and that the first slayer was himself slain?

But there was a defect in this teaching—a defect which was not realized till long afterwards, for the representative of the preferred free spiritual was set before the priest.

This defect was remedied on the giving of the Law, by the dedication of the first-born to Jehovah—to whom he was condemned to be sacrificed, unless redeemed at a price; and thus, at a single stroke of the pen, so to say, prerogative of the first-born to sacrifice to Jehovah was changed into the sentence to be sacrificed to him—when, of course, all his privileges and prerogatives vanished, and the ground was left open for the messianic priest, who took his place.

And yet even so the rights, prerogatives and privileges of the first-born are pre-eminent in Judaism, and are assumed to have been merged in the Christian's Christ.

These prerogatives, however, did not accrue to, and therefore could not have accrued through Jesus of Nazareth, for he was not the first-born son of his father—no, not of his father even if it were possible to allow that he was supernaturally conceived, for, under this aspect of his attributed Christhood, he was the second Adam, and it is expressly stated of the first Adam (Luke iii. 38) that he was the son of God.

Two words are used in the Hebrew scriptures to signify first-born, *B'cor* and *P' t' r*. But *b'cor* only bears that sense by way of metaphor. Its direct meaning is first-fruits or firstlings. *Peter* is the true opener of the womb.

This is highly significant when it is remembered that the first follower of Jesus of Nazareth was called Peter. The messianizing Christians have attributed to that disciple the name *Cephas*, and claim that Peter was derived from the Greek translation of that word—*this for a purpose*.

But Peter was neither known nor spoken of as Cephas in either of the synoptic gospels, and a man's name must be held to have been that by which he was usually called; while amongst Hebrews a name given by a Hebrew to a Hebrew would undoubtedly have been of Hebrew origin. In this instance the first disciple was evidently called Peter, because he was the first to follow his master.

The primary teaching of the mythical narrative of the first-born of Eve is found in the relations of the typical Cain and Abel to the personating Jehovah. Its aim was to remind the followers of the Jehovistic teachers that the spiritual was the only life acceptable to their god, the only service that he regarded.

The secondary teaching of this narrative is set forth in the relations of Cain and Abel to each other. This teaching is inculcated by the struggle between the two brothers, in which the elder slays the younger. Its aim was to remind those who accepted it that if they permitted an unnatural struggle to be initiated in themselves between the twin brothers, the natural and the spiritual, the natural would inevitably destroy the spiritual.

In the struggle between Cain and Abel the conflict between the materializing instincts and the spiritualizing aspirations of individual man is indicated—the time-honoured battle between the flesh and the spirit.

The natural man, with his natural instincts and natural surroundings, seeks to realize his aspirations through nature.

The supernatural man, with his spiritual tendencies and spiritual attractions, disdains the natural and shuns its blandishments.

In neither of these can the conflict between the two be said to exist. Each has entered upon the course most congenial to the self pursuing it. But in those in whom the conflict has been initiated the claims of nature are irresistible, and the issue is almost invariably seen to be the conquering, casting out, and slaying, of the spiritual by the natural.

HENRY PRATT, M. D.

GHOST-LORE FROM GUZERAT.

Continued from page 181.

WHEN any possessed person is relieved by exorcism from the presence of the possessing Bhut, the latter is often supposed to take refuge in some tree or else is bound in some fruit or other article so that it can be buried out of harm's way. The following is "the story of a Bhut taken off into a lime-fruit."

"About thirty years ago, a charon had a claim against the Darbar of a certain village, which the Raja refused to liquidate. On this account the charon, taking forty men of his caste with him, came thither in the intention of performing 'Dharma.' As they were approaching the village, the Raja, becoming aware of their intention, closed the gates. The charons remained outside. For three days they abstained from food. On the fourth day they proceeded to perform 'Traja.' Some hacked their own arms; some cut off the heads of three old women of their party and fastened them up at the gate as a garland; while certain of the women cut off their own breasts. They also pierced the throats of four of their old men with spikes. They took two young girls by the heels and dashed out their brains against the village gate. The charon, whose the claim was, dressed himself in clothes stuffed with cotton and steeped in oil, which he set on fire, and thus burned himself to death. As he died he cried out, 'I am now dying, but I will become a headless ghost (*kavis*) in the palace of the Darbar, and will take the Takor's life and cut off his posterity.' After this the rest went home. On the third day the Bhut threw the Rani downstairs, so that she was very much injured. Many other persons also saw the headless phantom in the palace. At last he entered the Takor's head and set him a-trembling. At night he would throw stones at the palace. He also put a female servant to death. Thus he committed various kinds of oppression, until at last no one dared to approach the mansion even in broad day-light. In order to exorcise the Bhut, Yogis, Jatis, Fakirs, Brahmans, etc., from many different

places were sent for; but whatever person sat down to expel the Bhut, the Bhut in the Takor's body would immediately assail, and this so furiously, that the exorcist's courage failed him." This is a possibility with which the medieval exorcists of Europe were familiar. It was no uncommon thing for the possessing spirit, when bidden to leave a man by some priest who had not sufficient force to compel obedience to his mandate, to turn round and abuse the would-be exorcist and even beat him. The plan then was to get some other priest who had more power—and some seem to have had quite a special skill in exorcism—to try and succeed where the other had failed. "The Bhut would also cause the Takor to tear the flesh off his hands with his teeth. Besides this four or five persons died because of the Bhut, but no one had the power of expelling him. At last some foreign Jati happened to come to that country. The Raja sent a carriage for him and brought him with honor to his village. The Jati was attended by seven followers. He was himself a person of great reputation for skill in charms and sorcery. He asked for various articles, taking which, he entered the mansion, and worshipped the Dev. First, he tied all round the mansion threads charged with a charm; then he sprinkled it all round with charmed milk and water; then he drove a charmed iron nail into the ground at each corner of the house, and two at the door. Afterwards, having cleansed the house, he established a Dev there, near whom he placed a drawn sword, a lamp of ghee and another of oil. He then sat down to mutter his charms. For forty-one days he carried on this work, and, taking many and various sacrificial offerings, went every day to the funeral ground. The Takor lived in a separate place and continually fancied himself possessed, and used to speak as follows. 'Ah! you shaved fellow! you've come to turn me out, have you? I'm not going though. And what is more, I'll make you pay for it with your life.' So the Takor used to speak. The Jati sat in a room closely fastened up, but people say that, when he was at his worshippings, stones used to fall thereupon and strike the windows. After this worship was finished, the Jati's people brought the Takor to the upper room where the Jati was seated, and kept all others out of hearing distance. The Jati sprinkled grain, and rapped upon a metal cup, to cause the Takor to come under the influence of the possessing spirit. The Takor then began to be very violent. However the Jati and his people spared no pains in thrashing the Takor, until he became quite docile. Then they called back the servants of the Darbar, made a Hom, and placed a lime between it and the Takor. The possessed said—'Who are you? If one of your gods were to come I would not quit this person.' So they went on from morning till noon. At last they came down out of the mansion and assembled in the open space in front of it. Then they sent for various kinds of incense and sprinkled many charms, until they got the Bhut out into the lime. When the lime began to jump about, the whole of the spectators praised the Jati, crying out, 'the Bhut has gone into the lime! the Bhut has gone into the lime!' The possessed person, when he saw the lime hopping about, was astonished and left off trembling, and was quite satisfied that

the Bhut, having quitted his body, had entered the lime. Then the Jati, in presence of all the people of the village, turned the lime out by the eastern door. If the lime went off the road at all, the Jati would touch it with his stick and put it in the right way again. Some drummers followed, beating a warlike measure and also several men armed with drawn swords. They took the Takor too with them. In rear of the track of the Bhut they strewed mustard, salt, etc. In this fashion they conveyed the Bhut to the extremity of the village limits, where they dug seven *paths* deep into the earth and buried the lime there. After this they threw into the hole mustard and salt and over these dust and stones, and filled in the space between the stones with lead. At each corner too the Jati drove in an iron nail of the length of two feet, which he had previously charmed. When the lime reached the limits of the village, the villagers considered that it would be satisfactory if the Bhut were buried outside their bounds. However the people of the neighbouring villages threatened that a serious quarrel would arise if he were buried otherwise than on the Takor's ground. The Jati said that they need not be afraid, because if the Bhut was buried seven hands deep and salt laid above him, he would pine away and die in a few days. Besides, he told them, that Bhut could not escape now that he had been leaved down. The people having buried him in the Takor's bounds, came back to the village, and the whole of them were cured of their superstition, so that no one saw the Bhut thereafter. The Takor gave the Jati a handsome present, and the people were convinced that there were few such powerful exorcists in India—but no one understood what had really been done."

The author says he was told that "if quicksilver were put into a lime and it were placed in the sun, it would begin to jump about." Somebody ought to try this experiment. The hopping of the lime might, however, have been caused by attaching a hair to it, like the conjurors do with cocoanuts and other things. Bhuts are sometimes said to be enclosed in bottles instead of limes, the bottle is then either buried or thrown into the sea.

The people affected, or supposed to be affected by Bhuts, are almost invariably "sensitives," strong-minded persons are almost always proof against such attacks. Our author gives a number of instances to show that only a few persons are affected out of several exposed to the attacks of Bhuts. For instance he says, "There was a Devi's residence on a pipal tree. Eight carpenters together cut it down. One only was possessed by the Devi, who told him that it was he who had struck the first blow, and that he must feed one hundred and eight Brahmans." But, as far as we are able to understand the aims and objects of Bhuts, it seems quite enough for one Bhut to possess one man, and the fact that the Bhut usually fixes on a somewhat credulous person, and leaves the hard-headed sceptic alone, merely shows that, in the choice of a habitation, he follows the line of least resistance.

There are a great number of prescribed rituals for expelling Bhuts, though these can generally be reduced to the performance of five things. Magical figures must be drawn, offerings must be

made, incense burnt, lamps lighted, and mantrams muttered. Here is the account of what is done when the patient is to be cured by the Chandi-pat or Durga-pat (Book of Durga) remedy. "A Brahman learned in the Chandi-pat is sent for. If there is any delay in this Brahman's coming, some one suggests that the patient should be fumigated with pepper, or with the dung of a dog, and that the spirit possessing him will then speak. When the man has been thus treated, he will sometimes speak and sometimes not. As soon as the Brahman who knows the Chandi-pat has arrived, he takes his seat on a carpet, cleanly dressed. He places a new red cloth on a low table, and upon it makes the eight-leafed Yantra" (a diagram like a conventional eight-leafed lotus with a square in the middle. There are thus nine compartments in each of which is written one of the nine names of Durga). "In the nine chambers thereof he makes nine heaps of wheat, in each of which he performs the 'invitation' of one of the nine Durgas. Upon this he places a vessel filled with water and a cocoanut, or sometimes merely a cocoanut. This he worships. He makes incense of gum resin, and a lamp of ghee. The friends having dressed the possessed in clean clothes, seat him opposite. The Brahman begins to read the 'Pat.' He repeats the charm of nine letters, holding rice or water in his hand, with which, when charmed, he sprinkles the possessed until he begins to tremble. To make him tremble well he places before him a copper or brass dish or an empty vessel, and raps upon it. He sprinkles the possessed with rice or water charmed with the nine letters and summons the Bhut. The possessed in reply mentions the name of some one of his deceased relations, whom he declares himself to be, and he further states that his life has clung to his house, or property, or wife, and that he has therefore become a Bhut. He tells his friends that they are in possession of his property, and that if they do not attend to what he says in regard to the protection of his son, he will annoy them. He further prescribes to them certain means to be used for his own recovery. Some of the relations assent, and they swear the Bhut to the agreement by causing him to place his hand on the platform consecrated to Durga or on the Chandi-pat. The Chandi-pat is found in the Markandi Puran. It contains a verse which states that the Grah, the Bhut, the Pisach, the Yaksh, the Gandharv, the Rakshas, the Brahma Rakshas, the Veital, the Rushmand, the Bheirar, and other unclean spirits fly from the man who is armed with the Chandi-pat."

Our author thinks that this is all nonsense. Indeed we may as well say that, throughout his essay, he loses no opportunity of telling us how very silly the deluded persons are who believe in Bhuts. As there is nothing particularly original in his arguments we have omitted them. The object of this paper is not controversial, but is merely intended to show what people believe in Guzerat—or at least what they apparently did believe somewhere about the year 1849,—so that these beliefs may be compared with those in other countries.

But taking the exorcism just quoted as a typical formula, we find that it implies certain general beliefs. The first is the belief

in the existence of Bhuts. In order to show that this existence is a fact, M. D'Assier has written the book "Posthumous Humanity," recently translated by Colonel Olcott.

There is abundant material in the annals of spiritualism to give weight to this belief, and it seems to be the germ of the Roman Catholic doctrine of purgatory. There is furthermore evidence to show that there is foundation for another belief implied in the exorcism: that such Bhuts are liable to become "earth-bound" on account of the prevalence of some intense desire or affection. Cases of "possession" by Bhuts are not so numerous in modern western annals as the attachment of Bhuts to particular localities; but the case of Lurancy Vennum, recently noticed in this magazine, is a good example. If it is granted that Bhuts exist, it is evident that they must be looked for on the astral plane, that to which the *sukshma sarira* belongs. Hence, to remove them from any person's aura, we must place that person in such a condition that we can act directly on the aura or astral body. This can be done by mesmerism or hypnotism, and this is just what the ceremonies described would naturally tend to bring about. Then, as the mesmerist can obtain complete control over the astral body of the subject, and make it obey his behests for the time being, so in like manner he can get control over the astral being that has attached itself to that body, compel it to state the reasons of that attachment, and finally, by removing the cause of its connection with the earth, and so enabling it to go to its own place, get rid of it.

The rapping the metal dish answers to ringing the bell. For some reason or another the sound of a bell or gong exercises a considerable effect on the denizens of the *Bhuva-loka*, whether human or elemental. It is used in temple-ritual and by the orthodox in private worship. It is well known that the bells of Christian churches and cathedrals were originally intended to drive away bad spirits before the commencement of service, and the grotesquely dreadful forms of the gargoyles on the roof represent the devils leaving the sacred building. The use of the bell in the Roman Catholic mass is a sort of extra precaution, in some cases not altogether unnecessary, as the appearance of bloodmarks on the host that have been sometimes noticed—phenomena of which Eliphaz Levi gives some account in one of his books—seem to show.

A section of the Protestant church is anxious to introduce the mass-bell into the ritual of the sacrament, but apparently their only reason is that it is an ancient custom unnecessarily discontinued.

Sometimes the Bhut recommends that certain specific actions be undertaken by his relations to secure his liberation. For instance, "Take me away to Someshwar Patan, or to some other place of pilgrimage, and procure for me liberation. Every one belonging to your family must go, and I will travel in the body of one of you, and will attain liberation." Or "Go to Gaya and perform the funeral ceremonies for me there, so that I may be liberated." "Sometimes the Bhut will insist upon having a bull and a heifer married on his account. The relations go through the whole marriage ceremony usual in the case of human beings, and at the close one man takes in his hand the tails of the two animals and

the family perform the religious rite called '*Tarpan*,' using for the occasion water, milk, and oil of sesamum."

"When the possessed points out that a pilgrimage to Prabhas or elsewhere must be undertaken, he further enjoins the relations that they must take a certain vow, to be kept until they reach the place appointed. One of them takes the vow. It is sometimes to take only half the usual food, sometimes to abstain from the use of milk, or of curds, coarse sugar, or spices. The most strict of all vows is that to abstain from ghee. Some take a vow to convey their food to their mouths by passing it below their knees. The vows are usually taken by a female. Another vow is to eat in a standing posture, out of a black earthen plate, using the left hand only. Some take a vow to abandon the use of a *pagari*, in which case they substitute a small cloth. Women take a vow to wear no bodice—men not to wear shoes. Some also vow to travel on foot to the place of pilgrimage. When the person who has taken the vow finds opportunity, he proceeds to the holy place and absolves himself. If before he goes thither any other member of the family is attacked with any kind of sickness, the possessed tells the person who has made the vow that this is because he has not performed it, and that it is the Bhut who is causing the sufferer pain. The person bound by the vow will then set off immediately. There is another practice, that when a person falls sick, some relation, waving a jewel round his head, puts it away, and takes a vow not to use it after the recovery of the sick until he shall have entertained so many Brahmans. A poor man uses for the same purpose a metal cup or other vessel. The ceremony is called '*Uchito*.'"

Another ceremony for expelling Bhuts is called "Putal-Vidhan," it is described in the *Karma kanda*. It is also used, in case one's ancestor has died in a foreign country, lest he should have been by chance defiled by the touch of a Sudra.

"The person officiating goes to the bank of a river, and there, in some clean place, spreads the skin of a black deer. Having procured three hundred and sixty sticks of *khakharo*, he puts forty pieces to form the head of a figure, ten for the neck, fifty for each arm, ten for the fingers of the two hands, twenty for the chest, forty for the belly, etc., fifty for each leg above the knee, fifteen for each leg below the knee, ten for the toes. He then covers them with *darbh* grass and ties the whole together, and, this done, smears the figure with barley flour mixed with honey and ghee, and puts clean earth upon it. For the head he puts a cocoanut or a gourd, and in the place of the forehead he fixes a piece of plantain leaf. The teeth he forms of thirty-two pomegranate seeds, the ears of palm leaves, the eyes of cowree shells with red corners made with *sindur*, the nose with a flower of the sesamum plant, the navel with a lotus or a mango, the paps with charotu berries. For the breath he puts red arsenic, for the bile yellow orpiment, for the phlegm sea-foam, for the blood honey, for the water the water of a cow, for the seminal fluids quicksilver, for the hair the hair of a wild hog, for the hair of the body wool, for the flesh an ointment of barley flour, honey and ghee. When the image is

made, the man washes it with milk and afterwards with curd, honey, ghee, sugar, and water. He then dresses it in a *dhoty*, and *khes*, puts on it two sacred strings, adorns it with sandal, necklaces of flowers, etc., and places on its stomach a lamp. The image lies with its head next the south. He then sprinkles it with *akshat* or fried grain, and (as he believes) brings the soul of the deceased into it. At the time that the lamp is expiring, he offers the gifts and performs the ceremonies usual at a death-bed."

Another remedy is by drumming. Two men come, one with a drum and the other with cymbals, and as they play they chant songs in praise of the Devi. The possessed is thus hypnotised. Presently he begins to tremble and then the usual conversation takes place between him and the drummer. Certain offerings are prescribed, and when the Bhut's demands are complied with, he departs. In connection with these offerings we may remark that our author does not explain how it is that the offered grain, etc., is found to lose its taste when afterwards examined—as if its essence had been abstracted, so to speak. This has been found to happen over and over again, and we cannot suppose hallucination in every case. Unless some change does take place in the grain, why does it not behave like other grain similarly exposed, but not as an offering? Would chemical analysis help to solve the question?

If drumming proves inefficacious, a Bhuwo—a person supposed to be inspired by a Devi—is sent for.

"The Bhuwo, when he arrives, seats himself and causes the possessed to sit down opposite him. Then he turns to the drum-player and says, 'Play one of my Devi's songs.' Now, affecting to be inspired, he raises his hands as high as he can and strikes them violently on the earth, throwing loose also his long hair. Now he strikes himself on the back with an iron chain, producing a loud clatter. He now takes a little roll of cloth in each hand, which he dips in oil and lights, and keeps thrusting into his mouth and drawing out again without extinguishing the flame. He tries many other such modes of frightening, until at last the possessed person, terrified, cries out 'I'm off! I'm off!' The Bhuwo now swears the Bhut not to return, and expels him. This done, he administers to the possessed a vow to spend so much money in the service of his Devi. Then, filling a vessel with oil, the Bhuwo waves it over the head of the possessed and drinks the oil. If the Bhut be intractable, the Bhuwo says, 'give me a lighted cloth to put into my mouth, and give him another to put into his.' The possessed does not know how to do this trick without hurting himself, a skill which the Bhuwo has acquired by long practice, and so he refuses the offer. The Bhuwo will then force it into his mouth or beat him with his iron chain, or he will cut a lime and put red lead into it and place it where four roads meet, or sometimes he will make a figure of flour and burn it, or he will stretch himself on a funeral litter and cause four men to carry it and him to the burial ground, beating a drum before him, in order to make the possessed believe that the Bhut's body has been cut with the lime, or burnt with the figure or carried away on the litter to the funeral pyre. In this way the Bhuwo goes on working for five or six days until the pos-

essed is cured. When the cure is effected, the Bhuwo, with drum beating before him, attended by men with drawn swords, himself bearing his iron chain, proceeds to the limits of the village, where he places an offering. This is called *Volamanu*. The object is to see the Bhut safe out of the village limits. If all these means fail, the Bhuwo says—"This is a possession by a Jin, who will not depart for me. You must send for some one who is skilled in Mussulman science."

The principal peculiarity in Mussulman charms seems to be brushing the possessed with a brush of peacock's feathers. The exorcist also charms, burns incense, gives the possessed charmed flowers to smell or charmed water to drink.

Another remedy is to consult an astrologer who prescribes different remedies according to the sign with which the possessed is connected. For instance, "under the sign Capricorn, the possessing spirit is a Devi, whose residence is by the road-side or a Kshetra-pal. Here the eyes are painful and the sufferer is feverish. The remedy is the making an image of earth and worshipping it with red flowers, and also sprinkling Sivh."

It appears that there were not, at the time Dalpatram Daya wrote his essay, so many Bhuts in Guzerat as had formerly been the case. He attributes this principally to the spread of juster ideas on the subject and a more widespread disbelief in the existence of Bhuts. No doubt he is right in believing that a great many people believe themselves or their relations to be "possessed" out of pure ignorance. If somebody could be got to take the trouble to hunt up and record cases of alleged possession by Bhuts in different parts of India, taking care to authenticate the facts and to give all details, it is probable that a mass of evidence could be collected showing that such possession does at times take place, though it is not probably of very common occurrence. It is to be hoped that some competent Hindu will undertake this work; for, if belief in Bhuts and the like is mere superstition, the shrouding it in mystery will only increase the harm it does, and if it is true that Bhuts exist—as D'Assier considers he has proved they do exist—then we would call upon India also to make her contribution to the common store of knowledge on a subject which is daily exciting more interest everywhere.

MAURICE FREDAL.

HINDU METEOROLOGY.

Observations on rain-fall according to the Brihat Samhita.

MR. CHIDAMBARAM IYER, B.A., F. T. S., founder of the Tiruvadi Jotestantra Sabha, has opened a new mine of Aryan learning to the English-knowing public, by his English translations of important scientific works, under the general title of the "Aryan Miscellany." The Brihat Samhita of Varaha Mihira is one of these works. It will be regarded by some as a book of Hindu Astrology, by others as one on Astronomy, and by some as both plus something else. The author of the work himself could never trouble himself with these distinctions, because to him Astronomy and

Astrology were one science. As regards the subject of the book, Mr. Chidambaram Iyer has well said that "the whole book is one huge attempt to interpret the language of nature and ascertain its bearing on the fortunes of men and nations."

In the concluding portion of his Introduction Mr. Chidambaram Iyer writes as follows:—"In justice to the wisdom of the ancient Hindus, who, for ages, continued their observation and tabulation of the phenomena of nature, the public will do well to give each matter a patient trial and see what amount of truth there is in each." Now, in the spirit of this exhortation, I had made a trial in the Baroda State, taking observations of clouds according to the principles laid down in the Brihat Samhita, in order to ascertain whether the probable rain-fall of the coming monsoon could or could not be predicted before its commencement as stated in that great work. For the Samvat years 1937 and 1938, that is for the years 1880-81 and 1881-82 of the Christian era, these observations were taken in the Government Sanskrit School of Astronomy, under the sanction of Raja Sir T. Madhavrao and His Highness the Gaekwar. Mr. Chidambaram Iyer had not then brought out his English translation of the Brihat Samhita, but the Sanskrit original and commentary, and the Marathi translation by Mr. Janardan Hari Athlye, proprietor of the Jaganmitra newspaper of Rutnagiri, were then available. The observations were taken under the guidance of myself and Rao Sanib Bhogilal Pranvalabhdas, the then Director of Vernacular Education at Baroda, by Joshi Uttamram Durlabharam and his pupils. The Government observations ceased afterwards, but last year, that is in the Samvat year 1943, *i. e.*, A. D. 1886-87, it came into my mind to jot down the few observations which I had made personally for that year. In the interest of science and of truth, and in appreciation of the exhortation contained in Mr. Chidambaram Iyer's Introduction, I beg to submit to the public the results of the above observations for three years.

Before giving the results of the observations, the public must be given a general idea of how these observations are to be taken, according to the rules laid down in the Brihat Samhita, and how the predictions about the probable rainfall in the ensuing monsoon are to be made. The observations are to be commenced, according to the majority of the Rishis, from the day when the moon reaches the Asterism of Purva Ashadha on any of the lunar days, from the first of the bright half of the lunar month of Margasirsha (November and December). (See Chapter 21, shloka 6.) A few Rishis are of opinion that the days of the appearance of the pregnant clouds immediately follow the bright half of the lunar month of Kartika—(October and November). (See Chapter 21, shloka 5). For the Samvat years 1937 and 1938 we accordingly commenced our observations from the 1st of the dark half of the month of Kartika. The system is to observe on what day the sky is overcast partially or wholly with clouds, and if the phenomenon be accompanied by the other phenomena mentioned for the different seasons, in shlokas 20 to 22 of Chapter 21, then to mark the day as the one on which, according to Hindu sages, the clouds are to be deemed to

have become pregnant. These pregnant clouds take six and a half months to mature and fall in the form of rain, and, according to shloka 7 of Chapter 21, "if pregnant clouds appear when the moon is in a certain Asterism, the delivery of rain will occur 195 days after, when the moon will be in the same Asterism." In this way it can be predicted six and a half months before, on or about what date there will be a fall of rain. In this manner the probable date of the commencement of the monsoon at the place where the observations have been taken can be ascertained. According to shloka 36 of Chapter 21, the probable quantity of rain of a given pregnancy can be approximately ascertained. I use the word probable, because there are phenomena noted in the book which cause a pregnant cloud to miscarry entirely or partially, and these have to be taken into account in determining the final result. With this explanation about the general nature of the observations to be taken, and the predictions to be made, I shall now proceed to state the results of the observations taken at Baroda.

The monsoon of the Samvat year 1937 (A. D. 1880-81.)

The monsoon was predicted to commence on the 15th of June 1881, and accordingly the first monsoon shower did come in the very night of the 15th June.

The rainfall for the first monsoon month, viz., during the dark half of Jesta Vadya and the bright half of Ashadh Shudh (that is from 13th June to 11th July) was anticipated to be 38 Adhaks, *i. e.*, 15.96 inches, and the actual rainfall was 17.36 inches, thus showing a difference of only 1.40 inches. The old Rishis had a rain-gauge of their own, and they measured rain in Adhaks and Dronas. One Adhak is about 42 cents.

The rainfall for the second month was estimated at 16.80 inches, and the actual rainfall for the month was 17.18 inches!

The rainfall for the first half of the 3rd month was estimated at 9.24 inches, and the actual rainfall was 9.92 inches.

There were phenomena noted which showed that many of the conceptions of clouds which had taken place subsequent to the above period had miscarried, and accordingly it was found that the actual rainfall after the above period was very scanty.

In the official report submitted for the year the general results were summed up as follows:—

(a). The opinion of the majority of the Rishis that the conception of clouds commences from the month of Margasirsha (November and December) and not from Kartika Vadya (October and November) seems to be the correct one for this part of India.

(b). The monsoon of this year did commence on the 15th June at Baroda as anticipated.

(c). The actual amount of rainfall from 15th June to 23rd August is almost exactly what was anticipated.

(d). The subsequent actual rainfall, though less than the maximum put down, can, to a great extent, be well accounted for by the facts and phenomena noted and recognized in the Brihat Samhita.

(e). Rain did fall on most of the days as anticipated.

(f). The fact mentioned in the Brihat Samhita, that a cloud conceived under certain circumstances gives rain for a number of days, has turned out, on the whole, to be correct, and it seems to account to a very great extent for rain on the days on which it could not otherwise have been expected.

The monsoon of the Samvat year 1938—A. D. 1881-82.

According to the observations recorded, the monsoon was to be expected to commence much earlier this year than usual. The first shower was to be expected on the 3rd of June, and accordingly the monsoon did commence on the 3rd of June.

The total rainfall anticipated for the whole monsoon was 43·20 inches, and the actual rainfall, according to the average struck at the Office of the Chief Medical Officer of the Baroda State, was 41·24½ inches.

In the official report for the year, the results were summarized as follows:—

(a). This year's results have confirmed the truth of the opinion of the majority of the Rishis, concurred in by the author of the Brihat Samhita, that the conception of clouds is to be reckoned from the month of Margasirsha and not from Kartika Vadya—at least so far as this part of India is concerned.

(b). The monsoon of this year did commence on the 3rd of June at Baroda, as was to be expected from the observations recorded.

(c). The actual amount of rainfall for the whole season was almost exactly what was anticipated.

(d). Rain did fall on most of the days as anticipated.

(e). The fact mentioned in the Brihat Samhita, that a cloud conceived under certain circumstances gives rain for a number of days, has turned out, on the whole, to be correct.

(f). The fact of the influence of a rainbow appearing at particular times and in particular directions during rainfall, has turned out to be correct and seems to account for the shifting of the maturity of some conceptions.

It is well known that the late Professor Kero Laxman Chhatre, of Puna, had paid special attention to the subject of rainfall in India, and had put forward theories of his own regarding its commencement and progress in the different parts of this country. I had submitted a copy of the observations and of the report for 1881-82 to him and had requested his professional opinion thereon. In reply he wrote, "I have read your report on rainfall with care and attention. I think there is a great deal in it that is worth careful study, and I would advise you to continue your observations for a year or two more, and see how far correct you can predict with certainty. Your present predictions, so far as they go, are wonderful even to my sight." Scientific men in India will no doubt appreciate the high value of Professor Chhatre's opinion.

The observations of clouds, through the instrumentality of the Government Astronomical School, ceased after the year 1882, for reasons which I need not state here. But it came into my mind in the Margasirsha of the last Samvat year 1943, that is in December 1886, to keep a record of those days on which, guided by my experience of observations of previous years, it should appear to me,

by passing inspections of the sky in the morning, in the noon when going to office, and at night before going to bed, that there were marked symptoms of conception of clouds on those days. It is to be noted that my observations were merely passing ones. According to the Brihat Samhita four astrologers must be constantly engaged in making observations, if all the particulars are to be minutely noted down. My passing notes cannot pretend to this accuracy, yet I place them before the public with the verifications they have received as tested by actual experience, in order that the public may judge with what certainty the rainfall of a coming monsoon may be predicted by accurate observations.

The following Table shows the actual rainfall at Baroda as recorded in the Official Returns. The asterisks mark the days on which, according to my passing observations, rain should have fallen:—

| Date. 1887. June. | Rainfall in inches and cents. | Date. 1887. July. | Rainfall in inches and cents. | Date. 1887. Aug. | Rainfall in inches and cents. |
|-------------------------|-------------------------------------|-------------------------|-------------------------------------|------------------------|-------------------------------------|
| 9 | 0·75 | *12 | None | 14 | None |
| 10 | 0·3 | *13 | 0·14 | 15 | " |
| 11 | 0·15 | *14 | 2·17 | 16 | " |
| 12 | None | (v) 15 | 1·50 | 17 | " |
| 13 | " | 16 | 1·22 | 18 | 0·7 |
| 14 | " | 17 | 0·50 | 19 | None |
| 15 | " | 18 | 0·62 | 20 | " |
| (i) 16 | 4·80 | 19 | 0·50 | 21 | " |
| 17 | 2·50 | 20 | 0·13 | 22 | 0·19 |
| *18 | 0·2 | 21 | 0·39 | 23 | 0·25 |
| *19 | None | *22 | 0·8 | 24 | 0·50 |
| *20 | " | *23 | 0·46 | 25 | 0·78 |
| 21 | " | *24 | 1·50 | 26 | None |
| *22 | " | *25 | 0·66 | 27 | 0·8 |
| 23 | " | *26 | 0·13 | 28 | None |
| 24 | " | *27 | 0·26 | 29 | " |
| (ii) 25 | 0·26 | *28 | 0·90 | 30 | " |
| 26 | 0·50 | *29 | 2·0 | *31 | " |
| 27 | None | *30 | 0·12 | Sept. | |
| 28 | " | *31 | 0·53 | 1 | 1·0 |
| 29 | 0·30 | Aug. | | 2 | 0·17 |
| (iii) *30 | 1·43 | * 1 | 0·27 | 3 | None |
| July. | | * 2 | 0·45 | 4 | " |
| * 1 | None | * 3 | 0·21 | 5 | " |
| * 2 | None | * 4 | 0·35 | 6 | 0·7 |
| * 3 | 0·17 | * 5 | 0·7 | 7 | None |
| * 4 | None | * 6 | 0·45 | 8 | " |
| * 5 | 1·33 | (vi) * 7 | 0·45 | 9 | " |
| * 6 | 0·7 | 8 | 0·21 | 10 | " |
| * 7 | 1·10 | 9 | 0·25 | 11 | " |
| 8 | 0·19 | 10 | 0·15 | 12 | " |
| (iv) * 9 | 4·11 | 11 | 0·22 | 13 | " |
| *10 | 0·12 | 12 | None | 14 | 0·47 |
| *11 | 0·20 | 13 | " | | |
| | | | | Total Rainfall | 38·50 |

(i). I have found by experience that the delivery day of a pregnant cloud shifts sometimes two or three days either before or after the due date. The rainfall of the 16th, 17th and 18th June may therefore be taken to be the rainfall due on the 16th, 19th and 20th June.

A careful study of the above table and of the foot-notes to it will show that the 58 days on which rain fell may be classified as follows :—

| | |
|--|----|
| Number of days on which rain fell precisely as predicted ... | 30 |
| Number of days on which rain fell as predicted, but the dates shifted somewhat, or the rainfall extended over more days than one ... | 10 |
| Number of days on which rain fell without being previously predicted ... | 11 |
| Number of days on which rain fell, but there are no exact data to fix the dates, owing to my absence in the Deccan ... | 7 |
| | — |
| | 58 |
| | — |

As regards the days on which rain fell without being predicted, they are the 9th, 10th and 11th of June, the 18th, 22nd, 23rd, 24th, 25th and 27th of August, and the 6th and 14th of September. It will be observed that on none of these days has the rainfall been very heavy; the greatest quantity recorded on any one day being only $\frac{3}{4}$ of an inch.

I have already mentioned that my observations were only passing ones, such as were taken by a glance at the sky three or four times a day. I recorded only those days on which the indications of pregnancy were very pronounced. This will account for the eleven days of rainfall which were not predicted. As regards the shifting of rainfalls to two or three days before or after the due date, as, for instance, those of the 18th, 19th and 20th June to the 16th, 17th and 18th of that month, or of the 31st August to the 1st and 2nd of September, I have observed by experience that the falls do shift so far, and taking into account the multifarious disturbing causes in the atmosphere, who can say that this

(ii). The rainfall due on the 22nd seems to have shifted to the 25th and 26th June.

(iii). As the conception of the cloud whose rain was due on 30th June had taken place when the moon was in the asterism *Svāti*, the rainfall was to continue for eight days, and this accounts for the rainfall from 30th June to 7th July inclusive, (See Ch. 21, shis. 29 and 30 of Brihat Samhita). There was heavy rain on 30th June and this accounts for no rain on 1st and 2nd July. Similarly the absence of rain on 4th July accounts for the heavy fall on the next day. The small showers on 29th June and 8th July may be mere offshoots of this delivery.

(iv). The conception took place in the month of Pousha when the moon was in the asterism of Satabisak or Satatáraká, and accounts for six days rain from 9th to 14th July inclusive.

(v). I had gone on leave to the Deccan from the 7th to the 12th January 1887, and therefore cannot exactly account for the rainfall between the 15th and 21st July; but the symptoms observed there showed that the conception of clouds was taking place, notably on the 3rd of the dark half of Pousha (12th January 1887) when the moon was in the asterism of *Aslesha*. This last would give rain for sixteen days (Ch. 21, shis. 29 and 30), and accounts for the rainfall from 22nd July to 6th August inclusive. It should be remembered that a pregnant cloud under favourable circumstances gives rain for 500 miles all round (Ch. 21, shl. 35), and under similar circumstances, conception may take place in the Deccan and in Gujrat at the same time. The symptoms observed in the Deccan may, therefore, under favourable circumstances, answer for Gujrat.

(vi). There was a distinct conception on the 4th of the bright half of *Māgh* 23-1-87, the rainfall of which was due on 7th August 1887, and as the conception had taken place when the moon was in the asterism of *P. Bādrapadā*, abundance of rain was to be expected (See. Ch. 2, Shl. 23) and this would account for the rainfall from the 7th to the 12th August inclusive.

little difference is great? To my mind, indeed, the wonder is the opposite, that the showers should come with such regularity, as foreseen six and a half months before.

As regards the quantity of total rainfall for the whole season, I estimated about 64 adhaks, that is about 26.88 inches for the days which I recorded in my notes. Add to his 2.34 inches of rain which fell during the 11 days which I did not note down, and 11.30 inches of rain which fell as the quantity due to conceptions which took place while I was away in the Deccan, and we get a total of 40.52 inches, whereas the actual rainfall has been 38.50 inches, that is only a couple of inches less than the estimated quantity.

Having placed the above facts before the public, I leave them to judge whether the following conclusion I have come to is justified or not:—"It is to be borne in mind that a branch of science is being explored—which is almost forgotten; but, the results of actual experience have produced what I feel I need not fear to call a conviction, that the truth of the science has been amply vindicated, and that critical study, accurate observations and verifications by experience will make it possible, in a given year, to predict the rainfall of the subsequent year pretty accurately. The science of meteorology is very important and of great practical value. Observatories have been kept all over the world to observe its phenomena and ascertain its laws. The old Rishis of India seem to have explored the science, ascertained its laws and given practical rules and directions for taking observations according to their own principles and lights."

If the rules and directions will withstand the test of actual experience, and I submit that they have very well withstood the test so far as I have above indicated, they will establish very important conclusions, which modern European science does not yet know of. For instance, it will be established that although the sun is the chief cause of the evaporation of water, the moon is the potent factor in causing watery vapour to assume the form of pregnant clouds which at their maturity are to fall in the form of rain and to fructify the earth; that these pregnant clouds take six and a half months to mature; that the rainfall at a given place depends on the conception of these clouds at that place at the proper season and on their subsequent maturity, and not merely upon watery vapour being produced in the distant Indian Ocean, and its being propelled by S. W. monsoon winds; and that other planets besides the sun and moon have connection with rainfall, as they directly contribute either to favour the conception and maturity of clouds or to cause their miscarriage. It may be remarked in passing that the advent of the clouds with the S. W. monsoon winds will not be inconsistent with the theory propounded in the *Brihat Samhita*, for it appears, from what is stated in the book, that the pregnant clouds are wafted away in the atmosphere after conception, and that they return at maturity time from the opposite direction to that where the conception took place. The scientific and practical importance of these conclusions is immense. To rulers and to the public generally it is of immense practical import-

ance to know accurately what the rain prospects of the coming year really are. If rulers can know a couple of months before the monsoon that famine is pretty certain, they can ward off its effects by timely precautionary measures to import grain, &c.

If this paper should happen to be read or heard of by the Native Princes of India or their ministers or advisers, I request them, if they consider that the facts I have placed before them are sufficiently important, to make arrangements to take observations in their States, according to the rules given in Brihat Samhita. They can get Hindu Jyotishis to do the work on very cheap terms. The whole cost per year will be comparatively trifling: one truth is worthy of being always borne in mind, viz., that science costs comparatively little, and produces results of immense value. The British Government is alive to this truth, and as an illustration of it, I may mention that it has established in a short time three Observatories in Upper Burmah (Vide *Times of India* of 8th November 1887). The Native Princes also owe it to their ancestors to examine and keep up the sciences explored by them. In making the experiments about the science of meteorology given in the Brihat Samhita and other Hindu books, they will be in a better position than the British and other Western nations, as the science will be new to the latter, and to a certain extent opposed to their present scientific ideas. But yet, if they, the Western nations, are once attracted to it, they are sure to fathom it to the bottom, and to arrange for observations being taken according to its rules. If Native Princes will start small Observatories, with appliances in the shape of instruments, ancient and modern, and employ native astronomers and encourage them to study thoroughly and test practically the truths of such scientific books as the Brihat Samhita and to publish them, they will do great benefit to science, to themselves, to their country and to the public at large.

My humble assistance by way of correspondence, etc., is at the disposal of anybody who wishes to make a move in this direction.

J. S. GADGIL, B.A., L.L.B., F. T. S.

DECAY OF THE BRAHMO SAMAJ.

THE European friends of Indian reform, who have been counting so much upon the leavening influence of the Brahmo movement upon Hindu opinion, will be sorry to see the signs of its collapse. Fascinated by the winsome character of its initiator, Rajah Rammohun Roy, his fervid zeal, his fine scholarship, his eloquent writing and high national aspirations; by the moral grandeur of his colleague and successor, Debendronath Tagore; by the brilliant oratory of their quondam pupil, but subsequent schismatic, Keshub Chandra Sen; and by the pious energy and intellectual force of Pandit Sivanath Sastri, they had hoped that the hoary walls of Hindu orthodoxy would crumble, and a vast impetus be received by Christianity. These were foolish expectations, though natural enough to strangers alike unfamiliar with Hindu character and Hindu philosophy. Brahmoism was a strong movement when it had several strong and persuasive leaders, but they are nearly all

gone now and the movement droops. Rammohun Roy has been dead forty-four years, Keshub three years, Debendronath Tagore is blind and daily waiting with philosophic calm, the great summons; Sivanath Sastri, chief of the Sadharan Brahmo Samaj, is still at work, but with a heavy heart. His newspaper organ, the *Indian Messenger*, reflects this feeling very strongly. Babu Protab Chandra Mozumdar, who has recently travelled around the world, was Keshub's lieutenant and is a very able man, but will never fill his place. There are clever younger men in the Brahmo "Church," but they do not seem to have anything like as good a prospect of affecting Hindu orthodoxy as had their predecessors. If the combined influence of all the anti-Hindu professors and teachers in the Government and Missionary schools and colleges is now powerless to overthrow Hindu conservatism, and prevent their pupils from holding staunchly to the ancestral religion, which they are now beginning to understand, how futile must be all the efforts of the Brahmo preachers, whose appeal is to the emotions and not to the intellect or the intuition! Brahmoism, it would seem, has had its day and exhausted its best powers. It has done good, no doubt, in having aroused interest in the subject of religion and put the friends of orthodoxy upon their mettle. The agitation of thought—says the proverb—is the beginning of wisdom, and whosoever flings a pebble into the dead sea of Hindu orthodoxy, confers a benefit. Brahmoism was a great stone so flung by Rammohun Roy, and in that way has done good. Its leaders might have forestalled the Theosophical movement, if they had only made themselves familiar with the meaning of Hindu scriptures, symbols and rites, and worked upon purely national lines. Western methods suit the West, Eastern ones the Asiatics. If one stands outside the door of a Brahma *mandir*, and with closed eyes listens to the service, he would as soon fancy himself hearing what was going on in a Christian chapel as in a Hindu one. There is scarcely anything exclusively national in it, whether prayers, hymns or sermon. This is perhaps the secret of the apparent rapid decline of the movement. What is exotic cannot become acclimatised, or even hybridised, unless its nature is congenial to the new latitude and environment. Brahmoism depends upon the emotions, Hinduism does not. Brahmoism shirks psychological research, denounces occult science, and demands faith; Hinduism not only encourages reason and scientific study, but is based upon both, having them as two of its corner stones. Was it not inevitable, then, that the mass of educated Hindus of the rising generation should incline towards their ancestral faiths, rather than towards Brahmoism when these points were made clear to them? The Theosophical Society has overspread India far more rapidly and completely than Brahmoism, not because it has preached orthodox Hinduism, but because it has helped to point out its basis, and defended it from malevolent misrepresentation by interested opponents. It has not thriven upon opposition to Brahmoism, quite the contrary; before ever its founders came to India they offered the laurel of peace to Keshub, as to a loving son of India, whose sym-

pathy they ought to be able to count upon. He did not respond, nor ever show the least good-will, but opposed the movement from first to last. He was not wise in this, but he is dead and there is no more to be said.

Preached by its founder, Brahmoism was a philosophical Advaita system; taught by his surviving successors, it is something quite different. The *Indian Messenger* and the *Liberal and New Dispensation*, organ of the Keshubites, are at extreme variance about a very essential point, the Divine Sonship of Jesus. The latter journal will not even exchange papers with the former, though the courtesy was offered. The Keshubites—perhaps as laying the ground for a future claim of Divine Incarnation for their deceased leader—"hold the Christian doctrine of incarnation is true, because it preaches the Son of Man as coming on earth to raise up and reconcile fallen humanity to the Holy God." but the *Indian Messenger*—that is, Sivanath Sastri, answers:

"On behalf of the Brahmo community let us assure our Christian contemporary that the *Liberal and the New Dispensation* does not represent the views of the Brahmos in this respect. The doctrine stated above may tally well with the recent developments of the faith of our friends of the *New Dispensation*, but it is highly repugnant to the spirit and teachings of Brahmoism."

Rammohun Roy had a clear perception of the truth when he said (vide *Monthly Repository* for 1823, Vol. XVIII, p. 433):—

"If a body of men attempt to upset a system of doctrines established in a country, and to introduce another system, they are, in my humble opinion, in duty bound to prove the truth, or, at least, the superiority of their own."

He had a great appreciation of esoteric Christianity, but he found "that the doctrines inculcated by Jesus and his apostles are quite different from those human inventions, which the missionaries are persuaded to profess, and entirely consistent with reason." He turned from the missionaries to the clergy of England, hoping to find his ideal of social purity and consistency in their lives and those of the nation. Alas! that he should have been so disappointed, and that his tender heart should have broken, as it did, in consequence. Had he lived it is impossible to say what good he might not have done, by expounding the esotericism of his beloved Vedanta. As he had foreseen, the system subsequently preached as Brahmoism has been thrown into the crucible and found alloyed metal. Hence the process of disintegration now rapidly going on. Swami Dayanand Saraswati, a thorough patriot Hindu and Vedic Pandit, said a sharp thing about Brahmoism in a discourse I heard him deliver: "The Brahmos are talkers, not doers. I have listened to them for two hours at a time talking to God as a man talks to his peon: paying him, at the same time, no end of compliments. 'O God, thou art great'; 'O God, thou art good'; 'we are worms in thy sight,' etc. They seem to think that they have done all when they have said that. But prayer means work, and if men wish the favour of God they should try to earn it by deeds, not words."

That is it; if Brahmoism falls it will be for two reasons—(1) that it had a weak basis; and (2) that its adherents have not lived up to their professions.

Under Rammohun Roy the Brahmo Church was homogeneous, hence strong: his pupil, Keshub, revolted and thus sowed the seed of destruction. The Mother Church split into two, then into three: now we are to see a fourth, it appears. In the *Indian Messenger* of November 13th, the Lahore correspondent, Babu Bepinchandra Pal, announces that

"The Brahmo reader must, like myself, rest content with the knowledge that in the Brahmo Samaj we are going to have yet one more off-shoot in Pandit S. N. Agnihotri's *Deva Dharma* and *Deva Samaj*."

This latest seceder seems to have fallen in love with Major Tucker's drumming and "Hallelujah lasses" and adopted a Musico-terpesichorean cult, a cross between Chaitanya and General Booth.

Says the Lahore correspondent:

"The Salvation Army appears to have caught Pundit Agnihotri's fancy very strongly, and he is perhaps trying to work out their ideas in the Brahmo Samaj."*

He may or may not succeed in this, but he will certainly help to work Brahmoism out of existence, for it cannot stand many more schisms. It no longer has mere orthodox inertia to overcome, it must itself expose its claims, its scholarship, and its leaders to test by the army of young critics just entering the arena of letters. The leaders who are dead, and the others who survive, have fought a gallant fight, with good motives and marked talent. They are entitled to the kindly sympathy and brotherly regard of every altruistic worker. It is their misfortune, not their fault, that they had a weak cause. Its weakness lay in the fact that it undervalued the strength of Hindu philosophy, and ignored the scientific basis upon which it stands. With the advance of science and the enlargement of the field of psychical research, it would naturally become less and less possible to maintain any "Church," cult, or school which depended mainly upon faith and emotion as its props and supports. All such are doomed, by whatsoever name called: the sun of science has risen, and mere "faiths" are evaporating like the mists of the morning.

D. C. FENNO.

* The Pandit replies to this in the *Indian Mirror*, to the effect that he has "no connection with the local Brahmo Samaj and is quite independent of the Brahmo Samaj," wherefore he has adopted the new name. He may be "independent" of the Brahmo Samaj, but the latter is not clear of him, if his ranks are recruited at its expense, which is alleged to be the case. About one fact there is no dispute: he was a Brahmo leader and is now using all his influence and talent to build up a rival society.

MYTHICAL HISTORY OF JAPAN.*

The Seven Generations of Celestial Spirits.

IN the beginning heaven and earth were not yet separated. Then the yin or female principle was not detached from the yang or male principle. Chaos, having the form of an egg, threw up waves like an agitated sea. But it contained the germs of all things; those that were pure and transparent arose and formed the heavens, while all that was heavy and opaque precipitated, coagulated and produced the earth. The subtle and perfect matter collected together and formed the ether; the thick and weighty matter hardened and became what is compact. The heavens then were first formed, and the earth was finished afterwards. A divine being, Chin Ching, was born in the middle. It is this event which is regarded as the commencement of creation. An island of soft earth swam upon the waters like a fish. There was born at the same time, between heaven and earth, a thing like the stalks of the plant *Asi* (*Brianthus Japonicus*), which became metamorphosed into a god (*kami*), who was given the name of Kouni Toko Tatsi-no Mikoto, and who was the first of the seven celestial spirits which are as follows:

1. Kouni Toko Tatsi-no, Mikoto or "the honourable of the ever existing kingdom," reigned for a hundred thousand millions of years. He is chiefly adored in a temple in the province of Oomi.

2. Kouni Sa Tsoutsi-no Mikoto, or "the honourable of the middle handling the *maket*," reigned during a period of equal length, and by the virtue of water. His temple is in the province of Kavatsi.

3. Toyo Koun Nou-no Mikoto, or "the honourable who draws up salt slime in abundance," reigned as many years by the virtue of fire. His temple is in the province of Oomi.

According to the laws of heaven these three divine beings were self-born and were pure males.

4. The male genius Oufiti Tsi Ni-no Mikoto, or "the honourable who bakes clayey earth." He reigned by the virtue of wood. His companion was the female genius Sou Fitsi Ni-no Mikoto, or "the honourable who bakes sandy earth." These two genii reigned two hundred thousand millions of years. Their temple is in the province of Ize. After them there were males and females, but there was as yet no carnal generation.

5. The male genius Oo To-no Tsi-no Mikoto, or "the ancient of the great gate," and the female genius Oo Toma Be-no Mikoto, or "the honourable of the border of the great mat." These two celestial spirits reigned by the virtue of metal, and reigned for as many years as the preceding ones. Their temple is in the province of Yetiszen.

6. The male spirit Omo Tarou-no Mikoto, that is to say, "the venerable full face," and the female spirit Kassiro Ne-no Mikoto,

* Translated from Klaproth's French version of the Chintai Kivan or History of the Divine Dynasties. "Annales des Emperours de Japon," Oriental Translation

or "the honourable of the root of fear." They reigned by the virtue of earth for two hundred millions of years.

7. The male genius Isa Naghi-no Mikoto, or "the honourable who has granted too much," and the female genius Isa Na Mi-no Mikoto, or "the honourable who excites too much."

The three couples of divine beings that preceded this one followed the laws of heaven and earth, and reproduced themselves as males and females by a mutual contemplation.

The period of the seven generations of spirits lasted from Kouni Toko Tatsi-no Mikoto to Isa Naghi-no Mikoto and Isa Na Mi-no Mikoto.

These two latter mounted on the bridge of heaven (said by the commentators to symbolise the idea of sexual love and attachment), and said, should there not be down there at the bottom countries and islands? Consequently they thrust down the peak of the precious red stone and raised up what was below. As they drew the peak out of the troubled waters some drops fell from it, and these formed the island Ono Koro Sima or "the island that was formed spontaneously." The two genii then descended upon this island and dwelled thereon. This island is the centre column on which the empire is based.

The male genius walked on the left side and the female genius followed the right side. They met at the column of the empire, and, having recognised one another, the female spirit sang these words: I am delighted to meet such a beautiful youth. The male genius replied in a tone of vexation: I am a man, thus it is for me to speak first; how then do you, a woman, dare to begin? They then separated and continued their road. Meeting again at the point whence they had started, the male genius first sang these words: I am very happy to find a young and beautiful woman. And this was the beginning of the union of males and females.

His spouse became pregnant and first brought forth the island Awasi-no Sima (island of foam) which was the first place created in Japan. Afterwards she brought forth the island now called Sikokf and afterwards five other islands. All these countries are called by a name that means the eight great islands or countries. After this were born a great many other islands, all produced from foam.

After this were born the sea, the rivers, the mountains, the Kougou-no tsi, which became the ancestor of trees, also a sort of heath, which is the mother of all plants. These two genii, having reflected that there was still wanting a being to govern the world that they had pro-created, the female genius brought forth a divine being named "Precious intelligence of the celestial sun." This girl had a shining body and an intelligent mien. Her parents were enchanted with her appearance, but, finding her too beautiful for the earth, they resolved to send her to heaven, and there to give her charge of the government of the universe. After this the mother brought forth the goddess of the moon. Of less resplendent countenance, she also was sent to heaven, and there she governs the world conjointly with her sister.

Afterwards was born Firou kou or "the leech." This child was unable to walk or to stand on his legs till three years old. His parents sent him to sea in a celestial boat made out of the trunk of a camphor-wood tree. Lastly, the goddess brought forth the god of winds and tempests. He became furious at the least contradiction, and on such occasions he was very strong and enterprising, otherwise he was mild and always had tears in his eyes. But, when provoked, he broke everything, rooted up the trees and set fire to the mountain forests. His parents chid him, and gave him to understand that he was too rough and intractable to remain on earth and that they would send him to the nether regions. He asked and obtained permission to first pay a visit to his sisters in heaven.

Having finished the creation, the genius returned with his wife to heaven, after having constructed, on the first created island, a small cabin in memory of their sojourn. Their palace in heaven was called "the palace of the young sun."

The Five Generations of the Terrestrial Spirits.

1. The god of wind and storm approached the heavens with a terrible noise. His sun sister, knowing the turbulent disposition of her brother, was very frightened; she presumed that, although her parents had confided a separate department of government to each of their children, the object of this visit was to invade the domain assigned to her. However she took courage, knotted her hair on her head, and girded up her vesture. In one hand she took the five hundred strings of the precious red stone; she decked her hair with garlands which fell down to her shoulder, and on her back she hung two quivers, one containing a thousand and the other five hundred arrows. On her arm she put a leather gauntlet, such as archers use, and in the other hand she took a bow. Thus equipped she went to meet her brother, and asked him in a sharp tone what brought him there. He replied: I have no evil intentions, but my parents having ordered me to go to the infernal regions, I have obtained their consent to first take leave of you. I had much difficulty in piercing the air and the clouds in order to get to you, and I did not expect that my arrival would so vex my sister. She then asked him how he could convince her that his intentions were not hostile. He offered to conclude a pact with her that if he should create three girls she might know that his heart was bad, but if three boys his heart would be pure. She accepted the offer, took her brother's sword, broke it into three pieces, washed it in the well called "the well of pure heaven," then she chewed the pieces in her teeth and rejected them. At the same time a thick fog came out of her mouth and there appeared three virgins. The brother then took the garlands from his sister's hair and the five hundred strings of precious stones, washed them in the same well, chewed them and rejected them with a thick fog, out of which came five boys. He pretended that these were his sons. She replied that being produced by her jewels, they belonged to her; but that the three girls produced by his sword, which she had chewed, were his: consequently the treaty was broken. These

three virgins afterwards possessed the island Kiou ziou, composed of nine provinces.

The treaty thus broken, the storm-god committed all sorts of havoc. When his sister sowed the earth in spring, he sowed tares and tore up the paths with his feet. In autumn he turned the horse of snow and hail into the fields to destroy the crop. In a word he vexed his sister in every way. She became so terrified that she involuntarily wounded herself with her shuttle. This made her so angry that she fled to a cavern of rock situated in heaven, and barring the entrance with a great stone, immediately the world was covered with darkness.

Then the eight hundred thousand gods assembled near the river Ama-no yasou gawa to consult as to the best means to induce the goddess to come out of her cavern. The god of destiny proposed to assemble the birds there and to make them sing while the "strong god with the powerful hand" guarded the entrance, and two others went to the holy mountain to root up the five hundred trees that grew there and plant them before the cave; then they were to suspend the five hundred strings of imperial precious stones (said by some commentators to represent the fertilising influence of the sun) on the tops, the mirror (emblem of purity) in the middle, and votive banners on the lower branches; after this the chief dancer was to be made to dance with a garland of tree-branches on her head and with her robes looped up with bands of grass; lastly, a great fire was to be lighted. All this was approved by the other gods and put into execution.

The goddess, hearing this tumult, said to herself: Since I have shut the door of the cavern there must be black night over the universe. Tempted by curiosity to see why the dancer was dancing to the sound of music, she moved the stone a little; at once the "strong god with the powerful hand" slipped his hand into the opening, seized the stone with both hands, threw it aside and made the goddess come out of her cavern. At the same time a cord (denoting the distinction between pure and impure, good and evil) was stretched before the entrance to prevent it being again closed.

All the gods then begged the sun-goddess not to hide herself again, and, in order to appease her, they pulled out the nails and hair of the storm-god. Then he made submission to the goddess and descended to earth on the borders of the river Fi-no kawa in the province of Idzoumo.

There he heard sighs: to discover whence they came he walked along the bank of the river, and presently he came upon an ancient couple (the two first inhabitants of Japan), between them was a young and beautiful girl whose name signifies "field of new rice." The god asked the cause of their sorrow, and the old couple told him that they had had eight daughters of whom seven had been devoured by a serpent with eight heads and eight tails, and they were afraid that it would come every instant to devour the last remaining daughter. The god told them to take courage and demanded their daughter in marriage. The parents having consented, he ordered them to prepare eight large vases of *saki*, and made a sort of scaffolding with eight openings in which he placed the vases;

then he hid himself on the top to await the serpent, who soon arrived. His eyes were red, on his back there grew pines and cypresses, and the trail he left behind him was like eight valleys between eight ranges of hills. He thrust a head into each of the vases and then went to sleep.

The god immediately drew his sword and cut the serpent into little pieces. In this operation the sword was somewhat notched. The conqueror then saw another sword in the tail of the serpent, but presuming that it belonged to some god, he thought he had no right to keep it for himself and made a present of it to the celestial gods. Having found in Idzoumo a convenient spot, he built a house and married the young girl; he confided the care of the house to her parents and conferred on them the title of "guardians of the palace of Ina da fime." He had a son by his wife, after which he departed for the lower regions as he had promised to do.

2. Masa ya ya Katsou-no faya fi Ama-no osi wo Mimi-no Mikoto, the son of the storm god, married and had a son.

3. Ama tsou fiko fiko fo-no ni ni ghi-no Mikoto, who succeeded him. His maternal grandfather made him governor of the middle kingdom of the plain of the *Eryanthus Japonicus*. This country was then full of brilliant spirits under the form of shining worms, of evil genii who buzzed like flies, and of grass and trees. To clear the land he assembled the twenty-four *kami* or celestial gods, informed them of his intention to drive the bad demons out of Japan, and asked them who they thought most capable of carrying out this design. All pointed out Ama-no fo fi-no Mikoto, who was accordingly sent off, but, instead of fulfilling his mission, he lent himself entirely to the views of the son of the storm-god, and remained with him three years without returning to heaven. His son was then sent, but followed the example of his father and did not return. Then the gods held a consultation and proposed that Ame waka fike should undertake the enterprise. They gave him the bow of the celestial deer and the arrows called the plumes of heaven, and ordered him to descend to earth. He also remained there and married, and proposed to make himself the governor of the land instead of purifying it. When it was found that he did not return, the celestial pheasant was sent to find out the reason. The pheasant perched on a tree near the house of the messenger, whose wife informed him that an extraordinary bird was on the tree. Ame waka fiko thought that it was a present she had sent for to give him, took his bow, and shot the bird through the breast. The bird fell dead, but the arrow went up to heaven and alighted at the feet of the god who had sent the pheasant. He recognised it at once, and seeing that there was blood on it, he concluded that there was war with the terrestrial deities. He picked up the arrow and threw it down to earth again, there it struck Ame waka fiko, who was sleeping after dinner, in the breast, and killed him. The cries of his wife reached the ears of the father of the slain man in heaven. Thus informed of the death of his son, the father at once despatched a rapid wind to bring up the body, and constructed an edifice wherein it was interred. The wild ducks

and sparrows accompanied it, and lamented eight days and eight nights.

During his stay on earth Ame waka fiko had had a friend who closely resembled himself. The friend ascended to heaven to condole with the bereaved parents. These divinities, on seeing him, thought he was their son restored to life, and removed his sash. This displeased him; he changed colour and asked them how it was that they had taken him, the friend who had come so far to condole with them, for their lost son. In his anger he drew his sword and hacked the house of mourning to pieces, the pieces fell into the province of Mine, where they formed a mountain.

The gods were again assembled and informed that the earth was not yet purified though several braves had been sent down for the purpose. It was then decided that another brave, together with a god who himself offered to go, should be sent. They put to death all the terrestrial deities who would not submit to them and returned to heaven.

4. Fiko fo fo be mi-no Mikoto, the eldest son of the third terrestrial god, took the government of the sea, while his younger brother presided over the mountains. Sometime afterwards they agreed to change positions, the second gave his bow and arrows to the first, from whom he received the fish-hook. Not liking the new arrangement, each wanted to return to his former occupation, but the fish-hook was lost and the younger wanted to give the elder brother another one. This, however, was refused. The brother was much distressed, and walked along the shore trying to find the lost hook. There he met an old man called "the ancient of the salt earth," who asked him why he was so sad. Having learned the cause, the old man told him to take courage, and promised to help him. He then constructed a sort of diving bell, and putting the brother into it sent him to the bottom of the sea. There he came to the palace of the sea-god. This was a most magnificent structure. At the entrance there was a well under a tree, the branches and leaves of which shaded the ground around. A young girl of great beauty came out of the house to draw water, having in her hand a bowl made of Oriental jade. The new arrival approached the well; she was frightened, ran into the palace and told her parents what had happened. They at once laid down eight double mats in the reception room to receive the stranger, and went out to meet him, and brought him into the house. After the first compliments he informed them of the object of his voyage. When they had heard his adventures, they ordered all the fishes, great and small, to assemble before the room. Not seeing the fish called the "red lady," they asked the other fishes the reason of her absence. These replied that she had something the matter with her mouth, and so was unable to come. Some of the fishes were then sent to her, and they returned with the missing hook.

The brother then married the daughter of the sea-god and built a palace under the water, where he lived with her for three years. But the recollection of his country always tormented him and he burned to return thither. His wife perceived this and told her parents who gave him permission to return to take back the hook.

At his departure they gave him the precious stone of the flow and the precious stone of the ebb of the tide, and said: If your brother will not allow you to return, you must throw the first stone into the sea and then the whole country will be submerged, if he then grants permission, throw the second stone into the sea and the land will become dry again.

When he was about to depart his wife said to him: Your wife is pregnant, when her time draws near she will, with the help of a great wind and a strong tide, gain the sea-shore. There you must prepare for her a convenient dwelling. He bade her farewell and went to his brother. When he had given back the hook he asked permission to return to the sea. But, refused, he was obliged to have recourse to his talisman, and threw the jewel into the sea which soon submerged all the land. His brother became much frightened and offered to grant him all he asked, provided he might escape with his life. The brother then threw the other jewel into the sea which immediately retreated from the land.

Soon there arose a great wind accompanied by a very high tide. The brother recognised his wife and ran to meet her. Her sister accompanied her. But as he offended his wife by looking at her when forbidden to do so, she turned herself into a dragon and plunged into the sea and was never seen again by her husband.

5. Of this god only his name with that of his wife and children and the place where he died are related.

THE PRINCIPLE OF POLARITY.*

“SCIENTIFIC speculations,” says Mr. Samuel Laing, “are found to be linked together by the leading idea of the Universality of Law, while unity is given to these speculations by the all-pervading principle of polarity, which manifests itself everywhere as the fundamental condition of the material and spiritual Universe.”

What is the magnet? It is a special manifestation of the more general principle of polarity, by which energy, when it passes from the passive or neutralized into the active state, does so under the condition of developing opposite and conflicting energies: no action without reaction, no positive without a negative, no north pole without a south pole—like ever repelling like, and attracting unlike. As polarity produces definite structure, so definite structure everywhere implies polarity. The same principle prevails not only throughout the inorganic or world of matter, but throughout the organic or world of life, and specially throughout its highest manifestations in human life and character, and in the highest products of its evolution, in societies, religions, and philosophies.

Because the principle of polarity pervades alike the natural and spiritual worlds, it is not to be assumed that the laws under which it acts are identical; and that virtue and vice, pain and pleasure,

* As treated by Mr. Samuel Laing, the author of “Modern Science and Modern Thought,” in his new work “A Modern Zoroastrian,” published by F. V. Whit & Co., London.

ugliness and beauty, are products of the same mathematical changes of sign and inverse squares, or cubes of distances, as regulate the attractions and repulsions of molecules and atoms.

Polarity in Matter.

The ultimate elements of the material Universe are ether, energy and matter.

First, ether: a universal, all-pervading medium, unponderable or infinitely light, and almost infinitely elastic, in which all matter from suns and planets down to molecules and atoms, floats as in a boundless ocean, and whose tremors or vibrations, propagated as waves, transport the different forms of energy, light, heat and electricity, across space.

Secondly, energy: a primitive, indestructible something, which causes motion and manifests under its many diversified forms, such as gravity, mechanical work, molecular and atomic forces, light, heat, electricity and magnetism, all of which are merely protean transformations of the one fundamental energy, and convertible into each other.

Thirdly, matter: the ultimate elements of this are atoms, which combining form molecules, or little pieces of ordinary matter, with all its qualities, which are the bricks used in building all the varied structures of the organic and inorganic world. Of these atoms some 70 have never been divided, and therefore, although we may suspect that they are merely combinations or transformations of one original matter, we must be content for the present to consider them as elementary. In like manner we may suspect that matter is in reality only another form of energy, and that the impression of solidity is given by the action of a repellent force which is very energetic at short distances. If this were established, we might look forward to the generalization that energy was the one reality of nature, but for the present it is merely a speculation. Matter like energy is indestructible.

Minute as the atoms and molecules are, we must conceive of them not as stationary and indissolubly connected, but rather as little solar systems, in which revolving atoms form the molecule, and revolving molecules form the matter held together as separate systems by their proper energies and motions, until some superior force intruding breaks up the system and sets its components free to form new combinations.

What is the principle which thus forms, unforms, and reforms the various combinations of atomic and molecular systems by which the world is built up from its constituent elements? It is polarity.

If we place an iron bar in contact with the pole of a magnet, the bar becomes itself a magnet with opposite poles to the original one, so that as opposite poles attract, the iron bars adhere to it. Bring a lump of nickel in contact with the further end or free pole of the iron bar, and the nickel also will be magnetized and adhere. Let the lump of nickel be as large as the pole of the iron bar is able to support, and now bring a lump of soft iron near this pole. It will drop the nickel and take the iron. This is exactly similar to those cases of chemical affinity in which a molecule

drops one of its factors and takes on another to which its attraction is stronger. If iron rusts in water, it is because the oxygen atom drops hydrogen to take iron just as the magnet dropped nickel.

The polarity of chemical elements is attested by the fact that when compounds are decomposed by the electric current, the different elementary substances appear at different poles of the battery. Thus oxygen, chlorine, and non-metallic substances appear at the positive pole; while hydrogen, potassium and metals generally appear at the negative one. The inference is irresistible, that the atoms had in each case an opposite polarity to that of the poles to which they were attracted. This is confirmed by the fact that the radicals, *i. e.*, the elementary atoms or groups of atoms which have opposite polarities, combine readily; while those which have the same polarity, as two metals, have but slight affinity for each other. Like therefore attracts unlike, as in all cases of polarity, and the greater the degree of unlikeness the stronger is the attraction.

The polarity of chemical elements manifests itself in different ways. In some cases it appears like that of a magnet with two opposite poles. Thus oxygen is bi-polar. Others, like hydrogen and chlorine, seem to have only a single pole, and have to create for themselves the opposite pole, which is the indispensable condition of all polarity, by induction in another body. Other atoms are multi-polar and seem as if made up of more than one magnet or rather as if the atom had regular shape like a triangle, square, or pentagon, and each angle was a pole thus enabling it to unite with three, four, five or more atoms of other substances. Thus one atom of nitrogen unites with three of hydrogen, one of carbon with four of hydrogen, and so on.

Every substance has, therefore, what is called 'quantivalence' or power of uniting with it a greater or less quantity of other atoms, and conversely that of replacing in combinations other atoms, or groups of atoms, the sum of whose quantivalence equals its own.

Polarity involves opposition of relations or two poles, and electrical only differs from magnetic polarity in the fact that in the latter the two poles are in the same body, while in the former they are in separate bodies. Atoms and radicals, which are multi-polar, can attract and form molecules with as many other atoms or radicals as they have poles. This is called their degree of atomnity, which is the same as their quantivalence.

The qualities of substances depend not only on the qualities of their constituent elements, but also on the manner in which these elements are grouped. Two substances may have exactly the same chemical composition and yet be very different. As an instance of this, butyric acid, which gives the offensive odour to rancid butter, has exactly the same composition as acetic ether, which gives the flavour to a ripe apple. They consist of the same number of atoms of the same elements—carbon, hydrogen and oxygen—united in the same proportions. This applies to a number of substances, and is called Isomerism, or formation of different wholes from the same parts.

The principle of polarity, therefore, aided by the subsidiary conditions of quantivalence, atomnity, and Isomerism, gives the clue to the construction of the inorganic world out of some seventy elementary substances. Of the substances thus formed, some are stable and some unstable. As a rule the simpler combinations are the most stable, and instability increases with complexity. Thus diamond, which is merely a crystal of pure carbon, is very hard and indestructible; while dynamite or nitroglycerine, which is a very complex compound, explodes at a touch.

The universe consists of atoms which are endowed with polarity, and that as diminished temperature allows these atoms to come closer together and form compounds, matter in all its forms is built up by the action of polar forces.

Polarity in Life.

The material to which all life is attached from the speck of protoplasm to the brain of man, is strictly a chemical product of atoms and molecules, bound together by the same polar laws as those of inorganic matter. In like manner all the essential processes by which life lives, moves, and has its being, are equally mechanical and chemical.

But when we come to the conditions of life proper, we find the influence of polarity mainly in this: that as it develops from simpler into more complex forms, it does so under the law of developing contrasts or opposite polarities, which are necessary complements of each other's existence. Thus, as we ascend in the scale of life, we find two primitive polarities developed: that of plant and animal, and that of male and female.

The scientific observer finds that the plant feeds on inorganic ingredients out of which it manufactures living matter or protoplasm; while the animal can only provide itself with protoplasm from that already manufactured by the plant. The ox who lives on grass, could not live on what the grass thrives on, *viz.*, carbon, oxygen, hydrogen, and nitrogen. The contrast is so striking that the vegetable world has been called the producer and the animal world the consumer of nature.

The researches of science in various directions, particularly in geology, point strongly to a process of evolution by which the animal and vegetable worlds, starting from a common origin in protoplasm, have gradually advanced step by step, along diverging lines, until we have at last arrived at the sharp antitheses of the ox and the oak tree. This evolution has gone on under the generalized law of polarity, by which contrasts are produced of apparently opposite and antagonistic qualities, which however are indispensable for each other's existence. Plants and animals cannot exist without each other. Nature is one huge aquarium in which animal and vegetable life balance each other by their contrasted and supplemental action, and, as in the inorganic world, harmonious existence becomes possible by this due balance of opposing factors.

Polarity of Sex.

At first sight the distinction of sex appears as fundamental as that of plant and animal, but by far the larger proportion of living

forms, in number at any rate, if not in size, have come into existence without the aid of sexual propagation.

The monera or simple specks of homogeneous protoplasm multiply by self division. The next stage is that of propagation by germs or buds, in which the organism does not divide into two equal parts, but a small portion of it swells out at its surface, and finally parts company and starts on a separate existence. Advancing further, we find these germ buds reduced to spores or single cells which are emitted from the parent, and afterwards multiply by division until they form a many-celled organism which has the hereditary qualities of the original one. This is the general form of propagation of the lower plants.

Next comes sexual propagation, which has become the rule in all the higher families of animals and in many plants. In the great majority of plants, and in some of the lower families of animals—for instance snails and earth-worms—the male and female organs are developed within the same being, and they are what is called hermaphrodites. Thus in most of the flowering plants the same blossom contains both the stamens and anther, which are the male organ, and the style and germ which are the female.

In the higher families, however, of animal life, the distinction of sex in different individuals has become the universal rule, and it produces a polarity or contrast which becomes ever more conspicuous as we rise in the scale of creation, until it attains its highest development in the highest stage hitherto reached, that of civilized man and woman.

In providing for the birth of nearly equal numbers of each sex, nature clearly establishes monogamy, or union of single pairs as the condition of things most in accord with natural laws.

The polarity of sex displays itself as conspicuously as that of the magnet in the fundamental law of repulsion of like for like, and attraction of like for unlike.

In each case there must be an identity of essence developing itself in opposite directions. In each individual, as in each union of individuals, harmony and perfection depend on the due balance of the opposite qualities. The man in whom strength and hardihood are not tempered by gentleness and affection, becomes brutal and tyrannical; while the woman who has no strength of character becomes silly and frivolous. Marriage involves the highest ideal, for the well assorted union of the two in one gives a more complete harmony and reconciliation of opposites than can be attained by the single individual, who must always remain more or less within the sphere of the polarity of his or her respective sex.

Heredity and Variation.

As the earth is kept in its orbit, which makes life possible by the balance of the antagonistic centripetal and centrifugal forces, so is that life evolved and maintained by the balance of the two conflicting forces of heredity and variation. Heredity, or the principle which makes offsprings resemble their parental organisms, may be considered as the centripetal force which gives stability to

species; while variation is like the centrifugal force which tends to make them develop into new forms, and prevents organic matter from remaining ever consolidated into one uniform mass.

How ancestral peculiarities can be transmitted through many generations, each individual of which originated from a single microscopic cell, which had been fructified by another cell, is one of the greatest mysteries of nature.

Variation evidently depends mainly on the varying influences of environment. The diversities of living species may be shown to have developed in the course of evolution from simple origins, just as the inorganic world has from atoms, by the action and reaction of primitive polar forces between the organism and its environment, and between heredity and variation.

The Knowable and the Unknowable.

The ultimate basis of all knowledge is perception. Impressions are created on the grey matter of the brain by the surrounding universe, and hence all our knowledge.

The mind and all its qualities are indissolubly connected with matter, but it by no means follows that they are matter or merely qualities of it. We know absolutely nothing of the real essence of the atoms and energies, and it is the same with mind, soul or self. We feel an instinctive certainty of their existence, but of their real essence or existence we know nothing, and it is as unscientific to affirm as to deny.

The brain, spinal marrow, and nerves consist of two substances: one white, which constitutes the great mass consisting of tubes and fibres; the other grey, which is an aggregation of minute cells, so minute that there are several millions of them in a space no larger than a sixpence. The grey nerve tissue is really the organ of thought. Injuries to it, or diseases in it, invariably affect what is called the mind; while considerable portions of the white matter may be removed without affecting the thinking and perceptive powers. A certain amount of it is indispensable for the existence of the intellect.

The brain does not act as a whole, receiving indiscriminately impressions of light, sound and heat; but by separate organs for each, located in separate parts of it.

In extreme cases where experiments on the brain have been tried on lower animals, it is found that it can be entirely removed without destroying life, or affecting many of the actions which require perception and volition.

Thus, when the brain has been entirely removed from a pigeon, it smoothes its feathers with its bill when ruffled, and places its head under its wing when it sleeps.

If the skull could be removed without injury to the living organism, a skilful physiologist could play with his finger on the human brain, or that of a dog, pigeon or other animal, and by pressure on different notes, as on the keys of a piano, annihilate successively voluntary motion, speech, hearing, sight, and finally will, consciousness, reasoning power, and memory. But beyond this physical science cannot go. It cannot explain how molecular

motions of cells of nerve centres can be transformed into, or can create, the phenomena of mind, any more than it can explain how the atoms and energies to which it has traced up the material universe were themselves created or what they really are.

All attempts to further fathom the depths of the unknown follow a different line, that of metaphysics or introspection of mind by mind, and endeavour to explain thought by thinking. On entering this region we at once find the solid earth giving way under our feet. Instead of ascertained facts and experiments, we have a dissolving view of theories and intuitions accepted by some, denied by others, and changing with the changing conditions of the age, and with individual varieties of characters, motions, and wishes. Thus mind and soul are with some philosophers identical, with others mind is a product of soul. With some soul is a subtle essence, with others absolutely immaterial, with some it has an individual, with others a universal existence; by some it is limited to man, by others conceded to the lower animals. With some it is pre-existent and immortal, with others created specially for its own individual organism, and so on *ad infinitum*, the greatest philosophers come mostly to the conclusion that we know nothing about it.

Our conceptions therefore are necessarily based on our perceptions and are what is called anthropomorphic.

Religions and Philosophies.

The distinction between the conclusions of science and those of religious creeds might be expressed by saying that the former are "working hypotheses that never fail," while the latter are "working hypotheses which frequently fail."

Religious ideas in all cases are found identical with the first origin of science, and taking the form of attempted explanations of natural phenomena, by the theory of deified objects and powers in nature. As time rolled on and civilization advanced, simple nature worship and deification of astronomical phenomena developed into larger and more complex conceptions. Following different lines of evolution, polytheism, pantheism, and monotheism began to emerge as religious systems with definite creeds, rituals, and sacred books. The religions of the East are, however, very philosophical, and have clearly kept in view the fundamental distinction between the knowable and the unknowable.

Practically the contest of the present day is between the supernatural or miraculous, and the natural or scientific hypotheses. According to the former the operations of the Universe are carried on by a supernatural being who, with will, intelligence, and design, frequently interposes to alter the course of events. The other hypothesis has it that the Great First Cause created things so perfect from the first that no such secondary interferences have ever been necessary, and everything is evolved from the primary atoms and energies in a necessary and invariable succession.

A great blow has been dealt against the miraculous theory by the singular want of intelligence displayed in the exercise of miraculous power as commonly recorded. The *raison d'être* or effect desired to be produced by miracles is to convert mankind from sin, or to attest a divine mission by convincing proofs. Even

ordinary human intelligence—and much more so that of a superior Being—must see that to attain this end the means must be to make the proof convincing. Reliable testimony is required to prove the commonest facts, how much more must it be requisite to establish the fact so antecedently improbable as that one man among those many millions, after having died, came back to life. The Pharisees demanded of Jesus a sign to attest his Messiahship, when he replied, "Why doth this generation seek after a sign? Verily, I say unto you, there shall no sign be given unto this generation." (St. Mark ix. 12). Now had he been possessed of the power of working miracles would he have given such a reply?

Christian philosophers generally assume the Great First Cause to be a personal Deity with attributes conformable to human perceptions. Their god is essentially a magnified man. To this theory there is the fatal objection that it gives no account of the origin of evil, or rather it makes the Divine Creator directly responsible for it. The existence of evil in the world is as palpable a fact, as the existence of good. There are many things which to our human perceptions appear to be base, cruel, foul and ugly, just as clearly as other things appear to be noble, merciful, pure and beautiful. Whence come they?

The only escape from this dilemma is to accept existing facts and not evade them. It is a fact that polarity is the law of existence. Why, we know not, any more than we know the real essence and origin of the atoms and energies, which are our other ultimate facts. But if we accept the atoms and energies, and accept the law of gravity and other laws, why not accept the law of polarity and admit that it forms a part of the "original impress:" one of the fundamental conditions under which the evolution of creation from its ultimate elements is necessitated to proceed? This the human mind can understand; beyond it is the great unknown or unknowable, in the presence of which we can feel emotions of reverence and of awe and 'faintly trust the larger hope,' that duality may somehow ultimately be merged in unity, evil in good, and 'every winter turn to spring.'

Morality.

The fundamental precepts of moral law are not chance inventions of a few exceptional minds, or the teachings of doubtful revelations, but are the necessary growth and products of human nature, in the course of the evolution of society from rude beginnings to a high civilization. The element of morality is of the latest to be developed in religious conceptions.

Without freedom of will there can be no conscience, no right or wrong in acting in accordance or otherwise with the instincts of moral law, however these instincts may have been derived. The will, like life, memory, consciousness, and other mental functions, is, so far as human knowledge extends, indissolubly connected with matter and natural laws, in the form of certain motions of the cells which form the grey substance of the nerves and of the nervous ganglia. In the human brain there are certain portions which, if destroyed by injury or disease, will paralyze the power

of giving effect to the will by muscular movements; while the destruction of other portions will paralyze the will which originates such movements. In sleep also and the abnormal states of the brain, such as somnambulism and hypnotism, the action of the will is suspended.

Free will, like space and time, is one of the categories of thought, or primary moulds in which thought is cast. We do not know what space and time are in their essence, or why they are the necessary conditions of thought, any more than we do in the case of will. They may be illusions, but we accept them of necessity, as facts. Perhaps the principle of polarity may assist us in understanding that matter and spirit, necessity and free-will, may be opposite poles of one fundamental truth which is beyond our comprehension.

For all practical purposes let us assume that 'right is right' and that the moral instincts, however they have been formed, are imperative laws. That: Man is man and master of his fate, and that we have to a great extent the power of deciding what to do and what not to do.

Zoroastrianism.

Zoroaster or Zarthustra, the Bactrian sage who lived in the time of King Vestasp, appeared as a prophet or reformer about 3,200 years ago to abolish the polytheism and idolatry that prevailed in Iran and restore the ancient faith in a loftier and more intellectual form, adapted to the use of an advanced and civilized society.

The doctrines of this 'excellent religion' are extremely simple. The leading idea is that of monotheism, but the one God has far fewer anthropomorphic attributes, and is relegated much farther back into the vague and infinite than the God of any other monotheistic religion. Ahura Mazd, of which the more familiar appellation Ormazd, is an abbreviation, means the 'All knowing Lord;' he is said sometimes to dwell in infinite luminous space, and sometimes to be identical with it. He is in fact not unlike the inscrutable First Cause, whom we may regard with awe and reverence, with love and hope, but whom we cannot pretend to define or understand. But the radical difference between Zoroastrianism and other religions is that it does not conceive of this one God as an omnipotent Creator, who might make the Universe as he chose, and therefore was directly responsible for all the evil in it; but as a being acting by certain fixed laws, one of which was—for reasons totally inscrutable to us—that there could be no good without corresponding evil.

The great Iranian sage of remote antiquity solved the difficult question of the origin of evil, philosophically, by the supposition of two primeval causes which, though different, were united and produced the world of material things as well as that of spirit.

These two principles—called "Spento Mainyush," the beneficent spirit, and "Angro Mainyush or Ahriman," the hurtful spirit,—are said to be twins, united from the beginning. They are present everywhere in Ahura Mazd, the supreme deity, as in man. Ahura Mazd, the great unknown First Cause, comprehends within himself both principles as a necessary law of existence, and believers may hope that in Him evil and good will ultimately be reconciled.

Anquetil du Perron, the first European translator of the Zend-avesta, thus sums up the Parsee creed: "The first point in the theological system of Zoroaster is to recognize and adore Ormazd, the principle of all righteousness, with purity of thought, word and deed—a purity which is marked and preserved by purity of body. Next, to have respect accompanied with gratitude for the Intelligence to which Ormazd has committed the care of nature; to take in our actions their attributes for models, to copy in our conduct the harmony that reigns in the different parts of the Universe, and generally to honour Ormazd in all that he has produced. The second part of the religion consists in detesting Ahriman, the author of all moral and physical evil, and his works; and contributing, as far as in us lies, to exalt the glory of Ormazd, by enfeebling the tyranny which the evil principle exercises over the world."

It is evident that this simple and sublime religion is one to which, by whatever name we may call it, the best modern thought is fast approaching. Men of science like Huxley, philosophers like Herbert Spencer, poets like Tennyson, might all subscribe to it; and even enlightened Christian divines like Dr. Temple are not far from it. Admit that Christ is the best personification of the Spenta Mainyush, or good principle in the inscrutable Divine polarity of existence, and a man may be at the same time a Christian and a Zoroastrian.

The religion of Zoroaster has, however, the great advantage in the existing conditions of modern thought, that it is not dragged down by such a dead weight of traditional dogmas and miracles as still hangs upon the skirts of Christianity.

The code of morality enjoined by the Zoroastrian religion is as pure as its theory is perfect. It is the most complete and comprehensive code of morals to be found in any system of religion. It comprises all that is best in the codes of Buddhism, Judaism and Christianity, with a much more ample definition of many vices and virtues which, even in the Christian religion, are left to be drawn as inferences rather than inculcated as precepts.

The only special rites which would be unsuited for modern European society are the worship of the sacred fire, and the disposal of the dead.

The miraculous theory of the universe being virtually dead, the only theory that can reconcile facts with feelings, and the ineradicable emotions and aspirations of the human mind with the incontrovertible conclusions of science, is that of a remote and incomprehensible First Cause, which has given the original atoms and energies so perfect an impress from the first, that all phenomena are evolved from them by fixed laws, one of the principal of such laws being that of polarity, which develops the ever-increasing complexities and contrasts of the inorganic and organic worlds, of moralities, philosophies, religions and human societies.

True religion consists in the recognition of this truth, a feeling of reverence in presence of the unknown, and, above all, a feeling of love and admiration for the good principle in whatever form it is manifested, in the beauties of nature and of art, in moral and physical purity and perfection, and all else that falls within the

domain of the Prince of Light, in whose service, whether we conceive of him as an abstract principle, or accept some personification of him as a living figure, we enlist as loyal soldiers, doing our best to fight in his ranks against the power of evil.

The application of the all-pervading principle of polarity is exemplified in the realm of art. The glorious Greek drama turned mainly on the conflict between resistless fate and heroic free-will. The greatest of modern dramas, Göthe's 'Faust,' might be called a Zoroastrian drama. It is the picture of the conflict between the two opposite principles of good and evil, of affirmation and negation, the beautiful and ugly personified in Faust and Mephistopheles, and it is painted on a background of the great mysteries unknown.

The affinity between Zoroastrianism and art is easily explained when we consider that in one respect it has a manifest advantage over most Christian forms of religion. Christianity in its early origins received a taint of Oriental asceticism which it never shook off, and which, in the declining centuries of the Roman Empire, and in the barbarism and superstition of the Middle Ages, developed into what may be almost called a devil-worship of the ugly and repulsive.

In view of the approximation between the Zoroastrian religion and the forms of modern thought, it is interesting to note how the former works among its adherents in actual practice.

Zoroastrianism has made good its claim to be called the 'excellent religion.' Its followers, the limited community of Parsees in India, are honourably distinguished for probity, intelligence, enterprise, public spirit, benevolence, tolerance, and other good qualities. By virtue of these qualities they have raised themselves to a prominent position in our Indian Empire, and take a leading part in its commerce and industrial enterprise.

The equality of the sexes is distinctly laid down in the Zoroastrian Scriptures, and the Parsees in this respect stand high—far higher than any other Oriental people,—and on a level with the best European civilization. Another prominent trait of Parsee character is their philanthropy and public spirit.

Mr. Andrew Carnegie, on witnessing the Parsees at their prayers by the sea-side on a new-moon, thus describes the beautiful scene.

"Fire was there in its grandest form, the setting sun, and the water in the vast expanse of the Indian Ocean outstretched before them, the earth was under their feet and, wafted across the sea, the air came laden with the perfumes of 'Araby the blest.' Surely no time or place could be more fitly chosen than this for lifting up the soul to the realms beyond sense. I could not but participate with these worshippers in what was so grandly beautiful."

"As regards its forms of worship, the Zoroastrian theory affords great advantages. It connects religion directly with all that is good and beautiful, not only in the higher realms of speculation and of emotion, but in the ordinary affairs of daily life. To feel the truth of what is true, the beauty of what is beautiful, is of itself a silent prayer or act of worship to the Spirit of Light; to make an honest,

earnest effort to attain this feeling, is an offering or act of homage, cleanliness of mind and body, order and propriety of conduct, civility in intercourse, and all the homely virtues of every-day life, thus acquire a higher significance, and any wilful and persistent disregard of them becomes an act of mutiny against the power whom we have elected to serve.

"The identification of moral and physical evil, which is one of the most essential and peculiar tenets of the Zoroastrian creed, is fast becoming a leading idea in modern civilization. Our most earnest philanthropists and zealous workers in the fields of sin and misery in crowded cities are coming, more and more every day, to the conviction that an improvement in the physical conditions of life is the first indispensable condition of moral and religious progress."

Conclusion.

The very short summary given above of Mr. Samuel Laing's excellent and remarkable book called "A Modern Zoroastrian," will serve to show the reader that the author, having a clear and comprehensive grasp of scientific subjects, is besides a lucid and accurate thinker. With the true instinct of a precise scientist, he possesses enough of the religious sentiment and veneration which, without branching off into vague speculations, is ever found to be in accord with the conclusions of exact knowledge.

The cold negations and denials of scientists and students of science have led astray many a mind, and educated young Indians who have come in contact with this portion of Western literature have lost a good deal of their balance. A reaction, however, is slowly setting in, and Mr. Laing's book is extremely well fitted to serve as a corrective against rank materialism. As there is polarity in everything, so is there polarity in scientific thought. Mr. Laing shows the luminous side of this thought to dispel dark and dire-some forebodings.

To the Parsees especially this book ought to be most welcome. It forcibly points out that the true teachings of Zoroastrianism are in perfect harmony with the highest conclusions of modern science, and are therefore enunciations of sublime truths.

The Parsees are fast becoming Europeanised, and in the rush after material progress, indifference towards religious matters naturally prevails. Old rites, ceremonies and customs which have become crystallised into solemn religious injunctions, are found irksome and unsuited to present modes of life because of their want of elasticity. In condemning these the modern Parsee has not been at any great pains to find out for himself the true philosophy that underlies his religion. Philology has done a great deal to expound the old Avesta texts, and European savants have furnished translations and thrown an amount of light upon the old teachings. Very few of these however have seriously turned their attention to the philosophy of the religion. Mr. Laing's book therefore is a most happy, welcome and useful contribution not only to Parsee religious thought, but also to modern literature.

Almost every Western scholar who has studied and written about the religions of the East, has brought with him a certain amount of bias about the superiority of his own religion, and there is therefore wanting in their works that breadth of view and catholicity of mind which is necessary to understand the deeply philosophical religions of the East. For instance we find Sir Monier Williams, who ought to know much better, talking to the Missionaries about the "sacred books of the East" as containing *false creeds* which they (the Missionaries) have to fight against. What he tells them, however, of the superiority of the Christian religion is so utterly unscientific and improbable, that no other condemnation of his narrow and illogical views is necessary.

Mr. Laing's book reads like a strange and masterly commentary on those dogmatists who thus wildly talk of the "false creeds of the East."

Mr. Laing is no young enthusiast who, owing to a sudden predilection, has come forward to extol Zoroastrian philosophy. Nearly a quarter of a century back he held the office of Finance Minister of India, having a great love for science, he has for the past half a century closely watched and pondered over the great scientific discoveries of the present age, and he has come to the conclusion that "of all the religious hypotheses which remain workable in the present state of human knowledge, that seems the best which frankly recognizes the existence of this dual law, or law of polarity, as the fundamental condition of the universe, and personifying the good principle under the name of Ormazd, and the evil one under that of Ahriman looks with earnest but silent and unspoken reverence on the great unknown beyond, which may, in some way incomprehensible to mortals, reconcile the two opposites, and give the final victory to the good."

Again he writes: "When I call myself 'a modern Zoroastrian,' it is not that I wish to teach a new religion or revive an old one, to see Christian churches dedicated to Ormazd, or Right Reverend Bishops exchanging the apron and shovel hat for the mitre and flowing robes of the ancient Magi; but simply this: all religions I take to be 'working hypotheses,' and to me 'Zoroastrianism' has approved itself as a good working theory, which reconciles more intellectual and moral difficulties, and affords a better guide in conduct and practical life than any other; and, in a word, it enables me to reduce my own individual chaos into some sort of an intelligible and ordered cosmos. Zoroastrianism gets rid of the antagonism between religion and science, for there is no possible discovery of science, which is irreconcilable with the fact that there is a necessary and inevitable polarity of good and evil, and in the background a great unknown which may be regarded with those feelings and aspirations which are inseparable from human nature. And secondly, there is the still greater advantage that we can devote ourselves with a whole heart and sincere mind to the worship of the good principle, without paltering with our moral nature by professing to love and adore a Being who is the author of all the evil and misery in the world as well as of the good.

"A great deal of what is best in genuine Christianity seems to me to resolve itself very much into the worship of Jesus as the Ormazd or personification of the good principle, and determination to try to follow his example and do his work. In a word, Christianity as it has become more reasonable, more charitable, more pure and more elevated, has approximated more and more to Zoroastrianism, and for practical purposes modern Christians are, to a great extent, without knowing it—worshippers of Ormazd, with Christ for their Ormazd."

The name of Mr. Laing's book might perhaps lead persons into supposing that it contains a picture of present Parsee life, and nothing more, but the book is a valuable contribution to popular scientific literature, and its clear style and lucid treatment make it an instructive volume. Every educated Indian ought to read it, and more especially the educated Parsees, who will find in it a great deal to satisfy their religious aspirations; and enable them to make a proper stand against those grinding customs which form no part of their religion, but which in the name of religion have marred and do mar their progress.

In taking leave of this pleasing author, let us quote the following beautiful sonnet of his, which he says contains the sum of the reflections which he has tried to embody in the book.

"Hail! gracious Ormazd, author of all good,
Spirit of beauty, purity, and light;
Teach me like thee to hate dark deeds of night,
And battle ever with the hellish brood
Of Ahriman, dread prince of evil mood—
Father of lies, uncleanness, envious spite,
Thefts, murders, sensual sins that shun the light,
Unreason, ugliness, and fancies lewd—
Grant me, bright Ormazd, in thy ranks to stand,
A valiant soldier faithful to the end;
So when I leave this life's familiar strand,
Bound for the great unknown, shall I commend
My soul, if soul survive, into thy hand—
Fearless of fate, if thou thine aid will lend."

NAVROJI DORABJI KHANDALVALA.

THE SOURCE AND VALUE OF THE "MYSTERIES."

THAT *Mud*, to shut the lips, to keep silence, is the Greek root of the word "Mysteries," every one readily admits; but to signify what was to be kept silent by those who were admitted 'behind the veil' of initiation, is now and has ever been impossible save to initiates. The lampooners and denunciators of our time have as little succeeded in shaking the faith of believers in the reality and value of mystical initiation, as did their precursors in the olden times that of their believing contemporaries. It has been simply the array of conjecture against experience, of surmise against knowledge. The wise have had but a feeling of contemptuous pity for the army of critics whose conclusions have rested upon wholly mistaken premises, and whose verdict has been coloured by exaggerated prejudice and foolish mistrust. There is not an example recorded of any one speaking irreverently of the course of initiation after having passed through it. On the other hand, the divinest characters in history who have been so blessed, have unanimously expressed their joy at having entered "The Path" and pursued it bravely to the end. Their testimony is that, until man has had this evolution, he cannot conceive of the nature of truth or the possibilities latent in humanity. "Happy," says Pindar, who passed through the august mysteries of Eleusis, "is he who has beheld them, and descends beneath the hollow earth; he knows the end, he knows the divine origin of life." As, in Pantanjali's system of Yoga, the pupil goes gradually onward and upward, from the state of animal man, through the stages of self-mastery and psychic development, until he flowers into the true Yogi and unites his consciousness with the infinite, so in all the mystical schools of Greece, Rome, Egypt, and other trans-Himalayan countries, he had to pass through a like education. Porphyry tells us that his master, Plotinus, was so fortunate as to have six times during his life experienced this blessed union, while he himself had done so but twice. Human knowledge, he avers, has three ascending steps; opinion, science, and *illumination*. The whole body of scientific critics who have discussed the subject of the mysteries *ab extra*, illustrate the first category; they dogmatise upon mere hypothesis. The second includes all seekers after and realisers of psychic powers, all phenomenologists—mesmeric, mediumistic, hypnotic, somnambular, yogic: of the latter, all who acquire one or more *siddhis* and have gone no higher. The third group embraces the illuminated seers, sages and adepts, in their grades above grades, to the top of the mystical hierarchy. A modern writer* says that the mysteries being "founded on the adoration of nature (!), the forces and phenomena of which were conceived by the imagination and transformed into the characters of the mythology, they appealed to the eye rather than to the reason." If any proof were needed of his critical incompetence, we have it here. He does not seem to comprehend that the "rites of purification and expiation, of sacrifices and processions, of ecstatic or orgiastic songs and dances, of nocturnal festivals fit to impress the ima-

* *The New Am. Cyclopaedia*. Vol. xii, p. 75.

gination, and of spectacles designed to excite the most diverse emotions, terror and trust, sorrow and joy, hope and despair"—were but the incidents of the first threshold, tests to try the persistency, courage, unselfishness, purity and intuitive capacity of the beginner. The calm, the peace, the inward elevation, the growth of spiritual insight, the majestic expansion of the petty ego or *ahankara*, towards universal consciousness, he does not picture to himself. Would the blaze, the awe, and glitter of such ceremonials as shock the very core of the neophyte's being, extort from such masterful sages as Pythagoras, Plato, Iamblichos, Proclus, and Porphyry the reverently appreciative testimonies they have left on record? Those spectacular shows of the antechamber were designed, according to Iamblichos, "to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, though the awful sanctity with which these rites were accompanied." The plan was the very reverse of that of the would-be adept, who flees from mankind to the jungle and cave, where he may not see the objects that arouse evil passions. In the mysteries, the neophyte had to see the most voluptuous female forms, and expose himself to their most seductive blandishments; had to look, fasting, upon the most luscious banquets; had to see that by putting forth his hand he could grasp incalculable treasures; had to witness the seeming triumph of his bitterest foe over those in whom he was most interested; had to see manifold phenomena apparently resulting from the universe of powers, seemingly realisable by himself, without much effort; and yet so keep his soul-mastery as to neither give way to lust, appetite, avarice, hatred, revenge, or vanity. In the course of his trials, he would be made to think himself in peril of life from fire, water, lightning, earthquakes, precipices, savage beasts, assassins, and other catastrophies, yet all the while be expected to preserve an equal serenity and dauntless pluck. This was the price exacted in exchange for the attainment of godhood, the ordeal for the discovery of the candidate's innate trustworthiness; this was INITIATION. What wonder that the secret of the mysteries has been inviolably kept by initiates through all times and ages! To men of such stuff as that, the feeble chatter, the wretched persecutions, the "toy thunders" of bigotry, the physical anguish of torture-chambers, all that an ignorant brutal society could visit upon them to wrest their ineffable secret from their lips, were absurdly ineffectual. Where can we find a grander embodiment of this idea than in the story of the discomfiture of Mara, dread sovereign of evil, by our Lord Buddha, under the sacred tree at Gaya? In this splendid epic is depicted the whole sequence of initiations accredited to the mysteries of Eleusis, Samothrace, Lemnos, Isis and Osiris, Mithra, Orpheus, Dionysos, Scandinavia, and the trans-Atlantic Mayas, Quiches and Peruvians. As there is but one secret of life, there could never have been more than one channel for attaining the highest knowledge of it. If the preliminary ceremonials took on the local colouring of mythologies, there was but one truth hidden "behind the veil." Those who, in our own days, have been blessed with personal relations with the "Wise Men of the East," have

found them teaching an identical philosophy, whether they were externally Hindu, Buddhist, Christian, Jew, Parsi, or Mussulman as to social environment and nominal caste. And what they are now teaching is the same as that which was taught to students in all countries, at all preceding epochs. It is for the purpose of illustrating this fact that occultists take so much interest in deciphering old temple inscriptions, poring over old MSS., studying old symbols carven on crumbling ruins, and trying to piece together the fragments of books which the vanished fraternities of Asia, Africa, Europe and America, succeeded in saving for us their posterity, when they fell victims to the cruel violence of their persecutors. This is the reason why it is so well worth our while to read the Egyptian books of Hermes, the hieroglyphs in the ruined temples of Khemi, the fragmentary archives of the Rosicrucians, the poetry of the Sufis, the weird sagas of Northern Europe, the mural inscriptions of Central America, and to analyze and synthesise the folk-lore, legends, and folk-songs of many lands. Those who devote themselves to this research are doing it less for their own profit than to collate for the benefit of the thinking public a mass of proof of the eternal unity of esoteric truth. As the geographer traces the dripping cloud through a thousand streams to the river and the sea, and from the sea back to the sky, so do these investigators follow back the boundless ocean of occult truth to its divine source, through multitudinous wanderings of its branchlets among men.

It seems but a waste of energy to dispute as to the comparative antiquity of the mysteries. The end of all the speculation and research of the pandits and professors is that they can fix with certainty no date for their beginning. Reaching a certain point, they are forced to admit that beyond that conjecture alone is possible. The most practical issue is whether the ancient mysteries subserved an immoral or a moral purpose, whether they were designed for the education of students in physical sciences, for supporting local religious beliefs, for enhancing the importance, emoluments and prerogatives of priests, for the overthrow of old and establishment of new theologies, or for the very purpose stated by the sages named, and others who had received full initiation. Dr. Warburton admits (in his "Divine Legation of Moses,") that "the wisest and best men in the Pagan world are unanimous in this, that the mysteries were instituted pure, and proposed the noblest ends by the worthiest means."

The encyclopædist above quoted also testifies that "the Eleusinian were the most venerable of the mysteries; and in every period of classical antiquity commanded the homage alike of the most distinguished poets, philosophers, historians, and statesmen." Can any one, then, believe that they were but a superior kind of *tamasha*, such as are gotten up to excite the wonder of the ignorant masses? Is it presumable that they could have been kept up through successive generations, always winning the same praise and arousing the same awe-begotten reverence in sober minds, if they had been what our modern critics, our Welckers and Maurys, our Magnussens, Vosses, Lobecks and Prellers imagine, or,

as Tertullian and other Fathers of the Church try to imply, a mixture of Christian and Pagan dogmas and ceremonies? When one comes to look through the books written by these worthies, one is struck with the actual ignorance accompanied by hardy guessing, which all display. At the best, they seem but to be looking at the subject from afar through the telescope of conjecture, not even to be getting a peep from the threshold into the vestibule of the sacred caverns. Most exasperating of all is it to read such works as Tom Moore's *Epicurean, or a Day in Athens*, and see him first describing the experiences of a neophyte who has passed through a series of trials, the very recital of which shows how impossible it was to ascribe them to trickery, and then, when the attempt is quite useless, to try and make the reader believe them to have been produced by a lot of stage machinery, such as might catch the fancy of a theatrical audience. One wishes, after reading such a book, that the author had either been more clever himself or less ready to doubt the reader's common sense. Either his neophyte never passed through such scenes, or the author's attempt at explanation is transparently absurd and childish. It reminds one of the endeavours of some prejudiced Orientalists to cramp and crowd Aryan history and literature into the iron frame of biblical chronology, and to trace the families of mankind to three sons of Noah who never existed.

The ancient mysteries, modern initiation, and all mystical occupation rests upon the doctrine that man can never learn through the bodily senses, the secrets of life and the problem of the universe. The eye, the ear, and all other organs of the body are but avenues of perception of the gross physical world about us. Mechanically adapted to our exterior environment, they have no higher function than to record its impressions upon that lower part of ourself which is built out of matter, and destined to resolve into its elements, sooner or later. Reason is but the analyst and synthesist of these impressions. Between it and ultimate knowledge hang numberless veils. Man is a congeries of various 'principles,' some say three, some four, some seven; but whatever the correct number, all are included between two extreme points, the one which is in contact with the grossest, the other, with the most sublime, consciousness. So long as one's perceptions are restricted to sensuous experiences, one's knowledge will be proportionately small; to become truly wise, one must burst the bonds of illusion, tear away the curtain of *Maya*, break the chains of passion, learn the self and put it in command of our consciousness and our actions. The neophyte is never in greater danger of falling a victim to delusion than when he has subjected his grosser passions and begun to develop his psychic sight, hearing and touch. He is like the new-born babe getting its first lessons of cis-uterine life, grasping at the pretty silver moon, clutching at fire and lamp, mis-calculating distances, tottering upon its feeble legs. He has forced himself into the vestibule of the astral world, as yet unprepared to understand his surroundings, ignorant of his latent powers of mastery and insight. If he gets himself out of the body and attempts phantasmal excursions,

he is like the nestling trying its baby wings. "The viewless races of the air," the sprites of the elemental world, rush about him in all sorts of fantastic shapes, some alluring, some terrifying; the larvæ, or undissolved astral bodies—D'Assier's 'posthumous phantoms'—of human dead persons, float past and eddy around, like corpses in river-currents. Then his inner ear opens to the mysterious sounds of this phantom world, and he recoils in affright from the awful tales, the groans and sighs, and other things he hears. Pictures impressed by vivid human thought upon the earth's astral envelope, and fresh ones created by his own untaught imagination, surround him with an unreal world, which yet has to him the actual semblance of reality. He is, as Patanjali describes it, under the influence of the "local gods." Now is his time to acquire psychic "science," to learn the laws of this middle region, and see through all illusions. If he be under a guru's care, (and supremely foolish is he who neglects this preliminary) he will be watched over and looked after, as the tender mother cares for her child; and, as the teacher eagerly helps the willing scholar to master the difficulties of his text-books, so this greater master is ready to meet halfway the aspiring *chela* who TRIES, as the maxim of initiation inculcates. But there are deeper mysteries of the penetralia which are never revealed by the initiator to the neophyte; they must be reached by his unaided effort; for they are personal, pertaining to absolute knowledge, and never capable of communication by third parties. As no description, however graphic, can convey the idea of visible nature to the man born blind, so no help can be given to understand the higher secrets save to him who has forced open the eyes of his inner self and uncovered its senses. When this point is reached, one has arrived at the fifth of the seven stages of the fourth and last division of Yoga; Illusion has faded away like a mist, and the naked loveliness of Truth is exposed. But, while many attempt, few attain this final development: there are fewer potential adepts in an epoch than the superficial imagine. The fate of those who tread this dizzy precipice of wisdom with weak and faltering steps may be readily inferred. What happens to the dizzy-brained and slippery-footed alpine climber? His brain turns, and he falls headlong into the chasm, with a last shriek and a clutching at the air. So, too, falls the rash postulant who has ventured to force nature prematurely. Madame Blavatsky,—whose eloquent and striking remarks upon the whole subject of the mysteries should be universally read—quotes (*Isis Unveiled*, Vol. ii, 119) from the *Talmud*, the story of four Tanaim, who enter the *Garden of Delights*, *i. e.*, present themselves for initiation:

"According to the teaching of our holy masters, the names of the four who entered the garden of delights, are: Ben Asai, Ben Zorna, Acher, and Rabbi Akiba... Ben Asai looked and—lost his sight. Ben Zorna looked and—lost his reason. Acher made depredations in the plantation (*i. e.*, mixed up the whole) and failed. But Akiba, who had entered in peace, came out of it in peace, for the saint whose name he blessed had said, 'This old man is worthy of serving us with glory.'"

Observe the word "old." The implication here is that Akiba had not foolishly exposed himself to lust-provoking 'rites of purification' until the heat of young blood was gone.

In his most admirable work, *Guide of the Perplexed*,* Maimonides, the Hebrew adept, says that "it was considered inadvisable to teach it to young men; nay, it is impossible for them to comprehend it, on account of the heat of their blood and the flame of youth, which confuses their minds; that heat which causes all the disorder, must first disappear; they must have become moderate and settled, humble in their hearts, and subdued in their temperament; only then will they be able to arrive at the highest perception of God, that is, the study of Metaphysics, which is called Maaseh Mercabiah... Rabbi Jochanan said to Rabbi Eleazar, 'Come, I will teach you Maaseh Mercabiah.'

"The reply was 'I am not yet old;' or, in other words, I still perceive in myself the hot blood and the rashness of youth. You learn from this that, in addition to the above-named qualities, a certain age is also required. How, then, could any person speak on those metaphysical themes in the presence of ordinary people, of children, and of women?"

The "local deities"—Patanjali tells us—"will assail such a Yogi [one who is only in the rudimentary stage], and will endeavour to divert him from the religious abstraction which he has attained, by bringing before him sensual gratifications, or by exciting in his mind thoughts of personal aggrandisement, but he should partake of these gratifications without interest, for if these deities succeed in exciting desire in the mind, he will be thrown back to all the evils of future transmigrations." The next European philosopher who applies himself to the study of the mysteries, would do well to familiarize himself with the Yoga Philosophy before committing himself to such jejune hypotheses as were put forth by those who have been mentioned above.

But is there no recompense for those who fail in initiation through mis-calculation of their power to realise the ideal psychic development? Certainly there is: the attainment of perfection is but postponed to a future birth. Every preliminary step in self-conquest and self-knowledge is so much experience and developed power, stored up psychic energy, for the use of the individuality in its next incarnation. The Divine Krishna answers Arjuna, who had put this very question: "Doth not the fool who is found not standing in the path of Brahm, and is thus, as it were, fallen between good and evil, like a broken cloud, come to nothing?" "A man"—says Krishna—"whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above,† at length is born again in some holy and respectable family, or perhaps in the house of some learned Yogi... Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body, and here he begins again to labour for perfection in devotion." [*Bhagavadgita*, Lecture vii.]

* Trübner and Co. London.

† This idea is developed by Mr. Sinnett in *Esoteric Buddhism*.

Thus we see that the ancient mysteries were but a school of spiritual training and perfection in true wisdom; that the preliminary qualification was the purification of the heart from all sensual passions and false preconceptions; that, while the hand of the master might lead the neophyte through the dangers of the stage where, like the infant, he could not walk alone, he was obliged, in the higher paths, to learn to guide and guard himself, as the adult man has to do in ordinary life; that the ultimate goal was the expansion of the self into infinite existence and potentialities; and, lastly, that, however the initial forms and ceremonies may have differed in appearance, an identical aim was in view.

It is impossible to determine the priority of these occult schools until our philologists and antiquarians have proved to us where, if anywhere, was the cradle of the human race. If there was such an evolutionary centre, then there must the adept guardians of mankind have first taught the way to the PATH. Just now we are disputing whether India taught Egypt, and Egypt, Scandinavia and Yucatan, or whether Egypt was the primal centre, or some other place. Finnur Magnússon attempts to trace a connection between the mysteries and the legends of his Frozen North, and certainly the sages embody an esoteric doctrine that strikes the attention of every student of occultism, and that our learned colleague, Mr. Bjerregaard, has begun to demonstrate in these pages. There is also in progress a sharp controversy between Prof. Max Müller and other philologists as to whether the Aryan race came from Scandinavia or Central Asia, and, as above remarked, until this is determined, we need not discuss the priority of Northern, Southern or Eastern mysteries. If the first, then we may well speculate as to why Apollonius and Pythagoras should have come to India to find masters in arcane science, when Norway was so much nearer. That there are such teachers in each of the four quarters of the earth, is more than suspected, and quite naturally, for it is inconceivable,—when we know what adeptship and occultism are, and what their relations to mankind in the mass—that any portion of the teeming earth should be left without those whose help “that great orphan, Humanity,” so desperately needs. The book of M. LePlongeon,* noticed in our December issue, deserves the most attentive study. It will be a shame to America if the discoveries amid the ruins of Uxmal and Chichen-Itza, the result of fourteen years of brave research, under the most trying difficulties, by his wife and himself, should not be appreciated at their enormous worth, as contributions to history. One cannot even glance at the photographic and other illustrations in the book without realising the intimate connection between the mystical schools of the two hemispheres. The hieratic alphabets of Egypt and the ancient Mayan country are placed side by side on the same page, and a look suffices to show their substantial identity. What Champollion did for Egyptological science, M. LePlongeon seems to have done for Mayan archæology. If it be any compensation

* *Sacred Mysteries among the Mayas and Quiches, 11,500 years ago: their relation to the sacred Mysteries of Egypt, Greece, Chaldea and India.* By Augustus LePlongeon. New York, 1886.

for him in his time of sadness, (consequent upon the rebuffs given him where he had every right to count upon honors and reward) to know that his labor is appreciated at least at Adyar, then let him know the fact. Whether it should ultimately prove that the mysteries came to the Eastern from the Western Hemisphere, or *vice versa*, does not matter so much to us, personally, as the graver fact that he has placed within our reach the unmistakable evidence that one universal truth has been taught by an identical method, the world over. When I first read Stephens' *Incidents of Travel in Central America, Chiapas and Yucatan*—now many years ago—I was struck by the occult significance of the mural stuccos and sculptured monuments in all the ruins he visited, among which may be recognized a picture of the very act of imparting the divinest of all mysteries to the neophyte, in the higher stage of initiation. I was amused just now, upon referring to the copy of this work in the Adyar Library, to read of the perplexity and consternation felt by the Christian priests upon seeing a delineation—admittedly far older than Christianity—upon the altar-wall at Palenque, of the adoration of the cross by ancient Quichean hierophants: “Our friends the padres,—says Stephens—at the sight of it, immediately decided that *the old inhabitants of Palenque were Christians*, and by conclusions, which are sometimes called jumping, they fixed the age of the buildings in the third century!” [Vol. ii., p. 347].

These people have been on the “jump” all over the world, upon being confronted with evidences of the prior existence of emblems, ceremonies, fables and traditions, really the property of the race, but imagined by them to be exclusively Christian. The works of Stephens, LePlongeon, Dessaix, and other Central American explorers should be read together, if one would realise the relative importance of the conclusions reached severally by these authors. Stephens does not explain the meaning of the cross at Palenque, nor that of the scenes represented pictorially and otherwise in the ruins, but says probably the hieroglyphics tell it all. That they do so, LePlongeon now proves by discovering the Mayan and Quichean alphabet and reading the tablets. We learn from him that that most mystical emblem, the cross, was associated there as in Egypt, Babylon, Assyria, India, Chaldea, Phœnicia, Britain and Scandinavia, with the ceremonies of initiation. It was to those ancient Americans the symbol of rejuvenescence and freedom from physical suffering. In the Bacchic and Eleusinian mysteries it was placed on the breast of the initiate after his “new birth” was accomplished. Exoterically, it was associated in Mayan with the appearance, at a certain period of the year, of the constellation of the southern cross in the perpendicular position above the line of their southern horizon—the sure harbinger of the rainy season.

“The mode of initiation—says LePlongeon—the use of the same symbols, with an identical signification ascribed to them, by peoples living so far apart, whose customs and manners were so unlike, whose religion, so far at least as external practices were concerned, differed so widely, show that these mysteries originated with one people, and were carried to and promulgated among the others. As we do not find it mentioned anywhere that they

originated either with the Egyptians, Chaldees, or Hindoos, and we have seen that their primitive traditions have been derived from the history of the early rulers of Mayax, is it not natural that we should look for the institution of the mysteries among the Mayas, since we find the same mysterious symbols, used by the initiates in all the other countries, carved on the walls of the temples of their gods, and the palaces of their kings? Their history may afford the clue to the original meaning of said symbols, as their language has given us the true signification of the words used by the celebrating priest to dismiss the initiates in the Eleusinian mysteries, or by the Brahmins at the end of their religious ceremonies, and as it has revealed the so long hidden mystery of the mystical *Tau*.*

I am not sure that I am quite prepared to concur with M. LePlongeon in the conjecture that the symbolical degrees of the world's course of mystical initiation, but preserve certain historical incidents in the life-history of the Royal House of Mayax, though he certainly brings together, with patient erudition, a number of facts going to show that the tragedies in question may have supplied the basis for certain of our Oriental mythologies, if even they were not the very scenes represented in the preparatory rites of the Eleusinian and Osiric mysteries.

It is curious to note that the ancient records of Mayax contain an account of the fearful cataclysm in which the sinful people of Atlantis and their whole continent were engulfed in one day and night.

The description being "identical with that given by the Egyptians," he adds that "nearly all the nations living on the Western continent have kept the tradition of it." There is a passage in the *Völus-pá*, in the "Visions of Valla," which may covertly refer to this Atlantic cataclysm, or be, as Mr. Bjerregaard views it (see *Theosophist*, Vol. VIII, February and July 1887), a figurative representation of the ultimate triumph of good over evil. It runs thus:

"The sun turns to darkness, earth sinks into the deep, the bright stars vanish from out the heavens, fume and flame rage together, the lofty blaze plays against the very heavens."

True, this is written in the future tense, yet it is not absolutely certain that it was not the veiled narrative of a past event. The divinely majestic poem recounts the "first war in the world," when "they speared gold-weig (gold-draught), and burnt her in the High One's Hall; thrice was she burnt, and thrice reborn, though still she lives," but Mr. Bjerregaard tells us that "this myth is entirely lost." I wish he would compare notes with M. LePlongeon—who is living in the same city with him—and see whether the revelations of the mural records of Mayax throw light upon the mystical epopee of his native land. It is a point of great moment to decide. It may help to unravel the tangled skein of the "Mysteries."

H. S. OLCOTT.

* The "Nature Cross," or *Cruz Ansata*, of Egypt, which occupies the central place in the mystical seal of the Theosophical Society, and signifies the same thing as the six-pointed star, or *Sri Jantara*, of the Aryan, Chaldean, and Judaic secret doctrine.

PRASNOTTARARATNAMALIKA.

(A necklace of gem-like questions and answers.)

From the Sanskrit of Sri Sankaracharya.

1. WHO is there, indeed, clever enough to attain the object of life seen or unseen, who is not adorned with this necklace of gem-like questions and answers worn on the neck (the last four words also mean "ready to be recited")?
 2. O Lord! What should be accepted?

The word of the *Guru* (instructor).
What is to be avoided?
What ought not to be done.
Who is a *Guru*?
He who knows the truth and who labours incessantly for the good of his pupils.
 3. What should be speedily accomplished by the wise?

The cutting asunder of the chain of births and deaths (*Sansara*).
What is the seed of the tree of *Moksha* (literally release)?
True knowledge gained from good deeds.*
 4. What is most wholesome (for man)?

Dharma (duty).
Who, in this world, is clean?
He whose mind is pure.
Who is a wise man?
He who discriminates.
What is poison?
Disrespect to the *Guru*.
 5. What is the strength of *Sansara* (wheel of births and deaths)?

The constant thinking about this (the objects of sense).
What is most to be desired amongst men?
The life of one who labours for his own good and that of others.
 6. What is as intoxicating as wine?

Affection.
Who are the thieves?
The objects of sense.
What is the creeper of embodied existence?
Desire.
Who is the enemy?
Sloth.
 7. What is the cause of fear here?

Death.
Who is worse than the blind?
A lustful person.
Who is a hero?
He who is unaffected by the arrow-like glances of women.

* Good actions purify the heart of the doer and thus have the way to the attainment of knowledge, but they are not productive of knowledge in themselves (compare 11th sloka of "*Vivekachudamani*" by Sri Sankaracharya).

8. What is fit to be drunk in by the hollow of the ears, like ambrosia?
The instruction of good men.
What is the root of greatness?
Never asking.
9. What is (like) an impenetrable forest?
The ways of women.
Who is a clever man?
He who is not deceived by them (their ways).
What is misery?
Discontent.
What makes a man lightly esteemed?
Begging of a mean person.
10. What is a (lawful) livelihood?
An irreproachable one.
What is dulness?
Want of reflection on what one has read.
Who is awake?
One who discriminates.
What is sleep?
Human ignorance.
11. What is as unsteady as the water on the leaf of a lotus?
Youth, wealth and life.
Tell me again who are like the moon-beams?
Good men.
12. What is hell?
Dependance on another.
What is happiness?
Freedom from all attachment.
What is truth?
That which is beneficial to beings.
What is dear to all beings?
Life.
13. What is productive of evil?
Pride.
What gives happiness?
Friendship with the good.
Who is able to destroy all sorrows?
He who renounces anything and everything.
14. What is death?
Foolishness.
What is invaluable?
That which is given in time.
What is it that vexes like a thorn till death?
Secret sin.
15. Where ought efforts to be made?
In study, in (taking) good medicine, and in making gifts.
What ought to be disregarded?
The wicked, the wives of others, the wealth of others.

16. What should be thought of both day and night?
The unreality of this mundane existence—and not woman.
What should be shown gladly?
Compassion for the poor and friendship with the good.
17. Whom is it impossible to win over or persuade even at the moment of death?
A blockhead, a sceptic, a melancholy man, an ingrate.
18. Who is a good man?
He whose conduct is good.
Who is called a mean fellow?
He whose conduct is not good.
By whom is the world conquered?
By him who is truthful, patient and forbearing.
19. Whom do the gods (*devas*) bow down to?
Those in whom compassion is predominant.
Of what are the wise men afraid?
The forest of changing existence.
20. Who controls all living beings?
He who is modest and speaks what is true and pleasant.
Where should one stand unshaken?
In the path of justice which is full of profit both here and hereafter.
21. Who is blind?
He who delights in bad deeds.
Who is deaf?
He who does not listen to what is wholesome.
Who is dumb?
He who does not know how to say what is pleasant in time.
22. What is a gift?
That which is given unasked.
Who is a friend?
He who saves one from sin.
What is an ornament?
A good disposition.
What is an ornament to speech?
Truth.
23. What is transient as a flash of lightning?
Friendship with bad persons and young women.
Who do not swerve from the conduct honourable to a race even in *Kali Yuga* (the present iron age)?
Good men.
- 24—25. What is as hard to be attained here as the *chintamani* (a fabulous gem supposed to yield its possessor whatever he requires)? What is it that the wise declare repeatedly and emphatically? Let me say those four excellent things.
- (1.) Making a gift with kind words.
 - (2.) Knowledge without conceit.
 - (3.) Valour combined with mercy.
 - (4.) Wealth wedded to liberality.
- These four excellent things are rare.

26. What is to be lamented?
Niggardliness.
What is commendable in the wealthy?
Liberality.
Who should be respected by the learned?
He who is always gentle by nature.
27. Who, in a family, shines like the sun?
He who is humble though possessing good qualities.
Who controls the world?
He who is devoted to duty and whose words are wholesome and gentle.
28. What charms or pleases the learned?
True poetry and knowledge.
Whom do no calamities touch?
One who follows the counsels of his elders and who controls his senses.
29. Whom does the goddess of wealth long for?
One who is active and upright in his conduct.
Whom does she suddenly forsake?
One who is slothful and who reviles the gods (*Devas*), the *Brahmins* and the teachers (*Gurus*).
30. Where should one dwell?
Either in the company of the good or in Kasi (*Anahata-chakram*).
Which country should be abandoned?
That country where there are calumniators and a greedy ruler.
31. By what is a man free from sorrow?
An obedient wife and the power of intelligence.
Who, in this world, is to be sorrowed for?
He who, though rich, never gives in charity.
32. What is the cause of meanness?
Begging from the low (or uncultivated).
Who is a greater hero than Rama?
He who is unmoved by the arrows of Cupid.
33. What should be contemplated both day and night?
Eswara alone and not delusive wordly objects.
Who are said to be blind even though they have eyes?
Nihilists (*nastikas*, meaning especially atheists).
34. Who, in this world, is said to be a lame man?
He who goes on a pilgrimage, in old age, to the sacred waters.
Which is the most sacred of waters?
That which removes the stains of the mind.
35. What should be constantly borne in mind?
The name of Hari and not the language of the *Yavanas* (the Greeks and other foreigners).
What should not be spoken by a wise man?
Defects in others and untruth.

* See the article on Benares in the *Theosophist*, Vol. vii. pp. 5-6

36. What should be obtained by men?
Learning (knowledge), wealth, power, fame and virtue.
What destroys all good qualities?
Avarice.
Who is the enemy?
Lust.
37. What assembly is to be shunned?
That which is destitute of an old and wise counsellor.
Where, in this world, should a man be careful?
In serving a king.
38. What is more pleasing than life?
Family duties* and the company of the good.
What ought to be protected?
Honour and a devoted and virtuous wife, and one's own judgment (understanding).
39. What on this earth, is the *kalpalatá* (a creeper yielding everything desired)?
The knowledge imparted to a worthy pupil.
What is the everlasting or undecaying Banyan tree (*Vata vriksha*)?
A gift offered to a deserving person in due form (according to established ordinances).
40. What is the (best) weapon of all?
Skill.
Who is the mother?
The cow.
What is strength?
Courage.
What is death?
Carelessness.
41. Where is there poison?
In the wicked.
What defiles men here?
Debt.
What is void of fear?
Freedom from passion.
What is the (cause of) fear to all?
Wealth.
42. What is difficult for men to attain?
Devotion to Hari (or Vishnu).
What is sin?
Injury to others (mental, verbal or actual).
Who is dear to the Lord?
He who is neither troubled nor troubles others.
43. Whence is success (in obtaining final emancipation)?
From deep meditation.
In whom is there the power of discrimination?
In the gods on the earth (*Brahmins*).
How is this power (gained)?
By serving the old.

* This includes acting up to noble family traditions and ancestral example.

- Who are the old ?
Those who know the truths of Religion or Divine Law.
44. What is more distressing to an honourable man than death ?
Dishonour.
Who is happy on earth ?
He who has wealth.
What is wealth ?
It is (that) from which one obtains what is desired.
45. What is the seed of all happiness ?
Virtue.
Whence comes misery ?
From vice.
Who becomes endowed with supernatural (divine) powers ?
He who worships Sankara (Eswara) with devotion.
46. Who becomes prosperous and happy ?
He who is gentle and modest.
Who is humbled ?
He who is proud.
Who cannot be trusted ?
He who speaks untruth repeatedly.
47. Under what circumstances is lying not sinful ?
When a lie is uttered to protect the *Dharma*.*
What is *Dharma* ?
That which is accepted by the wise men of one's own race.
48. What is the strength of the virtuous ?
Their good karma (*Daivam*).
Who is a virtuous man (*Sadhu*) ?
He who is always contented.
What is *Daivam* ?
Good deeds.
Who is said to be the doer of good deeds ?
He who is praised by the virtuous.
49. Who is the friend of a householder ?
His wife.
Who is a householder ?
He who performs sacrifice.
What is a sacrifice ?
That which is enjoined by the Vedas and which confers felicity on human beings.
50. Whose actions are fruitful ?
Those of one who is virtuous and learned.
Who is the learned ?
He who has the Vedas as his authority.
Who is (said to be) lost ?
He who has discontinued prescribed duties.
51. Who is happy ?
He who has renounced everything.
Who deserves to be respected ?
An eminent Pandit.

* This is said to refer to pleading ignorance when questioned about occult secrets or similar solemn promises not to tell what one knows.

- Who ought to be served ?
A giver.
Who is a giver ?
He who satisfies the needy ?
52. What is wealth to those who are embodied ?
Health.
Who reaps and enjoys the fruit ?
He who cultivates.
Who becomes sinless ?
He who repeats sacred verses (*mantras*) and meditates (thereon.)
Who is full ?
He who has children.
53. What is most difficult for men to do ?
To keep constant control over the mind.
Who is a celibate (*Brahmachari*) ?
He whose seed is not discharged but drawn up (i. e., transformed) into a spiritual force through strict control over the passions and the mind.
54. Who is said to be the Supreme Goddess ?
Divine wisdom.
Who nourishes the world ?
The Sun.
What is the cause of life to all ?
Rain.
55. Who is a hero ?
He who saves the panic-stricken.
Who is a saviour.
The *Guru*.
Who is the *Guru* of the whole Universe ?
Sambhu (Siva).
Whence is wisdom ?
From *Siva* alone.
56. How is final release (*Mukti*) gained ?
By devotion to the giver of liberation (*Mukanda*).
Who is *Mukanda* ?
He who liberates us from ignorance.
What is ignorance ?
The not shining (in the mind) of the Atma (the real self).
57. Who is without grief ?
He who is free from anger.
What is happiness ?
Contentment.
Who is a king ?
He who pleases his subjects (by his good rule).
Who is a dog ?
He who serves low persons.
58. Who controls *Māya*.
The great Eswara (the Lord or Logos).
What is deceptive ?
This world.

- What is like a dream ?
Waking action.
- What is real ?
Brahm.
59. What is false ?
That which is destroyed by knowledge.
- What is unreal ?
A rabbit's horn and (similar non-existent things).
- What is indescribable ?
Máya (the great illusion).
- What is the product of imagination ?
Duality.
60. What is the highest truth ?
Non-duality.
- Whence comes ignorance ?
It has no beginning.
- What nourishes the body ?
Prarabdha (Karma acquired in past incarnations).
- What gives food ?
Vital power.
61. Who ought to be worshipped by the Brahmans ?
Siva who dwells in the Gayatri, in the sun and in fire.
- What is in the Gayatri, the sun, the fire and Siva ?
That truth alone.
62. Who is the visible God ?
The mother.
- Who is the worshipful *Guru*.
The father.
- Who is superior to all the gods ?
The Brahmin who possesses divine wisdom and does his duty (*Karma*).
63. What is the cause of the destruction of a race ?
One who causes affliction to the good.
- Whose words are not vain ?
(The words) of those who are truthful, reserved and tranquil.
64. What is birth ?
Attachment to objects of sense.
- What is subsequent birth ?
A son.*
- What cannot be avoided ?
Death.
- Where should we place our feet ?
In a place which appears pure.
65. Who is worthy to receive an offering of food ?
He who is hungry.
- Who is worthy of worship ?
The incarnation of the Lord (Eswara).

* This means that the birth of a son, resembling the father, is like the second birth of the father.

Who is the Lord ?

Mahesa who represents both *Sankhara*, *Siva* and *Narayana* (*Vishnu*).

66. What is the fruit of devotion to the Lord (Eswara) ?

The attainment of His state of being and the perception of one's own real self.

What is *Moksha* ?

The sunset of ignorance.

What is the source of all the Vedas ?

Om (the *Pranava*).

67. Those who wear, round their necks, this necklace of gem-like questions and answers, shine out stainless, in the assemblies of the good, like ornaments of pearl.

Correspondence.

READING in an article entitled the "Two Professors," which appeared in a late issue of your magazine, certain extracts from the writings of Professor Monier Williams, it strikes me that it is not uncommon with Orientalists even of very high erudition to misapprehend the Hindu philosophy and its students. Professor Monier Williams in a speech delivered by him at the Calcutta University in January 1884 remarked:—

"Here in India it is difficult for a young student imbued with Indian philosophical thought to get rid of the belief that life is an illusion and a dream, and action a mistake and blunder as leading to future birth and repeated existences. At Oxford, on the other hand, he will learn that life is a solemn reality and work a part of religion."

The Professor, in spite of his life-long study of Oriental literature and philosophy, has been unable to realize that the life of one imbued with Indian philosophical thought is not a life of indolence and inaction. It is one of "serene, tranquillity not indeed without active occupations to the intellectual or spiritual powers—a life gladdened by the untrammelled interchange of gentle affections, in which the moral atmosphere utterly kills hate and vengeance and strife and rivalry." In the eyes of the Professor, life apparently consists in a "systematic perpetuity of troubles and cares and warring passions." He places life's bliss in "the vying with each other in all things so that the evil passions are never in repose—vying for power, for wealth, for eminence of some kind," in a parliamentary political career—and in "rivalry wherein it is horrible to hear the vituperation," the slanders and calumnies, which even the best and mildest and highest among the Professor's class "heap upon each other without remorse or shame."

The Professor does not see that "incentives to action are found in cupidity or ambition or avarice," and the "primary conditions of mortal happiness consist in the extinction of that strife and competition between individuals which render the many subordinate to the few, destroy the real liberty of the individual, and annul that calm of existence, without which felicity, mental or bodily, cannot be attained."

The notion of a student imbued with Indian philosophical thought is that "the more we can assimilate our life to the existence which our noblest ideas conceive to be that of spirits on the other side of the grave, the more nearly we approximate to divine happiness here and the more

easily we glide into the conditions of being hereafter." For surely, all we can imagine of the life of gods or of blessed immortals, supposes the absence of self-made cares and contentions, passions, such as avarice and ambition. In fact, if the wisdom of human life be to approximate it to the serenity of immortals, there can be nothing more diametrically opposed to such wisdom than the Professor's system "which aims at carrying to the utmost the inequalities and turbulences of mortals," nor does a student imbued with Indian philosophical thought see "how by any forms of religious belief, mortals, so acting," as the Professor seems to imply, "could fit themselves ever to appreciate the joys of immortality to which they yet expect to be transferred by the mere act of dying. On the contrary, minds accustomed to place happiness in things so much the reverse of god-like, would find the happiness of gods exceedingly dull, and would long to get back to a world in which they can occasionally quarrel with one another."

PURMESHU DASS.

Note.—Critics of Professor Monier Williams' utterances should recollect that the Boden Professorship he holds was founded, not to encourage the study of Sanskrit for its own sake, but in order to furnish missionaries with an additional weapon to fight those Indians who cling to their ancestral faiths, on their own ground. By a large number of proselytizing Christians in England, it is supposed that the *sastras* are so inherently absurd that it only requires sufficient acquaintance with them to reject them as unworthy of credence. All the works of Professor Williams should be looked upon as missionary efforts and not as the labours of a man who takes up the study of a noble literature for its own sake and endeavour to do it justice.—*Ed.*

Reviews.

SWEDENBORG THE BUDDHIST.*

The writings of Swedenborg are voluminous and at the same time hard to be understood by the multitude, thus they have given rise to a series of commentaries and explanatory treatises which form quite a literature in themselves. Those who have tried to interpret the teachings of the Swedish seer are by no means agreed among themselves as to the meanings he really intended to convey, some among the profane doubt even whether he knew himself. "Swedenborg the Buddhist" is the most recent attempt to explain the doctrines of Swedenborg, and that from a quite novel point of view to professed Swedenborgians.

According to the theory of Philangi Dasa, the true key to Swedenborg's work is to be found in the "Esoteric Buddhism" unfolded through Mr. Sinnett's well-known work, and the present book is devoted to showing that this is the real fact.

The plan of the book is that of a dialogue. The author is, with others, part of an audience admitted to hear the discussion, and the speakers are: a Hindu devotee, a yellow-robed Buddhist monk, a Chinese, a Parsee, an American woman, an Icelander, an Aztec Indian and Swedenborg. The Hindu quotes the Upanishads and the Bhagavad Gita, the monk quotes Mr. Sinnett, the Chinese supports his views from Beal's *Catena*, etc., the Parsee quotes the Zend Avesta, the American woman asks questions and supplies the modern science, the Icelander

* Swedenborg the Buddhist, or the Higher Swedenborgianism, its secrets and Tibetan origin, by Philangi Dása. Los Angeles, The Buddhistic Swedenborgian Brotherhood, 1887.

quotes his sages, the Aztec gives evidence from the remains of the Mayan civilization, and Swedenborg quotes his own works, while several of the speakers quote the *Theosophist*.

The net result is a very excellent compendium of the "Esoteric Doctrine" as set forth by recent Theosophical writers and supported by apt references to ancient works.

The style in which the book is written is peculiar—a sort of archaic English distilled in a Carlylean retort. Those familiar with Elizabethan literature will come across many good old English words that have been suffered to drop out of colloquial use, and here and there perhaps one they had themselves forgotten, such as "Ket," a word used to mean flesh or carrion.

The seven principles explained in Mr. Sinnett's work are each discussed in a separate chapter, the fifth being split into two—the higher and the lower.

A very useful guide to the principles discussed, and their corresponding terms as found in different works, is furnished by the introduction of the numbers one to seven prefixed, above the line, to each word that signifies a principle. In this way one is never at a loss to find out which principle or principles are referred to wherever the quotation may be taken from.

The discussion takes place in an eclectic temple over the outer door of which is written the *gayatri*, and over the inner one: *Om mane padma Ham*, the Buddhist formula.

A chapter is devoted to the eighth sphere—the "hopeless state"—which has given rise to a good deal of Theosophical speculation. The monk tells us, "it has sixteen grades. In the first fourteen of these the entity loses, after a prolonged period of suffering, its seven astral and seven spiritual senses. The mysteries of the last two grades are never communicated outside the sanctuary of initiation." Then Swedenborg shows that he has somewhere in his writings described the same thing. The Icelander says the eighth sphere is called in the Gothic scriptures *Nastrandæ*, the Brahman tells us that, in Sanskrit, it is the state of a *Rudra pisacha*.

In the chapter on "Alcohol and Ket" a number of arguments against drinking and flesh-eating are brought together. The American woman objects strongly to "temperance" men. This is what she says (page 228):—

"Spiritual men do not abstain from alcoholic drinks for the superficial and sentimental reasons that the swag-bellied, voracious, screaming teetotallers abstain from it. The spiritual man abstains from alcohol, because the elements of it are in a state of activity so high, that when they come into contact with the elements of the blood, they stimulate them, set them into an abnormal state of vibration, which banefully affects the astral man and through him the spiritual. Swedenborg has just told us that the astral man of a bottle-thrall in Kamaloka stinks alcohol. Now, it is contrary to order that the higher principles should be affected from without; and this is just what happens when we imbibe beverages, either in large or in small quantities. You, Thorlak, asked me a while ago why I can't abide teetotallers. I will tell you: because they are as a rule persons with a strong bent for the cup; which bent however, sentimentality or some superficial reason, hinders them from gratifying. And so they become "temperance" men. Bless us! The bent for alcohol is in them, and like every other bent has to have an

outlet; and it finds one too, either in gluttony, in sexual excess, or in some other, or in many other swinish, goatish, canine habits. I have not yet met a "temperance" man that had not a smack of one or more of these vices about him. To be sure, this emanation is not felt by those that eat carrion, or, as Virgil says, 'softly dissolve their bodies in the joys of love' (Georg. iv, 198), but I feel it, and it sickens me quicker than the stench of alcohol sickens me. Another thing; among these "temperance" men the idea seems to prevail, that alcohol is the cause of the immorality prevailing in every community.

"A fatal idea! For some of the worst debauchees in our Christian communities are strict "temperance" men. But since their unbridled debauchery is generally carried on within the limits of legal marriage, the ignorants smell it as a grateful odor of incense, and thank Heaven for it.

"The spiritual man, who, from rational and profound reason, abstains from alcohol and carrion and the 'joys of love,' is the proper man to preach temperance. Let others hold their tongue! Why, I have seen some of these belly-slaves, these lecherous, screechy teetotalers, ride roughshod over a fellowman, may, diabolically persecute him, for a fault that aside their faults and crimes looked like a molehill aside a mountain. I have seen them behell a saint for ignorantly drinking an alcoholic drink. Beshrew the sanctimonious riffraff!"

GENERAL REPORT

OF THE

TWELFTH CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY

AND OF THE PROCEEDINGS OF COUNCIL

AT THE HEAD-QUARTERS, ADYAR, MADRAS,

DECEMBER 27th-29th, 1887.

With accompanying Documents.

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JANUARY 1888.

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THEOSOPHICAL SOCIETY

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER 27TH—29TH, 1887.

With accompanying Documents.

THE completion, furnishing and stocking of the Adyar Library was the great feature of the Twelfth Anniversary of the Theosophical Society, as its consecration and official opening was of that of last year. The meeting of the National Congress at Madras simultaneously with our Convention, interfered greatly with us in keeping a large number of our leading members at a distance of several miles from the Head-quarters without a sufficiency of carriages available. Yet the attendance was, under the circumstances, quite satisfactory. The usual course of morning lectures was this year delivered by Mr. A. J. Cooper-Oakley, M. A. (Cantab), Secretary T. S., with the help of the erudite Pandit N. Bhashyacharya F. T. S. and gave very great satisfaction. Special lectures were also given by Pandit Venkata Rama Iyengar, of Ootacamund, and, in Sanskrit, by the Pandit Bhashyacharya. The books issued to the Delegates in honour of the Adyar Library, were the *Visishtadwaita Catechism*, by Pandit Bhashyacharya, and *The Golden Rules of Buddhism*, a compilation of similar character to the Aryan Morals, now known to all India through vernacular translations and the English original. The Convention assembled at noon on the 27th December.

BRANCHES

REPRESENTED IN THE XIIIth ANNUAL CONVENTION.

| | | | |
|-----------------------------|----|--------------------------------------|-----|
| Madras | 7 | Lucknow | 2 |
| Colombo | 2 | Nellore | 3 |
| Combakonam | 2 | Chittoor | 2 |
| Bangalore City | 7 | Secunderabad | 1 |
| Bangalore Cantonment | 6 | Alligarh | 1 |
| Coimbatore | 11 | Behar | 5 |
| Bellary | 3 | Trichinopoly... .. | 2 |
| Oude | 1 | Bengal T. S... .. | 3 |
| Masulipatam... .. | 3 | Anantapur | 5 |
| Barisal | 1 | Allahabad | 2 |
| Palghaut | 1 | Hyderabad (Deccan) | 1 |
| Madura | 4 | Warda (Central Provinces) | 1 |
| Ootacamund... .. | 3 | Namakal, (Salem) | 1 |
| Kurnool T. S. | 4 | Gooty... .. | 5 |
| Chingleput T. S. | 1 | Kistna Theosophical Society | 3 |
| Adoni | 2 | Vasishta T. S. (Vizianagaram) | 2 |
| Cuddapah | 6 | Poona Theosophical Society. | 6 |
| Tinnevelly | 3 | Ceylon | 2 |
| Gooty | 1 | Naini Tal | 1 |
| Tanjore | 1 | Unattached | 3 |
| Bombay | 5 | | |
| Naini Tal | 1 | | |
| Lahore | 1 | | |
| | | Total... .. | 127 |

ADDRESS OF THE PRESIDENT-FOUNDER.

ADYAR LIBRARY.

LAST year, Gentlemen and Brothers, I had the pleasure of welcoming you to our new Council Hall: on this occasion you find the Adyar Library building completed, furnished, lighted, and filled with a valuable collection of books in twenty-four different languages.* Your expressions of pride and satisfaction that we possess so beautiful a casket for the jewels of ancient wisdom, more than repay us for the trouble and anxiety involved in the superintendence of the work. I think we may say without boasting that in all India there is no library-room to excel ours; and, to judge from the way in which books have been coming in and their quality, we may count upon having, within the next few years, a literary collection that will equal in value that in the Presidency College of Madras. We are specially fortunate in having secured as Pandit and Director the learned Pandit N. Bhashyacharya, of Cuddapah, whose thorough scholarship has been admitted by such Orientalists as Dr. Burnell and Professor J. Pickford. The catechetical compendium of the Visishtadwaita Philosophy of Sri Ramanuja Acharya, which he has made, and copies of which are now presented to you, testifies to his thorough knowledge of this difficult subject. You may remember that I said last year that our design was not to make the Adyar Library a mere literary godown—a store-house of books—for the nourishment of vermin and the development of the spores of mildew, but an aid to the revival of Oriental literature, the rehabilitation of the true pandit in public esteem, the promotion of a higher moral sense and spiritual aspiration among Asiatic youth, and the creation of a stronger mutual regard between the learned of East and West. As a practical American I have wished to see the profundities of ancient thought and teaching brought within the comprehension of people of average education, for teachings that go over the heads of the ordinary reading public are of no practical use to them. So our plan has been to prepare and publish a series of Catechisms of the ancient religions fit for use in the school and the family, as well as compilations of the moral precepts taught by the various sages. Last year there issued from the Adyar Library a Catechism of Sri Madhava Acharya's Dwaita Philosophy, and a new edition of the *Buddhist Catechism*. This year we have circulated 11,000-odd copies in English of the *Epitome of Aryan Morals* and translations into Tamil, Hindi, Guzerati and Canarese—the latter, with the original Sanskrit text, printed on opposite pages. We are indebted to their Excellencies the Dewans of Baroda and Mysore for the last two editions enumerated. This much has been done for children and beginners. For the more advanced non-pandit class of general readers, our members have put forth an unusually large number of works, if we consider the infancy of our theosophical

movement. Only in summarising at the end of the year do we come to value the year's literary activity. Before asking your attention to the book-list in question, I would name the fact that we have not forgotten the example of the illustrious Max Müller and his colleagues, but have done something for the pandits. Mr. Tookaram Tatya, the Manager of our Bombay Publication Fund, has issued a splendid edition, in Devanagri characters, of the *Rig Veda Samhita*, at the low price of Rupees 5, to bring it within the means of our pandits, and has now in press an equally fine and relatively cheap edition of Syanacharya's Bhashya of the Rig Veda, and one of the *Yajur Veda Samhita*. The judiciousness of this step is proved by the sale already of nearly all of the Rig Veda Samhita edition of 1,000 copies, and the enquiries which are being made about the others mentioned. I shall now read such a compilation as I have been able to make of—

*Original Works, Translations, and Reprints published by
Members of the Theosophical Society in the year 1887.*

1. *Rig Veda Samhita*, without *Bhashya*, Bombay T. S. Publication Fund.
2. *Bhagavad Gita*, 2nd Edition.
3. *Sankhya Karika*, Bombay Theosophical Society Fund.
4. *Posthumous Humanity*, (Trans.) by H. S. Olcott.
5. *Light on the Path*, with Author's notes.
6. *Through the Gates of Gold*, by M. C.
7. *Elixir of Life*, an American Edition.
8. *Epitome of Aryan Morals*, 11,000 copies.
9. *Psychometry and Thought-Transference*, 2nd Edition.
10. *Buddhist Catechism* (Eng. Edition), 30th thousand.
11. Do. German, 2nd Edition.
12. Do. in Japanese.
13. Do. an English Edition in Japan.
14. Do. (French,) 3rd Edition.
15. *Golden Rules of Buddhism*, by H. S. Olcott.
16. *Visishtadwaita Catechism*, by Pt. Bhashyacharya.
17. Canarese Edition of *Aryan Morals*.
18. *Siva Samhita*, (Trans.) by S. C. Basu.
19. *Origin and Nature of Life*, by Prof. Coues.
20. *The Damon of Darwin*, Do.
21. *Can Matter Think?* Do.
22. *Kuthumy* (Reprint). Do.
23. *Economy of Human Life* (Reprint).
24. *New Illumination*, by Edward Maitland.
25. *Munnikshamargopadesini*, in Telugu.
26. *Bhagavad Gita*, with Commentary and Notes (Telu).
27. *Brihat Jataka*, (Trans.) by N. Chidambaram Iyer.
28. *Satpanchasika*, Do. Do.
29. *Jinendra Mala*, with Notes, by Do.
30. *Mysteries of Magic*, by A. E. Waite.
31. *Astrology Theologised*, by Dr. Anna Kingsford.
32. *Real History of the Rosicrucians*, by A. E. Waite.
33. *Mystery of the Ages*, by the Countess of Caithness.

* At the present writing there are in the Library: in Sanskrit, 460 Volumes including MSS.; other Indian languages, 263; Western languages, including the classics and Hebrew, about 2,000.

34. *Sublimity of Fire*, by P. Navroji Pavri.
35. *Hindu Music*, by Bulwant Trimbak Sahasrabuddhi.
36. *Aryan Catechism*, by R. Sivasankara Pandiah.
37. *Zoroastrian Morals*, by Dhunjiboy J. Mehta.
38. *Isiac Tablet*, by W. Wynn Westcott.
39. *Among the Rosicrucians*, by Dr. F. Hartmann.
40. *Lumière sur le Sentier*, (Trans.) by K. Gaboriau.
41. *Le Monde Occulte* (Trans.) by Do.
42. *Swedenborg the Buddhist*, by Philangi Dasa.
43. *A Guide to Theosophy*, Bombay T. S. Pub. Fund.
44. Urdu Edition of the *Dwaita Catechism*, by the Baran T. S.

MAGAZINES.

- Le Lotus*. Paris.
Lucifer. London.
Journal of Man, by Prof. J. R. Buchanan. Boston.

It should be made known to non-members that the Bombay Publication Fund is conducted strictly for the benefit of the theosophical movement, no member deriving any pecuniary advantage therefrom. Furthermore, that there is no salary attached to any executive office, either in the Theosophical Society or its Branches.

THE DRIFT OF PUBLIC THOUGHT.

It has occurred to me that we might get a partial hint as to the uppermost thought—not connected with worldly interests—in the educated Indian mind, from an analysis of the topics given me to lecture upon. My habit—as you all know—is to speak extemporaneously, leaving to local committees to choose the subject of the evening's discourse. Sometimes it is only decided by them after taking the sense of the audience. Now I find, upon reference to my Diary of 1887, that out of a total of 104 public addresses, "Theosophy" has been called for 21 times; "Buddhism" (Ceylon 15, India 2) 17 times; questions related to the existence, nature and destiny of "Soul," and the possibility of intercourse with Spirits, 15 times; "Chitragupta" and his "Record" of human actions, 7 times; "Karma," and its relations with Science and Religion, 12 times; "Mesmerism," 4 times; "Islam," "Education of Youth," "The Object of Life," "Religious state of India," and "Hinduism," each thrice; "the Promotion of Sanskrit," 4 times; "Yoga," and "Hindu Social Reform," each twice; and "Oriental Literature," "Idolatry," "Materialism," "Hindu Medicine," and "The Necessity for Religion," once each. The sales of theosophical books would afford additional proofs, but I cannot ascertain these without much trouble and waste of time. Nothing could be clearer than that the interest in Theosophy is not dying out, but, on the contrary, is on the increase, and we ought to be very pleased indeed that this is a healthy spirit of sober inquiry, in people of culture, the world over. The Secretary's yearly condensed report of theosophical activities offers some noteworthy facts respecting the growth of this feeling in France, Austria, Great Britain, and elsewhere. We see not merely predisposed minds of mystical temperament,

but also many heretofore rank sceptics and materialists pursuing this line of inquiry. Does not the list above given of the year's publications tell its own tale? It will be many years before this movement will have emerged from the rudimentary stage, and flowered out in the philosophy of cosmic and human existence, whose ideal is believed to be masked within the old school systems. We ought to recognize this, and gauge our hopes and conduct accordingly; forever cutting loose from our jejune fancies that there will be a miraculous smoothing away of difficulties for our especial behoof, a bringing of some essence of wisdom and immortality to our doors, as the baker and the milkman bring us our daily provision! There are those who imagine Mahatmas can be coaxed with gifts, or compliments and prostrations! Such will have their day of disillusioning and I may be favoured with their resignations, as has happened before.

THEOSOPHY AND SPIRITUALISM.

From the fact that many leading members of our Society, myself included, were old Spiritualists, many infer that ours is a branch of that movement. This is not so. If Theosophy were a modern instead of an archaic school, it might be described perhaps as an evolution of phenomenal spiritualism upon the higher plane of pure philosophy. But there can be no two opinions as to the likelihood of our movement having a very decided, and highly beneficial, effect upon spiritualism. The ancient philosophy does not deny a single one of the facts of mediumism, quite the reverse; but it seems to offer a truly scientific and reasonable explanation of them all, and a far nobler idea of human evolution on all the ascending planes. It would be wrong to forecast the futuro of Theosophy without including the recruitment of adherents inevitably destined to come in from the ranks of spiritualism. These recruits will be the choicest minds of all those alleged millions. But we must work to this end if it is to come speedily: setting, first of all, the example of true theosophists in thought, word and deed.

A NEW FIELD.

We are about to expand our Society's work in an entirely new field—the Far East. Japan is calling us to come to the help of the Buddhist religion against its opponents, which are the same as those which confront it in Ceylon, and Hinduisim and Zoroastrianism in India. Chiefest is Materialism, that bastard child of official scienco. The Japanese Buddhists have already translated the *Buddhist Catechism* into their vernacular, brought out simultaneously an edition in English at Kiyoto, and asked for a charter to form a branch Theosophical Society. I am urged to come there and address the people, and take counsel with the elders respecting the interests of Japanese Buddhism. Should all go right, I expect to sail for Yokohama from Colombo in the month of March, returning to Head-quarters after three or four months. I may then, should my health permit, visit some of the Branches in the Madras Presidency, whose invitations I had to decline this year.

THE GENERAL COUNCIL.

Pursuant to last year's notice, a circular letter was addressed to the non-official members of Council, asking them to inform us whether they were willing to continue in that relation, and saying that their silence would be construed into the affirmative. The list has been revised accordingly, and the few vacancies you will now be asked to fill.

FINANCIAL.

The Society—as will appear from the Treasury Report—is in a sound financial condition, though very far, as yet, from being possessed of the means to meet the demand for extended operations. Our eminent colleague, His Highness the Hon. Maharajah of Durbungha, Bahadur, K. C. S. I., being satisfied of the usefulness of the Society, has generously sent me by telegraph the following notice :

"To Col. Olcott, | From Durbungha,
To Adyar | From the Maharajah.

"I am willing to pay twenty-five thousand rupees in hard cash, in the place of one thousand yearly subscription. Please let me know details of how I should do this immediately, and oblige."

I have replied that, with his permission, we shall invest this munificent sum in Four-per-cent. Government Promissory Notes, keeping it apart, however, in a separate account as the "Durbungha Fund." In the Conventions of 1883 and 1884 some of our most able members conceived the idea and advocated the creation of a Permanent Fund, the annual increment from which should be devoted to the upkeep of the Society. After debate it was so ordered, and funds were subscribed. The fund has reached the sum of about Rs. 9,000, exclusive of the Durbungha donation, which will bring it to some Rs. 34,000. At 4 per cent. this would yield annually about Rs. 1,400—a fourth or fifth of the ordinary average expenses. We shall not be in a thoroughly satisfactory condition until we are able to meet the cost of our propaganda without resorting to loans or calling upon Branches for help. It is to be hoped that this will be borne in mind by those who speak of the Permanent Fund as untheosophical, and incongruous for an "ascetic" Society. Ours is not an ascetic, but an executive body, upon whose shoulders press the burden of engineering one of the most important social movements of our times. True, we have certain ascetics among us, but they would be almost useless in practical affairs, and when they advance to a certain stage they withdraw from the world and are lost to the sight of men. A case in point is our ever-beloved Damodar, who laboured night and day without ceasing as our Secretary, and then suddenly left his desk for the *ashrum* of his spiritual Teacher, with whom he has been residing now about three years. Honest men would agree that it would be "untheosophical" to the last degree to incur debts without means of liquidation, and to do the Society's business without regard to the old-fashioned rules of book-keeping. So that we

have to either abandon our work altogether, or, like the prudent householder, acquire a sufficient income to do it well. It was estimated—you recollect—in the debates, that we ought to have an invested capital of from 2 to 3 lakhs of rupees (£20,000 to £30,000) to make us independent of all contingencies. We shall certainly have this—my fear is, indeed, that we shall have more than we need after a time—for no Society can show a better claim to the friendly assistance of the lovers of literature, psychical science, moral reform, and religion—in its best sense. Meanwhile, our members will find food for reflection in the financial returns of the current year.

THE MOVEMENT IN 1887.

Our statistical returns show the increase of Branches during the year to be as follows :—

| YEAR. | 1875 | 1876 | 1877 | 1878 | 1879 | 1880 | 1881 | 1882 | 1883 | 1884 | 1885 | 1886 | 1887 |
|--------------------------------------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| Charters issued up to close of year. | ... | 1 | 2 | 2 | 4 | 11 | 27 | 51 | 93 | 104 | 121 | 136 | 157 |

Deducting four charters lapsed or extinguished, we have 153 living charters at the close of the year 1887. Geographically, the year's new Branches are distributed as follows: Asia (India, Ceylon, Japan) 16; Europe 3; U. S. America, 2. Our Indian Branches are now established in the following Presidencies: Bengal 26; Behar 8; N. W. P., Oude, and Punjab 23; Central Provinces 4; Bombay 7; Kathiawar 2; Madras 43; Ceylon, 10; Burma 3. In other parts of the world we have, in England 2; Scotland 1; Ireland 1; France 2; Austria 1; U. S. America 11;* Greece 1; Holland 1; Russia 1; West Indies 2; Africa 1; Australia 1; Japan 1. Total 152 Branches throughout the world on the 27th day of December 1887.

MADAME BLAVATSKY.

I am able to report an improved state of Madame Blavatsky's health, though, I am sorry to say, that means no more than an immediate change for the better, which cannot be counted upon to last. The disease from which she suffers is one of the most insidious and dangerous of all, and we can only hope that it may be fought off for some years longer, as her work is far from completed. During the past twelve months she has sent me the MSS. of four out of the probable five volumes of "The Secret Doctrine" for examination, and it is expected that the first volume will issue at London during the coming spring season. As an evidence of the interest in the forthcoming work, I may state that a Theosophical Publishing Company, Limited, with a capital of £1,500, has been formed among her friends in

* We have heard of a new Branch named "Ramayana," but no official notification has been received to date.

† Bright's Disease.

England to bring out the "Secret Doctrine" and support a new monthly Theosophical Magazine, of which she has taken, at the urgent request of our London colleagues, joint-editorship. As this, together with the necessity for personally seeing the book through the press would prevent her return to India for at least a twelvemonth, she asked me to assume the legal responsibility of the editorship of the *Theosophist* for the time being. But Mr. Cooper-Oakley will retain the chair as managing Editor, to which she invited him in the year 1884. Let me beg of you who can write articles fit for publication in a first-class periodical to recollect that your literary contributions will be more than welcome.

CONCLUSION.

One word before I close upon a subject about which there is a great deal of unfounded ill-feeling. I refer to the exportation of ancient Sanskrit and Pali MSS. and printed books to Western countries. It is undoubtedly the fact that some of the rarest and, to us, most precious MSS. have found their way—sometimes by dishonest methods—to European libraries. It is also certain that many more are likely to follow them, and, if we do not bestir ourselves, that speedily. For European Governments are meeting the growing interest in Oriental literature with liberal money grants for the purchase of MSS., the procurement of copies where originals will not be parted with, and the encouragement of Orientalists to search out, possess themselves of, study and print these invaluable old works. I often hear our pandits and others complain of this, yet have seen few combining together to collect these books into a truly National Library, managed in the interest of the Asiatic people and their religions. I have personally known of many cases of the utter neglect of the Sanskrit libraries gathered at infinite pains and cost by pandits now deceased; cases where the *cadjans* have been left to dry-rot, mould, exposure to the elements, and the attacks of the many vermin with which India teems. I have not a particle of sympathy with such a dog-in-the-manger spirit. We have built the Adyar Library to serve as such a national repository of Sanskrit Literature, but if our own people do not choose to properly fill it, I had far rather see every valuable ancient book go away to Western lands, where, at least, there will be a good chance of their getting published, even if they are not understood, than have them selfishly stowed away and, unused, left to become the prey of the natural enemies of books. The world's literary treasures should, for the benefit of mankind, be in the custody of those who best appreciate them. I have heard of instances of our Sanskrit libraries being sold by the pound by spendthrift heirs, left to pilferers, and even thrown into adjacent streams to get rid of them as useless lumber. If the lineal descendants of the Rishis and other sages are so base as that, the sooner their inheritance of both libraries and names is lost to them, the better. Gentlemen and Brothers, the Session of the Twelfth Annual Convention of the General Council of the Theosophical Society is now duly opened. Listen to the Secretary's Report.

SECRETARY'S REPORT OF ASIATIC BRANCHES.

THE Secretary then read the following summarized report of Branch Societies during the year 1887:—

COIMBATORE THEOSOPHICAL SOCIETY.—This Society has generally held weekly meetings at which Vedantic books were studied and discussion had. The slow but sure manner in which the work has been carried on, has stirred the minds of thinking people, and many of their misconceptions regarding the Society and its work have been removed. The work done by the Branch cannot be estimated solely by its numerical strength, but it has done much indirect good by showing that the religion of our forefathers is one that can stand the test of reason, and that it contains that highest truth concealed beneath the veil of an outward symbology that only needs to be explained to reveal the glories that lie behind it. At the expense of the President, Mr. Annaswamy Row, a thousand copies had been distributed of 'Aryan Virtues' with Tamil translation. A good many copies of 'Epitome of Aryan Morals' have found their way into the hands of educated persons in the town. The Society and the evident earnestness of some of the members are often a subject of conversation, and even those who are not friendly to our objects admit the good work the Theosophical Society is carrying on. This Branch hopes to increase its membership during the coming year.

THE KASI TATWA SABHA (BENARES T. S.)—During the year ending October 31st last, this Branch held altogether twenty-two meetings. The chief subjects of study have been "Light on the Path" and the "Vedantasara." Papers were read on "What is True Magic?" "The Real and the Unreal" and "Formation." Pandits Chintamani Sastri and Baba Sastri delivered lectures on *Prarabdha*, *Udyaga*, and *Sat* and *Asat*. A special sub-committee was appointed for the purpose of studying and translating the *Panchadasi*. Arrangements have been made to open a Charitable Homeopathic Dispensary in connection with the Branch, and great results are expected from this work. The library belonging to the Branch has been added to. The anniversary was celebrated with great *eclat* on the 10th of May, Colonel Olcott presiding. The Branch is in a healthy state, its members are earnest and are trying to do good work.

BARAN THEOSOPHICAL SOCIETY (BULANDSHAHAR).—This Branch was founded by Col. Olcott on the 24th of May last. Meetings have been held on the first Sunday of each month, and in addition to this the members met on the other Sundays till the setting in of the rains obliged them to suspend their meetings, as malarious fever then broke out. In all fifteen meetings have been held. Feeling the want of books written in the vernacular on theosophical subjects, this Branch has completed a translation of the *Dwaita Catechism*, and hopes to go on with other works. A Library has been started in connection with the Branch, and provisions have been made to enable persons who are not members of the Society to use this library. A Purity Alliance for the purpose of raising the moral tone of the boys has also been established by members of this Branch, under whose

supervision it is, and most excellent results have, we are glad to report, followed this measure. Meetings of the Alliance are held every Saturday, when lectures are delivered on moral subjects and discussion is encouraged. Two other Associations have been founded by the Branch: Mitra Bilas and Bal Sabha. The first is for Hindus and Mahomedans and numbers thirty-five members. Its members bind themselves to "worship one true God. To speak the truth. To abstain from intoxicating drugs and liquors, and from unchastity." The *Bal Sabha* is for boys under ten years of age. These two institutions are intended as adjuncts to the Purity Alliance. The work of these Associations is exercising a marked influence on the public opinion of the community. The prevalence of sickness in the District has materially interfered with the work of the Branch, but in spite of this drawback the work has been perseveringly carried on.

THE TODABETTA THEOSOPHICAL SOCIETY (OOTACAMUND).—Eight important meetings have been held during the year. In February last the Sadhu Rajananda Parama Hamsa Parirajakachariar, a native of Calcutta and a disciple of the late Almora Swami, visited the Branch and gave much useful instruction. In May, Dewan Seshadriaiyar, Chief Secretary Vijayendra Row, and Secretary A. Narasimha Aiyengar, all of Mysore, attended some of the meetings of the Branch, when long discussions were held on Mr. T. Subba Row's lectures on the Bhagavad Gita. Indeed, these lectures have been the main subject of all the meetings, and they have been carefully studied by the members. The Branch has to report a marked improvement in its members, who have derived great benefit from the study of the lectures and the hints given by the Sadhu above mentioned. The library of the Branch is but small, but the books are well circulated among the members, and eagerly read.

CUDDAPPAH THEOSOPHICAL SOCIETY.—Meetings were held every Sunday. The principal works discussed were "Esoteric Buddhism," Mr. Subba Row's lectures on "Bhagavad Gita," "The Elixir of Life," and other Theosophical literature.

In the department of practical work, the worthy President of the Branch, Pandit Bhashya Charya, has compiled an excellent catechism on the Visishtadwaita system, and has also compiled an elaborate and exhaustive genealogy of the Solar and Lunar races of Puranic repute, for presentation to the Adyar Library. The President has also, with great trouble, collected a number of valuable MSS. which he has presented to the Adyar Library. Owing to unavoidable circumstances the Sanskrit school established by the Branch has been closed, but it will shortly be re-opened. At the celebration of the anniversary about a thousand poor persons were fed.

MONGHYR THEOSOPHICAL SOCIETY.—This Branch was founded in July last by Colonel Olcott. Owing to the absence of members, but few meetings have been held, and not much has been done; it is hoped, however, that better results will be forthcoming next year. The members are thoroughly in earnest, and want to do all they can to advance their cause.

SABITA THEOSOPHICAL SOCIETY (DARSHINESWAR).—Weekly meetings have been held with but few interruptions. The subjects have been mainly taken from "Five Years of Theosophy," the Bhagavad Gita, and the Panchadasi.

Some psychometric experiments have been made with satisfactory results. It is hoped that in future this Branch will record all such experiments and send a copy of them to the Secretary at Adyar. Col. Olcott visited the Branch during the year, and delivered a lecture on "Karma and Reincarnation."

THE RAJSHYE HARMONY THEOSOPHICAL SOCIETY (RAMPORE, BEAULEAR).—The library of the Branch has been added to, and medicine is distributed gratis to the poor by one of the members. The President continues his important publication of the "Sabdakalpadruma." The school founded by him is in a flourishing condition. No mention is made of meetings.

THE BEHAR THEOSOPHICAL SOCIETY.—Weekly meetings have been held throughout the year, except when interrupted during holiday seasons. The Bhagavad Gita was the main subject of discussion. The Branch was visited by the Yogini Majji, of Benares, who gave valuable instruction to the members. Col. Olcott also visited the Branch.

THE MASULIATAM THEOSOPHICAL SOCIETY.—This Branch was only founded last October by Col. Olcott, and its record mainly relates to its organization. The Society has secured the services of a Sanskrit Pandit who has, under the auspices of the Society, given explanations of the Sundarakanda, of Ramayana. The "Moral sayings from the Mahabharata" in the *Theosophist* formed the subject of an excellent address by the President. At another meeting the subject was the duties of an Aryan house-holder; other discussions were held on Theosophical literature. Arrangements are made for the Society's Pandit to give systematic instruction to members and others on Hindu Logic and the Vedanta. A Library is in course of formation. The Branch is numerically strong, and is expected to make great progress.

THE BENGAL THEOSOPHICAL SOCIETY (CALCUTTA).—Regularly fortnightly meetings of this Branch have been held. Babu Devendranath Gosvamy, one of its members, has published the first part of Saukhya Karika, with the valuable Bhashya of Gourapada, together with the English translation of Colebrooke, and a Bengali translation by Brother D. N. Gosvamy himself. Miss Ballard and Mr. Cooper-Oakley visited Calcutta and were the guests of the Branch for some time. The latter delivered a lecture on "Karma" to the members of the Branch. Babu Dina Nath Ganguly and Colonel Olcott also visited the Branch. Col. Olcott's visit was productive of much good to the Branch and infused new life into it. He delivered two lectures in Calcutta to crowded audiences. Pandit Kedarnath Vidya Vachaspati, who is editing and revising the "Sabdakalpadruma" has joined the Society, and has been giving lectures to the Branch on Hindu philosophy, theology, etc. He has commenced the publication of a treatise on Upasana, or "Worship." Other Sanskrit scholars have delivered lectures, and are showing great interest in the Society.

THE BANGALORE (CANTONMENT) THEOSOPHICAL SOCIETY.—Mr. Bhavani Shankar visited the Branch and revised the "Aryan Morals" with Sanskrit text as prepared by the Branch, for publication.

Col. Olcott, with Pandit Bhashya Charya, of Cuddapah, and Mr. J. Sreenivasa Row, of Gooty, visited the Branch in November, at the anniversary. Pandit Bhashya Charya delivered addresses in Telugu, Tamil, Canarese and Sanskrit. Col. Olcott delivered three lectures. Members of the Branch meet at their Headquarters almost daily to discuss theosophical subjects. A Sanskrit Pandit had been engaged, but lately he has discontinued his attendance. Mr. Bhavani Sankar, who remained some six weeks with the Society, did most useful work in imparting instruction to the members. A Canarese translation of "Light on the Path" is almost ready, besides the Epitome of Aryan Morals, above referred to, and several new volumes have been added to the Library.

THE ADHI BHOUTIC BHARTRU THEOSOPHICAL SOCIETY (BERHAMPURE).—In all, fifty-six meetings have been held by this branch. Eight new members have joined. In the regular weekly meetings various religious and philosophical topics were discussed, and the attendance was very regular. In the early part of the year, most of the members met nearly every evening to study the Bhagavad Gita, with the assistance of Pandit K. C. Vidyaratna. Swami Bal Krishna Sastri, of Benares, for some six weeks expounded the texts of the Vedantasara every evening. The Sankhya philosophy and Panchadasi were also studied by the members. The widow of the late Rai Annoda Prosad, Rai Bahadur, has founded a Sanskrit Toll, with an efficient staff of learned Pandits and some of the members of the Branch are actively working in connection with the management of this institution. The Pandit Samhita, founded at the last anniversary of the Branch, soon lost its vitality, but efforts are now being made to revive it with good prospect of success. The Society's library has been increased. The branch has published a translation in Bengali of the rules and objects of the Society. Pandit K. C. Vidyaratna has edited and published in Bengali Onkar Gita with Saptasloka Gita. Two of the members who distribute homeopathic medicines have treated 4,000 patients in the course of the year with much success, using also mesmeric treatment. The Yogini Majji of Benares visited the branch, and imparted useful instruction to the members, the influence of which has proved most beneficial. Mr. Cooper-Oakley attended at the last anniversary. Col. Olcott also visited the branch and delivered two public addresses. His visit did much to encourage and help on the members. The President of this branch has kept up correspondence on Theosophical subjects with the other Bengal Branches. He has visited the Calcutta Branch thrice and Dakshineswar once. Owing to lack of co-operation on the part of other Bengal Branches and lack of funds, the visiting members of the co-operative association have been unable to do the work assigned to them. This is to be regretted, as there seems much need of such a scheme, and if fairly carried out, its result could not fail to be advantageous.

THE NOAKHALLY THEOSOPHICAL SOCIETY.—During the year fifty-nine meetings have been held, at which Srimat Bhagvat, Mahabarata,

Sankhya Philosophy, and articles from the *Theosophist* and a Bengali monthly called *Brahman*, were read and discussed. The branch has acquired a convenient house, and the expenses thus incurred have taken up most of the available funds. At the anniversary the Society took formal possession of its new abode, and alms were distributed. Col. Olcott visited this Branch and delivered two lectures, and was present at a Hindu play given in his honour.

THE CHITTAGONG THEOSOPHICAL SOCIETY.—This Branch was founded in August last by Col. Olcott, who delivered three lectures during his visit to Chittagong. The foundation of this Branch has given a great impetus to religious thought and discussion in the community. Weekly meetings have been held, though somewhat irregularly at first, but the interest in them is growing. A Library has been formed and the further prospects of this Branch are bright.

THE CHITTOOR THEOSOPHICAL SOCIETY.—Fortnightly meetings have been held, at which the Madhva Catechism, and selections from "Isis Unveiled," were discussed. Informal meetings for discussion and study of Theosophical subjects are held almost every evening at the Secretary's house. Some of the members who have been visiting other Districts have done their best to disseminate Theosophical truths. At a great annual festival held at Vaddigunta, some of the members attended and explained to those present the aims and objects of the Theosophical Society. On the Jubilee day the branch fed about a thousand poor people.

THE SARWE HITKARI THEOSOPHICAL SOCIETY (GORAKHPUR).—This Branch complains that some of its members do not take enough interest in the work and the weekly meetings have been but thinly attended. Col. Olcott visited the Branch in June and delivered a public lecture on "The necessity of Religion." Through the indefatigable exertions of Thakur Sankar Sinha the Hindu Sunday school is flourishing. The Branch has also set on foot a Sabha for the protection of cows. We hope the bulk of the members will put forth more earnest efforts during the coming year.

THE BANKURA THEOSOPHICAL SOCIETY.—Regular fortnightly meetings have been held, besides special meetings for the study of the Bhagavad Gita in the light of Mr. T. Subba Row's lectures.

THE BEZWADA THEOSOPHICAL SOCIETY.—This Branch has only been recently founded and at present cannot be said to have got into working order.

THE CHOHAN THEOSOPHICAL SOCIETY (CAWNPORE).—No formal meetings have been held, but the members have frequently met to hold long discussions and readings of Theosophical literature. Various circumstances have conspired to hinder the working of this Branch, so that the report is not so encouraging as was expected. These hindrances are however now removed. Every Sunday three hundred poor are fed. The Branch supports a charitable Homeopathic Dispensary attended by about fifty patients daily, with marked success. During the recent outbreak of cholera this institution was of much service, and it is

claimed that all the patients treated for cholera were cured. The Dispensary is growing in popularity. Last winter the Branch distributed about three hundred blankets to poor persons as the result of a public subscription it set on foot and hopes to be the means of distributing double that number this year at the time of the Convention. During the Durga Pujah the Branch distributed food to about a thousand poor. The Branch contributed to the repair of the local poor house and pays the expenses of a certain number of the inmates throughout the year.

THE RAJMAHAL THEOSOPHICAL SOCIETY.—This Branch was founded in July last. Absence of members has interfered with the regularity of meetings, but the members are betaking themselves to the serious study of Aryan philosophy. The Branch distributes medicines gratis and in other ways tries to alleviate the condition of the suffering poor. Books are much wanted, as the poverty of the members prevents them from purchasing the works they need.

THE BOMBAY THEOSOPHICAL SOCIETY.—Twenty-eight meetings were held during the year and several new members joined the Branch. Lectures were delivered by Dr. J. C. Danji on "The Unity of the Forces of Nature," "The Material World in the light of Modern Science" and the same considered from the standpoint of Western philosophy. These lectures are the commencement of a series. Members of the Branch contribute articles on Theosophical topics to the *Jame Jamshed*, a Gujerati daily journal, edited by the indefatigable Secretary, of the Society for Prevention of Cruelty to Animals—Bro. K. M. Shroff, to whose exertions are mainly due the establishment of the Bombay Veterinary College and Hospital. The Homeopathic Charitable Dispensary continues its good work, the average daily attendance has increased to seventy-five. The Theosophical Publication Fund Committee has printed 2,000 more copies of the English translation of Bhagavad Gita and 1,000 additional copies of each of the following: "The Purpose of Theosophy," "Prabodh Chandrodaya Natak" with "Atma Bodh," Sankhaya Karika with Goudepada's commentary and an English Translation, Rig Veda Samhita in Sanskrit. The Rig Veda Samhita with Bhashya is in the press and the first number will soon be available. Yoga Vashishta, in parts, and Dyaneshwar's Amrita Noobhada have been published in Marathi. Brother Dr. Pestonji Nowroji has published "The Sublimity of Fire" in Gujerati and Bro. Dr. D. J. Medhora has published "Zoroastrianism and some Ancient Systems," "Ancient Iranian and Zoroastrian Morals," the latter in Gujerati as well as English. Col. Olcott visited the Branch and delivered a lecture in the Framji Cowasji Institute. His presence gave a great stimulus to the work of the Branch.

THE JAMALPUR THEOSOPHICAL SOCIETY.—About eighty meetings were held during the year. On Saturdays extracts from the *Theosophist* and other Theosophical publications were read and discussed. On Sundays Sanskrit works, including the Bhagavad Gita, were studied. About sixty per cent. of the members, on an average, attended these meetings. Col. Olcott visited the Branch in July

when the Anniversary was celebrated. This Branch does its best to help the Berhampore Branch to carry out the work of the Co-operative Association, with which it is in the fullest sympathy.

THE SANATAN DHARMA SABHA (SURAT).—Lectures are delivered every Sunday and also on other days by the President and other members on Theosophical topics. The President is indefatigable in his exertions to promote the cause of the Society, and the members derive great benefit from his help and sympathy. Many of the members are systematically studying Sanskrit literature and in so doing receive valuable help from the President. The Society was founded by Col. Olcott in April last and bids fair to become a strong Branch.

THE ANANTAPUR THEOSOPHICAL SOCIETY.—Weekly meetings have been held throughout the year. "Man," "Five Years of Theosophy," "The Idyll of the White Lotus" and the Bhagavad Gita furnishing the topics for reading and discussion. Occasional lectures were also delivered by the Vice-President and some members from neighbouring Branches. The Branch has been doing what practical good it can in the shape of charitable distributions. On each of the two days on which the Jubilee was celebrated some six hundred poor persons were fed.

THE ADONI THEOSOPHICAL SOCIETY.—Although almost all the members have left this place, the Sanskrit School is still thriving under the management of one of them. Otherwise the numerical weakness of the Branch has hindered definite work.

THE GOOTY THEOSOPHICAL SOCIETY.—An unsuccessful attempt was made during the past year to deprive the Branch of its share in the management of the Sanskrit School founded by the Society and hitherto carried on under its auspices as well as to oust the Branch from its quarters in the school building. The anniversary of the school was celebrated in March, when the Collector Mr. Nicholson presided, and several Brothers were present from Bellary and Anantapur. H. E. the Governor of Madras also visited the school in July. The President of the school, who takes a deep interest in Sanskrit literature, has started a Vedic class with an additional teacher. Mr. B. Subbaya Moodeliar of the Bellary branch lectured on mesmerism before the Society, and Messrs. Bhavani Shankar and L. V. V. Naidu visited the branch. The President of the branch distributes medicines gratis to the sick poor. In spite of recent opposition the branch is now more firmly established than ever and has increased its membership.

THE HYDERABAD THEOSOPHICAL SOCIETY.—Weekly meetings were held. Some of the principal subjects discussed were: Theosophy, the Existence of God, the Conservation of Thought, Mahatmas and Avatars, the Influence of Great Minds, the Yoga and Vedanta systems, Tanzil and Tashbih, Right and Wrong, Sufism and Karma. Many works have been added to the Library. The Sanskrit School is not doing as well as could be wished, but active efforts are being made to bring it into a state of efficiency.

A. J. COOPER-OAKLEY, Secy.

REPORT OF CEYLON BRANCHES.

The work in this Island during the past year has been highly encouraging. Many difficulties have been encountered, and attacks have been made upon the work of the Society by various ill-disposed persons, but its officers are happy to be able to report that it has come triumphantly through the ordeal.

The Island was visited in January last by the President-Founder. He attended the anniversary commemoration of the cremation of the High Priest Ambagahawatte Indasabha Waraṇana, and on that occasion delivered an address to a very large assembly of priests and people. He then entered upon new ground in the province of Uva, and founded at Badulla a branch which has even already done very good work, and promises well for the future. A house was immediately rented as a temporary Head-quarters, and an efficient Buddhist school for boys has since been established there, and is doing well. All the members have become vegetarians, thereby setting an example which might be followed with advantage by our Branches in all parts of the world.

The President-Founder next visited Kandy, and re-organized the Branch there. Fresh officers were appointed, and the Society has since been working steadily and well. It has opened a thoroughly well-managed Buddhist English High School, which has a large average attendance; and the Sunday School has also increased considerably. A separate report having been forwarded by this Branch, it is unnecessary to further particularize its work here.

The anniversary of the Colombo Branch, at which the President-Founder presided, was largely attended and highly successful. Colonel Olcott, before his departure, delivered several lectures in the town, one of which was addressed specially to the English-speaking community, and was highly appreciated. He then visited Galle, and presided at the Anniversary Meeting of the Branch.

A party of Theosophists from India, consisting of Babu Jadub Chandra Mitra, Mr. Edward T. Sturdy of New Zealand, and Mr. C. W. Leadbeater, visited the island at the end of March. They delivered addresses to large audiences at Colombo, Kandy, Kalutara, and Gampola. Mr. Sturdy and Jadub Babu were compelled to return to Adyar at the expiration of a fortnight, but Mr. Leadbeater remained to resume his usual work in the island.

In response to an invitation from the Buddhists of Ratnapura, Messrs. Leadbeater and Don David visited that town, delivered several addresses to crowded audiences, and organized a Branch of the Society there under the name of "The Sabaragamuwa Theosophical Society." Seventeen new members were initiated, and the Society has since been working enthusiastically, having opened two Sunday schools and built a Head-quarters. Copies of the Introductory Buddhist Catechism have been distributed to the boys of the neighbourhood, and a Buddhist day school will shortly be opened.

The Wesak Festival—a Government holiday, which is owing to Col. Olcott's exertions—was universally celebrated this year with unprecedented splendour. Every town and village was profusely

decorated, and hundreds of processions and carol parties attested the joy of the inhabitants. The streets and roads presented the appearance of being prepared for some royal progress, every Buddhist house showing flags and lamps and flowers.

There being a famine in the district of Hanwella in the month of June, the Colombo Theosophical Society made a collection for the relief of the sufferers, and several of the leading members went down to superintend personally the distribution of food amongst them.

Addresses inculcating the necessity of Buddhist education, and advising the establishment of Sunday and day schools, were delivered at Nawala and Kotte, and at the latter place fifty copies of the Introductory Buddhist Catechism were distributed. Buddhist schools for boys have been opened at Kalutara and Karagampitiya, and a school for girls and infant boys has been commenced at Bumbalapi-tiya—all under the management of the Colombo Theosophical Society. The Ambalangoda school for boys has also been placed by its Trustees under the care of this Society. The school of the Society at Gampola, and its Buddhist English High School at Colombo, are progressing satisfactorily, the attendance having very largely increased.

Mr. Leadbeater during the year laid two foundation-stones of Buddhist structures—the one being a bell-tower at the well-known metropolitan temple of Kotahena, and the other a Vihara at Kotugoda, which is being built by the exertions of the Priest Panadure Nana Wimalatissa—a praiseworthy effort to introduce the religion of our Blessed Lord into a district hitherto entirely neglected.

The Buddhist newspaper published by the Colombo Theosophical Society has, since the Wesak day, been issued twice a week instead of weekly, as before, and its circulation has largely increased.

The Buddhist Press has succeeded very well during the past year; an additional press has been bought, and the staff of workmen has been considerably increased. It has issued a new edition of two thousand copies of the Introductory Catechism, and also a large number of Buddhist tracts.

The Fancy Bazaar, held annually at the Colombo Society's Head-quarters, realized a net profit of over Rs. 1,000 last year; and that of 1887, which is now being held, promises to be quite equal to it. Goods were sent for sale from Cambodia and Burma, and money assistance was received from the Sinhalese emigrants in Queensland. A donation and a friendly letter have also been received from Prince Dewawangsa Varoprakar, the Siamese Minister for Foreign Affairs. The Admiral of the Chinese fleet accepted from the Society a copy of Colonel Olcott's Buddhist Catechism, and undertook to have it translated into the Chinese language; and during the year it has also been translated into Arabic by an Egyptian Pasha.

The Galle Society has also recently purchased a house with land for use as a Head-quarters.

The pot-collections in Colombo for the erection of the new Dharmasalawa continue to yield good results; and the Head-quarters staff of the Colombo Society has recently been strength-

ened by the arrival of several new and zealous members. Regular and frequent meetings are held; and the weekly preaching at the Head-quarters is steadily kept up and well attended. Altogether the prospect for the future is good, and we may close our report with the expression of a confident hope that the work of the Society will soon bring about a thorough revival of the Buddhist religion over the whole of the Island of Ceylon.

C. W. LEADBEATER.

REPORT OF THE KANDY (BUDDHIST) THEOSOPHICAL SOCIETY.

This Society, which was organised in June 1880, had to encounter many difficulties, consequent upon sectarian misunderstandings on the part of some Buddhist priests and their adherents, which difficulties were modified by Colonel Olcott's visit in February 1887, when the Society was reorganised. This re-organisation has had marvellous effects on the Society. All the members worked together so harmoniously that on 30th June 1887 a day school for boys was opened with fourteen pupils. The services of a first-class certificated teacher have been secured, and the school-master's popularity and efficiency can easily be judged from the fact that on the 30th of November the number on the list is 115 with an average attendance of 86. There are eight standards, the eighth being an advanced class preparing for the Government clerical examination and other examinations. The progress of the school was so rapid that an assistant teacher had to be engaged and the building required extension.

The expenses of the school are nearly Rs. 100 a month.

This extension work has been undertaken by the Society with the assistance of some benevolent Buddhists, and it is hoped that the building will be completed by the time Colonel Olcott arrives in Ceylon in January next.

The support given to the school by the surrounding Buddhists for whose benefit it was started, is comparatively small, and it is hoped that they will ere long see the beneficial results of the undertaking and assist the Society in the formation of a fund in its aid.

The Society views with extreme regret its inability at present to obtain Buddhist books fitted for the respective standards, as the ones now in use are those published for the benefit of the missionaries, whose effort always is to infuse into the minds of our Buddhist children the idea of a personal god.

The want of a Theosophical Library here has been greatly felt, and we trust that sufficient aid will be given by the Buddhists when the movement is understood, as ignorance of what Theosophy is makes the Society appear hateful in the eyes of ignorant men here as in other places.

It will not be out of place to state that, from July 1886, there has been a Sunday school opened in our Hall for imparting to our young boys and girls a knowledge of Buddhism, in which Colonel Olcott's *Buddhist Catechism* and Mr. Leadbeater's "*Buddha Sisubodhaya*" are taught by some of the able members of the Society.

I regret to state that owing to the shortness of notice received from the Colombo Head-quarters, I could not give a fuller report for the information of our brothers beyond the waters.

E. D'SILVA, *President*.

ANNUAL REPORT OF THE VIENNA LODGE OF THE THEOSOPHICAL SOCIETY.

The Vienna Lodge Theosophical Society was established at Vienna (Austria) in May 1887 by twelve members of the Theosophical Society. Long before that time the theosophical movement in Austria had gained life in consequence of the personal working of some of these members, and the establishment of an extensive library of books on occult and theosophical literature.

The founders of the Vienna Lodge of the Theosophical Society (having become convinced that in the study of occultism no really useful results can be obtained by researches of a merely speculative character, and that it is far more important to practise Theosophy by leading a truly theosophical life, than merely to enter into the theories of metaphysics and so called psychical researches and metaphysical experiments) made practical Theosophy the main object of their aspirations, and the selection of new members took place in conformity with these views.

It was resolved to accept only such persons as members of the Vienna Lodge, as had already become accustomed to the Pythagorean mode of living, and above all observed a strictly vegetarian diet and avoided the use of spirituous liquors, for the founders believe that the destruction of life is entirely incompatible with the principles upon which the doctrines of theosophy are based, and that for this and for certain other reasons the use of animal flesh should be strictly avoided, while the use of alcoholic liquors is not calculated to elevate but to degrade humanity and should therefore likewise be strictly avoided.

The consequence of the adoption of this rule was that only such persons applied for admittance as were seriously determined to lead a higher life, while those who were attracted by mere curiosity remained at a distance. The practice of this rule moreover had the effect of producing a favourable impression and commanding the respect of outsiders, and the public began to associate the idea of the existence of the Theosophical Society with that of a superior and purer mode of living.

Furthermore the members of the Vienna Lodge found it expedient to instruct newly entered members or such as desired to enter merely in regard to the ethical and spiritual character of occultism and mysticism, and to avoid giving any prominence to its phenomenal aspect. Only after the candidates had begun to realize the true nature of occultism and the character of spiritual evolution, were they informed, that under certain circumstances external phenomena of an occult character may occur on the physical plane, but they were told at the same time that the production of such phenomena is by no means the object of Theosophy, and that they merely form an incidental and comparatively unimportant part of the study of occultism; that their

exhibition is useless and worthless for the purpose of attaining a higher spiritual development, and that it is best, if they occur, to keep such a fact strictly secret, and to say nothing whatever about them to those who are ignorant of the purpose of Theosophy, and therefore liable to draw false inferences in regard to such matters.

The new members were also informed that the occurrence of phenomena, however genuine they may be, can never stand in the place of knowledge, that the taking place of any phenomenon whatever can prove nothing else but the fact that it has occurred, and that real knowledge can only be attained by spiritual growth and experience, *i. e.*, by the realization of the truth.

It is the opinion of the members of the Vienna Lodge that phenomena of any kind, whether physical or metaphysical, whether objective or subjective, have nothing whatever to do with Theosophy *per se*, and that the highest state which man is capable of entering can only be attained if he disregards the phenomenal aspect of nature and gives his whole attention to that which is eternal and real; they believe with the philosopher Schopenhauer, that there is only one occult phenomenon in nature worthy to be seriously considered, namely, the spiritual regeneration of man.

We well know that the views expressed in this report are identical with those that are held by the President and the founders of the T.S.; but we have thought it well to bring them again prominently before the public mind, so as to avoid any future misunderstanding in regard to this subject.

(Here follow the Rules of the V. L. T. S.)

Dr. Graevell having no permanent address all communications should be addressed to Friedrich Eckstein, Siebenbrunnengasse, 15 Vienna, V.

FRIEDRICH ECKSTEIN, *President.*

REPORT OF THE ISIS LODGE (FRANCE) OF THE THEOSOPHICAL SOCIETY.

In July 1887, the Isis Lodge of the French Branch of the Theosophical Society was formed in Paris. This Branch, though still young, has in these few months made such considerable progress, that with your permission I will render you an account of what has been done.

You are aware that we are indebted to our brother Gaboriau for our initiation into this new movement. We congratulate him on its success, which is due to the indefatigable zeal displayed both by himself, Louis Dramard and Doctor Gayard.

It is under their influence that Theosophy here received a new impulsion, and also due to them that the press began to consider seriously this movement which until then it had classed as frivolous and worldly.

You know that the Isis Lodge being anxious to spread these truths of Theosophy amongst all classes made the entrance fee as low as possible.

The Lodge is formed of two categories of members, the one, very numerous, belongs solely to the local Branch, and it is

amongst these that the Council make selection for the Universal Theosophical Society. In the second category are serious "associates" who, far from ever leaving the Society, on the contrary zealously spread abroad the ideas which they are taught.

But in occupying oneself exclusively with the members, the object and high aim which the Theosophical Society confides to each of its Branches must not be forgotten. Here also through the indefatigable zeal of our brother Gaboriau, la Revue des Hautes Etudes Theosophiques, "Le Lotus" widely circulates into intelligent minds the truths culled from the East.

Translations from the *Theosophist* and several masterly articles from the inspirer of the Review, Madame Blavatsky, the champion and often the martyr of the Theosophical movement in the West, gave an impulse to "Lotus" which has not slackened.

Besides the Review, the following publications have been issued:

A translation of "Light on the Path."

A translation of the "Occult World."

"Fausses Conceptions," by H. P. Blavatsky; an article in the "Lotus," then published separately for propaganda.

"L'Occultisme Contemporain," by Papus.

"Traité élémentaire de Science," by the same author.

Besides the Review and the above named publications, the Isis Lodge has organised several public meetings, in which the leading ideas of the Society have been promulgated by lectures and debates.

We hope that the future may realise the anticipations of the present, and we are pleased to offer to the Head Society a French Branch which is actively endeavouring to do theosophical work, and to render itself worthy of the elevated mission which it is called on to fulfil.

REPORT OF THE DUBLIN LODGE OF THE THEOSOPHICAL SOCIETY.

The condition and prospects of the Dublin Lodge are in every way satisfactory. There have been several meetings of the members at which theosophical subjects have been discussed and the business of the Lodge transacted.

Though no new members have been enrolled in the Lodge, its influence and sphere of activity have much increased.

Many conversational meetings have been held, at which one or more members of the Lodge have been present to explain theosophical questions. The literary work of the Society has also progressed favourably, the first of the series of pamphlets for popularising theosophical subjects having been issued during the year.

The Lodge, though unable to be represented at the Annual Convention, sends fraternal greetings to all the branches of the Theosophical Society.

CHARLES JOHNSTON, F. T. S.,

Hon. Secy. Dublin Lodge.

AMERICA.*

To the President and General Council of the Theosophical Society:—

ADYAR, MADRAS, *October 13th 1887.*

SIRS AND BRETHREN,

I much regret that my sudden departure from India necessitated by the state of my health, obliges me to leave in the hands of the Secretary a report which I should otherwise offer in person. Having come to India to place my services as Private Secretary at the disposal of the President, I was commissioned to act as Delegate from the American section, and had hoped to present to you the salutations of all Transatlantic Brethren, but, in particular, those of the Aryan Theosophical Society of New York. After a stay at Adyar of little more than a week, my steadily increasing ill health compelled me to reluctantly abandon my post and to leave India.

The remark is often made that the great sphere of Theosophical conquest in the future is the United States of America. In this there is much of truth. No doubt that country seems in certain respects peculiarly ill fitted for attention to topics either abstract or spiritual. The absence of any large class in the community with leisure for investigation; the absorbing nature of almost every commercial pursuit; the dense and universal interest felt in the news of the day,—an interest which consumes the reading moments of a busy population; the disposition to discredit transcendental themes as the outcome of visionaries or half-lunatics; a thorough nineteenth-century readiness to shrug the shoulders at any mention of the supernatural;—these and other facts in American life seem ominous to a Theosophist.

But there is an obverse side. We have no State Church; so that respectability is not conditioned on adhesion to any particular faith. Freedom of political and social action accustoms to independence of thought, and as Mr. Lincoln said, to “the adoption of new views so soon as they are perceived to be true views.” The restless passion for novelty, fed by the most vigorous and pervasive journalism in the world, leads both newspapers and readers to discuss the latest topic in sociology or religion. Opinions are soluble and churches are friable, so that change has not the opprobrium usual in fixed communities. Interest in religious topics has great force,—as is shown by the multiplicity of sects; and this, coupled with the small tenacity to inherited beliefs, favors new associations upon conviction. Moreover, the rivalry throughout the press ensures immediate and wide-spread diffusion of any public utterances vigorous in thought, elevated in source, or peculiar in topic. And there is still another influence. The American nation is not homogeneous; it is highly composite and varied; and so we exhibit every combination of intellectual grade, moral impulse, and spiritual vitality.

In a soil like this, seeds of Theosophic truth *must* find some welcome. Indeed, that welcome may be the more decided because of reaction from a late outburst of unbelief. For some years great attention has been given to the lectures, oral and printed, of a very able infidel, Col. Ingersoll. His brilliant sayings have secured wide circulation, and no doubt his arguments, quite valid as against many conventional misbeliefs, have unsettled the faith of some in all religions. But the inevitable re-action is approaching, and not a few souls, weary of negations and desirous of a reasonable religion, are preparing, perhaps unconsciously, for a belief which shall satisfy justice, revive aspiration, stimulate endeavour, and vivify hope. To such Theosophy gives nourishment and promise.

But with us it is a very new thing, and few of our people as yet know more of it than the name. On the other hand, I have been surprised, in my own small experience, to find its foundation truths recognised and its teachings dimly thought out in quarters where I should never have imagined either possible. Several such cases occur to me, cases of revolt against conventional religionism, coupled with the craving for a tenable faith, where Theosophy, when presented, formulated the views vaguely seen. I argue that through our enormous land, there must be many such, and that the condition of things in America I have described gives hope that the number will grow and become manifest.

I can give you but few statistics. We have two or three periodicals devoted to Theosophy. One or two spiritualistic journals give it space and favor, and the Occult Publishing Co. of Boston is pushing the circulation of didactic works. If we had means to sustain a travelling lecturer, who should organize societies in the great cities, an enormous amount of good might be accomplished. Till then we grow only through correspondence, the private efforts of members, the diffusion of literature and the spontaneous movement of new believers towards organization. One of our most honored and devoted laborers, Mr. Wm. Q. Judge of New York, the intimate friend of the two Founders of the Theosophical Society, is expending every energy on the editorial conduct of the “Path,” our principal periodical, and to him, more than to any one other American, is due such growth as we can record. I transmit to you his fraternal salutations and good wishes, and with them the hope that the next Convention may hear from us more and greater facts in proof that the cause is expanding and strengthening in that land so far away.

Fraternally and faithfully yours,

ALEXANDER FULLERTON.

* Mr. Fullerton, F. T. S., of New York, a very esteemed colleague, reached Adyar in the first week of October, but was forced to leave again to return home on the 13th of the same month on account of ill-health.

REPORT OF THE BLAVATSKY LODGE (LONDON).

To the President-Founder of the Theosophical Society.

DEAR SIR,

The Lodge recently formed in London under the title of the "Blavatsky Lodge," is anxious not to let the first Convention after its formation pass by without sending its fraternal greetings to the President-Founder and the Delegates assembled at Adyar. The "Blavatsky Lodge" was formed for the purpose of associating together those Fellows of the Society who are anxious to undertake active work in the diffusion of Theosophical teaching and the spread of Universal Brotherhood.

The title chosen for the Lodge is sufficient voucher for the devotion of its members to the Founders of the Society and their work.

Though so recently established, the Lodge has already found from among its members a Publishing Company, who are bringing out a monthly magazine, entitled "*Lucifer*," with Madame Blavatsky and Mabel Collins as Editors. Three numbers have been issued, and its circulation is already attaining respectable proportions.

We hope before the next Convention to be able to report a considerable growth of the movement in England, and we remain, yours fraternally,

THOS. B. HARBOTTLE, *President.*

Committees on Finance and Rules were appointed, and the Convention then adjourned.

FINANCIAL REPORTS.

T. SUBBA ROW MEDAL FUND.

| RECEIPTS. | | RS. | A. | P. |
|--------------|---|-----|-----|-----|
| 1886 | To Balance in hand | 540 | 13 | 5 |
| Dec. 27th | „ Donation | 0 | 2 | 7 |
| to | „ Interest on the Savings Bank Deposit | 20 | 7 | 0 |
| 1887 | | | | |
| Dec. 27th | Total Rupees... | 570 | 7 | 0 |
| EXPENDITURE. | | | | |
| | By Nil | ... | ... | ... |
| | „ Balance in Bank | 570 | 7 | 0 |
| | Total Rupees... | 570 | 7 | 0 |

ANNIVERSARY FUND.

27th December 1886 to 26th December 1887.

| RECEIPTS. | | RS. | A. | P. |
|-----------|--|-------|----|----|
| To | Balance in hand on 27th December 1886 | 1,058 | 8 | 10 |
| „ | Berhampore Branch | 37 | 0 | 0 |
| „ | Meerut do | 4 | 0 | 0 |
| „ | Palghat do | 5 | 0 | 0 |
| „ | Colombo do | 15 | 0 | 0 |
| „ | Karwar do | 8 | 0 | 0 |
| „ | Chittoor do | 4 | 0 | 0 |
| „ | Siliguri do | 5 | 0 | 0 |
| „ | Bhaunagar do | 16 | 0 | 0 |
| „ | Colombo do | 5 | 0 | 0 |
| „ | Balandshahr do | 6 | 0 | 0 |
| „ | German Members | 43 | 12 | 0 |
| „ | Saidporo Branch | 8 | 0 | 0 |
| „ | Simla (Himalayan) do | 3 | 0 | 0 |
| „ | Meerut do | 3 | 0 | 0 |
| „ | Monghyr do | 3 | 0 | 0 |
| „ | Bombay do | 8 | 0 | 0 |
| „ | Barisal do | 12 | 0 | 0 |
| „ | Chittagong do | 12 | 0 | 0 |
| „ | Berhampore do | 6 | 0 | 0 |
| „ | Bhagalpore do | 3 | 0 | 0 |
| „ | Noakhali do | 7 | 0 | 0 |
| „ | Cocanada do | 4 | 0 | 0 |
| „ | Rajahmundry do | 10 | 0 | 0 |
| „ | Ellore do | 7 | 0 | 0 |
| „ | Bezwada do | 9 | 0 | 0 |
| „ | Bangalore Cantonment do | 41 | 0 | 0 |
| „ | Masulipatan do | 27 | 0 | 0 |
| „ | Rajmahal do | 7 | 0 | 0 |
| „ | Cuddapah do | 11 | 0 | 0 |
| „ | Madras do | 3 | 0 | 0 |
| „ | Ootacamund do | 10 | 0 | 0 |
| „ | Surat do | 9 | 0 | 0 |
| „ | Hyderabad do | 15 | 0 | 0 |
| „ | Anantapur do | 10 | 0 | 0 |

ANNIVERSARY FUND.—(Continued.)

27th December 1886 to 26th December 1887.

| RECEIPTS. | | | | RS. | A. | P. |
|---|--------|-----|-----|-------|----|----|
| To Bankipore | Branch | ... | ... | 22 | 0 | 0 |
| „ Bangalore City | do | ... | ... | 8 | 0 | 0 |
| „ Meerut | do | ... | ... | 7 | 0 | 0 |
| „ Benares | do | ... | ... | 10 | 0 | 0 |
| „ Gorakhpore | do | ... | ... | 11 | 0 | 0 |
| „ Berhampore | do | ... | ... | 10 | 0 | 0 |
| „ Nagpore | do | ... | ... | 6 | 0 | 0 |
| „ Bhaunagar | do | ... | ... | 24 | 0 | 0 |
| „ Cawnpore | do | ... | ... | 7 | 0 | 0 |
| „ Bareilly | do | ... | ... | 13 | 0 | 0 |
| „ Vizagapatam | do | ... | ... | 11 | 0 | 0 |
| „ Calcutta | do | ... | ... | 3 | 0 | 0 |
| „ Mr. A Sankariah, Coch... | ... | ... | ... | 10 | 0 | 0 |
| „ Babu Govindachandra Mukerji, Indore | ... | ... | ... | 9 | 0 | 0 |
| „ Kapurthala Branch | ... | ... | ... | 4 | 0 | 0 |
| „ Madura do | ... | ... | ... | 8 | 0 | 0 |
| „ Bombay do | ... | ... | ... | 43 | 0 | 0 |
| „ Coimbatore do | ... | ... | ... | 9 | 0 | 0 |
| „ Allahabad do | ... | ... | ... | 14 | 0 | 0 |
| „ Baroda do | ... | ... | ... | 10 | 0 | 0 |
| „ Berhampore do | ... | ... | ... | 25 | 0 | 0 |
| „ Nellore do | ... | ... | ... | 12 | 0 | 0 |
| „ Individual members | ... | ... | ... | 139 | 14 | 0 |
| „ Interest on the Anny. Fund in Postal Savings' Bank for 1886-87. | ... | ... | ... | 31 | 2 | 3 |
| „ Loan to Library Fund | ... | ... | ... | 400 | 0 | 0 |
| | | | | 2,282 | 5 | 1 |
| EXPENSES. | | | | RS. | A. | P. |
| Part payment of travelling expenses of Buddhist Priests as Delegates to the Convention of 1886. | ... | ... | ... | 60 | 0 | 0 |
| Permanent Fixtures:— (35 benches ordered from Gallo) | ... | ... | ... | 167 | 12 | 0 |
| Printing Eleventh Anniversary Reports | ... | ... | ... | 180 | 14 | 9 |
| Five and a half reams of paper supplied... | ... | ... | ... | 55 | 0 | 0 |
| Loan liquidated on behalf of Library Fund | ... | ... | ... | 400 | 0 | 0 |
| Expense at the non-Hindu table (bread, butter, milk, vegetables, &c., for the Convention of 1886) | ... | ... | ... | 186 | 15 | 6 |
| Sundries:— | | | | | | |
| Truck hire for flower pots, lamps, chimneys, bamboo mats, tumblers, earthen pots, tin vessels, &c., for Convention of 1886. | ... | ... | ... | 134 | 12 | 6 |
| Provisions bought for the Convention of 1887 | ... | ... | ... | 136 | 7 | 0 |
| Balance in hand... | ... | ... | ... | 960 | 7 | 4 |
| Total | | | | 2,282 | 5 | 1 |

LIBRARY FUND.

| RECEIPTS. | | | | RS. | A. | P. |
|--|-----|-----|-----|-------|----|----|
| Balance in hand (27th December 1886) | ... | ... | ... | 47 | 0 | 10 |
| Temporary Loan | ... | ... | ... | 19 | 5 | 11 |
| Mr. Natturam P. Raval (Bhaunagar) | ... | ... | ... | 5 | 0 | 0 |
| „ Pheroza R. Melita (Bombay) | ... | ... | ... | 10 | 0 | 0 |
| Dr. Vithal Row P. Mahtre (do.) | ... | ... | ... | 10 | 0 | 0 |
| Nagpore Branch Delegates | ... | ... | ... | 5 | 8 | 0 |
| Babu Baroda Prasad Basu (Calcutta) | ... | ... | ... | 10 | 0 | 0 |
| Nellore Branch | ... | ... | ... | 5 | 0 | 0 |
| Mr. A. T. Rajam Iyengar (Madras) | ... | ... | ... | 2 | 0 | 0 |
| A Sympathiser | ... | ... | ... | 2 | 0 | 0 |
| A Member of the Theosophical Society | ... | ... | ... | 1 | 0 | 0 |
| A Sympathiser (Chittoor) | ... | ... | ... | 2 | 0 | 0 |
| Two members of the Theosophical Society | ... | ... | ... | 2 | 0 | 0 |
| Babu Bishen Chandra Das (Siliguri) | ... | ... | ... | 4 | 0 | 0 |
| Mr. Rustomji Modi (Bombay) | ... | ... | ... | 10 | 0 | 0 |
| „ Rawal Shri Hurisinghji Rupsinghji (for stone gateway) | ... | ... | ... | 700 | 0 | 0 |
| „ R. Sivasankara Pandiah (Madras) | ... | ... | ... | 1 | 1 | 0 |
| „ Cursctji Jamsetji Daji (Bombay) | ... | ... | ... | 10 | 0 | 0 |
| „ P. Mahalatchmiwala (Bhaunagar) | ... | ... | ... | 5 | 0 | 0 |
| „ Nafar Das Roy (Berhampore) | ... | ... | ... | 10 | 0 | 0 |
| „ K. Seshiah Chetty (Cuddapah) | ... | ... | ... | 10 | 0 | 0 |
| Major General H. R. Morgan (Ooty) | ... | ... | ... | 10 | 0 | 0 |
| Dowan Bahadur R. Raghunada Row (Indore) | ... | ... | ... | 100 | 0 | 0 |
| Mr. E. Venkata Rama Sarma (Madras) | ... | ... | ... | 4 | 0 | 0 |
| H. H. The Thakore Saheb of Limbdi | ... | ... | ... | 500 | 0 | 0 |
| H. E. Hari Das Viharidas Desai, Dewan of Junaghad (Nudiad) | ... | ... | ... | 200 | 0 | 0 |
| Rao Bahadur J. S. Gadgil (Baroda) | ... | ... | ... | 100 | 0 | 0 |
| Dowan Bahadur Manibhai Joshhai (do.) | ... | ... | ... | 75 | 0 | 0 |
| Pandit Jagannath (Nagpur) | ... | ... | ... | 2 | 0 | 0 |
| His Excellency the Dewan Saheb of Baroda | ... | ... | ... | 200 | 0 | 0 |
| Mr. Beharilal Ghose (Gwalior) | ... | ... | ... | 5 | 0 | 0 |
| „ Kshetra Mohan Mukirji (Calcutta) | ... | ... | ... | 3 | 0 | 0 |
| Anantapore Theosophical Society | ... | ... | ... | 7 | 0 | 0 |
| Miss F. Arundale (London) | ... | ... | ... | 37 | 8 | 0 |
| C. Authicasavalu Reddi (Bolarum) | ... | ... | ... | 10 | 0 | 0 |
| Interest on Library Fund | ... | ... | ... | 5 | 8 | 6 |
| Choudry Maharaj Singh (Orai) | ... | ... | ... | 100 | 0 | 0 |
| Babu Nil Madhab Banerji (Cawnpore) | ... | ... | ... | 50 | 0 | 0 |
| Mr. P. Iyaloo Naidu Garu (Hyderabad) | ... | ... | ... | 50 | 0 | 0 |
| Dr. Beharilal Bhadari (Calcutta) | ... | ... | ... | 100 | 0 | 0 |
| Mr. Lachmikanta Row (Cuddalore) | ... | ... | ... | 23 | 0 | 0 |
| H. H. Tho Maha Raja of Cashmere | ... | ... | ... | 200 | 0 | 0 |
| Mr. J. N. Unwala (Bhaunagar) | ... | ... | ... | 50 | 0 | 0 |
| Dewan Bahadur P. Srinivasa Row | ... | ... | ... | 15 | 0 | 0 |
| Mr. R. Sivasankara Pandiah (Madras) | ... | ... | ... | 1 | 0 | 0 |
| „ Tookaram Tatya (Bombay) | ... | ... | ... | 50 | 0 | 0 |
| Total Rupees... | | | | 2,769 | 0 | 3 |

THE LIBRARY FUND.

| EXPENSES. | RS. | A. | P. |
|--|-------------|----------|----------|
| Loans liquidated | 600 | 0 | 0 |
| Permanent Fixtures:— | | | |
| Part payment for book shelves in the Library to the wood contractor. | 437 | 8 | 0 |
| Lamps for the Picture Room, &c., | 67 | 11 | 0 |
| Pavement of the Library Hall:— | | | |
| (Cost of Cuddapah stones, and polishing marble and Cuddapah stones, &c.,) | 304 | 8 | 0 |
| Books bought for the Libraries | 63 | 12 | 6 |
| Chunam Contractor for chunam.... | 59 | 0 | 0 |
| Sundries:— | | | |
| (Sand, cart-hire, masons, carpenters, painters, wire net for the door and windows, freight charges on books and book cases, setting iron girder for old beam and pillars in Convention Hall, binding books, &c. | 446 | 9 | 5 |
| Balance in hand | 789 | 15 | 4 |
| Total Rupees... | 2769 | 0 | 3 |

PERMANENT FUND.

| RECEIPTS. | RS. | A. | P. |
|--|--------------|-----------|----------|
| To Balance in hand (December 27th, 1886) | 8,330 | 10 | 5 |
| „ Babu Chandraseker (Meerut) | 24 | 0 | 0 |
| „ Mr. Natturam P. Raval (Bhannagar) | 5 | 0 | 0 |
| „ Ferozeshah R. Mehta (Bombay) | 15 | 0 | 0 |
| „ Dr. Vithal Row P. Mahtre (Bombay) | 10 | 0 | 0 |
| „ A Fellow of the T. S. | 5 | 0 | 0 |
| „ Nagpore Branch | 5 | 8 | 0 |
| „ Rustomji Modi (Bombay) | 10 | 0 | 0 |
| „ Cursetji Jamsetji Daji (do.) | 15 | 0 | 0 |
| „ Babu Nafar Das Rai (Berhampore) | 10 | 0 | 0 |
| „ Mr. K. Seshaiyah Chetty (Cuddapah) | 15 | 0 | 0 |
| „ Loans returned from Society's Fund | 488 | 0 | 0 |
| „ Discount on Rupees 500, Promissory Notes | 4 | 15 | 9 |
| „ Anantapore Branch | 7 | 0 | 0 |
| „ Interest on Permanent Fund on Rupees 4,000 | 146 | 1 | 6 |
| „ C. Authicasavali Reddi (Bolarum) | 15 | 0 | 0 |
| „ Interest on Permanent Fund | 218 | 7 | 0 |
| „ Thakore Shanker Sinha (Gorakhpur) | 10 | 0 | 0 |
| „ P. Iyaloo Naidu (Hyderabad) | 100 | 0 | 0 |
| „ Discount on Promissory Notes of Rupees 3,000 | 28 | 4 | 11 |
| „ Babu Gyanendra Nath Chakravarti (Bareilly) | 11 | 0 | 0 |
| „ Tockaram Tanya (Bombay) | 100 | 0 | 0 |
| „ Bholnath Chatterji (Allahabad) | 50 | 0 | 0 |
| „ Babu Chandra Sekara | 24 | 0 | 0 |
| Total Rupees... | 9,645 | 15 | 7 |
| DISBURSEMENTS. | | | |
| By Temporary Loan for Society's expenses | 488 | 0 | 0 |
| „ Interest paid to Society | 146 | 1 | 6 |
| „ Amount paid in excess in buying Rupees 3,000 Pro-Notes on account of interest accrued on them at 4 per cent | 1 | 14 | 1 |
| „ Government Promissory Notes | 7,000 | 0 | 0 |
| „ In Savings Bank | 2,010 | 0 | 0 |
| Total Rupees... | 9,645 | 15 | 7 |

TRAVELLING.

| RECEIPTS. | Amount. | | EXPENDITURE. | Amount. | |
|--|--------------|-------------|--|--------------|-------------|
| | RS. | A. P. | | RS. | A. P. |
| To Received from Branches contribution for travelling expenses of long tour of the President | | | By President-Founder's long tour for self and servant, and for Mr. L. V. V. Naidu to Kathiawar and return | 1,421 | 8 3 |
| „ Do. from Cuddapah. | 948 | 0 6 | „ President Founder's trip to Bangalore (with Pandit Bhashyachary and servant) | 28 | 1 6 |
| „ Do. Bangalore | 15 | 0 0 | „ Freight on Mme. B's boxes | 17 | 0 0 |
| „ Do. Bangalore | 20 | 0 0 | „ Mr. Leadbeater's expenses to Ceylon | 43 | 2 0 |
| „ Do. Bangalore | 20 | 0 0 | „ Do. Freight charges... .. | 21 | 0 0 |
| „ Balance | 547 | 11 3 | | | |
| Total Rupees... | 1,530 | 11 9 | Total Rupees... | 1,530 | 11 9 |

DONATIONS TO THE SOCIETY.

27th December 1886 to 26th December 1887.

| RECEIPTS. | RS. | A. | P. |
|--|--------------|----------|----------|
| Rustomji Modi (Bombay) | 5 | 0 | 0 |
| Cursetji Rustomji (Bombay) | 5 | 0 | 0 |
| St. George Lane Fox (London) | 102 | 7 | 7 |
| J. N. Ghosal (Calcutta) | 25 | 0 | 0 |
| T. Herbert Wright (Nagpur) | 10 | 0 | 0 |
| P. Mahalatchmiwala (Bhaunagar) | 5 | 0 | 0 |
| C. Sambiah (Madras) | 32 | 0 | 0 |
| Miss Anna Ballard (America) | 20 | 0 | 0 |
| His Highness the Maha Raja of Durbhunga (for 1886) | 1,000 | 0 | 0 |
| London Lodge through Mr. A. P. Sinnett | 162 | 4 | 0 |
| An English F. T. S. (York) | 6 | 4 | 0 |
| An European Lady F. T. S. (St. Neats) | 2 | 8 | 0 |
| Choudry Baldeo Singh (Narowli) | 50 | 0 | 0 |
| St. George Lane Fox (London) | 51 | 3 | 3 |
| An European Lady F. T. S. | £ 5 | 70 | 8 11 |
| A German F. T. S. | £ 50 | 705 | 9 7 |
| Rustomji R. Mehta (Bombay) | 25 | 0 | 0 |
| Dr. F. Anantarai Nathji Mehta (Bhaunagar) | 14 | 0 | 0 |
| Jaggal Kissore (Durbhunga) | 4 | 0 | 0 |
| St. George Lane Fox (London) | 51 | 3 | 3 |
| Kandy Branch | 20 | 0 | 0 |
| Thakore Shanker Sinha (Gorakhpur) | 7 | 0 | 0 |
| Col. H. S. Olcott, P. T. S. (cash given him by H. H. the Maha Raja of Vizianagram | 200 | 0 | 0 |
| Alexander Fullerton (America) | 40 | 0 | 0 |
| Anantarai Nathji Mehta (Bhaunagar) | 70 | 0 | 0 |
| Damodar K. Mavalankar | 10 | 9 | 0 |
| Hari Har Chatterji (Ferozepore) | 9 | 0 | 0 |
| Captain Lacan to buy ponies (Hyderabad) | 53 | 14 | 0 |
| Anantaram Ghosh (Gya) | 25 | 0 | 0 |
| Rustomji Ardeshir (Bombay) | 7 | 0 | 0 |
| His Highness Maha Raja of Darbhanga (for 1887) | 1,000 | 0 | 0 |
| Total Rupees... | 3,789 | 7 | 7 |

THE GENERAL FUND.

27th December 1886 to 26th December 1887.

| Dr. | | | Cr. | | |
|--|----------|-------|--|----------|-------|
| RECEIPTS. | Amounts. | | DISBURSEMENTS. | Amounts. | |
| | RS. | A. P. | | RS. | A. P. |
| To Balance in hand ... | 10 | 4 0 | By Food expenses during the year ... | 488 | 14 10 |
| „ Donations to the Society during the year ... | 3,789 | 7 7 | „ Feeding animals do. ... | 343 | 10 9 |
| „ Garden Income do. ... | 112 | 6 10 | „ Servants' wages do. ... | 885 | 0 1 |
| „ Entrance Fees do. ... | 3,648 | 13 0 | „ Repairs and new building do. ... | 1,133 | 11 10 |
| „ Sales—(Furniture, waste paper, &c.) do. ... | 56 | 4 6 | „ Sundries as per P. C. Book do. ... | 566 | 0 8 |
| „ From Branches towards travelling expenses ... | 983 | 0 6 | „ Telegrams do. ... | 29 | 3 0 |
| „ Interest account ... | 147 | 12 6 | „ Loans repaid do. ... | 1,082 | 13 6 |
| „ Temporary Loans to the Society's expenses from other Funds ... | 582 | 13 6 | „ Travelling expenses ... | 1,530 | 11 9 |
| | | | „ Printing do. ... | 39 | 11 2 |
| | | | „ Furniture, &c. do. ... | 117 | 13 6 |
| | | | „ Erroneous second entry in entrance fee account ... | 87 | 8 0 |
| | | | „ Land Revenue Tax for 87. ... | 36 | 3 4 |
| | | | „ Profit and Loss ... | 132 | 0 0 |
| | | | „ Balance. ... | 2,857 | 8 0 |
| Total Rupees... | 9,330 | 14 5 | Total Rupees... | 9,330 | 14 5 |

LOANS.

27th December 1886 to 26th December 1887.

| Dr. | | | Cr. | | |
|-------------------------------------|----------|-------|------------------------------------|----------|-------|
| RECEIPTS. | Amounts. | | DISBURSEMENTS. | Amounts. | |
| | RS. | A. P. | | RS. | A. P. |
| To Mr. Devipada Roy of Cawnpore ... | 1,200 | 0 0 | By Mr. Devipada Roy of Cawnpore... | 500 | 0 0 |
| „ The Theosophist Office ... | 1,642 | 15 10 | „ Balance ... | 2,342 | 15 10 |
| Total Rupees ... | 2,842 | 15 10 | Total Rupees... | 2,842 | 15 10 |

The Finance Committee.

The Committee presented their report which, after much debate, in the course of which all wish to reflect upon the personal integrity of the Acting Treasure was warmly repudiated, was adopted in following amended form:—

The Committee beg to report that the accounts were generally examined and found correct—they have, however, to remark that the accounts having been maintained by gentlemen professing no technical knowledge of account-keeping, do not admit of a systematic and thorough audit. This only points to the necessity for the appointment of a professional accountant and cashier, on a salary not exceeding Rs. 30 per mensem, and to a sufficient security being taken from him. The Committee also feel bound to suggest the necessity for the President in Council making the nomination, if possible, from amongst Theosophists only. They also suggest that in view of lightening the expenditure at present incurred for the upkeep of the premises, the garden be leased out annually or otherwise managed on the best possible terms by the President in Council; and that the present establishment, which appears to be susceptible of reduction, be also revised by the President in Council.

W. M. VENKATAPATI NAICK.

V. COOFOOSAWMY IYER; BHAWNISHANKAR; } Committee of Audit.
TOOKARAM TATYA; S. RAMASAWMIER.

Second Day, Wednesday, 28th December 1887.

The Convention met at midday, but neither of the Committees were ready to report.

The President called attention to the gratifying reports from the Branches of charitable gifts, by themselves or individual members, to the poor and suffering. To thousands in various parts of India, food, clothing and blankets had been distributed in memory of our Anniversary days; while noble-hearted brothers were giving medicines and mesmeric curative treatment daily all the year round—a charming feature of our movement.

The speakers for the Anniversary celebration were chosen and copies of the "Visishtadwaita Catechism" and "The Golden Rules of Buddhism"—the Adyar Library issues of the season—were distributed to the delegates present, after which, there being no further business, the meeting adjourned.

Celebration of the XIIth Anniversary.

At 4 o'clock p. m. on the same day the usual public celebration of the Society's Anniversary took place.

The Council Hall is in the shape of a T, one hundred feet long by twenty-six wide in one direction, and thirty-six by forty in the other. This space was filled to over-crowding with invited guests, who presented in the mass all that artistic and picturesque appearance which distinguishes an Oriental crowd from a Western

one. The Adyar Library, connecting with the Council Hall, had its carved doors flung wide open, and the vista of its iridescent crystal chandelier, polished marble floor, and high shelves of teak-wood, filled with ancient MSS. and modern printed volumes, was truly charming. The Arcot State canopy had again been kindly loaned by Raja Eswara Dass, representative of the Arcot Royal Family, and was erected upon the President's tessellated platform. A number of distinguished persons were present, among them Raja Gajapati Row, Dewan Bahadur R. Raghunatha Row, Minister of Indore, Babo Jotindro Nath Tagore, and Mr. J. Ghosal of Calcutta, Mr. Narainswamy Chetty, F. T. S., Dewan of Venkatagiri, Raja Eswara Dass, and many noblemen and gentlemen from the Punjab, North-Western and Central Provinces, Bombay, Bengal, and other districts. The President made an address embodying the statistical information contained in his annual address to the Convention, which elicited frequent marks of friendly interest. Dewan Bahadur R. Raghunath Row—at home for the Christmas holidays—was enthusiastically greeted, and made a noteworthy speech affirmative of his sustained interest and unshaken confidence in the Theosophical Society, which, he said, was one of the most important movements of the day. Raja Gajapati Row also declared his friendly feeling for the Society. The other speakers were Pandit Gopinath, of Lahore, Pandit Venkata Rama Iyengar, of Ootacamund, Mr. Mahadeo Vishnu Kané, Mr. S. Ramasawmy Iyer, Public Prosecutor, of Bangalore, Mr. Kotaya Chetty, of Nellore, and Mr. Rustomji Ardeshir Master, of Bombay, whose eloquence and fervour always warm the hearts of his auditors. The first part of the evening's programme was brought to a close by Col. Olcott leading to the platform the venerable Rajput pensionary so well known at Madras, who is 105 years old. The old gentleman's appearance caused a tremendous burst of applause. He invoked the blessing of God upon this Society which was doing so much to make the Aryan sages appreciated by their descendants.

The second part of the evening's entertainment comprised a concert of ancient Aryan music, executed upon the *Sitar*, *Vina*, and other Indian instruments, by first-class gentlemen performers belonging to the Poona and Madras Gayan Samajes, under the direction of that indefatigable musical amateur and patron, Mr. Bulwant Trimbak, F. T. S. The music was enchanting. The whole celebration seemed to have left a most pleasant impression upon the minds of the Society's guests. Col. Weldon, Police Commissioner of Madras, who was present, said, before leaving, to a group of delegates of the National Congress standing near him, "This, gentleman, is a *real* Indian National Congress!"

Third Day, Thursday, 29th December 1887.

The following telegram was read from H. H. Prince Harisinghji Rupsinghji:

"Anniversary congratulations. Branch greets cordially the Delegates, our Brethren. Faith, courage, unity."

A telegram was also read from Mr. Leadbeater, announcing his arrival from Ceylon the same evening, delay having been caused by the weather; and congratulatory telegrams were read from S. J. Padshah (Calcutta), and the Nagpur Branch T. S., the Bulandshahr Branch T. S., and the Hoshangabad Branch T. S.

The Secretary, MR. COOPER-OAKLEY, reported as follows upon THE SUBBA ROW MEDAL.

No Medal was awarded last year, and this year no essays have been presented.

It was therefore proposed by MR. COOPER-OAKLEY, and carried unanimately,

"That the Subba Row Medal be not awarded this year, but that the conditions under which it is offered be advertised in the *Theosophist* throughout the year, and notified to Branches at the expense of Fund with a view to trying to get essays from members."

Library Committee.

The following resolution was read by the Secretary:

"That in the opinion of this Committee it is advisable, in accordance with Colonel Olcott's suggestion, to invite the co-operation of Sanskrit pandits in different parts of India, with the Library Committee. P. SRINIVASA ROW, BHAVANI SHANKAR, C. RAMIAH, J. N. COOK, A. J. COOPER-OAKLEY, Secretary."

On the motion of MR. RUSTOMJI ARDESHIR MASTER (Bombay), seconded by Mr. K. NARAYANSAWMI AIYER (Coimbatore), the report was unanimously adopted.

Committee on Rules.

The following report of the Committee on Rules was read and, upon motion, the amendments suggested, were adopted:—

RULES.

In pursuance of the Resolution of the present Convention appointing a Committee to revise the Rules and Bye-laws of the Theosophical Society, we, members of the said Committee, beg to submit that on a careful consideration given to the Rules, &c., we deem it fit to recommend the following amendments and additions.

Rule 15 (b)—After the word "of" in the first line, insert the words "the President and"; and after the word "than" in the same line, substitute the word "six" for the word "seven."

We recommend these changes in the Rule as we think it should be made clear that the President should always be a member of the Executive Council.

Rule 15 (c)—After the word "same" in the third line, insert the words "together with a Schedule of property, movable and immovable, belonging to the Society."

The object of the addition is simply to supply information to members of the Convention who may be curious to know what the movable property of the Society is.

After the *Rule 15 (d)*, we recommend the addition of the following rules—

"*Rule (e)*—The Executive Council shall "prepare and submit for "the approval and sanction of the Annual Convention a budget

of the approximate income and expenditure of the next year; and the expenditure of the next year shall be, as far as possible, confined within the limits of the budget estimate. If the limits have to be exceeded in case of unexpected necessity, the consent of at least four members of the Executive Council shall be taken at a meeting convened for the purpose."

(f) At the end of every quarter an account of the income and expenditure of the previous three months shall be submitted for the examination of the Executive Council at a meeting convened for the purpose, and the vouchers of expenditure shall be countersigned by two members of the Council."

These additions are intended to place the accounts of the Society on a more business-like footing.

In the evening Session of the same day, Pandit Bhashyacharya and two other gentlemen delivered speeches in Sanskrit, the first named with remarkable fluency and animation. He also presented to the Society a large compendium, in map form, of the Genealogical Tree of the Kings of the Suryavansa and Chandravansa Dynasties of India, for which he received a vote of thanks.

After this Mr. Leadbeater, who had that evening arrived with Mr. Don David from Ceylon, gave some account of their difficult journey through and from Ceylon to Madras, and explained how it was that the High Priest, H. Sumangala, was unable to be present at the Convention as he had promised and intended.

It was then moved by DEWAN BAHADUR P. SRENEVASA ROW (Madras), seconded by PANDIT BHASHYA ACHARYA, Cuddapah, and supported by MR. DORABJI (Hyderabad, Deccan) and carried unanimously:—

That the thanks of the Convention be conveyed to H. H. the MAHARAJA OF DURBANGHA, Bahadur, K. C. S. I, for his promised munificent gift of Rupees 25,000 to the Society's Fund.

MR. DORABJI, seconded by Pandit VENKATARAMA IYENGAR, also moved a vote of thanks to H. H. PRINCE HARISINGHJI RUPSENGJI for a stone gateway that he proposes to erect in commemoration of the birth of his son, and also for his gift of a pair of carved doors for the Adyar Library. Carried unanimously.

PANDIT ARAMUDI IYENGAR (Madras), seconded by PANDIT BHASHYA CHARYA, then moved:—

"That the Convention regrets that circumstances prevented the presence of HIKKADUWE SUMANGALA THERA, High Priest of Adam's Peak, Ceylon, and hopes that next year he will be able to come to Adyar; assuring him that he will receive a respectful welcome from the Delegates and Pandits of Madras." Carried unanimously.

Upon motion, a resolution was proposed and carried unanimously:—

"That the Adyar Library Committee be requested to organize special committees for the collection of valuable works in the various vernaculars of India."

The President, Colonel Olcott, then briefly reviewed the work of the Convention, and bidding the Delegates an affectionate and fraternal farewell, declared the Session adjourned *sine die*.

THE THEOSOPHICAL SOCIETY.

Objects, Revised Rules, and Bye-laws of 1887.

THE SOCIETY AND ITS OBJECTS.

1. The Society, formed at New York, U. S. of America, 17th November 1875, shall continue to be called "The Theosophical Society."

2. The objects of the Theosophical Society are as follow:

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour.

Second.—To promote the study of Aryan and other Eastern literatures, religions, and sciences.

Third.—A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

3. The Society appeals for support to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers of race, creed or colour, that have so long impeded human progress; to all scholars, all sincere lovers of TRUTH, *wheresoever it may be found*, and all philosophers, alike in the East and in the West; to all who love India and would see a revival of her ancient glories, intellectual or spiritual; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

4. The Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths. It exacts from each member only 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. It includes members who take a merely philanthropical or intellectual interest in its aspirations, as well as those who believe that Oriental Philosophy embodies truths worthy of a life's devotion.

5. The Society does not interfere with caste rules and other social observances.

ORGANIZATION.

6. The Society shall have its Head-quarters at Adyar, Madras.

7. The Society shall comprise Branches established in cities and countries in both hemispheres; all Branches deriving their chartered existence from the President in Council, without whose authority no Branch can be formed or continued.

8. The local Branches, with their executive officers and members, shall be under the direct jurisdiction of the President in Council, but it shall be competent for the said President in Council to delegate all or any of his powers to any Board of Control or Administrative Committee which may be formed according to Rule XI.

9. The local administration of Branches shall be vested in their respective officers, but no Branch shall have the right to exercise jurisdiction outside its chartered limits, except when so authorised by the President in Council. Officers of Branches are

elected by a majority of the fellows thereof, for the term of one year; but they may be annually re-elected an indefinite number of times.

10. The President in Council shall have the right to nullify any charter when such proceeding may be considered expedient.

11. To facilitate the administration of the Society's affairs in distant countries, the President in Council may constitute Boards of Control or Administrative Committees with specifically defined powers.

BYE-LAWS OF BRANCHES.

12. No Bye-laws and Rules of Branches shall be valid unless ratified by the President in Council. No Branch has the right to grant Diplomas, to confer dignities or privileges, or to take any obligations from any of its members which conflict with these Rules.

CONVENTION.

13. A Convention of the General Council and of Delegates from the different Branch Societies shall meet annually in December at the Head-quarters, Adyar, Madras, see (14 c).

GENERAL COUNCIL.

14. (a.) The general control and administration of the Society shall vest in one General Council.

(b.) This Council shall consist of Presidents of Branches *ex-officio*, and not less than forty-nine members of the Society, to be elected annually by the Convention.

(c.) It shall meet annually at the Head-quarters of the Society, and dispose of all questions of importance laid before it by the President and Executive Council.

(d.) It shall also meet on extraordinary occasions whenever the President and Executive Council consider it advisable.

EXECUTIVE COUNCIL.

15. (a.) All executive functions of the Society shall be performed by an Executive Council.

(b.) The Executive Council shall consist of the President, and not less than six members of the Theosophical Society, permanently residing at or within convenient distance from the Head-quarters, to be elected annually by the Convention.

(c.) It shall meet monthly or as often as may be necessary. It shall keep a record of all its proceedings and accounts of all its monetary transactions, and submit the same with a schedule of property, moveable and immovable, belonging to the Society, to the General Council at the Convention for its sanction.

(d.) In case of vacancies occurring during the year, it shall be competent for the President and remaining members to nominate and appoint persons to fill such vacancies.

(e.) The Executive Council shall prepare and submit for the approval and sanction of the Annual Convention a budget of the approximate income and expenditure of the next year, and the expenditure of the next year shall be as far as possible confined within the limits of the budget estimate. If the limits have to be exceeded in case of unexpected necessity, the consent of at least four members of the Executive Council shall be taken at a meeting convened for the purpose.

(f.) At the end of every quarter, an account of the income and expenditure of the previous three months shall be submitted for the examination of the Executive Council, at a meeting convened

for the purpose, and the vouchers of expenditure shall be countersigned by two members of the Council.

MAJORITY AND QUORUM.

16. (a.) All questions coming before the Convention, General Council and Executive Council, respectively, shall be decided by a majority of votes, provided that the President shall have a casting vote in case of equality of votes.

(b.) Seven members of the General Council shall form a quorum.

(c.) Five members of the Executive Council, including the President, shall form a quorum.

PRESIDENT AND OFFICERS.

17. (a.) The Society shall have a President, a Corresponding Secretary, one or more Secretaries, a Treasurer and Librarian to be elected annually: provided, however, that Colonel H.S. Olcott and Madame H. P. Blavatsky—both founders—shall hold their offices of President and Corresponding Secretary for life.

(b.) The President and Officers above-mentioned shall be respectively President and officers of the General Council, Convention, and Executive Council, and shall be *ex-officio* members of the same.

(c.) The President in Council shall have authority to fill up any vacancy in the Offices of Secretary, Treasurer, or Librarian for the remainder of the year, and also to designate any Fellow of capacity and good repute to perform *pro tempore* the duties of his own office during his absence from head-quarters.

INSPECTORS.

18. (a.) The President in Council may, at the request of Branch Societies, appoint Inspectors to visit and co-operate with the Officers of Branch Societies in promoting the objects of the Theosophical Society.

(b.) Such Branches as wish to have the assistance of an Inspector shall bear all the expenses that may be necessary for the purpose.

(c.) The Inspectors so appointed shall send half-yearly reports of the work done by them to Head-quarters.

(d.) In case of a difference of opinion on any measure between him and a Branch Society, the Inspector shall refer the matter to the Head-quarters, and the decision of the President in Council shall be final.

MEMBERSHIP.

19. Membership in the Society is open to persons without distinction of sex, race, creed or caste; but no Asiatic female and no person under eighteen, shall be admitted to membership without the consent of the legal guardian. A knowledge of English is not an essential qualification.

20. Of Fellows there are three classes, viz., Corresponding, Honorary, and Active. The grade of Corresponding Fellow embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the Diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to Theosophical knowledge, or for their services to humanity. Admission to these two grades shall rest with the President in Council, and these members shall have none of the rights or responsibilities attaching to active fellowship.

21. Admission as an Active Fellow into the Theosophical Society and its Branches is obtained as follows:—

(a.) Any person being in sympathy with the objects of the Society and willing to abide by its rules and desiring admission as an active Fellow of the Society, shall submit an application in writing according to form A, duly signed by himself and countersigned by two active Fellows of the Society.

(b.) The application shall be accompanied by an entrance fee of £1 or its equivalent in other currencies.

(c.) Such application shall be made either to the President of the Society or to the President of the particular Branch which the person wishes to join. On being accepted by the President of the Society or elected by the Branch, as the case may be, the candidate shall be furnished with a diploma signed by the President of the Theosophical Society; and no person shall be a Fellow of the Society unless furnished with a diploma issued in proper form.

(d.) An annual subscription of two shillings (or one rupee in Asia) shall always be paid in advance by *all* the active Fellows of the Society.* The annual subscription after the first payment shall become due on the 1st January of each year; except in the case of those admitted during the last quarter, when an extension of three months shall be given.

22. A person may be a Fellow of the Theosophical Society without joining himself to any particular Branch.

23. No Branch shall be compelled to accept a person as a member of its body, who has not been duly elected by the Branch and agreed to abide by its bye-laws and rules.

24. A member of the Theosophical Society cannot be a member of more than one Branch at one time. If he becomes a member of another Branch, his membership in the Branch to which he previously belonged ceases until he again acquires membership by election.

25. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, *as such*, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favour of or against any political party or measure.

26. The Society being formed upon the basis of a Universal Brotherhood of Humanity, it inculcates and encourages perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views or hurt the feelings of other members by depreciating their religion.

27. No Fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28. Any Fellow violating Rule 25 or 26 or 27 or convicted of an offence against the penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society after opportunity of defence has been given, and due investigation into the facts made on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

* To prevent misconception, it may be as well as well to remark that this subscription applicable to current expenses, including those of the Annual Convention.

29. Should any dispute or disagreement arise among two Branches or two Fellows of a Branch in regard to matters connected with the work of the Society, and should the President or Presidents and the Council of their respective Branches find themselves unable to restore peace and brotherly harmony between the disputants, the case may, if both parties should so desire it, be referred to the President in Council, whose decision shall be final.

REPORTS.

30. Every Fellow is expected to promote the objects of the Society, and each Branch shall submit a quarterly report to the Head-quarters.

PROPERTY.

31. The Head-quarters of the Theosophical Society are the property of the Society and shall be in charge of one trustee, who shall be the President of the Society for the time being. Any person desiring to make a gift or bequest in favour of the Society, shall do so in the name of the above-mentioned trustee in accordance with form B.

32. No one shall be permitted to take up his permanent residence at the Head-quarters except members of the executive staff of the Society, unless by consent of the President in Council.

33. Fellows such as wish to reside apart at Head-quarters may be permitted by the President in Council to erect private buildings on the premises of the Society at their own expense, and these buildings may be exclusively occupied by such Fellows as long as they remain members of the Society; but such persons or their representatives acquire no right over such buildings other than occupancy while they are members, and when they die or cease to be members, those buildings shall vest exclusively in the Society.

AFFILIATION.

34. It shall be competent to the President in Council to affiliate any Society with the Theosophical Society at his discretion.

Note.—The following have already been affiliated.

(i.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

(ii.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Rama Misra Shastri, Professor of Sankhya, Benares College, as its President.

(iii.) The HINDU SABHA, founded by M. R. Ry. A. Sankariah Avergal, B. A., Naib Dewan of Cochin.

At a Mahamundala (Convention) of orthodox Pandits and other friends of Hindu Religion and Sanskrit Literature, convened at Haridwar, 30th May 1887, the following Resolutions were unanimously adopted:—

“*Resolved*,—That this Sabha unanimously records its appreciation of the unselfish and efficient aid given by the Theosophical Society to the cause of our national religion during the past ten years throughout India, and in disseminating in distant countries a knowledge of the teachings of our holy sages.

“*Resolved*,—That this Sabha earnestly recommends all Princes and others favorable to Hindu religion (Sanātana Dharma) to assist the Society as much as possible to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be.”

(FORM A.)

APPLICATION FOR FELLOWSHIP.

I, _____
being in sympathy with the objects of the Theosophical Society, and
being willing to conform with its rules, hereby make application for
admission as a fellow thereof.

(Signature) _____

Post Office Address. { _____

We, the undersigned Fellows of the Theosophical Society, hereby
certify that _____
a candidate for admission to the said Society, is a person who, to the
best of our belief, will be a worthy member of the same.

*

Dated at _____ this _____ day of _____ 1887.

(This application must be accompanied with the Entrance-Fee £1,—or
Ten Rupees—and the first Annual Subscription of One Rupee or 2 shillings.)

No part of the Society's income is paid to the Founders, whose
services are gratuitously given.

* This recommendation must be signed by at least two Fellows.

(FORM B.)

BEQUESTS.

I, A. B., give (or devise and bequeath as the case may be) my
house and garden (or other property as the case may be), as
hereunder fully described, unto C. D., the present President and
Trustee of the Theosophical Society, for the purpose of the same
being properly and faithfully used and applied by him, and by
his successors in office, duly appointed according to the Rules of
the Society for the time being in force,—for the sole and exclu-
sive use of such Society.

Note.—For the convenience of travelling members, who may need help in an un-
foreseen emergency, there are certain private signs of recognition which may be
obtained upon application to the Presidents of Branches or other authorised officers
of the Society.

OFFICERS, COUNCIL AND BRANCHES

OF THE

THEOSOPHICAL SOCIETY

OR

UNIVERSAL BROTHERHOOD.

PRESIDENT.

HENRY S. OLCOTT.

Late Colonel S. C. War Dept., U. S. A.

CORRESPONDING SECRETARY.

H. P. BLAVATSKY.

SECRETARIES.

T. VIJARAGHAVA CHARLU. | A. J. COOPER-OAKLEY, M. A. (CANTAB.)

C. W. LEADBEATER.

TREASURER.

C. RAMIAH.

ASSISTANT TREASURER.

BERTRAM KEIGHTLEY, 17, Lansdowne Road, Holland Park, W. London.

EXECUTIVE COUNCIL.

THE PRESIDENT.

DEWAN BAHADUR P. SREENEVAS | C. W. LEADBEATER.
ROW. | C. RAMIAH.
RAI BAHADUR HON. S. SUBRA- | P. PARTHASARATHY CHETTY.
MANIA IYER. | A. J. COOPER-OAKLEY, M. A.
T. SUBBA ROW, B. A., B. L. | DR. J. N. COOK.

ADYAR LIBRARY COMMITTEE.

DEWAN BAHADUR P. SREENEVAS | BHAVANI SHANKAR GANESH.
ROW. | DR. J. N. COOK.
C. RAMIAH. | N. BHASHYACHARYA, Pandit.
T. SUBBA ROW, B. A., B. L. | A. J. COOPER-OAKLEY, Secretary.

AMERICAN SECTION, GENERAL COUNCIL.

WILLIAM Q. JUDGE, General Secretary.

GENERAL COUNCIL.

The President of each Branch is *ex-officio* a Member of the General Council. There are also additional non-official Members, whose names are as follows :—

| | |
|--|-----------------------------|
| Banon, Captain A. T. | ... Kooloo, Kangara. |
| Barbieri d'Introiini, Dr. | ... Italy. |
| Bhaduri, Dr. Behari Lal | ... Calcutta. |
| Buck, Prof. J. H. D., M. D., | ... Cincinnati, U. S. A. |
| Cooposwamy Iyer Avergal, V. | ... Madura. |
| Courmes, D. A. | ... France. |
| Crawford and Balcarres, the Earl of | ... London. |
| Devi Pada Roy | ... N. W. P. |
| Durbhunga, His Highness the Hon. Maha Rajah Bahadur of, K. C. S. I. | ... Behar. |
| Ewen, E. D. | ... West Indies. |
| Ezekiel, A. D. | ... Poona. |
| Flammariion, Camille | ... Paris, France. |
| M. C. Docteur R. Thürman | ... France. |
| M. EnCausse. | ... Do. |
| Gadgil, Rao Bahadur Janardan S. | ... Baroda, Bombay. |
| Gebhard, Gustav. | ... Germany. |
| Ghose, Ladhi Mohun | ... Bhagalpore. |
| Ghose, Sishir Kumar | ... Calcutta. |
| Ghose, Ketter Chandra | ... Lucknow. |
| Gonemys, Dr. Nicolas Count de | ... Corfu. |
| Hartmann, Franz M. D., | ... Colorado. |
| Johnson, Surgeon-Major E. R. | ... Assam. |
| Lakshmi Kanta Row | ... Madras. |
| Maitland, Captain P. J. | ... Punjab. |
| Mittra, Pramada Dasa | ... Benares. |
| Mukerjee, Neel Comul | ... Calcutta. |
| Naidu, P. Iyaloo, Garu, | ... Hyderabad (De- kan.) |
| Naidu, Venkatapathi | ... |
| Naidu, L. Venkata Varadarajulu | ... Madras. |
| Narain Dass, Rai | ... Lucknow. |
| Nursingrow, A. V., F. R. A. S., F. R. G. S. | ... Vizagapatam. |

General Council.—(Continued.)

| | |
|---|---------------------------|
| Peishwa, Raja Madhava Rao Vinayak | ... N. W. P. |
| Pillay, N. Ratnasabapati | ... Nellore |
| Ragoonath Row, Dewan Bahadur R. | ... Indore |
| Saminatha Iyer, S. A. | ... Tanjore. |
| Sanders, L. A. | ... Borneo. |
| Sankariah, A. | ... Cochin. |
| Shroff, Kavasji Merwanji | ... Bombay. |
| Singh, Thakur Ganesb | ... Gorakpur. |
| Sooria Row Naidu, R. | ... Kistna District. |
| Strong, Col. D. M. | ... Central Provinces. |
| Sumangala, Rt. Rev. H. (Buddhist High Priest) | ... Ceylon. |
| Terry, W. H. | ... Melbourne, Australia. |
| Tukaram Tatya | ... Bombay. |
| Unwalla, J. N., M. A. | ... Bhavnagar. |
| Vossion, Louis | ... France. |
| Weber, Baron Ernst von | ... Germany. |
| Wilder, Prof. Alexander, M. D. | ... New York, U. S. A. |
| Zorn, Gustave A. | ... Odessa, Russia. |

Branches of the Theosophical Society—Indian. (Corrected to 27th December 1887.)

| Place. | Name of the Branch. | Date of Charter. | President. | Secretary. | Secretary's Address. |
|-----------|--|------------------|----------------------------------|----------------------------------|---|
| Adoni | The Adoni Theosophical Society ... | 1882 | Mr. A. Teruvengada Moodelliar. | Mr. C. D. Vasudavayya... | Pleader, Munsiff's Court, Adoni. |
| Aligarh | The Aryan Patriotic Theosophical Society. | 1883 | Rai Kishen Lal, B. A. | Munshi Bakhtawar Lal ... | Professor, M. A. O. College, Aligarh, (N. W. P.) |
| Allahabad | The Prayag Psychic Theosophical Society. | 1881 | Babu Hardeo Prasada. | Babu Bhola Nath Chattejee. | 432, Coloneiganj, Allahabad, (N. W. P.) |
| Anantapur | The Anantapur Theosophical Society. | 1885 | Mr. K. Seshayya Chetty. | Mr. V. E. Sudarasana Moodelliar. | Collector's Office, Anantapur. |
| Arcot | The Arcot Theosophical Society ... | 1884 | Mr. C. R. Varadaraajulu Reddyar. | P. Krishnamachariar ... | Sub-Registrar, Arcot. |
| Arni | The Arni Theosophical Society ... | 1885 | Mr. B. Veeraswamy Iyer. | Mr. Panchanada Iyer ... | Overseer, D. P. W., Arni, North Arcot. |
| Arrah | The Arrah Theosophical Society... | 1882 | Babu Chendra Narain Singh. | Babu Dwarkanath Bhat-tacharya. | Munsiff, Arrah, (Behar.) |
| Bangalore | The Bangalore Cantonment Theosophical Society. | 1886 | Mr. A. Coopuwami Moodelliar. | Mr. N. P. Subramania Iyer. | Head Master, Arcot Narainasami Moodelliar's High School, Cantonment, Bangalore. |
| Do. | The Bangalore City Theosophical Society. | 1886 | Mr. V. N. Narsimmaingar. | C. Murugesu Moodelliar... | Advocate, Pettah, Bangalore. |
| Bankipore | The Behar Theosophical Society... | 1882 | Babu Gorinda Charan. | Babu Jogesh Chandra Banerjee. | Commissioner's Office, Bankipur, (Behar.) |

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|-------------|---|------|---|---------------------------------------|---|
| Bankura | The Sanjeevan Theosophical Society. | 1883 | Babu Protap Narain Singh | Babu Kedarnath Kulabhi. | Teacher, Zillah School, Bankura, (Bengal.) |
| Bara-Banki | The Gyanodaya Theosophical Society. | 1883 | Pandit Parmeshwari Dass, II. | Pandit Brij Mohanlal No. II. | Head Acctt. District Board's Office, Bara-Banki, (Oudh.) |
| Bareilly | The Rohitkund Theosophical Society. | 1881 | Rae Pyari Lal. | Professor Gyanendra Nath Chakravarti. | The College, Bareilly, (N. W. P.) |
| Barisal | The Barisal Theosophical Society... | 1887 | Babu Dina Vandhu Sen ... | Babu Gorachand Das ... | Vakil, Barisal, Bengal. |
| Baroda | The Rewah Theosophical Society... | 1882 | Rao Bahadur Janardan Sakharan Gadgil. | Rao Sahib Anna Dhin Rao. | Asst. Milly. Secy., Baroda, State, Baroda. |
| Beauleah | The Rajshahye Harmony Theosophical Society. | 1883 | Babu Barodaprosad Bosu. | Babu Sreesh Chandra Roy. | Head Master, Loknath School, Beauleah, (Rajashahye, Bengal) |
| Bellary | The Bellary Theosophical Society. | 1882 | Mr. A. Sabhapati Moodelliar. | Mr. V. Soobbaraya Moodelliar. | Collector's Office, (Bellary.) |
| Benares | The Kasi Tatwa Sabha Theosophical Society. | 1885 | Pandit Raj Nath. | Babu Upendra Nath Basu | Choukhamba, Benares (N. W. P.) |
| Berhampore | The Adhi Bhoutic Bhadraru Theosophical Society. | 1881 | Babu Dina Nath Ganguli. | Babu Tridhara Charan Bhutta. | Pleader, Judge's Court, Berhampore. |
| Bezwada | The Bezwada Theosophical Society. | 1867 | Mr. M. Parankusa Pillay.. | Mr. T. Venkatanarasiah.... | Pleader, Munsiff's Court, Bezwada. |
| Bhagulpore | The Bhagulpore Theosophical Society. | 1881 | Babu Poarvati Charan Mukerji. | Babu Ishan Chandra Misra | T. N. City School, Bhagulpore, (Behar.) |
| Bhaunagar | The Bhaunagar Theosophical Society. | 1882 | His Highness Prince Harisingji Rupsingji. | Mr. J. N. Untralla ... | The College, Bhaunagar, Kathiwar. |
| Bhowanipore | The Bhowani Theosophical Society. | 1883 | Baba Debender Chandra Ghose. | Babu Shankar Nath Pan-dit. | 111, Peepulpaty Road, Bhowanipur, (Calcutta.) |

Branches of the Theosophical Society—Indian.—(Continued.)

| Place. | Name of the Branch. | Date of Charter. | President. | Secretary. | Secretary's Address. |
|-------------|--------------------------------------|------------------|--|--------------------------------------|--|
| Bolaram | The Bolaram Theosophical Society. | 1882 | Mr. V. Balakristna Moodliar. | Mr. T. V. Gopaul Swami Pillay. | Examiner's Office, P. W. Accounts, Bolaram (Deccan.) |
| Bombay | The Bombay Theosophical Society. | 1880 | Mr. Rao Bahadur Gopal Rao Hari Dashmakh. | Mr. Rustomji Ardeshir Master. | Elphinstone High School (Bombay.) |
| Bulandshahr | The Baron Theosophical Society... | 1887 | Thakore Ganesh Singh | Pandit Kundan Lal | Hd. Clerk, Collector's Office, Bulandshahr. |
| Burdwan | The Burdwan Theosophical Society | 1883 | Rai Bahadur Lala Banbilara Karpur. | Professor Ram Narayan Datta. | Maharaja's College, Burdwan (Bengal.) |
| Calcutta | The Bengal Theosophical Society... | 1882 | Babu Norendro Nath Sen. | Babu Neel Comul Mukerjee. | 6, Dwarka Nath Tagore's Lane, Jarasanko, Calcutta. |
| Calcutta | The Ladies' Theosophical Society... | 1882 | Mrs. S. K. Ghosal | Babu Brojendra Nath Banerji. | 164, Cornwalis Street, Calcutta. |
| Cawnpore | The Chohan Theosophical Society. | 1882 | Babu Nilmadhub Banerji. | Babu Mahendranath Chakraborty, B. A. | Kasiabagan Garden House, Ultadighi, (Calcutta.) |
| Chakdighi | The Chakdighi Theosophical Society. | 1883 | Babu Lalit Mohan Roy Sinha. | Babu Annoda Prosad Basu. | Sharoda P. Institution, Chakdighi, Burdwan Dt. |
| Chingleput | The Chingleput Theosophical Society. | 1883 | Mr. R. Vaithyanath Ayer. | Mr. C. Coopoooramiah | Head Clerk, Sub-Collector's Office, Chingleput. |

[JANUARY

SUPPLEMENT TO

1888.]

THE THEOSOPHIST.

lvii

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|--------------|--|------|---------------------------------|------------------------------|--|
| Chinsurah | The Chinsurah Theosophical Society. | 1883 | Babu Koyalash Chandra Mokerjee. | Babu Kally Churn Dutt. | Bara Bazar, Chinsura, (Bengal.) |
| Chittagong | The Chittagong Theosophical Society. | 1887 | Babu Durga Das Das | Babu Rames Chanda Sen. | Pleader, Judge's Court, Chittagong. |
| Chittoor | The Chittoor Theosophical Society. | 1884 | Mr. N. Srinivasa Varadachariu. | Mr. C. Masilamani Moodliar. | Huzur Cashkeeper, Collector's Office, Chittoor, North Arcot. |
| Cocanada | The Cocanada Theosophical Society | 1886 | Mr. K. Subbarayudu | Mr. M. V. Subba Rao | Pleader, Cocanada. |
| Coimbatore | The Coimbatore Theosophical Society. | 1883 | Mr. N. Annaswamy Rao. | Mr. N. Ramaswamy Iyer. | Head Master, Town High School, Coimbatore. |
| Combaconum | The Combaconum Theosophical Society. | 1883 | Mr. V. Krishna Iyer | Mr. K. Narainaswami Iyer. | Pleader, Combaconum. |
| Cuddalore | The Cuddalore Theosophical Society. | 1883 | Mr. M. Nataraja Iyer | Mr. A. Ram Row, B. A. | Pleader, District Court, Cuddalore. |
| Cuddapah | The Cuddapah Theosophical Society | 1886 | Pandit N. Bhasiyacharyar | A. Nunjundappa | Cuddapah. |
| Dacca | The Dacca Theosophical Society... | 1883 | Babu Kunja Behari Bhattacharya. | Babu Kali Kumar Das | Batnatolah, Dacca, (Bengal.) |
| Dakshineswar | The Sabita Theosophical Society... | 1885 | Babu Bykuntara Chatterjee. | Babu Bireshwar Banerjee. | Head Master, Government School Ariadahavia, Calcutta. |
| Darjeeling | The Kanchunjanga Theosophical Society. | 1882 | Babu Chhatra Dhar Ghosh | Babu Sree Nath Chatterjee. | Executive Engineer's Office, Darjeeling, (Bengal.) |
| Delhi | The Indraprastha Theosophical Society. | 1883 | Lalla Madan Gopal | Professor Nriya Gopaul Basu. | St. Stephen's College, Delhi. |
| Dindigul | The Dindigul Theosophical Society. | 1884 | Mr. S. R. Seshayya | Mr. A. Aiyaswami Sastrial | H. H. School, Dindigul. |
| Dumraon | The Dumraon Theosophical Society | 1883 | Babu Deviprasad Kayastha. | Babu Bipin Behari Gupta | Assistant Surgeon, Dumraon, Behar. |

Branches of the Theosophical Society—Indian.—(Continued.)

| Place. | Name of the Branch. | Date of Charter. | President. | Secretary. | Secretary's Address. |
|-------------|---|------------------|-----------------------------------|-------------------------------|---|
| Durbhanga | The Durbhanga Theosophical Society. | 1883 | Rai Bahadur Lakshmi-Narain Pandit | Babu Kalipada Bandyopaddeyay. | Maharaja's School, Durbhanga (Behar.) |
| Ellore. | Gupta Vidya Theosophical Society. | 1887 | Mr. D. Sriramulu | Mr. V. G. Naraina Iyer. | District Court Pleader, Ellore, District Godavary. |
| Fatehgarh | The Gyan Marga Theosophical Society. | 1885 | Babu Ramjee Mul | Babu Sundar Narrain Pandit. | C/o Babu Lakshmi Narain Pandit Honorary Magistrate, Furruckabad, (N. W. P.) |
| Fyzabad | The Ayodhya Theosophical Society. | 1883 | Babu Basik Lal Bannerji. | Babu Bipin Behari Banerjee. | Commissioner's Office, Fyzabad, (Oudh.) |
| Ghazipore | The Ghazipore Theosophical Society. | 1883 | Pandit Shankar Dyal Panday | Babu Kedar Nath Chatterjee. | Pleader, Judge's Court, Ghazipore, (N. W. P.) |
| Goody | The Goody Theosophical Society... | 1883 | Mr. J. Srinvasa Row | Mr. P. Casava Pillay | Pleader, Goody. |
| Gorakhpur | The Sarva Hitkari Theosophical Society. | 1883 | Dr. Jogeshwar Roy | Thakore Shankar Singh... | Settlement Office, Gorakhpur, (N. W. P.) |
| Guntoor | The Krishna Theosophical Society. | 1882 | Mr. M. Singuravulu Moolidelliar. | Mr. J. Purnayya | Sub-Registrar, Guntoor, (Kistna District.) |
| Gya | The Gya Theosophical Society ... | 1883 | Rai Rajkissore Narayan. | Babu Tribhooban Singh... | Teacher, Zillah School, Gya, (Behar.) |
| Hoshangabad | The Nerbudda Theosophical Society | 1885 | Mr. Prayagchand Chowdhuri. | Mr. N. B. Atreya. | Commissioner's Office, Hoshangabad, (C. P.) |
| Howrah | The Howrah Theosophical Society. | 1883 | Babu Behari Lal Mittra. | Babu Woomesh Chandra Kur. | Harcourt's Lane, Howrah (Calcutta.) |

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|------------|--|------|------------------------------|---------------------------------|---|
| Hyderabad | The Hyderabad Theosophical Society. | 1882 | Mr. P. Iyain Naidu | Capt. G. Lagoonath | Troop Bazaar, Hyderabad, (Deccan.) |
| Jamalpure | The Jamalpure Theosophical Society. | 1882 | Babu Ram Chandra Chatterjee. | Babu Raj Coommar Roy | E. I. Railway Office, Jamalpure, Monghyr. |
| Jessore | The Tarwaryana Sabha Theosophical Society. | 1883 | Babu Pyari Mohan Gaha. | Babu Bhishen Chandra Chatterji. | Mukhtear Jessore, (Bengal.) |
| Jeypore | The Jeypore Theosophical Society. | 1882 | Babu Opendronath Sen... | Babu Purna Chandra Sen. | Secretary, Municipal Committee, Jeypore, (Rajputana.) |
| Jubbulpore | The Bhriugu Kshetra Theosophical Society. | 1883 | Babu Kali Ghurn Bose | Mr. Ghantatah | Teacher, High School & College, Jubbulpore, (C. P.) |
| Karur | The Karur Theosophical Society... | 1885 | Mr. T. Lakshmi Narain Iyer. | Mr. T. R. Ramachandra Iyer. | Pleader, Munsiff's Court, Karur, Coimbatore. |
| Kapurthala | The Kapurthala Theosophical Society. | 1883 | Dewan Ramjas, C. S. I.... | Babu Hari Chand. | Judicial Assisr. Kapurthala, near Jallandur, (Punjab.) |
| Karwar | The North Canara Theosophical Society. | 1883 | Mr. Seehagiri Low Vethul | Mr. Ramrao Mongeshaya Bhatkal. | Clerk, District Court, Karwar, (North Canara District.) |
| Kishnagur | The Nuddea Theosophical Society. | 1882 | Babu Kalichurn Lahiri | ... | ... |
| Kurnool | The Kurnool Theosophical Society. | 1883 | Mr. C. Muniswami Naidu. | Mr. A. Lakshma Das | Head Clerk, Canal Division, Kurnool, (Madras Presy.) |
| Lahore | The Lahore Theosophical Society. | 1887 | Pandit Gopi Nath | Babu Raj Kumar Banerji... | Medical College, Lahore. |
| Lucknow | The Satya Marga Theosophical Society. | 1882 | Rai Bahadur Narain Das. | Suraj Narain Bahadur... | Kashmiri Mohalla, Lucknow, (Oudh.) |
| Madras | The Madras Theosophical Society. | 1882 | Mr. T. Subba Row | Dewan Bahadur P. Srinivas Row | Judge, Small Cause Court, Triplicane, Madras. |

Branches of the Theosophical Society—Indian.—(Continued.)

| Place. | Name of the Branch. | Date of Charter. | President. | Secretary. | Secretary's Address. |
|--------------|--|------------------|--------------------------------|-----------------------------|--|
| Madura | The Madura Theosophical Society. | 1883 | Mr. S. Ramaswami Iyer ... | Mr. N. Narayana Iyer ... | Vakil, High Court, Madura. |
| Masulipatam | The Masulipatam Theosophical Society. | 1887 | V. Sundaramaiah ... | Mr. B. Subbarayudu ... | Head Master, L. F. Normal School, Masulipatam. |
| Mayaveram | The Mayaveram Theosophical Society. | 1883 | Mr. T. Krishna Row ... | Mr. A. G. Hari Row ... | Town School, Mayaveram. |
| Meerut | The Meerut Theosophical Society. | 1882 | Babu Jwala Prasad ... | Pandit Gaidan Lal ... | Head Master, High School, Meerut, (N. W. P.) |
| Midnapore | The Midnapore Theosophical Society. | 1883 | Babu Hari Charan Roy ... | Babu Girish Chandra Mitra.. | Pleaser, Judge's Court, Midnapore (Bengal.) |
| Monghyr | The Monghy Theosophical Society. | 1887 | Babu B. Krishna Datta ... | Babu Nilmani Choudry ... | Monghyr, Behar. |
| Moradabad | The Atma-Bodh Theosophical Society. | 1883 | Lalla Purshotam Dass ... | Babu Chiranjii Lalla ... | Bullum Mohallah, Moradabad, (N. W. P.) |
| Muddehpoorah | The Muddehpoorah Theosophical Society. | 1881 | Babu Girish Chandra Roy. | Babu Girish Chandra Roy. | Head Master, Muddehpoorah, (Behar.) |
| Nagpur | The Nagpur Theosophical Society. | 1885 | Mr. C. Narainswamy Naidoo. | Babu Anant Lal ... | Mir Munshi, Secretariat, Nagpur, C. P. |
| Narail | The Narail Theosophical Society. | 1883 | Babu Brjanath Bhattachary. | Babu Purnachandra Bysack | Manager, Court of Wards, Narail, Jessore District, (Bengal.) |
| Negapatam | The Negapatam Theosophical Society. | 1883 | Mr. P. Ratnasabhapathi Pillay. | Mr. N. P. Balachandra Iyer. | Government Accountant, Negapatam. |

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|--------------|---|------|---|---------------------------------|--|
| Nellore | The Nellore Theosophical Society. | 1882 | Mr. T. Ramachandra Row. | Mr. A. Mahadeva Sastri ... | Hinda High School, Nellore. |
| Noakhali | The Noakhali Theosophical Society. | 1886 | Babu Chandra Bhushan Chakraverty. | Jogendra Nath Chakravarti. | Sub-Deputy Collector, Noakhali. |
| Ootacamund | The Todabetta Theosophical Society. | 1883 | Major-Genl. H. R. Morgan. | Pandit T. Venkatarama Iyengar. | Sale Court, Ootacamund. |
| Orai | The Orai Theosophical Society | 1886 | Choudry Maha Raj Singh. | Pandit Lachman Prasad Pachhour. | Head Clerk, Betwa Canal Division, Orai. |
| Pahartali | The Maha Muni Theosophical Society. | 1887 | Babu Har Gobind Muchoddy. | Babu Krishna Chandra Choudhry. | Sat Kaoya, Chittagong, Bengal. |
| Falghat | The Malabar Theosophical Society. | 1882 | Mr. N. Sarvotham Rao ... | Mr. V. Vichu Iyer ... | Head Master, Municipal School, Palghat (Malabar). |
| Paramakudi | The Paramakudi Theosophical Society. | 1885 | Mr. S. Minakshi Sundrum Iyer. | Mr. M. Nagalingam Pillay. | First Grade Pleaser, Paramakudi (Madura District) |
| Periya-kulam | The Periya-kulam Theosophical Society. | 1884 | Mr. S. Mahadeva Iyer ... | Mr. C. Visvanath Row ... | Tahsildar, Periyakulam, (Madura District) |
| Pondicherry | The Pondicherry Theosophical Society. | 1883 | Monsieur T. Sundira Poullé. | Mons. Mourougappa Moodeliar. | Late O. B. C Bank Acctt., Rue de Kungapoullé, Pondicherry. |
| Poona | The Poona Theosophical Society. | 1882 | Khan Bahadur Navroji Dorabji Khandallawalla | Mr. Rajana Lingu ... | Pleaser, Camp. Poona. |
| Rae-Bareli | The Gyanavardhini Theosophical Society. | 1883 | Lala Ram Pershad ... | Babu Sharoda Prosad Mukerji. | Post Master, Rae-Bareli, (Oudh.) |
| Rajahnundry | The Rajahnundry Theosophical Society. | 1887 | Mr. V. Vasudeva Sastri... | Mr. M. V. Subba Row ... | Vakil, High Court, Rajahnundry. |
| Rajmahal | The Rajmahal Theosophical Society. | 1887 | Babu Umesh Chandra Banerji. | Babu Phagn Lal Mandul. | Rajmahal, Bengal |

Branches of the Theosophical Society.—(Continued.)

| Place. | Name of the Branch. | Date of Charter. | President. | Secretary. | Secretary's Address. |
|-----------------|--|------------------|-----------------------------------|-------------------------------|---|
| Rangoon | The Shway Daigon Theosophical Society. | 1885 | Moung Oon, c. i. s. | Moung Shway Tsee | 35, Nineteenth Street, Rangoon. |
| Rangoon | The Irawaddy Theosophical Society. | 1885 | Mr. Norman Duncan | .. | Central Fire-Engine Station, Rangoon. |
| Rangoon | The Rangoon Theosophical Society. | 1885 | Mr. V. Rathna Moodelliar. | Mr. C. Yatharaniam Pillai | City Inspector of Post Offices, Rangoon. |
| Rawalpindi | The Rawalpindi Theosophical Society. | 1881 | Vacant | Baba Bal Mukund | Office of the Superintendent of Way and Works, P. N. S. Ry., Rawalpindi |
| Saidpur | The Gyanankur Theosophical Society. | 1884 | Babu Rajkrishna Mookerji. | Babu Rajnarain Bose | Examiner's Office, Saidpur (Bengal.) |
| Searsole | The Searsole Theosophical Society. | 1883 | Babu Dakshinewara Mallia. | Babu Kedarnath Deb | Searsole, Rajbaki, near Rancee-gunj, (Bengal.) |
| Secunderabad | The Secunderabad Theosophical Society. | 1882 | Mr. Bezonji Aderji | Mr. V. Jijia Rungum Naidu. | Bank of Bengal, Secunderabad. Deccan. |
| Seoni-Chappara. | The Seoni Theosophical Society | 1885 | Babu Girish Chandra Mukhopadhyay. | Mr. Giridhari Lal Deoli | Zillah School, Seoni-Chapara (C. P.) |
| Sholapore | The Sholapore Theosophical Society. | 1882 | .. | .. | .. |
| Siliguri | The Siliguri Theosophical Society. | 1885 | Babu Vishnu Chandra Das. | Babu Preonath Banerjee. | Siliguri, Bengal. |
| Simla | The Himalayan Esoteric Theosophical Society. | 1882 | Mr. C. P. Hogan | Babu Kumud Chandra Mukherjee. | P. W. Secretariat, Simla. |

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|----------------|--|------|----------------------------------|-----------------------------------|---|
| Simla | The Simla Eclectic Theosophical Society. | 1881 | Col. W. Gordon | Mr. W. D. Tiden | Office of the Director-General of Railways, Simla. |
| Srivilliputtur | The Natchiyar Theosophical Society. | 1883 | Mr. R. Anantarama Iyer. | Mr. P. Muthuswami Pillai. | Pleader, Srivilliputtur (Tinnevely Dt.) |
| Surat | Sanatan Dharma Sabha Theosophical Society. | 1887 | Mr. Navtaram Ootaman Trivedi. | Mr. Ghelabhai Lalabhai Mehta. | Gopipara Satan Falia, Surat. |
| Tanjore | The Tanjore Theosophical Society. | 1883 | Mr. C. R. Pattabhiramier | Mr. V. Rajagopalachariar. | District Registrar, Tanjore. |
| Tinnevely | The Tinnerelly Theosophical Society. | 1881 | Mr. T. Vedadrisadasa Moodelliar. | Mr. S. Ramchandra Sastri. | Examiner, District Court, Tinnevely. |
| Tiruppattur | The Tiruppattur Theosophical Society. | 1884 | Mr. S. A. Ramaswami Iyer. | Mr. K. Muthukamatchi Pillai. | Inspecting School-master Tiruppattur. |
| Trevandrum | The Trevandrum Theosophical Society. | 1883 | Mr. R. Ragoonath Row | Mr. E. Padmanabhaचार. ya. | Dewan's Office, Trevandrum, Travancore.) |
| Trichinopoly | The Trichinopoly Theosophical Society. | 1883 | Mr. Narasimhulu Naidu. | Mr. T. N. Muthukrishna Iyer. | Pleader, Munsiff's Court, Trichinopoly, (S. I. Ry.) |
| Vellore | The Vellore Theosophical Society. | 1884 | Mr. P. Ramannjulu Naidu. | Mr. G. Subbuswamy Aiyar. | Hindu Union High School, Vellore. |
| Vizagapatam | The Vizagapatam Theosophical Society. | 1887 | Mr. P. Purniah. | Mr. S. Ramakrishnaiah | Pleader, District Court, Vizagapatam. |
| Vizianagram | The Vasishta Theosophical Society. | 1884 | Mr. V. Jijia Raghava Chary. | Professor V. Venkataraya Sastrri. | Maharajah's College, Vizianagram, Vizagapatam District. |

Branches of the Theosophical Society—Indian.—(Continued.)

| Place. | Name of the Branch. | Date of Charter. | President. | Secretary. | Secretary's Address. |
|-------------------|---------------------------------------|------------------|---|---|--------------------------------------|
| CEYLONESE. | | | | | |
| Badulla | The Uva Theosophical Society | 1887 | Mr. P. B. Godamune | Mr. W. D. M. Appuhami Vedaracchi. | Badulla. |
| Bentota | The Bentota Theosophical Society. | 1880 | Mr. Don Abrew de Silva Tillekeratne | Mr. Thomas de Alwis Goonetilleke. | Bentota. |
| Colombo | The Colombo Theosophical Society | 1880 | Mr. A. P. Dharma-Gunawardene Mohandiram | Mr. C. P. Goonewardene. H. Don David, Asst. Secy. | 61, Maliban Street, Pettah, Colombo. |
| Do. | The Lanka Theosophical Society | 1880 | Mr. Edward F. Perera | Mr. H. J. Charles Pereira | Colombo. |
| Galle | The Galle Theosophical Society | 1880 | Mr. G. C. A. Jayasekera | Mr. A. Jayasekera | Galle. |
| Kandy | The Kandy Theosophical Society | 1880 | Mr. Edward de Silva | Mr. D. S. S. Wickramaratne | Kandy. |
| Matara | The Matara Theosophical Society | 1880 | Mr. David Andris Jaysurya. | Mr. D. Gooneratne | Matara |
| Panadure | The Panadure Theosophical Society | 1880 | Mr. F. Charles Jayatileke Kurunaratne. | Mr. J. J. Cooray | Panadure. |
| Ratnapura | The Sabaragamwa Theosophical Society. | 1887 | W. Ellawala, R. M. | K. S. Pereira | Registrar's Office, Ratnapura. |
| Welitara | The Welitara Theosophical Society | 1880 | Mr. Baltasar Weerasingha. | Mendis Mr. Sadriss de Silva Wijayewardhana. | Welitara. |

EUROPEAN.

| | | | | | |
|----------|---|------|---|-----------------------------------|---|
| England | The London Lodge of the Theosophical Society. | 1876 | Mr. A. P. Sinnatt | Mr. B. Keightley, M. A. (Cantab.) | 15 York St., Covent Garden, London. |
| Do. | The Blavatsky Lodge Theosophical Society. | 1887 | T. B. Harbottle | A. Keightly | 17 Lansdowne Rd. Holland Park, W. London. |
| Ireland | The Dublin Lodge of the Theosophical Society. | 1886 | " | Mr. C. M. Johnson | 131 Leinster Rd., Dublin. |
| Scotland | The Scottish Theosophical Society. | 1884 | Vacant | Mr. E. D. Ewen | c. o. E. Macbean, Esq. 37 Buchanan St., Glasgow. |
| Germany | The Germany Theosophical Society. | 1884 | Herr G. Gibbard | Will answer enquiries | Eiberfeld, Germany. |
| Paris | La Société Théosophique d'Orient et d'Occident. | 1883 | The Duchess of Pomar, Countess of Cathness. | " | 76, Rue Claude Bernard, Paris. 51, Rue de l'Université. |
| Do. | The Isis Lodge Theosophical Society. | 1887 | M. L. Dramard | M. F. K. Gaboriau | 22, Rue de la Tour d'Auvergne. |
| Odessa | The Odessa Group | 1883 | Vacant | Mr. Gustav Zorn | P. O. Box 87, Odessa, Russia. |
| Corfu | The Ionian Theosophical Society. | 1877 | Signor Pasquale Menelao. | Mr. Otho Alexander | Corfu, Greece. |
| Holland | The Post Nubila Lux Theosophical Society | 1881 | " | Mr. David Adolph Constant Arts. | Station Road, 113. The Hague, Holland. |
| Vienna | The Vienna Theosophical Society. | 1887 | Herr Friedrich Eckstein | Herr Dr. Graewell | Lammgasse 2, II. 17, Wien VIII. |

Branches of the Theosophical Society—Foreign.

| Place. | Name of the Branch. | Date of Charter. | President. | Secretary. | Secretary's Address. |
|------------------|--|------------------|------------------------|-----------------------------------|---|
| AMERICAN. | | | | | |
| Malden | The Malden Theosophical Society. | 1886 | Sylvester Baxter | Frank S. Collins | Malden Mass. |
| San Francisco | The Golden Gate Lodge of the Theosophical Society. | 1886 | Mrs. Martha Bangle | Isaac B. Rumford | ... |
| Boston | The Boston Theosophical Society. | 1886 | Charles R. Kendall | Susan E. Gay | P. O Box 2846. |
| Cincinnati | The Cincinnati Theosophical Society. | 1886 | Robert Hosea... | Dr. E. T. Howard | Cincinnati. |
| Alrich, Ala | The Gita Theosophical Society | 1886 | W. F. Aldrich | Charles Turner... | Alrich, A. |
| Philadelphia | The Krishna Theosophical Society. | 1886 | Carl. F. Redwiza | E. A. Sanborn | Philadelphia. |
| Rochester | The Rochester Theosophical Society. | 1882 | Mr. W. B. Shelly | Mrs. J. W. Cables | No. 40, Ambrose St., Rochester, N. Y. |
| St. Louis | The Pranava Theosophical Society. | 1883 | | | |
| Washington | The Gnostic Theosophical Society. | 1884 | Professor Elliot Cones | Edmond Weston | War Department, Washington, D. C. |
| New York | The Aryan Theosophical Society of New York. | 1881 | Mr. W. Q. Judge | Mr. Samuel Hicks Clapp, Box 2649. | 176 W. Adams' St., Chicago, N. Y., U. S. A. |
| Chicago | The Chicago Theosophical Society. | 1884 | Mr. S. B. Sexton | M. L. Braenard | 629 Fulton St., Chicago, Ill. |
| Los Angeles | Los Angeles Theosophical Society. | 1885 | Mr. C. W. Bush | Mr. J. R. Meister. | 48 North Spring St., Los Angeles, Cal. |

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| AFRICAN. | | | | | |
| Queenstown | The Queenstown Theosophical Society. | 1886 | J. M. Parsonson | | Queenstown, Cape Colony. |
| AUSTRALIAN. | | | | | |
| Brisbane | The Queensland Theosophical Society. | 1881 | Mr. Carl H. Hartmann | Mr. J. H. Watson | Range Plant Nursery, Toowoomba, Queensland, Australasia. |
| WEST INDIAN. | | | | | |
| West Indies | The St. Thomas Theosophical Society. | 1881 | Mr. Charles E. Taylor | Mr. B. D. Azenedo. | St. Thomas, Danish West Indies |
| Hayti | The Haytien Theosophical Society. | 1886 | Enquire of the Rt. Rev. the Bishop of Hayti. | | Port-au-Prince, W. I. |
| JAPANESE. | | | | | |
| Japan | The Kiyoto Theosophical Society. | 1887 | Forming | Mr. Kinga Hirai. | Muromachi Oike Sagaru, Kiyoto. |
| Total Charters extant 31st 1887, | Indian* ... | 126 | | | |
| | European ... | 11 | | | |
| | American ... | 12 | | | |
| | African ... | 1 | | | |
| | Australian ... | 1 | | | |
| | West Indian ... | 2 | | | |
| | Japanese ... | 1 | | | |
| | Grand Total... | 153 | | | |

Notes:—Blanks indicate that Branches have failed to report official addresses. All offices in the Society and its Branches are Honorary. * (Including Ceylon.)

SPECIAL INFORMATION.

THE THEOSOPHICAL SOCIETY.

TO avoid unnecessary correspondence, the following few explanatory remarks concerning the Theosophical Society may be made here :—

From the objects of the Society it will be observed that its programme offers attractions only to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man ; (b) a decided interest in the study of ancient literature and Aryan intellectual achievements ; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person ; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind, or the superior value of Aryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, and to search out such truth as can be discovered by diligent study and experiment on certain lines.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested ; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned. They believe that in the natural order of things, with the progress of enlightenment whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the mists clear after sun-rise. But they have no sympathy with those modern critics who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and Governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefited and the

chances of discovering hidden truth immensely increased. The policy they advocate is that of benevolent reciprocity—the so-called Golden Rule of “doing as one would be done by,” which was preached by most of the great Sages of old, and has been the watchword of true philanthropists in all epochs. They go on sowing this seed, leaving it to germinate in the fulness of time, and to ultimately bear a rich harvest for the coming generations. A chief agent to employ for this end is education, especially such special education as will enable the rising generation to read the sacred literature of antiquity, and from the writings of the Rishis, Arhats, Philosophers, and other sages of Aryavarta and her sister archaic lands, learn the sublime capabilities of human nature.

The Society, then, represents not any one creed but all creeds ; not one, but every branch of science. It is the opponent of bigotry, superstition, credulity and dogmatism, wherever found or by whomsoever taught. So, also, is it the opponent of vice in every form and of all that tends to feed or propagate it. It expects every one who becomes a member to avoid doing what will be likely to throw discredit upon the Society and dishonour his fellow-members. While it does not look for saint-like perfection in applicants for membership, it does hope, by holding up to them the ideal of a noble manhood, to make them ashamed of their vices and eager to extirpate them.

The Theosophical Society has many branches scattered over the globe, and, in India, enough already to make it possible for a Theosophist to find in almost every large city, from the southernmost cape of Ceylon to the foot of the sacred Himalayas, a group of brother Theosophists to welcome him. And these Branches are composed variously of Buddhists, Hindus, Parsis, and Mussulmans, with eminent Native leaders ; each Branch being as much thought of and cared for by the Founders as every other Branch, and all equally devoted to the welfare of the common cause. The rapid growth of the Society has often been wondered at by outside observers, but the sole secret is that its Founders believed that in reciprocal kindness and tolerance of infirmities was to be found a strong, broad platform upon which all men could stand and work for the general good, and in the further fact that, however various its external manifestations, there is but one basic Truth, and that, whatever dogmatists may say “There is no Religion higher than TRUTH.”

As regards the possibility of acquiring spiritual knowledge (*Brahmagyanam*) and extraordinary powers (*Siddhis*) in some easy, expeditious way, it is enough to remark here that our Aryan and Iranian ancestors gained great psychical powers and a deep insight into Nature's secrets, and they laid down the rules under which the same results may always be enjoyed. And, as the laws of pupillage (chelaship) are fully explained in the Shastras and Gāthas, the student in search of a guide is simply referred to those exhaustless treasure-houses. We live in a so-called extremely practical age—as though any age could be called practical which deals with only one-half of man's interests!—and the proportion of the Society's members who have joined because of the third

of the Society's avowed objects, is naturally small. So, while this may be a chief attraction to a few, others do not even consider it, but like to see the Society founding Sanskrit and other schools, writing and publishing magazines and books, and doing other useful works. It has its exoteric and its esoteric activities, and few members are occupied with both. It cannot supply a Guru, nor devote time to taking any one through a course of occult instruction, nor adopt his sons after the ancient custom (as the Founders have frequently been begged to do), nor supply him gratis with books, nor forward his correspondence to the Mahatmas. No such expectation should be entertained, for we have no more right now to expect favours than we have not yet deserved than had our ancestor, who never dared to hope for any reward or favour that he had not won the right to, by years of useful devotion and determined self-evolution. But those who join the Society should do so because it gives the chance to help humanity, to gain happiness by assisting to enlighten, raise and stimulate the moral nature of our fellow-men, to make the Aryan name once more the glorious synonym of every moral and spiritual excellence, and to show an age that is suffering from vicious tendencies and unhappy under stifled intuitions that, in the bygone times, our common ancestors knew every psychical power latent in man, the development of which gives Wisdom and ensures Happiness.

Persons willing to aid in establishing Societies of Hindu youth for the revival of Aryan Morals should address P. N. Muthusawmi, F. T. S. Teppakulam, Trichinopoly, President of Sanmarga Sabha.

All business letters must be addressed to the Secretary of the Theosophical Society, Adyar, Madras; and all upon other executive business to the President.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

V.

Seth, the Replacer.

THE God-idea owes its position in the Hebrew scriptures to a misapprehension of the meaning of the word Elohim, by which the evolutionary forces of nature had been designated; and to the identification of these, through it, with the personating spirit Jehovah, who in this way acquired the character of a personal Creator.

The Christ-idea, which gained its place in the Hebrew scriptures through a similar misapprehension, and has in consequence been preserved therein and handed down thereby in a more or less oracular and occulted form, is in reality a transitional aspect of the God-idea.

When the Jehovistic teachers took possession of the Elohist teachings, and, adapting them to a preconceived point of view, made them the basis of their own doctrines, their action was greatly facilitated by the multiple sense attributable to certain of the word-signs or ideograms they were dealing with.

At the very outset of their investigations and on the threshold of their inquiries they were attracted by the opening word of the Elohist Kosmogony, *Brasith*.

This they saw could be read in many ways.

Four of these ways attracted their attention. On these they dwelt, and from these they derived their attributed interpretations.

They found that this word-sign could be read *Brasith*, "in the beginning;" *Bra-sith*, "to create a vesture;" *Br (a)-Asith*, "to create Asith;" and *B (a) r-Asith*, "the son, Asith."

This they thereupon regarded as an oracular word, as a word intended to be interpreted through all of these several senses; and

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