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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

QUALIFICATIONS FOR CHELASHIP.

A PAPER READ BY BABU MOHINI M. CHATTERJEE, BEFORE
THE London Lodge T. S.

THE power of the Adepts over forces of nature, not generally recognised, has been enlarged upon on various occasions, but no account of them can possibly be satisfactory without bringing into prominence their goodness and their solicitude for the welfare of the race, which an ordinary man can no more comprehend than the Polynesian savage measure the intellectual height of a Newton or a Galileo.

Surprise is often expressed that the philanthropy of the Mahatmas does not induce them to abandon their seclusion and work for men, among men. But the reason for such apparently strange conduct on the part of these god-like men is not very far to seek. The productive power of our energies varies in accordance with the plane on which they operate. A bricklayer labouring from sunrise to sunset produces work which, when estimated in money, will be found to be but a small fraction of the money-value of an hour's work by a man of science. The difference in the effects generated by a given quantity of energy on the physical and intellectual planes is thus apparent. Those who are acquainted with the laws of spiritual dynamics know that the work produced by a given amount of energy on the intellectual plane is in its turn immeasurably less than that produced by the same quantity of energy acting on the plane of spirit—the highest principle in man, according to the occult doctrine. It is more unreasonable, therefore, to expect an Adept to work with us on the ordinary plane than it would be to suggest to Sir William Thompson to turn shoemaker.

The value of a scientific discovery as an intellectual triumph can be best estimated by a proper study of the various steps which have led up to it. Similarly, the excellence achieved by an Adept can only be appreciated, though in a very rough and incomplete manner no doubt, by a careful consideration of his preliminary training.

According to the most authoritative treatises on that occult science of which the Adept is a master, verified by the experience of its living students, none are admitted into the inner sanctuary for instruction until they reach a certain stage of spiritual development; characterised by the attainment of what, in the Brahmanical books, are called the four "sadhana's" or accomplishments.

The first "accomplishment," which a neophyte must have, is the right knowledge of the real and the unreal. The object to be attained by the help of the "Great Science," as it is called, being the realisation of the true, and Adeptship being but the mark of a certain stage of this realisation, it is clear that the first step to be taken is to gain an intellectual apprehension of what the truth is. But what is the truth? It will not do for the neophyte to ask the question like the jesting proconsul, and refuse to wait for the answer. Had Pilate asked the question in Sanskrit he might have been answered out of his own mouth. For the Sanskrit word

itself offers a clue to the nature of truth. In that language truth and reality bear the same name, and reality is defined to be that which is unaffected by time, or, in the quaint phraseology of the original, remains witness of the three divisions of time—the past, the present, and the future. The first accomplishment, therefore, consists in an intimate intellectual conviction of the fact that all and everything which appears to have an existence separate from Parabrahm is merely illusion (Maya). Hence, it is clear that at the present stage of the theosophical movement the duty that lies upon the Society and all its members is to disseminate the knowledge of the Esoteric Doctrine, the true philosophy of the real and the unreal, as that alone is capable of laying the foundation of any progress whatsoever.

The second accomplishment marks the next step on the path, and is the permanent effect produced on the mind by the theoretical knowledge, which forms the preceding accomplishment. When the neophyte has once grasped the unreal character of the objects around him, he ceases to crave for them, and is thus prepared to acquire the second accomplishment, which is a perfect indifference to the enjoyment of the fruit of one's actions, both here and hereafter.

Exoteric students fall into a grievous error by their failure to catch the true spirit of the injunction against acting under the impulse of desire. They erroneously suppose that the best preparation for spiritual life is to forcibly repress all outward expression of desire, entirely losing sight of the fact that even the most rigid abstinence from physical acts does not produce inactivity on the higher planes of spiritual or mental existence. Sankaracharya, in his commentaries on the Bhagavat Gita, one of the most authoritative of the Brahminical sacred writings, says that such a conclusion is simply delusive. A hasty supposition might here be made that these considerations will have the effect of sanctioning persistence in evil, but when the desire for improvement is constantly present in the mind, and the character of the evil thoroughly realised, each failure to harmonise the inward with the outward nature will, by the revulsion of feeling thus produced, strengthen the determination to such an extent that the evil desire will be speedily crushed. This is why Eliphas Levi so vehemently denounces the institution of forced celibacy among the Romish priests. The personality of a man at any one moment is the result of all his previous acts, thoughts, and emotions, the energy of which constantly inclines the mind to act in a particular way. All attempts, therefore, to cure this mental bias by repressing its expression on the outer plane is as hurtful as to throw back into the circulation unhealthy blood, seeking a natural outlet. The internal desire is always forging fresh links in the chain of material existence, even though denied outward manifestation. The only way to free oneself from the bonds of Karma, producing birth and death, is to let the stored-up energy exhaust itself merely as a portion of the great cosmic energy, and not to colour it with personality by referring it to self. The Bhagavat Gita itself speaks on this subject with no uncertain sound. The great teacher Krishna reproves his pupil Arjuna for having expressed a disinclination to perform the duties pertaining to his sphere of life. The reason is perfectly plain: in reference to the great reality everything of this world is unreal; therefore, to renounce the duties entailed upon us by our birth for something equally unreal only accentuates the ignorance which makes the unreal appear as the real. The wisest course, suggested by

Krishna, is that Arjuna should perform all his duties unselfishly. "Thy right is only to the act," says the teacher, "it ends with the performance of the act and never extends to the result." We must perform our duty for its own sake and never allow the mind to dwell on the fruit of our actions, either with pleasure or with pain. Purified from the taint of selfishness, the act passes by like water over the lotus-leaf, without wetting it. But if the act is done as a means to the attainment of a personal end, the mind acquires a tendency to repeat the act, and thus necessitates further incarnations to exhaust that tendency.

From the above considerations it is abundantly clear that occultism enjoins upon its votaries the necessity of an ardent and sleepless desire for the performance of duty, the sphere of which is enlarged by the first accomplishment, which requires a thorough recognition of the unity of the individual with the all. It is not enough to have a sentimental perception of this great truth, but it must be realised in every act of life. The student, therefore, to begin with, must do everything in his power to benefit all on the ordinary physical plane, transferring his activity, however, to the higher intellectual and spiritual planes as his development proceeds.

This leads us to the consideration of the third accomplishment, which is the acquisition of the "six qualifications," in the order they are treated of here. The first of them is called in Sanskrit "Sama;" it consists in obtaining perfect mastery over the mind (the seat of emotions and desires), and in forcing it to act in subordination to the intellect, which has already been purified and strengthened in attaining the two degrees of development already dwelt upon. This done, the mind is thoroughly cleansed of all evil and foolish desires.

The injunction to chasten our minds before purifying our acts might at first sight appear strange, but the practical utility of the course laid down will be obvious on reflection. We have already seen how varying effects are produced by a fixed amount of energy, according to the plane on which it is expended, and certainly the plane of the mind is superior to the plane of our senses. In the next place, forced abstinence from physical evil goes but very little way towards the evolution of that energy which alone can give us the power of approaching the truth. Our thoughts, governed under ordinary circumstances by the law of association, make us contemplate incidents in our past life and thus produce as much mental disturbance and draw as much on our mental energy as if we had repeated the acts in question many times over. "Sama" then is really the breaking-up of the law of the association of ideas, which enslaves our imagination; when our imagination is purified, the chief difficulty is removed.

The next qualification, the complete mastery over our bodily acts ("Dama" in Sanskrit) follows, as a necessary consequence, from the one already discussed, and does not require much explanation.

The third qualification, known by the Brahmins as "Uparati," is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowledge is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value. When this state is reached, danger from temptation is removed. They alone, the Hindu poet says, are possessed of true fortitude, who preserve the equanimity of their minds in the presence of temptation.

Fourth in order comes the cessation of desire and a constant readiness to part with every thing in the world (Titiksha). The typical illustration of this, given in our mystical literature, is the absence of resentment of wrong. When this qualification is completely attained, there arises in the mind a perennial spring of cheerfulness, washing away every trace of solicitude and care.

Then is acquired the qualification called Samadhana, which renders the student constitutionally incapable of deviating from the right path. In one sense this qualification is the complement of the third as given above. First, all egotistical motives, tempting the man to travel out of his chosen path, lose their hold over him, and finally he perfects himself to such an extent that, at the call of duty, he can unhesitatingly engage in any worldly occupation with the certainty of returning to his habitual life after completing his self-imposed task.

One other qualification is necessary to crown the neophyte's work, and that is an implicit confidence in his master's power to teach and his own power to learn (Sradha). The importance of this qualification is liable to be misunderstood. An unswerving confidence in the master is not required as a means to build up a system of priestcraft, but for an entirely different reason. It will perhaps be readily granted that the capacity for receiving truth is not the same in every mind. There exists a saturation-point for truth in the human mind, as there is one for aqueous vapour in the atmosphere. When that point is reached in any mind, fresh truth becomes to it undistinguishable from falsehood. Truth must by slow degrees grow in our minds, and a strict injunction is laid down in the Bhagavat Gita against "unsettling the faith of the multitude" by a too sudden revelation of esoteric knowledge. At the same time it must be remembered that no man can be expected to seek after a thing, the reality of which is improbable; the dream-land of an opium-eater will never be a subject of exploration to any one else. The truth perceived by the higher faculties of the Adepts cannot be proved to one who has not developed those faculties, otherwise than by showing its consistency with known truths and by the assertion of those who claim to know. The sanction of a competent authority is a sufficient guarantee that the investigation will not be fruitless. But to accept any authority as final, and to dispense with the necessity of independent investigation is destructive of all progress. Nothing, in fact, should be taken upon blind, unquestioning faith. Indeed, the Eastern sages go so far as to say that to rely solely on the authority of even the Scriptures is sinful. The wisdom of the course actually followed is almost self-evident. Reason is the immediate perception of the fact that the eternal alone is true, and reasoning is the attempt to trace the existence of a thing all through the scale of time; the longer the period over which this operation extends the more complete and satisfactory is the reasoning considered to be. But the moment any fact of knowledge is realised on the plane of eternity, reason becomes changed into consciousness—the son is merged in the father, as the Christian mystic would say. Why then, it may be asked, should confidence in the teaching of the master be a requisite qualification at all? The reply lies on the surface. No one takes the trouble to inquire about what he does not believe to be true. Such confidence in no way demands surrender of reason. The second part of this qualification, the confidence in one's own power to learn, is an indispensable basis of all endeavours to progress. The poet uttered a deeper truth than he was aware of, when he sang:

"Yes, self-abasement leads the way
To villain bonds and despot's sway."

The moment a man thoroughly believes himself incapable of realising the highest ideal he can conceive of, he becomes so; the conviction of weakness, that apparently supports him, really robs him of his strength: none aspire for what they consider absolutely beyond their reach. Occultism teaches us that infinite perfection is the heritage of man. He must not blaspheme against his innermost divine self, the Augoeides of the Greeks and the Atma of the Brahmins, by self-abasement, for that would be the unpardonable sin, the sin against the Holy Ghost. Christian doctors have tried in vain to identify this particular sin, the deadliest of all; its true significance lies far beyond the narrow horizon of their theology.

The last accomplishment required is an intense desire for liberation from conditioned existence and for transformation into the One Life (mumukshatva.) It may be thought at first sight that this qualification is a mere redundancy, being practically involved in the second. But such a supposition would be as erroneous as to conceive Nirvana as the annihilation of all life. The second accomplishment is absence of desire for life as a means of selfish enjoyment; while the fourth is a positive and intense desire for a kind of life of which none but those, who have attained the first three accomplishments, can form any adequate conception. All that need here be stated is, that the neophyte is expected to know the real nature of his Ego and to have a fixed determination to retain that knowledge permanently and thus get rid of the body, created by allowing the notion of "I" to fasten itself upon an illusory object.

We shall now pass to the consideration of the minimum amount of these accomplishments indispensable to a successful study of occultism. If the desire for liberation, which

constitutes the last accomplishment, is only moderately strong, but the second, indifference to the fruits of one's action, is fully developed and the six qualifications well marked, success is attained by the help of the Master, who moulds the future incarnations of the pupil and smooths his path to Adeptship. But if all the accomplishments are equally strong, Adeptship is reached by the pupil in the same incarnation. Without the second and fourth accomplishments, however, the six qualifications "water but the desert." In recent Theosophical publications two classes of the Mabatma's pupils are mentioned—accepted and probationary pupils (chelas). The first class consists of those who have acquired the four accomplishments up to a certain point and are being practically trained for Adeptship in this life; to the other class belong such pupils as are qualifying themselves, under the guidance of their Masters, for acceptance.

A few words may here be said regarding those who study occultism without any intention of aspiring for regular chelaship. It is evident that by theoretical study of the Esoteric Doctrine the first of the four accomplishments can be achieved; the effect of this in regulating a person's next incarnation cannot be overestimated. The spiritual energy thus generated will cause him to be born under conditions favourable to the acquirement of the other qualifications and to spiritual progress in general.

One of the greatest of India's occult teachers says on this point that a theoretical study of the philosophy, though unaccompanied by the requisite accomplishments, produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over.

THE DANGERS OF BLACK MAGIC.

AN esteemed Swedish member of our Society sends a translation of a very striking article in the *Sydvenska Dogbladet Snällposten*, of July 2nd, contributed by its Paris correspondent. In giving it place in these pages, we take the opportunity it affords to point the moral which the startling narrative teaches. It would be difficult to imagine a clearer proof of the wisdom of keeping secret the science of the Esoteric Doctrine, save from those whose moral fitness has been amply tested. It is here shown beyond dispute that a mesmeric subject may be compelled by the mere whispered command of his mesmeriser, given him while asleep and physically unconscious, to commit any awful crime. The two persons, subject and mesmeriser, are to each other relatively negative and positive—passive and active. The one receives, the other imparts a psychic impulse. This is a hidden impulse, a resistless predisposition, a germ of future action, which lies lurking deep down to the region of sub-consciousness, unsuspected by the victim until it bursts out into action at the appointed instant. Then, his usual self-command, his conscientious scruples, his virtuous habits of life, lost in the mad tumult of the crisis, the unhappy victim robs, rapes, forges, even murders perhaps, without apparent cause and to the bewilderment of his family and most intimate friends. People talk glibly about "the springs of human action," but what do they know of them? How many of the offences against good morals and the well-being of Society have been committed by persons perfectly innocent of criminal intent, persons who were absolutely mesmerised by the powerful evil will of third parties—their neighbour, relative, friend, casual acquaintance, nay, even by some magnetically positive stranger who has brushed against them in the street, sat with them in the same room, or been brought into momentary proximity otherwise? A fine network of psychic influences weaves in all together; and in any given community or human group the aggregate moral tone of the whole insensibly saturates the being of the more sensitive ones, and they may equally well be converted artificially into criminals as into saints. In nine cases out of ten, "fallen women" are mesmerically intoxicated and psychically paralyzed before falling a prey to their seducers. Not long ago a case of this abhorrent nature was judicially tried before a French tribunal, and the mesmeriser who had thus ruined a 'subject' sent to the galleys. If Occult

Science were as easy to learn as Chemistry or any other branch of Physical Science, such crimes would be of daily occurrence. No father's life would be safe from the sorcery of a wicked son who longed to get hold of his money, no fair maiden's virtue from the wicked desires of the vicious libertine. The would-be assassin must now risk discovery in buying his weapon or his poison, but the sorcerer, who knows and can wield the mesmeric power effectively, can sit in his own room and send at his victim a deadly current through the *akasa*, which kills and leaves no trace. This has been dwelt upon before in these columns and elsewhere, but it is only in the face of such experiments as those ascribed to M. Liegeois, that the friendly warning acquires a terrible significance. The student of mesmerism cannot too vividly realize that the potency of the will may be used to injure and destroy as easily as to comfort and bless. There have been at all times the sorcerer, or practitioner of Black Magic, as well as the adept, or practitioner of White Magic. One is the enemy, the other the benefactor of humanity. The Chela of the "Good Law" is taught first to abstain from doing evil, next to extinguish the desire to do it, then to develop in himself the ardent predisposition to do and love to do the opposite. Then only can he be entrusted with these secrets of life and death and these transcendent psychic powers.

Prof. Liegeois has thrown by his experiments a strong light upon the question of "spiritual mediumship," and corroborated the opinion of such excellent authorities as "M. A. (Oxou)" and others, that indiscriminate public seances are most dangerous to the 'psychic,' besides being very unsatisfactory to the investigator. We can easily comprehend, in view of this fresh discovery of thought-transference, how perilous to the moral nature of the medium is the mesmeric aura of bad visitors of either sex. Once more our pity is excited for these victims to an insatiable and ignorant thirst for marvels and for news from the dead. A notorious case—that of Mrs. P.—a popular medium in America, thirty years ago: she was in appearance a refined, fair-faced woman, and in her ordinary state her conversation was blameless. But "under the influence" of her "guides," that is, the supposed spirits which got possession of her—she was transformed into a foul-mouthed drab, horribly profane and revoltingly indecent in behaviour. How many such martyrs to a sensitive organism there have been in all countries and ages, it is impossible for any man to compute. The lesson for us to take to heart is that the perfect shield and safeguard against every such danger is to eschew evil thoughts and desires, to cleanse the heart, and to get virtue as a positive not a negative quality in oneself. "*Etain Buddhannam Sussanain*—such is the doctrine of all the Buddhas." And it is the eternal law of nature.

H. S. OLCOTT.

The following is the article above referred to:—

"Paris is now under the influence of a new epidemic, a most wonderful discovery in the supernatural line. Perhaps it is intended to show Mr. Sumangala, the great Hindu Prophet, who is now on his way to Europe to convert Christians to the only road to salvation and faith, namely, the Theosophical teachings, that we in Paris are as well versed in the secret sciences as he and his disciples of the secret Himalayan Grotto. At any rate we march with a terrific speed, and an unfortunate individual with an ordinary head has difficulty in following the course. Scarcely has thought-reading taken the Seine capital by storm, when one is startled with the news that Mr. Cumberland's experiments are not to be compared to the wonders to which science has just arrived. To find a box of matches in a stranger's pocket or to go out of the Hotel Continental and to seek and find a pin in one of the trees in the Tuileries Gardens, or to fetch a book thought of by Alexandre Dumas out of his library, can altogether be a pleasant and amusing way of passing the time, but it is still an innocent child's play compared to the last new wonderful triumph over the supernatural which Mr. Liegeois can achieve. He takes a young man, magnetises him, and when asleep whispers to him that on such and such a day at a certain hour, he shall go to such a place and do such a thing. The young man wakes, knows

nothing, but in a week, a month or three months afterwards, he performs in a waking condition and with complete consciousness the order given, even were it to be to split open the head of his best friend, or to mix arsenic in the coffee of his betrothed.

Why he does it, he cannot tell, but he is obliged to do it, he cannot do otherwise, a secret force compels him to perform the act. This is something more than thought-reading, it is mystical, and so mystical that it causes the hair to raise itself on the heads of the most sceptical. And this wonder is performed without any conjuring, it is simply an advance on the path of hypnotism. There is no cheating, and experiments have taken place before the most distinguished men of science in France. M. Liegeois is a Professor at Nancy, and has lately before the Academy of Moral and Political Sciences given an account of his new discovery, and persons like Dr. Charkot, Bernheim Lutz, and others belonging to the medical faculty, have wondered over his experiments, and for more than one reason can one feel bewildered at the thought of them. That a strong magnetiser can compel his subject in the magnetic sleep to go and come where he will, to read sealed letters, and such like—we have all seen and have become accustomed to the phenomenon, but Mr. Liegeois shows it to us in another form. He says that those who find themselves in the somnambulistic state can receive orders to commit crimes, several hours, several days, even several months afterwards, in their waking state. And he shows an experiment by magnetising a policeman (a strong powerful man, just to show that he has the same power over all). He causes him to sleep and then says to him, "When you are awake you must take this piece of wood which is upon the table, it is a dagger, and go out into the hospital garden and stand before the fourth tree in the middle alley, it is the gardener. You must become mad and thrust this dagger into his breast, and when you have done that you must come back and tell us what you have done." The order was obeyed, when the soldier awoke, he went immediately to the table, took the piece of wood, and sought for an excuse to go out. No attention was paid to him outwardly, but all his movements were watched through the window. He went carefully into the garden, looked around him to see that he was alone, and then rushed forward and thrust the supposed dagger through the tree. For a moment he looked as if horror struck with his act, then rushed into the consultation-room, screaming out that he must be arrested, for he was a murderer and had killed an innocent person who had done him no harm. On being questioned why he had done so, his only reply was that he had felt compelled to act as he had done against his own wish, a sudden impulse which he could not conquer. Many such experiments have been performed by Mr. Liegeois, and he has convinced himself that it is not necessary for the order to be obeyed immediately the subject awakes, that a long space of time may intervene, even to three months. The complete passivity and obedience of his subjects has caused him to make other experiments. He has obliged the lame to dance, even when awake; and one most extraordinary case was that of a dumb person who received an order to make a speech and made it. Science will probably derive benefit from this discovery and in a double manner. It gives a scientific explanation of the marvels both ancient and modern with which Theosophists and Buddhists astonish the world, and the medical faculty should practically make use of this discovery as a means of curing their patients.

There is only one more step to take, and that perhaps is already taken, as Mr. Liegeois has found out the means of forcing any one, even the kindest and most peaceable man in the world, to perform a crime; this side of the question has for the moment caused much uneasiness in Paris. And this on good ground. What fearful consequences can follow this discovery! A new weapon is given to the underground society of Nihilists, Fenians, black hands and red republicans against the world at large. First dynamite, and now murders. In this way science makes them invincible. They only require to magnetise and put half a town to sleep, and then give them the order to kill the other half a fortnight afterwards, which will quietly give them time to go to another country out of the reach of vengeance and justice. With all honour for modern science, we must confess that it occasionally plays us unpleasant tricks."

CITATIONS FROM THE TEACHINGS OF GAUTAMA BUDDHA.

(From the "Dhammapada" or the "Path of Virtue.")

ALL that we are is the result of what we have thought; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows, like a shadow that never leaves him.

If a man does what is good, let him do it again; let him not delight in sin; pain is the outcome of evil.

Let us live happily, then, not hating those who hate us! Let us dwell free from hatred among men who hate us!

Health is the greatest of gifts, contentedness the best riches; trust is the best of relatives; Nirvāna, the highest happiness.

He, who walks in the company of fools, suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

Therefore, one ought to follow the wise, the intelligent, the learned, the much-enduring, the dutiful, the elect; one ought to follow a good and wise man, as the moon follows the path of the stars.

He who does not rise when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to knowledge.

He who, by causing pain to others, wishes to obtain pleasure himself, he, entangled in the bonds of hatred, will never be free from hatred.

The disciples of Gautama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

The hard parting, the hard living alone, the uninhabitable houses, are painful; painful is the company with men who are not our equals.

Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

He who, without ceasing, practises the duty of eating alone and sleeping alone, he, subduing himself, alone will rejoice in the destruction of all desires, as if living in a forest.

He who says what is not, will suffer; he also who, having done a thing, says, "I have not done it." After death both are equal; they are men with evil deeds in the next world.

Four things does a reckless man gain who covets his neighbour's wife:—a bad reputation; an uncomfortable bed; thirdly, punishment; and lastly, suffering.

Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass suffer pain.

They who are ashamed of what they ought not to be ashamed of, such men, embracing false doctrines, enter the evil path.

He who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the Law, his word is sweet.

As a tree is firm as long as its root is safe, and grows again even though it has been cut down, thus, unless the yearnings of desire are destroyed, this pain (of life) will return again and again.

He whose desire for pleasure runs strong in the thirty-six channels, the waves will carry away that misguided man, namely, his desires which are set on passion.

The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.

Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care for precious stones and rings, for sons and a wife.

That fetter do wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people enter upon their pilgrimage, free from cares, and leaving desires and pleasures behind.

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to either body or soul, and who calls nothing his own.

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

Speak the truth, do not yield to anger; give, if thou art asked, from the little thou hast; by those steps thou wilt go near the gods.

He whom no desire with its snares and poisons can lead astray, by what path can you lead him, the Awakened, the Omniscient, into a wrong path?

Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement.

Hard is the conception of men, hard is the life of mortals, hard is the hearing of the True Law, hard is the birth of the Awakened (the attainment of Buddhahood).

Not to commit any sin; to do good, and to purify one's mind—that is the teaching of the Awakened.

The Awakened call patience the highest penance, long suffering the highest Nirvāna; for he is not an anchorite who strikes others, he is not an ascetic (Shramna) who insults others,

Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and eat alone, and to dwell on the highest thoughts—this is the teaching of the Awakened.

Men driven by fear go to many a refuge—to mountains and forests, to groves and sacred trees.

But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

He who takes refuge with Buddha, the Law, and the assembly; he who, with clear understanding, sees the four holy truths:—namely, pain, the origin of pain, the destruction of pain, and the eight-fold holy way that leads to the quieting of pain—

That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

A supernatural person is not easily found; he is not born every where. Wherever such a sage is born, that race prospers.

Happy is the arising of the Awakened, happy is the teaching of the True Law, happy is the peace of the Church, happy is the devotion of those who are at peace.

He who lives looking for pleasures only, his senses uncontrolled, immoderate in his enjoyments, idle and weak, Māra (the tempter) will certainly overcome him, as the wind throws down a weak tree.

As rain does not break through a well thatched house, passion will not break through a well-reflecting mind.

The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no part in the priesthood, but is like a cowherd counting the cows of others.

Reflection is the path to immortality; thoughtlessness, the path of death. Those who reflect do not die; those who are thoughtless are as if dead already.

Follow not after vanity, nor after the enjoyment of love and lust! He, who reflects and meditates, obtains ample joy.

Not a mother, not a father, will do so much, nor any other relative; a well-directed mind will do us greater service.

He, who knows that his body is like froth and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Māra, and never see the King of Death.

Death carries off a man who is gathering flowers, and whose mind is distracted, as a flood carries off a sleeping village.

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.

What is the use of platted hair, O fool! what of the raiment of goatskins? Within thee there is ravening, but the outside thou makest clean.

He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds.

As the bee collects honey and departs without injuring the flower, so let the sage dwell on earth.

Let no man think lightly of good, saying in his heart, "It will not benefit me." Even by the falling of a water-drop the water-pot is filled.

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish, who does not know the true law.

If a traveller does not meet with one who is his better, or equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

If any intelligent man be associated for one minute only with a wise man, he will soon perceive the truth.

Fools of little understanding have themselves for their greatest enemies; for they do deeds which must bear bitter fruit.

If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and who administers reproof, follow that wise man; it will be better, not worse, for those who follow him.

There is no suffering for him who has abandoned grief, and finished his journey; who has freed himself from all desires, and thrown off all fetters.

Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.

Some people are born again; those who are free from all worldly desires enter Nirvana.

All men tremble at punishment; all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

He, who for his own sake punishes or kills beings longing for life and happiness, will not find happiness after death.

Do not speak harshly to any body; those, who are spoken to, will answer thee in the same way. Angry speech is painful; blows for blows will touch thee.

If like a trumpet trampled under foot, thou utter not, thou hast reached Nirvana; anger is not known in thee.

As a cowherd with his staff gathers cows into the stable, so do Age and Death gather the life of man.

Cut down the whole forest of lust, not the tree! When you have cut down every tree and every shrub, then, you will be free!

The fool does not know when he commits his evil deeds; but the wicked man burns by his own deeds, as if burnt by fire.

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not ribbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

After a frame has been made of the house, it is covered with flesh and blood, and there dwell in it old age and death, pride and deceit.

A man, who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

Be not thoughtless! Your thoughts draw yourself out of the evil, like an elephant sunk in mud.

If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

Self is the lord of self; who else could be the lord! With self well subdued, a man finds a lord such as few can find.

If an occasion arises, friends are pleasant; enjoyment is pleasant if it be mutual; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.

The desire of a thoughtless man grows like a creeper; he runs hither and thither, like a monkey seeking fruit in the forest.

If a man is tossed about by doubts, full of strong passions and yearning only for what is delightful, his desire will grow more and more, and he will indeed make his fetters strong.

The fields are damaged by weeds; mankind, by passion; therefore a gift bestowed on the passionless brings great reward.

Without knowledge there is no meditation; without meditation there is no knowledge; he, who has knowledge and meditation, is near unto Nirvana.

He who has traversed this mazy and impervious world and its vanity, who is through and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content, him I call indeed a Brahmana.

ANCIENT OCCULTISM IN CALEDONIA.

BY P. DAVIDSON, F. T. S.

PART I.

MAGICAL STONES OR CRYSTALS.

THROUGHOUT the long and hoary antiquity of very early ages has a faith in the effects of Magical charms, amulets, and talismans existed, even amongst nations the most widely apart and unknown to one another, whilst in our modern times the same belief in their efficacy and power is still entertained, not only amongst many of the natives of Asia and Africa, but also in Turkey, Italy, Spain, and Britain. Even in this country—Scotland—many practices remain, which primarily arose from, not only a belief in, but a knowledge of, Magic, and still those practices are carried on by the middle and higher classes of society, as diligently almost as they were thousands of years ago, but without the slightest notion of their magical origin amongst those who follow the decaying details of such. How often is the coral still suspended as an ornament around the neck of the Scottish child, by parties who have never dreamt of the magical and wonderful properties ascribed to it long ages ago by Dioscorde and Pliny, or the child's amulet—the coral and the bells—recommended in bygone days by Paracelsus, and Levinus Lemnius, as a remedy against fits, sorcery, charms, and poison. The Portuguese wear an article of a similar nature to the foregoing, in order to protect them against fascination. Pope Adrian, zealous to acquire as

many virtues as possible, wore an amulet, composed of a sun-dried toad, arsenic, tormentil, pearl, coral, hyacinth, smaragd, and tragacanth. Even now we still find amongst our countrymen the ancient Roman ceremony of the perforation of the egg-shell, by the spoon of the eater, after he has abstracted its edible contents; yet the ancient notion of becoming spell-bound is quite forgotten. The late popular anodyne necklace—which consists of beads, turned out of the roots of the white bryony and hung round the necks of infants to assist teething and prevent convulsions—was a genuine amulet, and in France, amongst the peasantry, it is a common thing to see a few shrubs of the white bryony, planted near their cottages, this plant being supposed to avert lightning.

No sensible person can deny that certain fountains of knowledge have been almost allowed to dry up, as the spiritual wells of our present-day Theologians, which are filled to the brim with the dust and ashes of the refuse-heap of dead-letter legends, but something infinitely more powerful than imagination has originated the rites and traditions that have descended to our own time. There is not the slightest reason for believing that the strange properties of the soporific, and other drugs, used by our ancestors have been exaggerated, and much less indeed were their effects purely *physical*. When Horace informs us that the cup of Circe transformed men into beasts, it is no falsehood we ponder over, any more than Plutarch's description of the Mysteries of Trophonius, or the rites of the Dionysia, or those again of Eleusis. Salverte informs us of a curious stone, possessing strange and mysterious properties, the *salagrama* or *smalagrama*, supposed to be found only in the Gandaki, in Nepal. It is of the size of a billiard ball, dark in colour, and usually perforated as if by worms. Its ancient possessor used to preserve it in a clean cloth, from which it was frequently taken, bathed, and perfumed. Bulenger (*de ratione divinationis*. III. 18) shows from Tzetzes that Helenus ascertained the fall of Troy by the employment of a magnet (*chil*. VI. 57) and that if a magnet be washed in spring water, and interrogated, a voice like that of a suckling child will reply (*Id.* 65, 66). Orpheus relates at length this legend of Helenus. "To him," he says, "Apollo gave the true and vocal sideritis, which others call the animated opalites, a stone possessing fatal qualities, rough, hard, black, and heavy, graven everywhere with veins like wrinkles. For one and twenty days Helenus abstained from the nuptial couch, from the bath, and from animal food. Then washing this intelligent (*ἐχέφρανα*) stone in a living fountain, he fondled the divine stone in his hands, bearing it about as a mother bears her infant; and you, if you wish to hear the voice of the gods, in like manner provoke a similar miracle, for when you have sedulously wiped and dandled the stone in your arms, on a sudden it will utter the cry of a new-born child sucking milk from the breast of its nurse. Beware, however of fear, for if you drop the stone upon the ground, you will rouse the anger of the immortals. Ask boldly of things future, and it will reply. Place it near your eyes when it has been washed, look steadily at it, and you will perceive it divinely breathing. Thus it was that Helenus, confiding in this fearful stone, learned that his country would be overthrown by the Atridae." Another oracular stone was the *Bœtrelum*. Photius in his abstract of the life of Isidorus, by Damascius, gives an account of it. Its sounds proceeded as if from a shrill pipe, and the physician Eusebius himself interpreted the sounds. (1063. *Ed.* Schotti). Photius assures us that many of those *œtyleia* were to be found in Mount Libanus.

In Reginald Scot's "*Discovery of Witchcraft*, 1665," is given an old charm whereby "to go invisible by these three sisters of the fairies," Milita, Achilia, and Sibylia. You are "first to go to a parlor, or chamber, and on even ground, and in no loft, and from people, nine days, for it is better; and let all thy clothing be clean and sweet. Then make a candle of virgin wax, and light it, and make a fair fire of charcoal, in a fair place in the middle of the parlor, or chamber; then take fair clean water that runneth against the East, and set it upon the fire, and if thou warm thyself, say these words, going about the fire three times, holding the candle in thy right hand." I need not trouble transcribing the incantation, but the following is the effect produced. "And if they come not at the first night, then do the same the second night, and so the third night, until they do come,

for doubtless they will so come; and lie thou in thy bed in the same parlor, or chamber, and lay thy right hand out of the bed, and look thou have a fair silken kerchief bound about thy head, and be not afraid, they will do then no harm. For there will come before them three fair women, and all in white clothing, and one of them will put a ring upon thy finger, wherewith thou shalt go invisible. Then with speed bind her with the bond aforesaid. When thou hast this ring on thy finger, look in a glass and thou shalt not see thyself. And when thou will go invisible, put it on thy finger, the same finger that they did put it on, and every new D renew it again. For after the first time thou shalt ever have it, and ever begin this work in the new of the D, and in the hour of 2 and the 2B, 2, X."

The Bishop of Dromore has printed a curious receipt from the papers of some old alchemist, preserved in the Ashmolean Museum, at Oxford (8259. 1406. 2.) It clearly relates to beings of a similar nature, perhaps the bottle imps of the Germans. "An excellent way to get a fayrie, (for myself I call Margaret Barrence, but this will obtain any one that is not already bound.) First get a broad square cristall, in the bloude of a white henne, three Wednesdays, or three Fridays. Then take it out and wash it with holy ag., and fummigate it. Then take three hazle sticks, or wande, of an year growth; put them fair and white; and make them soe longe as you write the spirit's name, or fairies' name, which you call three times, on every stick, being made flat on one side. Then bury them under some hill whereas ye suppose fairies haunt, the Wednesday before you call her; and the Friday following take them uppe and call her at eight, or three, or ten of the clock, where be good planetts and houses for that houre; but when you call be clean in life, and turn thy face towards the East. And when you have her, bind her to that stone, or glasse."

The triangular beautifully chipped flints, *Belemnites*, so numerous in Scotland, and which are often found in other countries, are popularly termed Elf-arrows. It was currently believed that the Elves shoot them at cattle, which, although the skin remains entire, instantly fall down and die, or recover from their convulsions by being again touched with the Elf-arrow by which they have been hit, and drinking of the water into which it has been dipped.

The Museum of the Antiquarian Society contains several magical charms, and amulets, principally in the form of amber beads, (which were held potent as a cure for blindness) perforated stones, and old distaff wheels, whose original use is now almost forgotten both *practically* and *occultly*. Amongst the most important magical relics in this collection, is the famous "Barbecks bone," a tablet of ivory, about 7 inches long, 4 broad, and about half an inch thick. It was long in the possession of the ancient family of Barbeck, in Argyleshire, and had the reputation over all the Western Highlands of curing all forms of insanity. It was formerly reckoned so valuable, that a bond of £100 was required to be deposited for the loan of it.

I shall now however revert to the chief subject of this Chapter, viz., several of the Charms, or Curing Crystals, or Stones of Scotland. Many of such have for long years retained their notoriety, although most of them now-a-days have fallen entirely into disuse for the cure of human diseases. In some districts, however, they are still used not only in the treatment of the diseases of domestic animals, but the crystals are still employed for "Fortune-telling" as it is generally termed.

Amongst the earliest historical works which have left us any reference in Scotland to such magical stones, is Adamnan's "Life of St. Columba." This was in all probability written during the latter years of the 7th century, Adamnan having died in A. D. 705. He was elected to the Abbacy of Iona, in A. D. 679, and consequently had the most favorable opportunities of becoming perfectly acquainted with all the existing traditions, and veritable records relating to St. Columba. Columba visited the king of the Picts, Brude, about A. D. 563, in his royal fort situated on the Ness, and discovered the Pictish potentate engaged in a Court, or Council, where Brochan presided as his chief Druid, or Magus. Brochan retained in captivity, as a slave, an Irish female, a country woman of Columba's. The 33rd Chapter of the 2nd book of Adamnan's work is entitled, "*Concerning the Illness with which the Druid (Magus) Brochan was visited for refusing to liberate a Female Captive, and his Cure when he restored her to Liberty.*"

This ancient bit of Magic is told by Adamnan as follows:—

“About the same time the venerable man, from motives of humanity, besought Brochan the Druid, to liberate a certain Irish female captive, a request which Brochan harshly and obstinately refused to grant. The Saint then spoke to him as follows:—‘Know, oh Brochan, know, that if you refuse to set this captive free, as I desire you, you shall die before I return from this province.’ Having said this in presence of Brude the King, he departed from the royal palace, and proceeded to the river Nisa, from which he took a white pebble, and, showing it to his companions, said to, them:—‘Behold this white pebble, by which God will effect the cure of many diseases.’ Having thus spoken, he added:—‘Brochan is punished grievously at this moment, for an angel sent from heaven, striking him sorely, has broken in pieces the glass cup which he held in his hands, and from which he was in the act of drinking, and he himself is left half dead. Let us await here, for a short time, two of the king’s messengers, who have been sent after us in haste to request us to return quickly, and relieve the dying Brochan who, now that he is thus terribly punished, consents to set his captive free.’

“While the saint was yet speaking, behold there arrived, as he had predicted, two horsemen, who were sent by the King, and who related all that had occurred, according to the prediction of the Saint—the breaking of the drinking goblet, the punishment of the Druid, and his willingness to set his captive at liberty. They then added; ‘The King and his Councillors have sent us to you to request that you would cure his foster-father, Brochan, who lies in a dying state.’

“Having heard these words of the messengers, Saint Columba sent two of his companions to the King, with the Pebble which he had blessed, and said to them:—‘If Brochan shall first promise to free his captive, immerse this little stone in water, and let him drink from it, but if he refuse to liberate her, he will that instant die!’

“The two persons sent by the Saint proceeded to the palace and announced the words of the holy man to the King, and to Brochan, an announcement which filled him with such fear, that he immediately liberated the captive, and delivered her to the saint’s messengers.”

The stone was afterwards immersed in water, and in a wonderful manner floated on the water, like a nut, or apple, and could not be submerged. Brochan drank from the stone as it floated on the water, and immediately recovered his perfect health and soundness of body.

“This little Pebble (further observes Adamnan) was afterwards preserved among the treasures of the King, retained its miraculous property of floating in water, and through the Mercy of God effected the cure of sundry diseases. And what is very wonderful, when it was sought for by those sick persons whose term of life had arrived, it could not be found. An instance of this occurred the very day King Brude died, when the stone, though sought for with great diligence, could not be found in the place where it had been previously left.”

In the first Chapter of Adamnan’s work, he again alludes to the strange properties of the stone:—“He took a white stone (lapidem candidum) from the river’s bed, and blessed it for the cure of certain diseases; and that stone, contrary to the laws of nature, floats like an apple when placed in the water.”

[*Light* (LONDON), July 5, 1884.]

NOTES BY THE WAY.

CONTRIBUTED BY M. A. (OXON.)

THE “KIDDLE INCIDENT” AS EXPLAINED

BY MAHATMA KOOT HOOMI.

IN *Light* of September 1st ult., Kiddle complained of an apparent plagiarism from a lecture which he had delivered at Lake Pleasant on August 15th, 1880. A passage from that address, slightly altered, appeared in “The Occult World” (pp. 101, 102) in the course of a letter there printed from [Mahatma] Koot Hoomi to Mr. Sinnett. It will be remembered that this incident evoked some sharp criticism, and that it was left unexplained. In a recent edition of his book, Mr. Sinnett prints the long-delayed explanation from [Mahatma] Koot Hoomi himself. The whole narrative is instructive, and want of space alone prevents me from presenting it *in extenso*. I fear it must lose in force by any

condensation, but I am desirous, as one who criticised the omission in the quoted passage of that reference to spiritualism which existed in the original, that the explanation should have the same publicity as was accorded to the criticism.

It seems that Mr. Sinnett communicated with [Mahatma] Koot Hoomi at the time when Mr. Kiddle’s letter appeared, and received from him in due course an explanation which (unfortunately, as I cannot but think) was given “under the seal of the most absolute confidence.” But it has been the policy of the Brothers throughout to ignore Western demands for enlightenment and information, and to shroud their dealings with us in what we regard as unnecessary and even suspicious mystery. It was not until partial explanations had crept into the *Theosophist* that Mr. Sinnett was allowed to use the letter conveying [Mahatma] Koot Hoomi’s explanation, and he did not elect to do so until a suitable opportunity occurred in the call for a new edition of “The Occult World.” The letter of [Mahatma] Koot Hoomi, as originally printed on pp. 101, 102 of that book, was inaccurate, and this new version of it is a proper and instructive correction of its errors. These errors were due, we are told, to the method by which it was taken down for transmission by the amanuensis (if such a term is fitly used in reference to an occult process such as I am about to describe) who “precipitated” the letter. This occult method consists in a species of thought transference—to use a new familiar term—between [Mahatma] Koot Hoomi and one of his chelas (pupils.) The Mahatma impressed by effort of will on the brain of his pupil the words which he wished to transmit; and the pupil impressed them in turn in paper which he, as I understand, *materialised* as a vehicle for the transferred words. The process is complicated, it will be seen, and there is much room for error. The Society for Psychical Research has thrown much light on the transference of thought. It has shown us that intense concentration on the part of the operator must co-operate with perfect passivity on the part of the subject to secure success. Mesmerism has taught the same lesson. The mind must not wander, or the impression sought to be conveyed to the subject is blurred and faulty. When to this source of error is added the materialisation of the substance on or into which the transferred thought is to be permanently fixed,* it may be imagined that difficulties are greatly increased.

On referring to the letter in question as originally printed, it is obvious that some mistake had been made, though on a cursory reading it is not vague and unintelligible than many abnormal communications are. “It was framed by me,” writes [Mahatma] Koot Hoomi to Mr. Sinnett, “while on a journey, and on horseback. It was dictated mentally in the direction of and precipitated by a young chela not yet expert at this branch of psychic chemistry, and who had to transcribe it from the hardly visible imprint. Half of it was omitted; and the other half more or less distorted. When asked whether I would look over and correct it, I answered—imprudently I confess—‘Any how will do, my boy; it is of no great importance if you skip a few words.’ I was physically tired by a ride of forty-eight hours consecutively, and (physically again) half asleep. Besides this, I had very important business to attend to psychically, and, therefore, little remained of me to devote to that letter.....I had never evoked spiritually Mr. Kiddle’s physiognomy, never heard of his existence, was not aware of his name. Having, owing to our correspondence, and your Simla surroundings and friends, felt interested in the intellectual progress of the Phenomenalists, I had directed my attention, some two months previous; to the great annual camping of the American Spiritualists in various directions, among others to Lake or Mount Pleasant. Some of the curious ideas and sentences representing the general hopes and aspirations of the American Spiritualists remained impressed on my memory, and I remembered only these ideas and detached sentences quite apart from the personalities of those who harboured or pronounced them” [Mahatma] Koot Hoomi, present in the astral form at Lake Pleasant, hears these words of Mr. Kiddle. [Mahatma] Koot Hoomi in his distant home in Tibet, physically tired and psychically pre-occupied, uses them as a text for certain remarks which he imperfectly im-

*“As I understand the process, it appears that the recipient of the message manufactures the material substance which conveys the words impressed upon his brain. The writing does not appear on the surface of the paper, but is incorporated in its fibre, and forms an integral part of its substance.”

presses on the brain of an inexperienced operator, who "precipitates" that which comes to him most clearly, and hopelessly muddles up the rest. The clear part is the text of [Mahatma] Koot Hoomi's discourse: that on which he is going to hang his remarks—Mr. Kiddile's plagiarised sentences. This is—the situation as revealed by [Mahatma] Koot Hoomi.

When Mr. Sinnett's letter reached the Mahatma, he ordered an investigation into the original "precipitated" document. "Having restored the characters and the lines omitted, and blurred beyond hope of recognition by any one but their original evolver to their primitive colour and places," the letter assumes a very different complexion. "Plato was right. Ideas rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world will advance..." is the original version; and I confess I could see no sense in the remark, nor indeed in much that followed. "Plato was right," seemed hopelessly disconnected both from what preceded and what followed it. When the gaps are filled up the sense is apparent. (The omitted parts are printed in italics)... "Phenomenal elements previously unthought of.. will disclose at last the secrets of their mysterious workings. Plato was right to readmit every element of speculation which Socrates had discarded. The problems of universal being are not unattainable, or worthless if attained. But the latter can be solved only by mastering those elements that are now looming on the horizons of the profane. Even the Spiritualists, with their mistaken, grotesquely perverted views and notions, are hazily realising the new situation. Their prophesy—and their prophecies are not always without a point of truth in them—of intuitional provision, so to say. Hear some of them reasserting the old, old maxim that 'ideas rule the world'..." The whole letter is too long for quotation here, nor is full quotation necessary to show the explanation which is offered. This clears away, I am bound to note, the ground of complaint that I occupied in my criticism, a point that seemed to me most damaging—viz., that words originally intended to apply to Spiritualism had been distorted so as to apply to another matter altogether. In what I may call the revised version of his letter, [Mahatma] Koot Hoomi makes it clear that he is criticising the utterances of a Spiritualist, and he gives all credit for the ideas to their originator.

I have now set forth, I fear imperfectly, what Mr. Sinnett explains with admirable clearness in the appendix to his book. If I have made my narrative intelligible, it will be seen that it is an interesting and instructive explanation of a perplexing incident. Though the idea does not impress me in the same degree as it did Mr. Sinnett and some of his friends, it was undoubtedly a preposterous proposition that a person of the wisdom and power postulated for the Mahatma should plagiarise a commonplace from a spiritualist lecture which the *Banner of Light* had made common property. It was a foolish proceeding at best. And though I presume there will be critics who will regard this explanation as *ex post facto*, and will be moved to put it aside as ingenious rather than obviously true, I confess for myself that I welcome it as a relief from a perplexing position. There is in it nothing that greatly transcends my knowledge; nothing that seems to me antecedently incredible; whereas my faith in even an ordinary and common-place intelligence would have been shaken to the death if I could have supposed it capable of such stupidity. How much more when I must suppose this folly to co-exist with that which impresses many sincere and noble minds with reverence and trust.

"M. A. (Oxon)."

THE BUDDHIST HEAVEN.

THE general name of the Buddhist Heaven is Nirvana. The term means, not a place, but a state. It is a name, rather than a local habitation. "The state that is peaceful, free from body, from passion, and from fear, where birth or death is not—that is Nirvana." Nirvana "puts an end to coming and going (transmigration of the soul is probably meant), and there is no other happiness." "It is a calm wherein no wind blows. It is the annihilation of all the principles of existence." "Nirvana is the completion and opposite shore of existence, free from decay, tranquil, knowing no restraint, and of great blessedness." "Nirvana is unmixed satisfaction, entirely free from sorrow." "The wind cannot be squeezed in the hand, nor can its colour be told,

Yet the wind is. Even so Nirvana is, but its properties cannot be told." "Nirvana like space, is causeless, does not live nor die, and has no locality. It is the abode of those liberated from existence." "Nirvana is not, except to the being who attains it." Mr. Alger, in his "Critical History of the Doctrine of a Future Life," altogether the best book on that subject yet written, says: "The etymological force of the word Nirvana is extinction, as when the sun has set, a fire has burned out, or a lamp is extinguished. . . . But take the term before us in its strictest sense and mark the result. When a fire is extinguished it is obvious that, while the flame has disappeared, the substance of the flame, whatever it was, has not ceased to be, has not been actually annihilated. It has only ceased to be in a certain visible form in which it existed before; but it still survives, under altered conditions. Now, to compare the putting out of a lamp to the death of a man, extinction is not actual destruction, but the transition of the flame into another state of being. That other state, in the case of the soul, is Nirvana."

Edwin Arnold, in "The Light of Asia," puts it thus:—

"I take my refuge in the Law of Good!
I take my refuge in thy Order! Om!
The Dew is on the lotus!—rise, Great Sun!
And lift my leaf and mix me with the wave.
Om mani padme hum, the Sunrise comes!
The Dewdrop slips into the shining Sea."

In other words, the absorption of the individual soul into the universal soul—God.—*The Statesman.*

REMINISCENCES OF THE COUNT DE ST. GERMAIN.*

pp. 294...As the name of the Count de St. Germain has slipped from my pen, I will say a few words about him. It was in 1743 the rumour spread that a foreigner, enormously rich, judging by the magnificence of his jewellery, had just arrived at Versailles. Where he came from, no one has ever been able to find out. His figure was well-knit and graceful, his hands delicate, his feet small, and the shapely legs enhanced by well-fitting silk stockings. His nether garments which fitted very closely, suggested a rare perfection of form; his smile showed magnificent teeth, a pretty dimple marked his chin, his hair was black, and his glance soft and penetrating. And oh, what eyes!... never have I seen their like. He looked about 40 or 45 years old. He was often to be met within the Royal private apartments, where he had unrestricted admission at the beginning of 1768. He never knew Mme. du Barri, but he was present at the time of the catastrophe of the Duchess de Châteaurouse.

When that lady died, the king, who had only known the Count de Saint Germain a year, yet had such confidence in him, that he asked him for an antidote for the dying Duchess. The Count refused saying—"It is too late."

I was blaming him one day for this answer, asserting that it is never too late to try and stop the effect of poison.

If I had cured the Duchess, he replied, I should have become responsible for all the violent deaths which may have happened since. Every family would have summoned me to perform a miracle, and it would have gone hard with me, had I failed in the enterprise. Such is man; somewhat egotistical.

"So are you too."

"That is just because I resemble them."

That old, everlasting Countess de Georgy, whom death must certainly have forgotten upon earth, said once to the Count, before me:—

"Fifty years ago, I was Ambassadress at Venice, and I remember seeing you there looking just as you do now, only somewhat riper in age, perhaps, for you have grown younger since then."

"I have always thought myself happy in being able to make myself agreeable to the ladies."

*Translated from "*Souvenirs de Marie Antoinette, par Madame la Comtesse d'Adhemar*"—a rare work kindly lent to us by the Count and Countess d'Adhemar, descendants of the author of the *Souvenirs*—and both Fellows of the Theosophical Society of Paris:—Ed.

"You then called yourself Marquis Balletti."

"And Countess Georgy's memory is still as good as it was fifty years ago."

"That advantage I owe to an elixir you gave me at our first meeting. You are really an extraordinary man."

"Had this Marquis Balletti a bad reputation?"

"On the contrary, he was in very good society."

"Well! as no one complains of him, I adopt him willingly as my grandfather."

I know that subsequently his answers to Countess Georgy have been misrepresented; I record them, as I heard them fall from his mouth.

Count Saint Germain was very strange in everything. The Marquis de Valbelle on going to see him, finds him occupied at his furnace; he asks my husband to lend him a six franc piece: my husband takes one from his purse and gives it to the Count, who places it on a "matras" and covers it with a black substance; then with this apparatus he exposes it to the heat of the furnace. M. de Valbelle saw the piece change colour, turn red, and after some minutes, the adept took it out of the furnace, let it cool down, and returned it to the Marquis. The piece was no longer of silver, but of the purest gold; the transmutation was complete. I kept this piece till 1786, when it was stolen from me in my Secretary with several other foreign or old French coins.

M. de Saint Germain never asked others to eat with him, and he even did not receive visits at his own house. To see him, an appointment had to be made for a fixed day. But he often visited people of distinction who wished to see him. He had two valets de chambre; one who had been in his service for 500 years; the other, a thorough Parisian, knew the Court and the town.

Besides these, his household consisted of four lackeys, in snuff-coloured livery, with gold braiding. He hired a carriage at 500 francs a month. As he often changed his coats and waist-coats, he had a rich and extensive collection of them; but nothing approached the magnificence of his buttons, studs, watches, rings, chains, diamonds and other precious stones. Of these he possessed to a very large value and varied them almost every week.

He claimed to possess the secret of melting several diamonds into one, and he cleaned those that were defective, without sensibly lessening their weight. He repaired one which belonged to Louis XV and increased its value by 3,000 francs. I am not aware what became of this valuable collection at his death, which is thought to have occurred in 1784, in Sleswick, at the Court of the Elector of Hesse-Cassel; however the Count de Chalons, on his return from an embassy to Venice in 1788, told me that he had conversed with the Count de Saint Germain in the Square of Saint-Mark, the evening before he quitted Venice to go on an embassy to Portugal. I too saw him again.

One evening the Count was relating an anecdote in which, as usual, he pretended to have played the principal part; but not recollecting clearly all the details, he turned to his valet and said—am I not mistaken, Roger?

"Monsieur de Comte forgets that I have only been with him for 500 years; I could not, therefore, have been present at that occurrence; it must have been my predecessor."

From that time Roger always went by the name of "The 500 years." The conversation never languished where the Count de Saint Germain was present; he animated it by relating numberless historical anecdotes; ghost stories, pictures of manners, choice and varied descriptions. Naturally reserved, he only seemed at ease in the very best company. He sat at table without even unfolding his napkin, for he never ate in public. But it was then especially that he amused us by his extraordinary stories. The last time we were together, he told us the following story.

In a northern city, which he did not name, a young nobleman of great promise, though of very loose habits, finding himself alone with one of his friends, confessed

to him that he had so many mistresses that he could not endure women any longer.

And now, he added, to shake off this heaviness, I must have a supernatural creature, a sort of female vampire.

You are mad, said his friend.

Be it so, but none the less, I am going to-night to the cemetery to invoke the dead.

His companion shrugged his shoulders and left him. Count R...went at midnight to the cemetery of the town; he surrounded himself with a magic circle, and there, by horrible imprecations, strove to trouble the peace of the tomb. All remained in a death-like silence, but the Count heard, at some distance in the country, a woman's voice singing a rustic ballad. The ring of the voice was so pure, so harmonious, that M. de R...forgetting the motive of his presence in the cemetery, left it, and ran to seek the person, whose voice had produced such an impression on him. It was a girl, young and beautiful; he accosts her, speaks with her, and insensibly guides her to the cemetery. Growing bolder, he tries to obtain favours, which she refuses him.

I can only belong to a husband, she says.

So be it, replied the Count, I marry you; there is my ring, give me yours in exchange, and we shall be engaged.

The proposition is accepted. Finding no further resistance, the Count remained until one o'clock in the morning in the company of the young girl. They then separated, promising to meet again the following night, at the same spot.

But the Count, having gratified his whim, at once forgot his promise, and her who was the object of it. So the following day, instead of going to the rendezvous, he very quietly went to bed. He had been asleep for an hour, when at midnight the door of his room opens.

Waking with a start, M. de R. hears the breathing of a human being, then the rustle of a dress. Some one slowly approaches his bed, the bed clothes are raised, and he feels slip in by his side, a body, soft and flexible, but cold as marble; and from which exhales a cadaverous odour.

The Count shudders; he tries to escape, but in vainhe tries to cry out, his voice expires on his trembling lips.....an hour passes in this horrible torture,.... at last the clock strikes, and his cold bed-fellow rises and disappears.

The next evening, to drive away the thought of that fatal night, the Count assembled round him a numerous society; the most beautiful women of the town, a brilliant fete has been prepared, the rooms are hung with drapery and garlands, a multitude of candles, reflected in magnificent mirrors, make all surrounding articles sparkle; delicious music invites to dancing; the hours pass, and are forgotten.....M. R. alone counts each minute as it flies, awaiting midnight with anxiety.

Soon the twelve strokes resound, then.....an Italian princess is announced; she has letters of recommendation for Count R.—; people rise, surround her, she is beautiful, and magnificently dressed. The Count grows frightfully pale, for, in this pretended princess, he has recognised the young girl of the cemetery, his sinister companion of the previous night..... The phantom approaches and fixes on him a glassy and immoveable gaze; everywhere this gaze pursues him, he cannot escape from it. At one o'clock the Italian princess rises, her servants are waiting and she must leave, and the prince breathes freely once more.

Each succeeding night, wherever the Count may be, he is followed by this fearful vision; his health becomes exhausted, he longs for death, for life has become hateful to him. He was on the point of death, continued Count Saint Germain, when chance led me into his neighbourhood. Perceiving in him a hidden sorrow, I questioned him; at first he hesitates, at length he reveals to me his secret. When he had finished speaking:—Thank God, I said, for having met me: at midnight I will return; watch and pray till that hour.

Count R. looked at me with an expression which pained; it was evident that all hope was dead in him. His hands, which I took, burnt mine. I spoke fresh words of consolation to pray, for his moral nature was more affected than the physical; then I left him to occupy myself with certain necessary preparation. At eleven I returned; he received me with delight, saying: "The fatal instant approaches....." "Be calm, this night will put an end to your torments."

At a quarter to twelve I traced on the floor a solar triangle; I perfumed it, and then placed the Count in the middle, forbidding him to leave it whatever might happen. That done, I waited in silence. Midnight strikes, the door opens.....The room was lighted with seven candles, and I held in my hand the rod of Moses, of which one of his great grand-children made me a present at Babylon, during the reign of Cyrus. The door opens, and I see entering a form human in appearance, but inanimate in reality. From it exhaled a fetid odour, and I hastened to burn some incense. The spectre advanced towards the bed; but stopped at once, and then came in the direction of the Count as far as the limits of the triangle. Seeing that it could not pass there;—

"He is my husband," said the spectre, in a hollow voice.

"By fraud, for you did not give yourself to him as an inhabitant of the other world."

The phantom was silent; I touched it with the formidable rod, it shuddered, and its flesh putrified visibly.

"Restore the ring," I continued.

"Not here, but where I received it."

"Be it so, we will go there together; but you must precede us."

It disappeared.

I need not tell you what we saw when we had entered the cemetery, nor the combat I had to sustain; I was however victorious in it. The Count threw the ring on the tomb where he had sat with the phantom.

The spectre restored the one it had received, and then we were left alone.

It was late when we returned to the town. The following day, on awaking, a letter was handed me from the Count. On leaving me, instead of going home, he had gone and knocked at the door of a monastery, of which his ancestors had been benefactors. There he declared that he came to take the habit of novice, and he died in the odour of sanctity 35 years afterwards.Count Saint-Germain finished his letter here. Having thanked him for the fright he had caused us, we begged him to show us the rod of Moses. He began to laugh, and refused to satisfy our curiosity.

Another time, he told us, a charming woman attaches herself to his footsteps, she seems much in love with him, and writing him several letters, which he answers. One day she invites him to a masqued ball which she was going to give in a country-house aux Ternes. She adds that there would be a regular battle of luxury, and advises him to appear in all his magnificence. The Count puts on a certain apple-green coat, each button on which was a diamond worth 1,000 louis. The clasp on his hat had cost 300,000 francs, and the rest was in proportion. He pretends that he wore that evening more than 1,000,000 francs worth of jewels. Three lackeys stood behind his carriage, two on horse back lighted him, with torches. He arrivesand sees no sign of a fête. He asks the Swiss at the door whether Mde. d'Esnermenil is at home, and on an affirmative answer, he enters.

"What wind blows you here?" said that lady to him.

"I came to share in your fête."

"That takes place the day after tomorrow."

"You wrote to me that it would be to-day."

"You are mistaken."

"He then shows the invitation to Mme. d'Esnermenil."

"That is a mistake, said she, but no matter; since you are there, stay and sup with me."

"Shall you be alone?"

"Yes."

"I never eat except at home."

"But you drink, and I have some excellent currant syrup, which you must take."

A glass is brought, which I took mechanically in my left hand; the goblet touches a precious stone set in one of my rings, and immediately bursts and is broken into a thousand pieces—the liquor which it contained was poisoned. Had I not known this property of my diamond, I should still have divined the poison by the stupefaction of the handsome widow.

So I seem to have fallen into a trap; how escape from it?.....

I heard the noise of a carriage; it was mine which had been sent away. A lively waiting maid had come to tell my people that I would sleep at the house, and should expect them at 10 next morning. This I only learnt afterwards.

However, wishing to be sure that it really was my carriage which was leaving, I asked Madame d'Esnermenil what person was then leaving.

"An old relation of mine, she replied, who is returning to Paris."

I pretended to believe her; we went on chatting, but she was absent and preoccupied, and scarcely answered me. All at once, I hear a sound of steps, Madame d'Esnermenil grew pale and rose.

"Where are you going," said I.

"Some one is waiting for me. I shall be back in a moment."

"No stay. I will it .."

Then, with a sudden and powerful effort of will, I put her to sleep by placing my hand on her forehead. Then I asked her:

"You wanted to poison me?"

"Yes."

"And not having succeeded, you will have me assassinated?"

"Yes."

"Where are your people?"

"They are waiting till I pull the bell."

"How many are there?"

"Five."

"What is your object?"

"To steal your diamonds."

"You are a miserable wretch. Awake!"

She woke at once without any recollection of the revelation she had made in her sleep.

"I have been asleep, I think?" said she, smiling.

"One or two minutes."

"Will you permit me to call my women, as you are leaving?"

"As you please."

She rang sharply. Five men armed with cutlasses rushed into the room; instantly I extended towards them my hand, in which I held a "philosophical pistol," pulled the trigger, the pistol went off, and the five rogues stood motionless and blinded. Then, covering with scorn the infamous widow, and enveloping myself with a protecting vapour, I hastened to abandon the den.

The next day, when the police, on my denunciation, went to arrest the brigands, they were found in the same situation, as was also their vile accomplice, none of them having been able to leave the spot. They were all hung.

PRACTICAL INSTRUCTIONS FOR STUDENTS
OF OCCULTISM.

V.

FORBIDDEN FRUIT.

THE KNOWLEDGE OF GOOD AND EVIL.

AND THE EYES OF BOTH WERE OPENED, AND THEY KNEW
THAT THEY WERE NAKED:—*Bible I Genesis iii. 7.*

THE knowledge upon which the different religious systems of the world are based is undoubtedly fundamentally true; but our modern religious teachers have obtained that knowledge neither by induction nor by deduction, and what they know rests mainly upon information, tradition and hearsay, mixed up with a great deal of their own conceptions, which are frequently erroneous. Such information, being not connected with any personal experience, can give no real knowledge. Not only are the sources from which that information has been received in many cases unknown or obscure, but the original teachings, no matter how true they may have been, are generally misunderstood and misinterpreted by a succession of promulgators.

This misunderstanding has been aided to a great extent by the allegorical and symbolical manner in which the original doctrines have been transmitted from one generation to another, so that in the course of time much of their true meaning was entirely lost and only the fables remained. Most of these fables seem to be purposely made absurd and unreasonable, so as to be protected against any acceptance in their literal sense; yet, nevertheless, the bigotted and ignorant frequently profess to believe them, and if literally believed in, without any explanation, they certainly form what has been properly called *vicious literature*. We copy the following from the American "*Truthseeker*":

VICIOUS LITERATURE.

There is a flood of humanity ever sweeping toward idiocy and insanity. Every day we read of the youth who has started westward after Indian scalps, and the man who has ended his life with the rope or dagger. Every paper that we pick up has in it an account of some insane wretch who has either murdered some of his family or committed suicide. Vicious literature is corrupting the human race. We are becoming mentally diseased by reading the fancies of others and believing them to be facts.

The boy who reads the tales of the West until he thinks they are real, and is inspired to be a desperado, is unfortunate; but the one that reads and believes a more ancient novel, which relates incredible incidents of war and bloodshed, not only of this world, but of other worlds in other spheres, is surely in a more deplorable condition. His imagination is always picturing celestial cities with diamond-paved streets and gates of pearl, inhabited by fairies which are half human and half bird. And in his dreams the poor maniac holds converse with these beaked and feathered vagrants of the skies, which exist only in his own fancy.

This novel, which gives accounts of battles between characters called angels, gods and devils, does more harm than all others together. It is taught to us from the cradle to the grave. No sooner has the child learned to talk than the parents begin teaching it to believe these fairy tales, and to ask favors of the boss fairy of god, and even to advise him how his affairs should be conducted.

The hero of this novel was very fond of meat. He did not eat it as we do; but while his slaves roasted the carcasses of rams and bullocks, he reached his head out over the edge of a cloud and let his divine nostrils feast on the ascending fumes.

Incredible as it may appear, the majority of people in so-called civilized countries believe this vile superstition to be actually true. And countries that are not called civilized believe traditions which are equally absurd. Vicious literature has its baneful influence on the whole world.

But we are living in an age when after the night of superstition during the Middle Ages, reason has again resumed its sway. Free thought and free speech are less dangerous than formerly, and we therefore see men like Bradlaugh and Robert Ingersoll giving voice to the public sentiment, which begins to regard those fables as dangerous superstitions, and the Western world seems to start up as if awakening from a dream that was disturbed by a hideous nightmare, and to find out that it has been led by the nose by the priests.

But if all these theological fables are nothing else but stupid tales, at the absurdity of which a child would

laugh, how could they dominate for so many centuries over the minds of the people? Is it not because great truths, not understood but intuitively perceived, were hidden behind those masks, and would it not be better to understand and explain them, than in attempting to destroy superstition, to destroy with it the accumulated wisdom of the ages. True knowledge is not dangerous as it is necessarily connected with wisdom, but knowledge obtained by information or intellectual reasoning only, without higher impulses to govern the application of such knowledge is the forbidden fruit, which it is dangerous to possess. If we are permitted to speak in allegorical language, we may say, that *God* wrote the "*Bible*" and the *Devil* published it, that is to say, that while there is a great deal of truth in the ancient *Kabala*, out of which the main part of the *Bible* has been formed, its publication and consequent profanation and its misinterpretation has led to great destruction of life and has for centuries been a curse to humanity.

Like the *Kabala*, other ancient religious works have been framed in a more or less symbolical language, to hide their true meaning from the eyes of the profane. Nearly all of them represent in some form or other the transition of Man from a state of original purity to a condition of degradation and his subsequent rise and salvation.

The *Kabala* represents this history of the "*fall*" under the allegory of original man and woman in *paradise*,—meaning a state of purity,—eating a fruit from a forbidden tree,—representing *knowledge*,—having been instigated to do so by the *devil*—symbolising *unholy desire*. This story, if taken in its literal sense, is extremely absurd, but if we examine its hidden meaning, we shall find that it covers a great occult truth.

Many of the occult symbols are liable to be interpreted in a twofold manner. One interpretation, in a wider sense, which refers to collective man, and another lying individually nearer and representing the possible experience of the individual. In its wider sense the *fall of man* represents the descent of spirit into matter, man's evolution, and his becoming in the course of the same provided with *clothes of skin*,—that means a *physical body*, to protect him against the injurious influences of his surroundings.

In a more restricted sense the fable refers to each individual man and to the dangers which he incurs by developing intellectuality at the expense of spirituality, and thereby obtaining knowledge without sufficient wisdom for its application, to prevent any misuse. A high degree of intellectual development is not necessarily accompanied by a corresponding morality, and without the latter that knowledge which gives power may and would be a still greater curse than superstition and ignorance. To what depths of moral degradation intellectuality without spirituality may lead, we see at the present time vividly illustrated in the unnecessary and brutal cruelty with which vivisections are conducted, and in most cases simply for the gratification of *idle curiosity*. To prove this, we have only space to insert the following few lines from an extract of testimony taken before a Royal Commission to investigate the practice of vivisection, which testimony only throws a faint light upon what is practised in thousands of places in the West.

2. Testimony of David Ferrier, M. D. (vivisector), Professor of King's College, before the Royal Commission:

"Question: What is your practice as to anesthetics? Answer: Except for teaching purposes, or convenience, I never give them.

"Q. Do you mean to say that you have no regard at all for the sufferings of animals? A. No regard at all! I think that a man who performs an experiment has no time for thinking what the animal will feel and suffer.

"Q. Do you believe in the general practice on the continent to disregard altogether the feelings of animals? A. I do.

"Q. Do you believe that the feeling is different in England? A. I do not think it is; not among physiologists."

4. *The Medical Times and Gazette* happily mentions an experiment on a living dog, which consisted in forcing half a pint of boiling water into the stomach, "in order to show that the animal tissue could be disorganized; and that the animal, after giving evidence of great suffering, vomited blood and died!"

5. Mr. Jesse B. Mills testified before the Royal Commission as follows:

"I am a veterinary surgeon in the Royal Artillery at Woolwich.

"Question: You went through college at Edinburgh? Answer. I did.

"Q. Were experiments made there on the occasion to which you refer, to discover any *new* facts? A. No; simply to demonstrate things that were perfectly well known to every student almost; and to gratify idle curiosity."

But such cruelty is not exhibited towards animals only; we see whole generations of men poisoned by the inoculation of filth, partly from a motive of greed, partly to uphold a mistaken scientific theory. The recent improvements of fire arms may have helped modern civilisation to spread, but they have not increased spirituality, and the humanitarian spirit exhibited during modern wars, represented in the person of *Florence Nightingale*, is not due to the ingenuity of intellect alone. The invention of the fulminates of mercury, of gunpowder and nitroglycerine has caused much suffering to a large part of humanity. Not that the substances applied or the forces which are liberated are intrinsically evil, but their misunderstanding or misapplication leads to evil results. If all men were intelligent enough to understand the laws which govern them, and wise enough to employ them for good purposes only, no evil results would follow.

If we proceed a step further and imagine intellectual but wicked and selfish people possessed not only of the power to employ explosives, poisonous drugs and medicines to injure others, but able to send their own invisible poisonous influences to a distance, to leave at will the prison-house of the physical body and go out in their *astral forms* to kill or injure others, the most disastrous results would follow. Such forbidden knowledge has been and is sometimes possessed by people with criminal tendencies, a fact which is universally known in the East, and upon the possibility and actuality of such knowledge the witch persecutions of the Middle Ages were based. That such witch trials were not always based upon hallucination and idle tales has been demonstrated on many occasions,* and we are personally acquainted with a woman, who can throw a dog into convulsions, kill a small bird, and make a man sick by the simple effort of her will.

But not only to others, but also to the possessor of forbidden knowledge, may the result of such knowledge be detrimental. The first use that the average man would make of such knowledge, would be to produce "wonders," which would not only unsettle the reason of others but also his own. Even the modern discoveries in science have sometimes had such effects. And here we may add that if the Adepts in spite of the general clamour for the exhibition of occult phenomena do not produce them for the purpose of gratifying curiosity or to convince sceptics, the above may give a clue to the explanation. It has often been complained of, that those phenomena are often produced under circumstances which leave open the question of fraud, and it is this possibility of fraud, which may sometimes protect the investigator from lunacy.

Let us see what Baron Dupotet says in regard to the forbidden fruit:

"What is this tree of knowledge and this forbidden fruit? Is it perhaps that mysterious force, which is the object of our study? If we examine the sacred books, we find that they contain the knowledge of good and of evil. Man himself as well as his posterity is punished for overstepping certain limits, beyond which he is allured by a pernicious light. There is a great mystery. Man wants to obtain knowledge, which renders him equal to God."

We have seen that man is continually surrounded by unseen influences and that the *astral plane* is swarming with entities and forces, which are acting upon him for good or for evil, according to his good or evil inclinations, dispositions and attractions. At the present state

* See Review of "Posthumous Humanity" in the preceding number.

of evolution man has a reason to guide him and a physical body, which is admirably adapted to modify the influences from the astral plane and to shelter him against the "*monsters of the deep*."

Man's physical body is composed of elements similar to those of his material surroundings, and his astral form corresponds to, and attracts the principles of, the astral plane. If the physical body is in good health, it acts as an armour, and moreover man has the power by a judicious exercise of his will to make himself positive, or in other words to so concentrate the *odic aura* by which he is surrounded, as to render his armour impenetrable; but if by bad health, by a careless expenditure of vitality, or by the practice of mediumship, he renders himself negative, or, in other words, if he disperses through space the odic emanations belonging to his sphere, his physical armour will become weakened and unable to protect him; he becomes the helpless victim of elementaries and elemental forces, his mental faculties will lose their balance and sooner or later he will, like the symbolical *Adam and Eve*, know that he is naked and exposed to influences which he cannot repel, an idiot or a criminal, on his way to the lunatic asylum or to suicide. The former has been the deplorable fate of the celebrated medium *Chs. Forster* and the latter the end of *P. B. Randolph*, and many others have followed or preceded in their path. Such is the result for which those ignorantly crave, who wish to obtain knowledge without morality, intellectual acquisitions without spirituality, and who carelessly meddle with forces which they do not understand. To supply the ignorant or weak with powers of destruction would be like providing children with gunpowder and matches for play, and those who enter the temple of knowledge without due preparation pay dearly for their temerity. Our modern science is at present stretching out her hand for the forbidden fruit, and its attainment without the necessary sanction will bring on the destruction of our race.

The above considerations bring us back again to our starting point, where we said that intellectual development and spiritual enlightenment must go hand in hand, that abnormal growth in one direction is prejudicial to real progress. The development of the true Adept means therefore the development of all that is true and good in man by study and high aspiration, and the whole of the "practical instructions" necessary to know may be condensed into the few words spoken to the writer of this at the beginning of his career as a student of occult science by a high Adept, saying: "*Live up to your highest ideal of true manhood.*"

There are two gigantic powers of the mind, the *Will* and the *Imagination*. In the brute creation and in those nearest approaching to it, Imagination governs the Will. In the higher developed classes Will controls the Imagination. The ability to apply Will and Imagination so as to produce useful and harmonious results is called *Wisdom*, but wisdom cannot be imparted by words, it must be acquired by experience, and frequently the acquisition of such experience involves a large amount of personal suffering, which amount may be reduced by receiving and following out proper instructions.

Man is a product of circumstances. His Will cannot be said to be *free* as long as it is ruled by the imagination and the state of his imagination depends on his inclination and knowledge. Man can therefore not be considered a fully responsible being as long as his knowledge is deficient, this responsibility grows with his knowledge. When in the course of evolution his knowledge shall become more extended, he will then be better able to choose between good and evil, and if at the same time his imagination is pure, then will he become truly powerful and the "forbidden fruit" will become a divine gift. Man will then no longer need a physical body to protect him, because he will protect himself by his power. The *Devil* in the form of a serpent, symbolising the *Astral light* with its

inhabitants, (the region of desire) will have its head crushed by the heel of the woman, allegorizing *Divine Wisdom* (the female principle, the spiritual soul), death will be conquered, good-will shall prevail throughout our planetary chain leading to a period of rest, in *Nirvana*, after which "the morning stars will again sing together for joy," to welcome a new day of creation.

A. B.

A POSTHUMOUS VISITOR.

[EXTRACT FROM THE NINETEENTH CENTURY].

THE following is a case so strange that it is described as needing the high authority on which it comes to satisfy the reader that he has not passed unawares into the region of romance. It was received from Sir Edmund Hornby, late Chief Judge of Supreme Consular Court of China and Japan, who describes himself as "a lawyer by education, family and tradition, wanting in imagination, and no believer in miracles." He first narrates how it was his habit at Shanghai to allow reporters to come to his house in the evening, to get his written judgments for the next day's paper.

"They generally availed themselves of the opportunity, especially one reporter, who was also the editor of an evening paper. He was a peculiar man, reticent about himself, and I imagine has a history. In appearance he was also peculiar. I only knew him as a reporter, and had no other relations with him. On the day when the event occurred, in 1875 or 1876, I went to my study an hour or two after dinner, and wrote out my judgment. It was then about half past eleven. I rang for the butler, gave him the envelope and told him to give it to the reporter who should call for it. I was in bed before twelve. I am a very light sleeper, and my wife a very heavy one. Indeed, it is difficult to rouse her out of her first sleep. The bed—a French one—faced the fire-place, on the mantel-piece was a clock, and the gas in the chandelier was turned down, but only so low as to admit of my seeing the time at any time of the night,—for waking easily and frequently, I often smoked a cigarette before I went to sleep again, and always desired to know the hour.

"I had gone to sleep, when I was awakened by hearing a tap at the study door, but thinking it might be the butler looking to see if the fire were safe and the gas turned off—I turned over with the view of getting to sleep again. Before I did so I heard a tap at my bed-room. Still thinking it might be the butler, who might have something to say, I said 'come in.' The door opened, and, to my surprise, in walked Mr. T——. I sat up and said 'you have mistaken the door, but the butler has the judgment, so go and get it.' Instead of leaving the room he came to the foot edge of the bed. I said, 'Mr.—you forget yourself! Have the goodness to walk out directly. This is rather an abuse of my favor.' He looked deadly pale, but was dressed in his usual dress, and was certainly quite sober, and said, 'I know I am guilty of an unwarrantable intrusion, but finding that you were not in your study, I have ventured to come here.' I was losing my temper, but something in the man's manner disinclined me to jump out of bed to eject him by force. So I said simply, 'This is too bad, really; pray leave the room at once.' Instead of doing so, he put one hand on the foot-rail and gently, and as if in pain, sat down on the foot of the bed. I glanced at the clock and saw that it was about twenty minutes past one. I said, 'The butler has had the judgment since half past eleven; go and get it.' He said, 'Pray forgive me; if you knew all the circumstances you would. Time presses. Pray give me a précis of your judgment, and I will take a note in my book of it,' drawing his reporter's book out of his breast pocket. I said, 'I will do nothing of the kind. Go downstairs, find the butler, and don't disturb me—you will wake my wife; otherwise I shall have to put you out.' He slightly moved his hand. I said, 'Who let you in?' He answered, 'No one.' 'Confound it,' I said, 'what the devil do you mean? Are you drunk?' He replied, quietly, 'No, and never shall be again; but I pray your lordship give me your decision, for my time is short.' I said, 'You don't seem to care about my time, and this is the last time I will ever allow a reporter in my house.' He stopped me short, saying, 'This is the last time, I shall ever see you anywhere.'

"Well, fearful that this commotion might arouse and frighten my wife, I shortly gave him the gist of my judgment in as few words as I could. He seemed to be taking it down

in short hand; it might have taken two or three minutes. When I finished, he rose, thanked me for excusing his intrusion and for the consideration I had always shown him and his colleagues, opened the door and went away. I looked at the clock; it was on the stroke of half-past one.

(Lady Hornby now awoke, thinking she had heard talking; and her husband told her what had happened, and repeated the account when dressing next morning.)

"I went to the Court a little before ten. The usher came into my room to robe me, when he said, 'A sad thing happened last night, Sir. Poor——was found dead in his room.' I said, 'Bless my soul! dear me! What did he die of and when?' 'Well, sir, it appears he went up to his room as usual at ten to work at his papers. His wife went up about twelve to ask him when he would be ready for bed. He said, 'I have only the judge's judgment to get ready, and then I have finished.' As he did not come, she went up again, about a quarter to one, to his room and peeped in, and thought she saw him writing but she did not disturb him. At half-past one she again went to him and spoke to him at the door. As he did not answer, she thought he had fallen asleep, so she went up to rouse him. To her horror he was dead. On the floor was his note-book, which I have brought away. She sent for the doctor, who arrived a little after two, and said he had been dead, he concluded, about an hour.' I looked at the note-book. There was the usual heading:—

'In the Supreme Court, before the Chief Judge.

—V.—

'The Chief Judge gave judgment this morning in this case to the following effect'—and then followed a few lines of indecipherable shorthand.

"I sent for the magistrate who would act as Coroner, and, desired him to examine Mr.——'s wife and servants as to whether Mr.——had left his home, or could possibly have left it with their knowledge, between eleven and one on the previous night. The result of the inquest showed he died of some form of heart disease, and had not, and could not have, left the house without the knowledge of at least his wife, if not of his servants. Not wishing to air my 'spiritual experience' for the benefit of the Press or the public, I kept the matter at the time to myself, only mentioning it to my Puisne Judge and to one or two friends; but when I got home to tiffin, I asked my wife to tell me, as nearly as she could remember, what I had said to her during the night, and I made a brief note of her replies and of the facts.

(Lady Hornby has kindly confirmed the above facts to us as far as she was cognisant of them.)

"As I said then, so I say now—I was not asleep, but wide awake. After a lapse of nine years my memory is quite clear on the subject. I have not the least doubt I saw the man—have not the least doubt that the conversation took place between us.

"I may add that I had examined the butler in the morning—who had given me back the Mss. in the envelope when I went to the Court after breakfast—as to whether he had locked the door as usual, and if any one could have got in. He said that he had done every thing as usual, adding that no one could have got in, if even he had not *locked* the door, as there was no handle outside—which there was not. I examined the coolies and other servants, who all said they opened the door as usual that morning, turned the key and undid the chains, and I have no doubt they spoke the truth. The servants' apartments were separated from the house, but communicated with by a gallery at the back, some distance from the entrance hall.

"The reporter's residence was about a mile and a quarter from where I lived, and his infirmities prevented him from walking any distance except slowly; in fact, he almost invariably drove."

(Sd.) EDMUND HORNBY.

THEOSOPHY IN EUROPE.

THE attention of Europe is being rapidly aroused by Theosophy, and the subject is discussed under every aspect. The Orthodox Christian papers are, of course, abusive and malicious, the French sceptical organs mainly flippant and hostile, the journals and authors of England enquiring, discussing and waiting. The Founders and Mohini Babu find their time constantly occupied with visits to make and visitors to receive.

Those with whom they are in friendly contact are among the brightest and cleverest of acknowledged contemporary thinkers. Theosophy is filtering through the upper strata of British Society. One of our pronounced enemies, Mr. Arthur Lillie, of the Royal Asiatic Society, confesses in his recent pamphlet, "Koot Hoomi Unveiled," that Theosophy is rapidly spreading, and that far more copies of Mr. Sinnett's books are sold than those of Max Müller and other recognized Orientalists! And the *Record*, a chief Evangelical organ of the Established Church, (issue of 20th June) admits, in an abusive leading article, that "in the West End of London"—that is to say, among the highest and most cultivated classes, "there must be a great opening for Colonel Olcott." And adds: "Buddhism is now the fashion. The Vedas have almost had their day; the recent attempt to recommend Mohammedanism failed completely; the unspeakable Turk, with his atrocities and his bankruptcies, could not be made palatable. But Buddhism? Who knows anything about it? Perhaps it may yet come to pass that on the Thames' Embankment a Theosophic temple may be reared, in which, as in Mongolia and Tibet, under the influence of Rishis and Mahatmas, Society may 'grind' the Vedas, the Shastras (sic), and the seven occult books of Sakya Muni, &c., &c." This is childish petulance, but it proves that British religious circles are much disturbed by the prospect of the spread of the Esoteric Doctrine. Mr. Moncure Conway has twice preached about it in his chapel. Mr. Sinnett has just been obliged to get out a fourth edition of his "Occult World," and Mr. George Redway's English Edition of Col. Olcott's Lectures and Addresses, and another volume by him giving a history of Madame Blavatsky's "Psychic Phenomena" in America, Europe and India, will probably have been published by the time this number reaches our subscribers. Meanwhile the London branch has about doubled its membership; a new branch has been organised in Scotland; the Parisian branches have been consolidated into one working organisation; the President Founder is shortly to meet at a central point in Germany—a number of eminent persons and constitute a Central Committee to translate our theosophical literature into the German language and carry on the work; he recently recrossed the Channel, from London to Paris, to hold a debate with M. Wes. Guyot, the distinguished French economist and philosopher, and some twenty other clever Materialists, upon the respective scientific value of Materialism and Theosophy; and two important persons—one a journalist and author, the other a man of high scientific reputation and standing, have crossed the Atlantic to meet the Founders and arrange with them for the formation of new American branches and the issue of new books upon Theosophy.

After the above was in type, we received news of the formation of a Branch Theosophical Society in Germany. We also read in *Tribune* (Lahore) of August 16, account of an open meeting of the *London Lodge Theosophical Society*, held on the 21st July, in Prince's Hall, Piccadilly. Although a select number of people were invited, the Hall was quite full with the *élite* of London. Col. Olcott gave a very impressive lecture on *Theosophy*, amidst loud applause and cheers of the audience. Babu Mohini Mohun Chatterjee then read a paper on the wisdom of the ancient Aryans. We shall give a fuller account in a future issue.

(Continued from the last Number.)

WHAT THE EUROPEAN PAPERS SAY.

Translated from the French.

THEOSOPHY.

La Tribune de Geneva, 24th April 1884.

If Parisians do not care to be saved and are sceptics, it is not for want of apostles. There are new prophets; their religion, or rather the stock of their belief, is called Theosophism, and they come both from the old and new world, from America and far remote central Asia. They already have their head-quarters in

England and next month will attack Paris, beginning by a great meeting. They are expecting one of their leaders, an American Colonel named Olcott and a Hindu, "the cleverest man of our time," and meanwhile a Russian Mme. Blavatsky, who has a high grade in their hierarchy, is preparing the ground in Paris. A Parisian paper *Le Matin* gives us some curious details of this sect and its ideas.

Theosophy presents this peculiarity that it does not call on to the mass; it is a sort of aristocratic worship trying to make adepts solely in the high classes. It is a sort of mixture of Spiritualism, Buddhism and Theological Brahminism. The Theosophists believe that there are two worlds, the material and the spiritual, and that we can reach the spiritual world by means of physical researches. They pretend to treat spiritualist theories with a scientific precision, and they look for their method of physical researches to the ancient religions.

Far away, far away in the Himalayas, in a mysterious place,—we are not told if it is a cavern—meet the wise men who know the depth of every thing in this world, for whom truth is unveiled, and who, careful not to dazzle common people by a too sudden and bright light, spread it with a wise economy. There are in fact two doctrines, one revealed to a few elected ones, to whom the mysteries of a high order are communicated. They are physicians who can cure, but who keep for themselves the secret of that art.

The ultimate aim of Theosophists is to unify all religions and to make of humanity an immense brotherhood.

Religious opinions are few; you have not to give up your faith in entering that sect. Nothing else is required from you but to be in a fit state to receive the new revelation. The Hindustani Theosophy has thousands of adepts and is divided in as many Branches as there are towns in the great Asiatic Peninsula. When Colonel Olcott and Madame Blavatsky travel through India the whole population is aroused.

The rajahs receive them with great honours and give them the 20 pots of jam as they do for English residents or sovereigns; the houses are illuminated and the festival lasts the whole night. In the eyes of the Indian people Colonel Olcott is reputed to be a *thaumaturge*. They say that he bids the paralytics to walk and cure all manner of diseases with a single touch of his hand. But lately he was forced to give up such exercises which exhausted his nervous strength. It is reported that once it happened to him to make a speech in the most correct and elegant French language, though he had never spoken it before in public. The paper of the Society is the *Theosophist* published in Madras and conducted by Madame Blavatsky. In one of the numbers of this Review are recorded more miracles than in the four Gospels. There it is spoken of *projection*, which means the temporary isolation of the *astral part* of our material being, and this isolation is so complete that it may happen to an *ordinary* man to see his *astral* soul walking before him if the said astral soul is in a hurry.

Generally speaking the astral man takes no heed of time and space. To go from the banks of the Ganges to those of the Seine is a mere fun for him. Once in New York sceptics asked for some proofs of these extraordinary feats; suddenly an astral band of learned Indians appeared before the window as if walking solemnly at a great height above the ground. They were arriving directly from Hindustan, and some of the disciples present knew them and recognized them quite well.

Theosophists pretend to have a very important part to play in the world. They were for a good deal in the independence of the United States of America. We find all that in the paper just mentioned, and besides we read there the fantastic history of a man tempted like the good St. Antoine by two dancing women, and who transformed himself into a serpent to escape the danger he was incurring. Another saint, an orthodox Brahman, went without any bad intentions in the harem of a Nawab to play on the flute for the pleasure of the ladies; the jealous tyrant wanted to kill him on the spot. The Brahman wrapped himself in his cloak and covered his head with it, and when they came to murder him they found in the cloak, instead of a man, the Ananda, the serpent of the Indian mythology.

Such are the things which are to be revealed to the Parisians, and Theosophists hope to find adherents among them, for they have succeeded in having women in their game. The Secretary is Mme. de Morsier, the President Lady Caithness Duchesse de Pomar, who receives the meetings in her splendid hotel.

And Madame Blavatsky, an aristocratic Russian lady, has left her splendid residence in Madras to come to Paris with the intention of quickening the zeal of her followers. Like all the Russians, she has the gift of languages. She speaks English without any accent, French like a Parisian, and knows Hindustani.

TO THE EDITOR.

La Tribune de Geneva, 28th April 1884.

Sir,—I read in the 24th of April of your paper an article entitled "Theosophism." Though the errors which exist in this article are not to be imputed to you but to that paper where you took your information,—I should be thankful if you would publish in your pages some words of rectification.

The Theosophical Society has no more to do with a sect than the Salvation Army with *science*, as you will see by the enclosed rules. It is a mere association for philosophical and scientific researches. Amongst its members are many scientists, Americans, Russians, English and Natives of India, who, having studied in the Western academies, can struggle with equal arms with all the modern men of science.

The members of the Theosophical Society do not accept one infallibility more than another. They think that the duty of all serious and sincere persons is to study all things and retain what is good. Such an attitude does no more resemble a religious sect than scientific dogmatism. The motto of the Review of Madras shows the true spirit which animates the Society:—"There is no religion higher than truth!"

To search for truth wherever it may be found is to aspire to the highest religion.

EMILIE DE MORSIER,

Le Rappel (Paris), du 1 Avril.

In an article bearing the title of *Threat of Invasion*, Mr. Victor Meunier, after having alluded to the article of *Le Temps* from his reporter in Ceylon, says the following:—

Did you hear of a Society lately founded in Paris under the title *Société Theosophique d'Orient et d'Occident*, whose aim and principles, as we see them exposed in its Rules, seem worthy of praise and approbation? This Society is but a branch of a General Societe Theosophique of Madras, and so intimately linked with the latter that the initial fee is to be given to the Madras Caisse. The French Society receives orders from the Indian Head-Quarters, and even to that effect that the French Rules have to be altered by decision of the President in India. This President who governs the Society as a regiment, is an English (*sic*) Colonel, author (notice that) of a Buddhist Catechism, so orthodox that Sumangala himself (says the reporter of the *Temps*) gives it to his visitors. This Catechism (be still more attentive) has been translated into French....

Three members of the French Theosophical Society had made a rectification to the article of the *Temps* to the effect that it is not Sumangala who is the Inspirer of the Theosophical Society, being only a devoted member of it. They say that the inspiration comes from higher, from the Himalaya, where a school of learned philosophers live apart from the world and pretend (no new things though ever sensational) that they are linked through an unbroken tradition to the esoteric doctrine (not secret) of the Initiates of Egypt, Persia, Greece and all the East this doctrine was lately expounded in two works which made a sensation in England and America: "The Occult World" and "Esoteric Buddhism" of Mr. Sinnett. Is this not, after all; a real Buddhism affair; this religion knocking at the door of old England, as well as at our own doors? The same writer of the letter to the *Temps* acknowledges that the reporter has well understood the importance of this philosophical movement which takes its ground (as they say) in science, but, owing to his too short conversation with the High Priest, he has not been able to see the philosophical and moral consequences of the doctrines professed by the adepts, Inspirers of the Theosophical Society.

This needs no commentaries! If we have not been keen enough to see Buddhism under the name of Theosophy, we do our *mea culpa*. But when one appeals to "all those who love humanity and wish the abolition of the hateful barriers created by races, intolerant creeds, castes or social ranks, and having so sadly impeded human progress" (such is the language of the Rules,) could we not approve it whilst being faithful to our fathers, to our country, and to ourselves? In such a language we felt the inspiration of our own great Revolution, which is also that of the whole humanity, and we were giving our hands as if to brothers! But if we have before us Buddhists in short gowns, our attitude will of course be different.

This Buddhist mission remind us of the German colony before the wars; the invasion is at hand. Sentinels beware!

But why look on seriously on such a topic for caricature, *Buddhism in Paris!* I give the hint to my colleagues who use the pencil.

THEOSOPHY.

Gil Blas (Paris), Wednesday May 7th, 1884.

Theosophy, what is it? The lady who, in Paris, is at the head of this new religion is Lady Caithness Duchesse de Pomar.

Why should I not say it? There is some merit in being a free-talker. When I heard of Theosophy I smiled, expecting later to have a good laugh about it.

For us Parisians of the Boulevard, who really think that a new "premiere" at the Hippodrome is a real event—for us Parisians whose horizon is limited to the North by Tortores, the South by Madrid, the East by Vissim, and the West by Weplus*,—for us eternal boys with gray hair—it is our specialty to laugh at every thing we do not know and roar at what we ignore, to swear agreeably at everything new under the sun.

* These are our fashionable restaurants.

This sentence is rather long, and the illustration exaggerated to make very plain confessions. I have laughed at Theosophy, *but I laugh no more*. Certainly I am not converted; scepticism is so strong in my brain that neither Lady Caithness nor Mme. Blavatsky will change in me the old man. But...I am disarmed... You will see why. The Duchesse de Pomar, after a call I had made on her, invited me in her splendid hotel with those whom my friend Baron de Vaux would call "Theosophists of the high mark." Mme. Blavatsky was there. She is a very remarkable woman, who has lived a long time in India. She has an aristocratic look in spite of an air *de bien garcue*. Her dress is peculiar, a black and loose gown, something like a child's *sarran* or a priest's robe.

The Duchesse de Pomar explains...to us who Mme. Blavatsky is... Colonel Olcott is in London with a young Brahmin,...educated at the Theosophical School—I nearly wrote Theological—of Madras, and who knows so well our western studies that you could put him any question in Schopenhauer, Stuart Mill, Comte. Lady Caithness Duchesse de Pomar is a true lady and her nature is *supra mondaine*. The Society was all aristocratic, including *avocats*, professors and doctors, all believers!

Theosophy is not a religion, far less a dogma; it is a philosophy, amiable and sweet, eclectic with a slight touch of scepticism, but giving (this seems contradictory) in the domain of sentimentality, mysticism and dream—not to say more. This contradiction is even expressed in the three aims of the programme contained in the rules. Are they not an agreeable dream, so agreeable, that it has been the dream of all philosophers?

But some practical idea would be better! Mme. Blavatsky in this aristocratic hotel and with that easiness... of a grand lady from Russia, was smoking light cigarettes and trying to present Theosophy to me as an attractive theory. All religions are alike, she said, one is copied on the other. "The essence is the same. Dogma has killed the gospel. The priest has killed the religion. This is the reason why we accept members of all sects. But we neither refuse materialists nor atheists. Why? because we believe that every thing, even *surnaturelle*, may be explained by science. Those who lean on pure and abstract science are with us. Our Masters would reason with them on miracle as with a theorem of geometry."

This seems quite sensible, does it not? Why, alas, does the *extatique* tendency and mystic spirit of the Theosophists reappear, why are they not quite independent? If I discuss it, it is because Theosophy is making much progress in the aristocracy of Paris and our fashionable people deserve to be encouraged, after all, not to be only engrossed in festivals and worldly occupations, but to yield their attention to such dreams and utopias. Theosophy will have either a good or disastrous influence. Women are influential here. Our Society will have nothing more to do with apostles but with women priestesses perhaps.

Most of the Theosophists are Buddhists; however if all do not agree they are so tolerant that they become illogical philosophers; they do not accept to be called Pontiffs, systematic themselves, they are not sectarians. Their eclecticism is so great that they are spirits hid in their illogism, they attack the spirits in accepting the manifestations. Pure and simple *spirit* which they call the 7th sense, is certainly far developed in them; but I should not say so much of their *esprit de suite* (logical spirit).

All that could be accepted and, indifferent men like us, could agree in believing that with scepticism, religion and extravagance you can make a pretty good soup. But then they give us with that too strong pickles! I do not say that a certain life cannot develop certain faculties, but between such a truism and *occultism*, *Mahatmas*, *adept*, there is an abyss!

Who will accept in France, in Europe, what you call adeptship, that is to say, sort of *supra* world, perpetual ecstasy. Pardon me, but we will ask where those brothers of Tibet live and how you correspond with them?

I, says Mme. Blavatsky, get a message from them in two seconds. This is what Doctor Charcot calls direct perception, said a student. Ah! if he could say what he knows!

There would be no end to such talks, and in fact we began in the *astral body*, which is the perispirit of the spirit; on the *Devachan*, the Buddhist heaven, on subjective and objective life, on the theory of cause and effect, on *Nirvana*, which means the entire derivation of spirit on matter, etc.

A cup of tea and a smile of Lady Caithness brought us back to reality, and I thought Paris is the place for all surprise.

Who would have thought that in the Faubourg Germaine, full of old prejudice, a new religion would grow, leaning on one side on the old Hindu religion, and, on the other, on the discoveries of science.

Le Temps (Paris) 2nd April 1884.

Theosophism is not, after all, a new thing. Swedenborg, Saint Martin the "unknown philosopher," and Mme. deKenduer were long ago Theosophists. But the new comers present that

originality that they do not pretend to move the mass and address themselves to a few elected and refined ones only.

The chiefs of this new Theosophism, who has a paper and solidiers, are Colonel Olcott, an American, a good Brahmin, whose name we ignore, and a Russian lady, Mme. Blavatsky.

Mme. Blavatsky is the Mme. deKenduer of this new sect. She is the revelator of the celestial arcanas, and explains in a special review the delight of the *de doublement* of the human being, the astral part of our person which comes out of ourselves as an umbrella out of its sheath, and walks, in the astral state, before one amazed body, and who has some reason to be amazed, I bot! This astral man is probably what Swedenborg called *the mental*.

Balzac, who was so much amused with such eccentricities of the human mind, and was, in some measure, a Swedenborgian, would certainly have sunk in Theosophism as a spectator if not as a sectarian. Mme. Balzac also, like Mme. Blavatsky, was attracted to the mystery of the unknowable. Russian women, and in fact all Russia, are passionately fond of mystery. A breath of strange idealism passes on that.... people and, in its steppes, could we find, after America, the greatest number of curious sects and astonishing religions. Theosophism, such as it is proposed to implant it in Paris, this land of scepticism, seems to me like a sort of Buddhism having passed through the country of Nihilism. Thirst of marvellous, hunger for what cannot be understood, for ever will then send thrills through the human beings. Though our century may see scientific miracles mathematically explained, it however craves for miracles. We want the unattainable; and a clever magician, who reads in the thought of people like Mr. Cumberland, will draw and captivate a hundred times more the crowd than a musician playing melodies or a poet reciting verses.

Mistral, for example, is in Paris; Frederic Mistral, incarnating in himself a whole race, a singer who in verses has expressed the soul of his country, well Mistral does not make so much noise in Paris as Cumberland. The *thaumaturge* is more appreciated than the poet of *Mireille*. Let me add that I do not make any other comparison between the two than the present one.

Who is then that Mr. Cumberland? He is a correct gentleman, a clever observer, catching quickly in the eye of every individual this *mental* of Swedenborg and guessing with strange luck the thought of the person he is speaking to. I may add that to make it possible that this thought should be seized by Mr. Cumberland, it must be directed towards a material object. The subject of the experiment—you are a subject at once if you accept the trial—thinks of a determinate object and, if possible, present; for instance of the watch of your neighbour (without any bad intention) or of this lady's fan, ring or chain. Mr. Cumberland guesses easily that your wish is to see Mr. A.'s fan pass in the hands of Mme. B., and that the ring of Mme. B. should travel to the finger of Mme. A. His (Cumberland's) divination does not go further than these material experiments which are already, it must be acknowledged, very curious. Really Mr. Cumberland guesses and reads your thoughts under your forehead in touching it with your hand. Does he know perhaps the fine researches of Dr. Luys on brain localisations?

There was an attempt to explain the fact in speaking of an extra-sensitiveness of the fingers. But how could he touch a thought? I rather think the explanation may be a great habit of following human look, and also one of those calculations of probabilities of which Mr. Joseph Bernard speaks in his last article in the *Revue des deux Mondes*.

* * * * *

But after all why try an explanation, since there is neither science nor marvellous in the fact but only a special gift of the brain? Let us only admire. Mr. Cumberland is a specialist who will bewilder all Paris, though he makes mistakes, does not guess always correctly, and is incapable of reading a real thought. But that science which proceeds quietly without attraction and noise, pure science shows us more marvellous things. And, strange to say, there are people who doubt it whilst the most superior of conjurers, if he is clever enough, finds disciples everywhere. Is it not more extraordinary to see a thought passing through a wall, or to know that an idea once planted in a brain will stay there latent, to germ and grow suddenly when he who has put it there shall will it?

Such things happen.

You say to an hysteric girl who is sleeping, "to-morrow at such an hour you shall go here or there and do this or that." Awake, she has no memory of what happened; and goes on in her usual life.

The next day at noon she moves mechanically to the place mentioned and accomplishes there like an automat what she has been ordered to do. Had she been told *you shall kill*, she would have done it. Then we have the most terrible problem about responsibility in crime.

And is not this phenomenon, purely scientific, and realising strangely the dramas of mesmerism that sensational novels attribute to Cagliostro, much more astonishing than Mr. Cumberland's experiments?

Can Mr. Cumberland dictate an order to a woman in another room? No! and still this transmission of thought is practised every day in an hospital, where science alone is allowed to enter and such experiments are not meant for loungers (? *badanets*). I do not use this word to blame any one. Sauntering is a quality, we can call it the younger sister of curiosity, and curiosity is a virtue—a virtue, when it is well directed, no doubt. The man who possesses that curiosity is to the scientist what the amateur is to the artist.

Let us leave Mr. Cumberland to his experiments and Mme. Blavatsky to her Theosophism; we have enough to interest us in Paris.

THE THEOSOPHISTS.

Le Defenseur, Wednesday, 11th June 1884.

Whilst the Senate and the Chambre agree like two robbers in a market to shake the foundation of family, whilst our M. P.'s (Deputies) are indulging in fiery and useless discussions about the Corse affair; far away, on the border of our world, has grown an association of scientists who, it appears, are full of pity for us. Alas, though our pride may suffer from it, we must acknowledge that it is not the first time other nations were moved with a feeling of commiseration for us. Our errors are such that those minds who are full of anxiety for the fate of nations cannot be indifferent to us: some look upon us as if we were big children who ought to be amused and governed; others rather think we are dangerous beings who, for safety's sake, ought to be made powerless. Many are those who have such an opinion. The scientists, we allude to, think differently.

They consider that France is necessary for the equilibrium of our world, and they experience feelings of sadness in seeing our country rushing to its loss. They have resolved to save it if it can be saved! and have sent to us some of their partisans.

It will not be said that such men belong to the clerical party, for they belong to different religions accepted in our planet; but they believe in the existence of God, that belief which is so ardently attacked by our new institutions.

In their eyes the so-called science of Paul Bert, and other Popes of the official instruction, is but ignorance, and such school is the most dreadful agent for dissolution. "A little science takes you away from God, but much science brings you back to him." Such is the motto of those prophets called Theosophists, who have undertaken the mission to prove by science the existence of the All-Powerful.

They try to find here new adepts and they begin to form their association in France. Will they succeed? We hardly believe it, as they esteem materialism to be the foe against which we must fight, the first thing they ask of their associates is to give up self, and sacrifice private interest to general interest, to practise Christian virtues in fact! In a country where selfishness has reached its highest development, where self-love and the struggle for material comfort are the greatest preoccupation for individuals, how men, speaking such a language in the name of science, would they be more listened to than the ministers of religion speaking in the name of the Master of our universe?

Science is not in the scope of every one, whilst religion goes to the heart of the humblest as well as of the most powerful. Not that science which is taught in the schools of girls will bring the human mind to such a point where the laws governing the elements will have no more mystery for it. Theosophists affirm that loudly; but they hope that if, in the leading classes, they could create a current of thought in favor of their doctrines, France would be saved.

Any how the attempt is praiseworthy, and we hope for its success. The Theosophists practise the highest virtue, they despise material enjoyments so far that they are ascetics and devote all their time to study. Their science is deep: they specially study the forces of nature and everywhere show the hand of a Creator.

In a last meeting which was held in one of the most aristocratic hotels of Paris, which is also often opened to worldly festivals, they have demonstrated the void of the positivist philosophy. They have specially pointed to the isolation in which we live, in regard to intellectual questions, for want of a knowledge of foreign languages and literature. They have spoken of important books known everywhere except in France: we have exchanged some words with one of the leaders of the French mission. They said; Materialism is your sore. "Materialism is that rottenness disintegrating bodies and pulverising it into dust. Your state of decomposition is, alas, far advanced. The evil can be stopped, but you must break idols and dethrone false gods; that is to say, give up the worship of the *veau d'or* and of the ego and worship science and truth in its place. You must send away from the pulpit of your schools the vulgarisators of dangerous theories which have turned people into atheists and free-thinkers."

We share those ideas, and it is with a deep feeling of humiliation that we once more note the opinion of the world in regard to us. Shall we not find in ourselves the strength, the energy, to react against such evils which destroy us and call unto us the malediction or the tears of foreign land?

[Continued from the June Number.]

HISTORICAL RESEARCHES ON MAGIC.

(From the French of Baron Dupotet; translated by
C. W. ROHNER, BENALLA.)

WHY all these fears and apprehensions; why all this secrecy? Is it all a vain thing and a lie? Is there any need of hiding his ignorance or trickery? But before throwing out any suspicions or accusations, it is necessary to understand and to know. With regard to myself, I am free from any fear of the gods; I am not afraid of risking my life; I never had a master, no oath is binding me; free like a bird I can roam about at my own pleasure; I can speak of nature as I feel her, and as she reveals herself to me. Nevertheless, an inner feeling warns me and tells me that I am doing wrong to touch upon these matters. I do not know whence this feeling arises, and what gives it to me; possibly it may be inspired by what I see people practising in magnetism, by all those barefaced charlatans who pollute the truth, who soil the truth by exhibiting her in her nakedness on the public stage before the eyes and ears of the profane crowd. Nothing ever appeared to me so contemptible; and I say to myself, how would it be, then, if I were to reveal still greater mysteries to these unworthy men? What use would they make of them, great God! A fear overcomes me when I write or speak, for the bridle which holds me back in my confessions and demonstrations is not held in the hands of many persons, and truth may become dangerous if placed in the hands of certain people. If I listen to the voice which speaks in my soul, if I pay attention to the warnings of my conscience, I hear these words: leave undisturbed both souls and bodies, do not step beyond the limits of time, travel alone in the path which thou hast discovered; men of intelligence will soon follow thee; wait until their feelings have been stirred up, and until the seed sown has germinated in their hearts; let the men of science say and think what they like, they are far from the truth, their judgment is of no account; but especially keep clear from bold and daring men; they are the dangerous rocks ahead.

I was obedient to the clamour of this voice with great docility, and nothing until now has prevailed on me to hasten my steps.

The science of magic is based upon the existence of a mixed world, placed outside of us, but with which nevertheless we can enter into communication by the employment of certain processes and practices.

The field is vast, there is room for all ideas, for all conjectures, and, we may also say, for all dreams and reveries. The simple man believes in this world of spirits; the *savant* rejects it as one of the greatest errors of past times; the profound and honest thinker is led to this belief by an earnest examination of the facts of nature and of himself.

All ancient religions make it a duty for us to believe in this world of spirits. Our nurses who have rocked our cradles have planted in our soft brains the germs of all the badly understood ideas about this invisible world. Who amongst us has not trembled before he became perfectly assured about the extent of evil he might bring upon us? People advance in life by gradually and slowly throwing off what is called prejudices and errors; the writings and traditions of the past are rejected; doubt is cast upon this marvellous world, which our senses, in their cold and habitual exercise, can neither see nor handle. Everything appears to us imaginary, but we on our part are delighted with it.

Ghosts, in the opinion of *esprits forts*—strong-minded people—are nothing else but poor devils badly advised, whom we always detect in *flagrante delicto* of imposture. The souls of the suffering, the *ignis fatui* are only emanations, exhalations, phosphorescent lights, rising from decomposed bodies; in short, things natural, which, if closely examined, are at once recognised what they are, and what they are worth. The *esprits forts* have an easy game of it, for certainly very gross interpretations are often mixed up with these things; but they unfortunately confound and misapprehend, in their unbridled contempt, facts of a particular order which have remained hitherto unexplained, and which facts, if nature or science were suddenly to reveal them to these strong-minded *savants*, would stupify them with their striking reality. These phenomena of an elevated order have for cause the existence of an unknow force—a force not less real to us than the electricity in our vicinity—which makes the earth tremble—a force which, if in activity in our vicinity, soon agitates and shakes our innermost being, makes our hair stand

on end, and fixes our eyes in their sockets immovably, our mouths stand open without being able to utter the least sound, the blood ceases to flow in our veins, and we feel as if life was altogether leaving us.

I smile at the sight of these brave and intrepid champions, who at a safe distance from danger speak with a loud and firm tone of voice; they reason glibly upon what they know without taking the slightest notice of other people's knowledge. Quite ready to dash themselves against unknown elements, they get angry and vexed that they are not challenged to mortal combat. These same men, however, soon get weak in a close and heated atmosphere; their senses become enlarged and their comb rises only in cold regions and temperate latitudes, but the slightest shocks their vessel receives render them irrecognisable, and deprive them of their courage. But what does this matter, it does not enlighten them; they are unable to imagine that we are depending on the medium in which we live; that everything which changes or modifies this medium at once changes our mode of being, and that to judge of the unknown as we judge of what is known to us, leads to exposure and false judgments. I am not endowed with sufficient spirit to rectify the erroneous position of these *esprits forts*; and besides, of what use would it be? I do not see the necessity for it. Let them keep their doubts, as we shall adhere to our living and sincere faith. But let us return to our task.

There is around us in space an agent different from all the known forces; its properties and virtues have no analogy with the dead forces which the science of the schools has succeeded in discovering. It is this agent which furnishes the element of our life, which sustains it for a time, and which receives it again when its term of disengagement from the fetters of matter has arrived. Our inspiration, our knowledge, our intelligence, in fine, is derived from that agent. Between it and us there exists a constant mutual attraction, an unknown affinity and relation, and one which for this very reason has ceased to be efficacious. But all this is found again to day.

This is the magic element of which the thaumaturgists of all times and ages have made use; we know of no other which could put us in possession of a few rays of light illuminating the straight path to Occultism. Should even my opinion not be based upon a firm foundation, this would alter nothing with regard to the facts which it is my duty to record; for the mode of interpretation of these facts is of no importance so long as the phenomena related are positive, real, and important. The efficient cause of these phenomena is a merely secondary object.

Perceiving something superhuman in certain apparitions, which, let us say, were not pure creations of the brain, man has peopled space with genii; then he has turned to evoke them, to call upon them; he has given them names, qualities, a power, and every favour he received from this quarter he attributed to them and considered as due to them.

Was this an illusion, the result of an overheated imagination? Often, no doubt, this was the case. They attributed to God, to the genii, that which was in the regular course of nature. But there were men who were not mistaken; they discovered the point from where the error took its origin, and they also knew the source of truth; they permitted the masses to stick to the belief that they were on the right track, thus they removed from the eyes of all the sight of profound operations and of sublime secrets. The ignorant herd finding itself abandoned to its own resources, prayed, conjured, traced signs and circles, etc.; sometimes the beginning of a certain work was the result; an outline of facts, and that sufficed to make them fancy themselves sorcerers and magicians.

The man who first magnetised the point of a knife, and attracted with it steel needles, was bound to be a sorcerer, and perhaps the man elected to pass as one. He made a simple thing appear mysterious and a matter of no consequence was magnified. Thus it was with all arts and discoveries; they were carefully concealed in the beginning; chemistry and physics were at first only taught under the seal of an oath, and if we could produce a book containing the first operations in either of these departments, I am sure no *savant* of the present day would be able to comprehend them.

It is the same with magic; I could defy all modern sorcerers to reveal the true sense and meaning hidden under the figures and emblems which are contained in conjuring books or works of practical magic. If the key is lost both for them and us, the facts are still there; they have their meaning,

It is these facts which must serve as the basis for the reconstruction of the ancient science.

This is a difficult task; it is hard to make that intelligible which has no definite character, that which cannot be plainly narrated; one runs the risk of losing oneself in vague phraseology, utterly unintelligible. But just as one may be permitted to talk to the blind about light, of which they know nothing, in the same manner shall I endeavour to say something on this occult subject.

Amongst the facts stored up in the history of the past I was above all struck with accounts of levitation and ascension of bodies in space. What astonished me equally as much were accounts of material objects being upset or displaced by a force which was said to proceed from a good or bad spirit. All Christian works are unanimous on this subject; none reject it. Certain practices of Indian sages corroborated the existence of such phenomena, and proved their identity.

Seeing that the works on magic contained all alike most circumstantial accounts of operations implying a decided infraction of the laws of nature; seeing, moreover, that neither stake nor torture was able to extort any disavowal of these facts from the enlightened disciples of this science; I said to myself, how is it that men of science and knowledge should have consciously given utterance to lies in order to bolster up and pass as truths such freaks of extravagance? This, I said to myself, is impossible! And I read, and read again, the works of these philosophers, of these ancient sages, these precursors of our arts, of our sciences, men who advanced civilisations so far by wise laws, men who themselves gave the example of a life free from all vice and taint of immorality; I was stunned, confounded, for all these philosophers, all these sages, were magicians.

But what did they mean with such words as—Divine power, evil principle, spirit of light, spirit of darkness, angel and demon, God and devil, hell and heaven? What is the meaning of a power given to man by God, a power which nothing can resist, the faith which transports mountains, etc., etc. What lesson and what light can this long list of miracles, of men suddenly struck down, of walls demolished, of water changed into wine, of bread multiplied, and of so many other wonderful works performed by a secret power, convey to us? To reject them all as fables or myths appeared to me the work of a madman or fool.

There is something here, I said to myself, which escapes the reasoning faculties, but which nevertheless exists, for I see besides that the gift of healing diseases—one of the smallest wonders—is exercised through my hands without my comprehending by what means it is accomplished. This led me to the conclusion that if this faculty rested upon a basis of truth, all the rest of the faculties must be equally true. Science henceforth ceased for me to be a final guarantee against error. For, had science not denied the reality of the modest works of my hands, although they were a pale reflex of the works of the ancients? If science was mistaken so grossly with regard to the most common facts which were so easy to establish, could it not also be mistaken concerning all the other faculties of the human soul and the properties of life itself?

Proceeding from one reason to another, I reached at last the conclusion that it was my duty to search for the truth without allowing myself to be arrested in my search by any adverse judgment or mere opinion. But who knows the path leading to the truth? The man of science when interrogated on similar subjects remains silent, shows his teeth, and makes a face. A monkey would give a like reply.

“Seek and thou shalt find; ask and it shall be given to thee; knock and it shall be opened to thee.”

Where? Whom? How? I did not know, and still *the powerful agent, the immortal force*, was going through its functions—before my very eyes.

Let the revolted ocean throw upon the strand the floating wreck constructed by man's hands to resist its wrath, we might have foreseen such a result and it might have humiliated our pride.

Let the same waves detach and break up tons of rocks which centuries have treated with respect—this does not astonish us.

Let the thunder shake the foundations of the most solid structures and strike terror into the hearts of men—this is only a sublime spectacle, the play of a blind force which man is able to a certain extent to resist.

Let the hurricane throw down and whirl about our habitations, uproot and carry to a distance, trees hundreds of years old—who now is astonished by such an event?

But let an element yet unknown in its nature shake a human being and twist him about like *the wind shakes and twists a reed*; let this element seize him and fling him to a distance; let this unknown element or force beat or touch him rudely in a thousand different places without its being permitted to him either to see or to defend himself against this new enemy, or to shelter his rights, his liberty, his dignity as a man against this inroad of a mysterious force; let, moreover, this agent have favourites who are not hurt by it, let it apparently obey the power of the human will, to the human voice, to certain tracings or signs, or perhaps to a positive order—then you will hear utterances of scorn, that such things are incomprehensible, that all human reason is and always will be against such matters. Yes, I am afraid human reason will, indeed, for a long time yet be against such speculations. Nevertheless, I beg here to affirm that I believe in these things, that I adopt them as proved, that I have seen them, and that to me they are an absolutely demonstrated truth—a truth never to be shaken by any scientific prejudices or blind opposition of the blind.

I have myself personally felt the attacks of this redoubtable power. One day, surrounded by a large crowd of people, I was making experiments based upon views of my own in connection with Mesmerism, when this power, which some would call the devil, after its evocation, shook my whole being; I fancied I was surrounded by a complete vacuum, and that I was standing in the midst of a slightly coloured vapour. All my senses appeared to have doubled their activity, and what could not be an illusion, my feet were twisted backward in such a manner that it caused me great pain, and my whole body, carried away by a kind of whirlwind, was forced, in spite of my resistance, to obey and to yield to this mysterious power. Other human beings, full of strength and bodily vigour, who had approached the centre of my magical operations (to speak as sorcerer) were still more rudely handled; and it was actually necessary to lay hold of them and fix them upon the ground where they were kicking and writhing in such a manner that the bystanders thought they would expire under the influence of their strange contortions.

The bond was made, the compact fulfilled; an occult influence came to my aid and united itself with my own force, and permitted me for once to see the *light*.

Thus have I discovered the path which leads to the true magic.

Is this all that I know of the ancient art? No, it is only the commencement of what I have to say about it, and this already suffices to explain and render intelligible the tales about sorcerers, their terrors, their fear of the devil, the numerous and visible bruises and contusions they received, and the unfortunate exit out of this life which they are represented to have sometimes made.

The practice of magic required a strong soul, a resolution which cannot be shaken; poltroonery is not adapted for these kinds of operations, danger must be faced unflinchingly; for even if the devil be only an empty word, it nevertheless represents a force, an agent, a power. Only through, and after, a struggle with that “great” unknown, can man arrive at anything. Thus also with ourselves, and at all moments, life struggles against death. Thus only by ruling over its enemy, can life prolong itself; all nature is subject to the same law. Here, moreover, is it necessary to break this obstacle; to subdue first of all the flesh and all carnal lust, so that the force which animates us may pass through the veils of flesh and blood which surround it, and extend its sphere of activity to a distance. It is in this new medium that the soul finds its enemy, but also the new affinities which furnish the power. All that is accomplished is done in this manner, and by these means; it assumes the character of the supernatural, nay, is the very supernatural itself.

Science has an instinctive notion of these mysterious operations, but only for and in the physical order of things; it only arrives at results by destroying the affinities of bodies, by tearing asunder their elements (vivisection); then, laying hold of this or that element, it alters and upsets for a few moments the laws which nature imposes. This no longer surprises anyone, nay, even greater miracles are expected from science, and there is no doubt that science will surprise itself by and by. Has science not also fears? Does she run

no risks? On the contrary, all is danger for the men entrusted with the authority of directing its blind forces; for all these forces have a tendency constantly to return to their primitive state, and, to attain this end, they break copper and steel.—*The Harbinger of Light.*

Letters to the Editor.

THELEMOMETER—A WILL MEASURER.

To the student of Occultism it must be a well-established fact that the identity between Ferric Magnetism and Human Magnetism, which Reichenbach proved to the modern world by his researches half a century ago, is so closely connected that Human or rather Animal Magnetism may now be added to the list of the Physical Forces with which the modern scientist is familiar. These are so intimately related (correlated), and so far convertible into one another that Lord Lytton, whilst speaking of *Vril* in his *Coming Race*, goes a step further and looks upon all these forces as merely the manifestation of a single Force, which we may call **THE ONE LIFE**, the *Anima Mundi*, so protean in its changes and so manifold in its manifestations. Now, one of its manifestations is the *Will* or, if one wishes to be more accurate, *Will-power*, the development of which in the right direction for the good of humanity is the goal which we aspire to reach, and the placing of which *en rapport* with the universal mind is what a Yogee means and strives to do—(nay, I shall go a step further and say it is his *Dharma*.)

As regards magnetism, I believe it would perhaps be better to make a distinction between Animal and Ferric Magnetism; howsoever intimately connected they may be, I should like to call the former organic and the latter inorganic, terms not unfrequently and very aptly used in modern science—such as Organic and Inorganic Chemistry.

I have for a long time thought that an easy piece of apparatus capable of measuring accurately the will-power of a person is possible especially for beginners; and having shown my design to some of my friends, who have encouraged me in perfecting it, I venture to lay it before my fellow students of occultism.

The principle which I adopt, is that Will-power, being a polar Force, can and most easily affect visibly a substance in which the Odyle or Force is polarized—more than a substance in which the polarities neutralize each other. Hence in the first place I use a light and a sufficiently long magnetic needle suspended from the middle by a cotton-thread, or, better still, by a single thread of silk and allowed to oscillate till it comes to a state of rest, one end pointing to the north and the other to the south as in the case of a mariner's compass. The needle may, if the experimenter wishes it, rest on a sharp point at its centre. Such a magnetic needle, if purchased in the shops, would cost a trifle; but the intelligent experimenter can get a long steel-needle and magnetise it himself, either with a magnet, by making passes over it, or by placing it in a coil or helix through which a current of electricity is passing.

Having now such a needle before him, let the experimenter, at a place unaffected by currents of air, hold out the fingers of the right or left hand towards one of the poles of the needle and *will* either to attract or repel it. In the case of a beginner, for whom this experiment is intended, I have no doubt that his first attempts will be unsuccessful; but, if he performs the experiment, say for 15 minutes each day at a fixed time, I have no doubt he will find that his perseverance and patience will be crowned with success. But the first oscillations, indicating attraction or repulsion, are so minute, or the intense expectancy of the experimenter may be so great as to make him believe that the needle moves when it does not actually move. To help him in this difficulty and to enable him to avoid these undesirable contingencies, I propose a method by which the least movement of the needle can be detected. My plan is simply this. Stick a small piece of silvered glass on to the needle with a very small quantity of wax,* and allow a small beam of light from a closed lantern near by to fall on the small mirror, and observe where the reflected beam falls on a distant object,

say the wall or ceiling of the room in which you may be experimenting. Now, by the well known laws of optics, the minutest deviation of the needle will be magnified on the wall or ceiling. The small mirror may be stuck on to the thread, if the needle is suspended from it; and the twist or torsion of the thread, however small, imparting to the small mirror a slight motion, the smallest deviation of the needle will be shown by the reflected beam. When the student has made a sufficient progress in registering his will-power, he can safely dispense with the mirror and lantern, and ascertain the angle of deviation made by the needle alone in motion by placing a card marked with degrees under the needle.

When he has attained proficiency so far, I believe he will be, after some efforts, able to influence a non-magnetic needle or even a wisp of straw or some such light substance. He can also vary his experiments by spreading on a table before him light pith balls, or feathers and the like and *will* them to move or be attracted, as in experiments illustrating the laws of static electricity.

A few months ago, when I was asking the opinion of an esteemed American brother with regard to the simple apparatus sketched above, he assured me that he knew of a person "Down West" who could wilfully, for sheer mischief, vitiate the readings of the magnetic compasses used by land surveyors, by simply influencing the needle by his will-power.

Now a few words regarding the name with which I propose to designate the apparatus, namely, Thelemometer. Whilst searching for a suitable epithet sometime ago, I hit upon this, which I subsequently have found exactly to answer our purpose. *Thelema* in Greek means *wish* or *will*. This word is philologically connected with the Sanskrit *Dharma*, meaning religion, or rather that which one has held firmly; also virtue, morals, law, justice and, strangely enough, religious abstraction, devotion and yog (vide M. Williams' Sanskrit Dictionary, p. 449). *Dharma* is also the name of Yama, the Hindu Minos as well as of a great many members of the Hindu Pantheon. In Buddhistic literature it is the name of a celebrated Arhat. This word "Thelema" and its Sanskrit confrère "Dharma" are derived from the root *Dhri* (dhar) implying a holding fast, retaining, curbing, resisting. From this root are derived a great many words in Sanskrit and the modern languages derived from Sanskrit—one of them being *dhruva*, which means *firm* as well as the *fixed* North polar star. The same root again, as Philology proves to us, appears in the Latin *firmus* (hence English *firm*) and even, as some would have it, in the English *drag* from the Anglo-Saxon, *drag-an*;—not to mention other vocables in the cognate Aryan languages. The second part of the word Thelemometer, namely, *meter*, is from *metron*, a measure—from the Indo-European root *mā* to measure. So prolific in their derivatives are the Sanskrit and the cognate languages that they need no further remarks from me in this place.

The reader will see why I call the above apparatus a *Thelemometer* or "Will measurer." Its Sanskrit equivalent philologically and literally would be *Dharma-mapaka-yantra*.

ERIOPOLES, F. T. S.

WHEN TO EXPECT SPIRITUAL HELP.

EXTRACT FROM A PRIVATE LETTER.

(For publication in the "Theosophist.")

"* * * For all men one rule holds good—live the purest and most unselfish life you possibly can—cultivate alike your mind and heart—detach your mind as far possible from worldly pleasures, worldly desires, worldly objects, and set your heart as undividedly as your strength permits on doing good to all living things. If you thus reach, or have in past lives by similar exertions, reached, a certain stage of spiritual awakening, you will find others more advanced from whom you will receive encouragement and some little help (though in the main each soul has to work out its own road); if you meet none such, then you know that you have not reached the stage at which such encouragement is desirable, and you have only to persevere in the right path, quite sure that in the inexorable sequence of cause and effect that dominates the universe, you will, if not in this, at least in the next life, reach the gateway that leads to the higher life. The way may seem long and weary—but never

* The needle then will have to be balanced, say with a piece of wax as a counterpoise.

despair; it leads to the everlasting condition, and to these sooner or later according to your own exertions and deserts you will attain—as all men—not utterly destroyed on the way, and these are few (the time of trial comes later)—do likewise attain.

“Of what I have said before, let me try to give you an illustration. I am very fond of flowers—to those who have worked in certain lines, their beauty and fragrance have higher meanings. I receive a parcel of amaryllis bulbs, destined later to produce some of the loveliest and most gorgeous blooms known, but when received they look like a set of dry, brown scaled coarse onions, not worthy of a second look. Knowing, however, their innate capacities, I place them carefully in dry earth in pots and leave them to themselves. I do not water them, for the vital principle in them is still dormant, and were I to try water out of season, to endeavour to stimulate them into premature growth, they would rot—so I leave them to themselves—and weeks and weeks and sometimes months and months pass thus and no change, no progress, is discernible, though all the while in their inner tissues, action and reaction are preparing the way for higher development. But one day, in one of them, I discern a tiny green point, pushing its way between the brown scaly skins that cover the sides of the bulb, and then I know that the period of rest is over, and that of activity is commencing, and that I may now begin to water without danger, very sparingly at first, but, as the flower stem rises and the great buds begin to show out, with generous hands.

“So it is with the soul; its inner actions and reactions must have triumphed over its dormancy, and its spiritual aspirations must have pushed their way out of the dry earth of material associations into the clear air of spirituality before the watchers over the progress of their less advanced brethren, can dare to water them, however sparingly, with the water of life. * * *”

P. G. N.

HOMÆOPATHY.

PERMIT me to say a few words in reply to the remarks on Homœopathy in the May number of the *Theosophist*. The writer of “*Medical Magnetism*” says, “to the right observer, both [Homœopathy and Allopathy] are equally good and useful.” This statement is refuted by statistics, which show the immense superiority of Homœopathic treatment in all forms of disease. I would urge your correspondent to read carefully the *Organon* of Hahnemann, in which work he will find described, not only the rules of the system of Homœopathy, but also the essential difference between it and the system of Allopathy. The reason why the Allopaths sometimes cure is because they use Homœopathic remedies, either unwittingly or without acknowledging the source of their inspirations. But, taking Allopathy as a whole, it is my conviction, after a practical investigation of the two systems, that there would be less suffering and mortality, if there were not a single Allopathic doctor in existence. These two systems do not “accomplish the very same end,” and in my opinion there is no “truth common to both.” If there is, what is it? Magnetism cures Homœopathically; and if the south pole removes the morbid effects produced by the north pole, it is because the effects of these two are *similar*, and hence antidotal. My own theory of Homœopathic action is that the disease-forces and their antidotal drug-forces are identical in their essence, but opposite in polarity; hence when they meet in the living organism, they neutralize each other, and so leave the *vis medicatrix nature* to restore the organism without hindrance. This theory is confirmed by the antidotal powers of the north and south poles of the magnet, referred to by your correspondent; and I may here mention that I, as well as other true followers of Hahnemann, have used the magnet homœopathically, with curative results.

Homœopathy is the only true system of healing disease by medicines, and he, who fairly tests it, will be convinced of its superiority. But to obtain complete success, it must be practised strictly according to rules laid down by Hahnemann in his *Organon* and *Chronic Diseases*. There is much spurious Homœopathy practised at the present day, and I utterly repudiate all such treatment as mere empiricism. Homœopathy is based upon a law of nature, and is therefore *infallible* whenever we succeed in applying that law,

I understand that the law of *Similia* is taught in an ancient Sanskrit work; can any of your readers inform me whether the action of the infinitesimal dose is to be found in these writings also? It is taught in the Hermetic writings

LONDON.

E. W. BERRIDGE, M. D., F. T. S.

Note.—While we do not desire to endorse the opinions of the writer of “*Medical Magnetism*,” we do not consider it necessary to enter the battle-ground of “*Allopathy*” and “*Homœopathy*.” We prefer to leave it to the champions of either system, to fight for its supposed superiority in their medical journals. As far as our personal experience goes, we believe that if “*homœopathy*” appears to do more good than “*allopathy*,” it is amongst other things due to the fact that it does less harm; or as an old and malicious saying has it:—“while the average allopathic doctor may kill his patient, the homœopathic doctor will perhaps let him die.” We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place. As far as statistics are concerned, they can only be relied on, if we know all the attending circumstances of the cases, not only in regard to the patient, but also in regard to the intellectual, scientific and moral qualifications of the attending physicians and attendants.—*Ed.*

QUESTIONS BY “A TRUTH-SEEKER.”

I. In your reply to my first query, page 247, Vol. V, you use the phrase ‘*Universal spiritual principle*.’ What is meant by the word ‘*spiritual*?’ Do you agree with Hudson Tuttle* in saying that spirit is ‘*sublimated matter*?’ Is what you call the universal spiritual principle one with the universal material principle which forms the *fons et origo* of the material cosmos?

II. May I infer from the latter portion of your answer to my first question that you agree with Mr. Bradlaugh, whom I quoted, in believing in the existence of one universal substance which forms the *noumenon* of which the word ‘*I*’ represents a special *phenomenon*?

III. In your answer to my second query you seem to have entirely left out of account what Prof. Clifford calls *mind-stuff* which, he says, exists in every entity from the lowest inorganic molecule to the highest developed human brain. May not this *mind-stuff*, which, according to the Professor, forms the basis of consciousness, be considered to be akin to the *one life* of the occultists?

IV. Am I right in inferring from what is said in the first article of the *Theosophist* for June that Theosophy, at least in its cosmology, is purely materialistic?

V. Has the seventh principle in man any form?

VI. What is your explanation of Mr. Slado’s manifestations so carefully recorded by Prof. Zöllner in his *Transcendental Physics*?

A. TRUTH-SEEKER.

Notes.—I. The word *spiritual* is inserted therein for the purpose of precluding the possibility of any association between the said principle and the ordinary conceptions derived from matter as it exists in the Manifested Solar System. Spirit is not “*sublimated matter*” in our opinion. Matter or manifested *prakriti*, however sublimated or refined, is but an emanation from Parabrahmam. The 7th principle of evolved matter, as it is now technically called in theosophical phraseology, has of course its *latent* existence (which, when closely examined, amounts merely to a permanent possibility of its evolution) in this principle eternally. If the term matter is however used to mean what is technically called *Mulaprakriti*, this principle may be described as material. But in our opinion this will be misleading. This principle is no doubt in one sense the remote *Upadana Karanam* of the Universe. Every object in the Universe is constructed out of the elements that emanated from it. But there is no entity in the Universe of which it is *immediately* the *Upadana Karanam*.

II. Abhankaram is as much a manifestation of the Universal noumenal substratum as everything else which has a beginning and which will have an end.

III. The “*mind-stuff*” you refer to is several degrees removed from the “*One Life*.” It is but a remote emanation, and it has its own development in the course of evolution. Of course it is not eternal. It is but the 5th principle of the evolved Solar System; and is closely connected with the sixth element recognised by Eastern occultists.

IV. The word "materialistic" is one of doubtful import. We have no objection to it if it faithfully represents the nature of our theory.

V. It is Arupa—formless.

VI. It is impossible to give a short reply to this question. The desired explanation will be found to some extent in the 1st volume of "Isis Unveiled."—Ed.

ANGLO-SANSKRIT SCHOOLS.

FOR the first time since the establishment of the Theosophical Society in India, the *Aryas* have begun to show signs of an awakening sensibility. The Society has helped to demonstrate the condition of the *Aryas* of the by-gone days, and has pointed out how the descendants of those *Aryas* are gradually, or rather rapidly, dwindling to the lowest point of degeneration. Hitherto we were so proud about the virtue of western education, science, and every thing western, that we condemned our most illustrious ancestors, treated them as an ignorant and uncivilized race, their language as almost useless, and their instructions as most ludicrous myths. One of the aims of the Society and of the Masters, to whom the Society owes its existence, is to regenerate *Aryavarta* and its people, with their arts, literature, science, &c., &c. This grand object can only be realized and accomplished with the revival of our so-long and so-much neglected Sanskrit literature. Men of education and position take interest in the revival of Sanskrit literature, several Anglo-Sanskrit schools have been established, in the different parts of the country, through the exertions of the members of the Branch Theosophical Societies. It is most sanguinely expected within a year or two that every Branch will have a school of its own. Lately the Ajoodhia Branch has started one here.

It is the opinion of many that the boys should be taught in these schools English, Persian, Urdu and Sanskrit as well. But the funds of almost all the schools are limited. None of the schools is in a position to impart English education up to the entrance standard. So there can be no higher classes in these schools. Small boys could only be admitted for their elementary education, and if they remain here for a period of two or three years, they can make themselves fit for the third or fourth class of Government High Schools. In the Government schools in N. W. P. and Oudh, Sanskrit is not taught; Persian or Urdu is the second language throughout the province. As soon as the boys leave the Anglo-Sanskrit school and join the Government school, their elementary Sanskrit education comes to an end; and they are sure to forget soon whatever they may have learnt in the former institution. Under such circumstances, I see no earthly use of establishing any such Anglo-Sanskrit school and teaching boys for a short time English, Persian, Urdu, and Sanskrit. In my humble opinion, such schools are simply waste of time, money and energy. To teach Persian and Urdu in such schools is quite unnecessary. The Sanskrit education is the *only thing* to be aimed at along with the English, and the boys should be taught up to the entrance standard if possible, so that after passing the entrance examination they may be able to continue their studies in any Government College up to the highest standard. If the promoters of the Sanskrit education find sufficient means to keep up a school, as described above, all good and well; otherwise they must wait and try to raise the necessary funds for the purpose.

But something must be done. One plan can be well adopted with small and limited funds. If the school fund does not exceed Rs. 25 or Rs. 30 a month, this sum can be utilized by engaging one competent Pundit, whose duty would be to teach Sanskrit regularly to all who care to learn. Regular public lectures by such Pundit would be very useful and instructive. Subjects of such lectures must be always selected from the Puranas, &c. By adopting this plan, a greater amount of good work would be done to the public, than by establishing such schools.

FYZABAD,
8th July 1884. }

PARASH NATH CHUCKERABUTTY, F. T. S

QUESTIONS.

1. Is Re-birth in the male parent and then transferred to the mother? or in the mother after the physical body has attained a certain development in the womb?

2. Two persons have desired to do a wicked or virtuous deed, but one only has been able to accomplish the desire. What is the difference as regards their Karma and Re-birth?

3. Is there not a Review of all Karma good and bad, before the disembodied entity with a balance of good passes into the Devachanic existence? The painful review is probably the Narakam and the pleasurable the Swargam of the Hindus.

TICHOOR,
16th July 1884. }

A. S.

ANSWERS.

(1.) Re-birth is neither in the male nor in the female. The re-incarnating entity, which has passed through *Devachan* or *Avitchi* as the case may be, is attracted to the physical body immediately after its birth, when the child begins to breathe,—according to its affinities. Of course the *Atma* (the seventh principle) never enters the body. It only *overshadows* the *individual*.

(2.) A person, who has committed an evil act or harbours evil desires, will reap the fruit on those planes on which an effect has been produced.

(3.) No. The "Ego" cannot review all his past experiences before it obtains the state of a Buddha. At the point of death, however, a man may see all of his past life as in a panoramic view.—Ed.

SPIRITUALISM.

I HAVE read with some curiosity the long paper of Mr. Morell Theobald, F. C. A., read before the London Spiritualist Alliance on the 10th of June last and published in the *Light* of the 14th. It consists of a description of some strange phenomena, but there are a few points which appear to me to be new, and which I fail to understand. Mr. Theobald writes, when speaking of his daughter who died in birth:—"She would now be twenty-seven, and to our *clairvoyante* appears a tall, lovely woman." And when speaking of Saadi of Shiraz, writes:—"Two in our household have since seen him as having black hair, with a dark flowing beard, penetrating eyes and a lovely face." How, in the one case, has the spirit of the writer's daughter grown up to womanhood, while, in the other, the spirit of poor Sheikh Saadi of the Gulistan and Bostan renown become younger than he would naturally have been at the age of 116 or 120 years, the age at which the paper speaks to his having died? Having black hair with a dark flowing beard,—has Sheikh Saadi been guilty of dyeing his hair in spirit-land as some of his co-religionists do in their earthly lives?

Mr. Theobald also speaks of a German spirit who has written for him. But in this case I fail to understand why this German spirit has been backward in his spelling English words, while Sheikh Saadi, who was not even acquainted with the English alphabet, has spelt his words correctly.

Will any of the spiritualist readers of the *Theosophist* explain the above?

ALLAHABAD,
19th July 1884. }

H. C. NIBLETT, F. T. S.

Reviews.

"KOOT HOOMI UNVEILED."

Mr. Arthur Lillie's pamphlet is an interesting contribution to the literature of Occultism. Not because it discloses anything especially new, except a deplorable and quite unexpected want of information on the part of the writer, but because it brings before the public a number of questions, which it will be well to discuss, as a free discussion will necessarily assist the progress of the Theosophical movement, which, as Mr. Lillie acknowledges, is assuming gigantic proportions. Most of his objections however have been frequently discussed in the *Theosophist*, and therefore and, for want of space, we shall not go extensively into the details at present.*

A glance at Mr. Lillie's pamphlet makes it at once apparent that the author has taken a very narrow view of the subject before him. There are people who in a beautiful oil painting can see nothing but a piece of canvass daubed with paint and who look upon "the cattle upon a thousand hills" only as the representatives of a certain number of pounds of butcher's meat. Objects change

* Besides this, Mr. T. Subba Row is preparing a detailed answer as to the derivation of the Sanskrit name *Koot Hoomi*, see in the mean time the reply by the *London Lodge, Theo. Socy.*

As our perceptions and our opinions change. The Parsee may look upon fire as an all-penetrating life dispensing deity, and he whose house burns down may curse it as being a wicked demon. To the enlightened "esoteric" Buddhist God may be a universal principle, whose wisdom he may admire in every leaf, while to the superstitious "exoteric" Buddhist the same God may be a monster, whose wrath he seeks to appease by the turning of a "prayer machine."

Bulwer Lytton says: "Only in a peculiar state of mind can we perceive the truth;" and Bacon says: "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." This advice Mr. Lillie has evidently not followed. The spirit exhibited by his desperate and rather rambling attack shows that he has a pet theory to defend; that having gained some reputation as a writer on "Buddhism," he believes his domain invaded, and wishes to regain lost ground. Mr. Lillie beholds the shell and cannot see the kernel. He has all his life studied old superstitions, beliefs and customs and thereby lost sight of the ancient wisdom.

We can fully appreciate Mr. Lillie's irritation, and we sympathise with him to certain extent. At the entrance to the temple of ancient religion stands the "dweller of the threshold," a queer looking ghost, whose name is *authority*. But if we examine that ghost a little closer, we find him to be a stupid illusion, the product of an excited imagination. Neither "Esoteric Buddhism" nor any other writings were ever intended to be presented as conclusive and infallible like ready made patent medicines or pontifical bulls. Instead of dogmatising, the Mahatmas have endeavoured to inculcate that enquiry and research are necessary for the attainment of knowledge.

They have nowhere insisted that their teachings should be believed because they were given by Mahatmas; they have given instructions and hints, asking us to examine the facts, and let the results stand on their own merit.

They have, prompted by a desire to assist human progress, sown the seed of the theosophical movement, not only by assisting various writers in their researches, but also by forming a nucleus for the spread of occult knowledge by organizing the "Theosophical Society." That seed has, as Mr. Lillie acknowledges, commenced to grow. Whether its further growth will be impeded by the weeds of selfishness, whether the young plants will be trampled down by the oxen of dogmatism and swagger, or whether it will continue to grow and be victorious over all the surrounding superstitions and errors, remains to be seen.

But Mr. Lillie does not believe in the Mahatmas, and this is perhaps unfortunate for him. What means could they take to make Mr. Lillie believe? Does he want them to present themselves before a committee of investigation, and if so, where are their credentials? To speak of a Mahatma proving his identity as a person is a contradiction of terms, because to enter that state which constitutes a Mahatma, a merging into the Universal Mind is required; and "personality" ceases, for the time being, to exist. Those that are in daily intercourse with the Adepts do not need to see them to believe in their existence and need not care very much about knowing their names or address, because such students are not concerned with the physical bodies of the Adepts. As to the absurd "Kiddle incident," its true explanation was known to all of us here at the time when it occurred; and if the exact explanation was not permitted to be made at once, it was probably for a reason which Mr. Lillie may find out, if he attempts to use his own intuition.

But is it so very necessary that Mr. Lillie should be convinced, and are the Adepts so very anxious to convince him? Does truth rest upon authority or authority upon the truth? It would be absurd to reject a book simply because we are not personally acquainted with the author, and the beggar who would come to the back door to receive alms, and then cudgel in hand would demand to know by what authority they were given, would probably get the door slammed into his face.

Mr. Lillie evidently shows a want of proper discrimination. The objects of the movement as a whole are certainly laudable, and no sane person can have any serious objection to them. As such, the movement ought to be discussed. But Mr. Lillie cannot mentally rise above the sphere of narrow sectarianism, he descends to personalities, and the attacks, which he directs against the movement, concern only persons and things with which that movement is for the time being connected. Mr. Sinnett's book forms not the essential part, but only an incident of that movement. It was never intended to be the Theosophist, "word of God," and if anything in that book or in any other writing can be shown to be erroneous, the Theosophists as well as Mr. Sinnett will be glad to have it corrected.

To call Madame Blavatsky "a female brother," is simply absurd and shows a complete misconception of what the "Brothers" really are. She is not a "Brother" any more than a person who has matriculated at the Cambridge University is therefore a "wrangler." Neither is she a "Buddhist nun," as in that case she would not be travelling in Europe. But she is an initiate, who has had occasion to learn a great deal more of Occultism, than is known to the uninitiated, and the world owes her an immense amount of gratitude for her teachings and her self sacrifice. Although not more than a human being, Madame Blavatsky is not only possessed of extraordinary knowledge based

upon personal experience, but by her close connection with the Himalayan Brotherhood and the consequent acquisition of certain occult powers through initiation is able to enter into direct communication with it.

It is true that Madame Blavatsky warned the "Spiritualists" carefully to study the nature of the forces with which they were meddling, because they are dangerous; but that advice cannot apply to herself, because instead of being controlled by these forces, she knows how to control them herself. Mediumship implies the surrendering of one's Reason to the will of another, and it is therefore certainly advisable that that other one should be thoroughly known, because if he is stupid or dishonest, he may run away with it or do it great injury. It is well to warn children not to play with the fire, but it would be foolish to ask Mr. Lane-Fox not to dabble with electricity.

Mr. Lillie's criticisms further disclose the fact that he has read Mr. Sinnett's book in a very careless and superficial manner, and he imputes assertions to Mr. Sinnett and to Eliphas Levi, which these gentlemen never made. He makes Mr. Sinnett say: "The highest reward of the just man made perfect, is annihilation;" but the sentence reads:—"to merge his glorified individuality into that sum total of all consciousness, which esoteric metaphysics treat as absolute consciousness." If by "absolute consciousness" Mr. Lillie understands "annihilation," who is responsible for that defect of his judgment? Mr. Lillie makes Mr. Sinnett say "Avitchi or the Domain of Joy." We wish Mr. Lillie much joy in Avitchi, if he should ever get there as a punishment for his profanations.

The Dhyani Chohan will be by-and-by annihilated.

Here again Mr. Lillie mistakes Nirvana for annihilation a serious blunder if committed by an Orientalist; however as he insists on that interpretation and refers to his own writings as an authority for it, we are forced to yield or cease to be polite. It is impracticable in this short review to follow all the glaring mistakes of Mr. Lillie, and we will add only one more sample to show the confusion in his ideas. Mr. Schlagintweit informs him that from Devachan return is impossible.

Now if Mr. Lillie will read page 85 of "Esoteric Buddhism," he will find the same doctrine enunciated, namely, that a return from Devachan for the purpose of communicating with men, is not possible. The spiritual monad that reincarnates, has passed out of its Devachanic condition, and Mr. Schlagintweit's remarks do not contradict that fact. It simply follows, from a perusal of Mr. Lillie's book, that he is fighting a man of straw of his own creation, and that it is his own fancy that has created the "Gospel of Nightmare."

"Christianity" is not identical with the Kabala, neither is "Esoteric Buddhism" identical with the popular "Buddhism" of either northern or southern India; but as all the symbolism of Christianity finds its true explanation in the Kabala, so the fundamental truths contained in a distorted form in what is known as *esoteric Buddhism* are contained in the ancient Wisdom-Religion, called the "Secret Doctrine," or as Mr. Sinnett has chosen to call it, "Esoteric Buddhism." If it had been intended to augment the pile of useless theological rubbish, by giving a compilation of the manners and costumes of certain eastern sects, a book might have been produced, which would perhaps have been interesting to a few antiquarians and quarrelsome theologians, but it would never have attracted the attention of the most enlightened and freethinking minds. The spirit of the Buddhist religion cannot be discerned by studying the manners of Tibetan "nuns" or by dismembering the prayer machine of a religious "crank;" to attempt it would be as reasonable as to search for the spirit of true Christianity in the beads of the rosary of the Roman Catholic monk.

Theosophy admits that one essential truth underlies all religions. As that truth can be only one, it must be the same in all religious systems and consequently the truth found in Buddhism must be the same as the truth found in the Kabala.

Whether we draw our information that the earth turns around her axis from an ancient Rishi, or from an English professor, that truth remains ever the same, and if the essential truths of Buddhism are identical with those hinted at in the Kabala, the former being expounded by an Adept and the latter by Eliphas Levi; it will not be unreasonable to expect that the assertions of the Adept and those of the "paradoxical Frenchman" may somewhat correspond with each other. The "Christianity" of Guiteau and Freeman, Torquemada and Robespierre, differs to a certain extent from the "Christianity" of St. Martin, or Jacob Boehme, still the ultimate principle or origin is the same, no matter how it may be misunderstood.

"Buddha" means "Enlightened" and the word "Buddhism" does not strictly refer to what is now popularly understood to have been the doctrine of Sakyamuni, who became a "Buddha" some 600 years before the Christian era. *Esoteric Buddhism* existed many thousands of years before that time, and we have cause to believe that it is as old as the existence of man on this globe.

Mr. Lillie complains of mystifications in occultism.

The word "occult" implies something concealed or secret, something that is not so plain and simple that a child can easily comprehend it, and we may therefore expect that occult teachings will contain mystifications. The fact that the "Brothers" should have any secrets, which they refuse to impart to the uninitiated,

must be very provoking to the temper of the superficial thinker; but the necessity for secrecy may result from various causes:—

1. From the insufficiency of language to convey ideas of things, for which that language has no words and the people who use that language no comprehension. It is well known that Sanscrit has many words for which there are no corresponding words in English, implying ideas for which many Europeans have no comprehension. As an illustration we may name the word "Nirvana," which in spite of everything that has been said to the contrary is still held by many to mean "extinction."

2. From the incapability of the investigator to comprehend the nature of the secrets, and to illustrate this fact, we need only refer to the innumerable wars, quarrels and persecutions, followed by bloodshed, torture and misery, that have been caused by a misunderstanding of theological doctrines or by a wrong definition of terms. Calvin burnt Servetus on a slow fire, because he did not agree with him on a definition of terms, and it is probable that neither one nor the other knew the right definition.

3. From dangers that may arise from obtaining knowledge which confers power, without having the necessary sense of justice to apply that power and not to misuse it. If the powers of the "Vril" were in the hands of certain bigots, the "Theosophical head-quarters" would probably have only a limited existence; if Dr. Wyld knew the powers of black magic, he might perhaps destroy Mr. Sinnett for not having permitted him to see that picture, and Mr. Lillie in his residence in London may yet have occasion to wish that the Fenians had become saints before becoming acquainted with the powers of dynamite.

4. From the fact that *relative truth* refers to conditions and the conditions are changeable. If it is for instance said "Prayer is useful" and "Prayer is useless," both assertions are true according to the nature of that "prayer." If it is a strong desire to accomplish an act, which it is in our power to perform, it is useful because it strengthens the will; if it is a puerile begging for an absurdity, it is useless. If it is said that the cosmic ether is "Matter," it does not imply that it is the same form of "matter" as clay, etc.

To understand the teachings of occultism, it is necessary to enter into their spirit and not merely huddle at words. In conclusion it may be well to point out to Mr. Lillie, that if he will seriously apply himself to the study of *Esoteric Buddhism*, the objections raised in his pamphlet will disappear. He will then discover that the "Buddhism," to whose study he has given so much time and attention, is only the caricature of the true *Esoteric Doctrine*, and that far above the muddle of credal superstitions, scientific fallacies and personal prejudices, is a realm of truth, to explore which is the duty of the true searcher for knowledge.

F. HARTMANN F. T. S.

"THE GOVERNMENT AND THE BUDDHISTS IN CEYLON."

THE above is the title of a little pamphlet that has recently appeared in London. It contains a history of the assault perpetrated by the *Roman Catholics* at Columbo, Ceylon, upon an inoffensive procession of Buddhists, who were carrying fruits and flowers to their place of worship. It is written in very moderate language and contains all the official documents, which go to show, how a cowardly police stood by without interfering, how sectarian officials attempted to hush the matter up, how a Government officer was sent to see justice done, but being himself a Catholic, failed to do his duty, how the Buddhists appealed to the Government, and how after ten months of anxious waiting they obtained a promise of a *revision of the Police Regulations* which was benignantly held out to them in the indefinite future, how they applied for advice to Col. H. S. Olcott, and how he by presenting the matter before Lord Derby, the Secretary of State in London, not only obtained justice for the Buddhists, but the promise of other privileges, more than they dared to hope for.

The "Theosophist" of September 1883 contains a history of the assault, which was committed without the least provocation. At the ringing of the church-bells, the "Followers of Jesus" assembled, inspired by the spirit of Torquemada, excited by liquor and by "religious exhortation" to carry out the instructions of Him, who said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." (Math. x, 34.) The brown bodies of the ruffians were painted with the white sign of the Cross, they were armed with various weapons and behind them stood as protecting angels, superstition and ignorance, overshadowed by the satan of religious bigotry.

Justice in Ceylon seemed to be asleep and the murderers went free, unmolested, and even boasting of their crime; but it seems to be a peculiarity in Colonel Olcott's character, that whatever he attempts, he always carries to a successful termination. By his efforts he succeeded in re-establishing the rights of the people and their confidence into the Government.

The Buddhist case ought to serve as a warning to all. Dogmatic Christianity is the religion of intolerance. The word *Catholic*

does not signify to such Christians "universal love;" it means for them that they must and will have their religion universally introduced, either by fair means or foul. They believe that their religion is the only true one and that it is their duty to spread it irrespective of material consequences. They act therefore only according to their "honest belief" if they promulgate it by fire and sword, and the Christian Church never gave up and never can give up its persecutions, except from want of power to put its will into action. "If any man preach any other Gospel unto you than that ye have received, let him be accursed." (Gal. i., 9.) It will be well not only for the Buddhists but also for others to remember such "Bible" passages as the above. It will also be well for all to remember that the recent action of Col. Olcott, and which was performed by him as a matter of love, proves that the object of the *Theosophical Society*, to establish a Universal Brotherhood, is not mere idle talk. The "brotherhood," of which the "Christian" boasts, means in plain words: "If you will do and act and think as we Christians do, we will consent to call you brothers, but if you do not receive our words, it would be better for you if you had never been born." (see Math. x. 14.)—The Theosophical idea of universal brotherhood is not only theoretical but practical, and the true Theosophist is always ready to assist his brothers, to whatever race or religion they may belong.

F. H.

OUR NEXT VOLUME.

WITH this number closes the fifth volume of the *Theosophist*. The sixth Volume, beginning with the next number, promises to be of superior interest, because the new truths heretofore disclosed by the Adepts have prepared the ground for the dissemination of still higher ones. The formation of the "Society for Psychological Research" in London has awakened the minds of the scientists to the importance of the study of the mysterious side of nature, and largely contributed to make the study of occult science more popular. Their experiments have already to some extent confirmed the theories advanced in the "Theosophist" from time to time, and as science progresses it will make a step nearer towards the "unknowable." We shall bring a review of the proceedings of that society in our next number.

Complaints having been made about the inconvenient size of the "Theosophist" and its outward appearance, we have applied to the Founders to make the desired change and are expecting their answer.

NOTICE.

Mr. W. Q. JUDGE, Joint Recording Secretary and Treasurer of the Theosophical Society, in New York, having come permanently to India, will be henceforth the Treasurer of the Theosophical Society, while Mr. Damodar K. Mavalankar will be the Recording Secretary. All payments, for the Theosophical Society, should therefore be forwarded to the "Treasurer of the T. S.," without any individual name; and the Society correspondence to be addressed similarly to the "Recording Secretary, T. S." Mr. Judge will also have charge of the *Secret Doctrine*, correspondence concerning which should be addressed to the "Manager *Secret Doctrine*," without any individual name. Mr. Damodar K. Mavalankar continues in charge of the *Theosophist*. All correspondence addressed individually, will be treated as private and be forwarded to the addressees, should they be temporarily absent from the Headquarters. The assistants in charge will open only such letters as may not be addressed to any person *individually*.

SPECIAL NOTICE.

Mr. Albert Collins, of 6 rue de la Sorbonne, Paris, France, is appointed agent for the Theosophical Society's publications. Copies of all works, issued by the Society or under its auspices, will always be available in stock, at his place of business, and will also be laid on the table of his "Reading Room" there.

NOTICE.

THE delay in the issue of Part I of the *Secret Doctrine* was due to the MSS. not having reached this office in time, from London from Madame Blavatsky, who, besides being in bad health, has a good deal of Society business to do in connection with the European tour. The MSS. have, however, now come and been put into the printer's hand. The first number is expected to be out by the middle of this month. We trust the subscribers will excuse this unavoidable delay of nearly a month.

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It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:—

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The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

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The Supplement to the “Theosophist” or, as it is now called, the “JOURNAL OF THE THEOSOPHICAL SOCIETY,” is given free of charge to our Members who are subscribers to the “Theosophist.” Members who subscribe only for the Supplement are charged Rs. 2-0-0 per annum.

To Subscribers who are not Members of our Society, the charge for the Supplement only is Rs. 5; for the “Theosophist” with Supplement, Rs. 13 per annum.

Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I is now entirely out of print; but a second Edition is in press. As soon as it is ready for sale, the fact will be duly announced.

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

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

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

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

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

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

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

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

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

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UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

LECTURE VIII.

How to govern Influences through Power.

WE must not mistake mere *Polency* for *Power*. A bad man may be potent to do evil; but evil will never be a real power; and this is the reason why we dared to say: Satan does not exist. Hell is not a power, it is only a circle of bad influences, and the devil is the hysterical nightmare of impotence and envy.

The good alone is a power, and will always destroy the influence of evil, and for this reason Jesus advises us never to lose our forces by battling in vain against evil, but simply to do good, which is the antidote of evil. We need not punish the bad, they punish themselves sufficiently; we must simply destroy their influence through the power of good. "Ten just men," said he, "would have been sufficient to save the town of Sodoma." Let us then examine what a "just man" means. Does it mean a Fakir, or an Ascetic? No. It means a man who completely exacts his duties as man, and who never relinquishes any of his rights. If he sacrifices himself often for others, he does so because he strives forward towards eternity, and wants to obtain great moral riches. He lends to humanity, so he may become the creditor of God; but knowing that sacrifice is higher than justice, he demands nobody's sacrifice. If he dares to be sublime, he does so because he has a right to be sublime, a right which belongs to those who are able to understand it, but which cannot be given.

The just man alone is a *man*; the others are abortions of humanity. The just man alone is free, and consequently he alone can exert power; the others absorb and give out influences; they misuse the force and are its victims. The just man alone embodies humanity in himself, because justice alone is eternal, injustice is the suicide of the soul. The just man alone fears no punishment and desires no reward. The price for good is in the good, and the punishment of evil is the evil itself.

A just man is not necessarily a hero, and a hero is not always a just man; but heroic deeds buy back false ones and render souls able to become just. Human animals, by heroic deeds, jump, so to say, towards human perfection and shorten in this way the distance, while a just man goes along with equal steps, and is sure to arrive and does not need gambols and jump.

A dog, which dies for grief upon the grave of its master, transforms perhaps in this way its animal soul, and may be born in a human body. Metempsychosis is a system which is generally more believed in, but in which is perhaps some mysterious hidden truth, especially when we look at it in an ascending order. If a just man can become an angel, why should a good animal, which is faithful even to voluntary self-sacrifice, not become a man? This is a secret of nature which we have not been permitted to penetrate.*

For us justice does not depend on dreams or hopes of another life; she has all her laws and their applications in the present one.

To know whatever we *can* know, to will that which we *must*, to dare what we *will*, is very simple and has no mysticism about it. Poetry is not a duty but a pleasure. To be master of one's senses, to act with reason, to do our duty and to respect the rights of others, to desire only the good, to

turn away from baseness and turpitude, all this means in short to be an honest man. This does not mean to merit heaven; but to repulse and to vanquish all bad influences through the power of good, is to possess the secret of beneficence and happiness; it is to have no more envy and to have nothing more to desire on earth.

The idea of a God, whom we must appease and who forgives sins, is a great obstacle to justice, and we must be well convinced that justice is inexorable, and does not absolve those from debts, which owe her a debt. Man can forgive, because the offences which one may commit against him, depend on the estimate he puts on them: human law, possessing nothing absolute, can be shortened or stretched, but divine law is immutable, because it is based upon eternal order. Through divine law the profligate becomes besotted and brutalized, a devotee imbecile, a mystic a fool: by divine law an ignorant doctor is necessarily contemptible, a malicious and covetous priest scorned and a self-interested casuist despicable. By divine law man finds liberty through reason or is eternally thrown into the slavery of folly. Fanaticism, ambition, covetousness and impure love are the follies which, more than any other, enslave men. Nevertheless, religion, honor, intelligence and honest love, are living forces of the soul. Jesus says, speaking of religious law: "The law is made for man, and not man for the law." The same may be said about honours, riches and women. We do not come into possession of these pretty things until we do not allow ourselves under any circumstances to be possessed by them.

The Jesuit fathers accommodate and bend religion to all human habits; they are neither exacting nor rigid; they give away bishoprics, but they do not accept them; they take the vow of poverty, and individually they are poor; but they have immense amounts of money at their disposal. They have neither wives nor concubines, and this enables them to work and move the world through the occult influence of women. They set all human passions into play for their own profit, but they do not let those passions possess them. This is the reason why the Jesuits after being beaten, ridiculed, made infamous, dishonored, suppressed and driven away, always return again and are always more powerful than their enemies. It has been vainly attempted to oppose to them Free-Masonry and Illuminism. The majority of the Free-Masons and the Illuminates were independent, and as such were fond of enjoying life and understood neither absolute obedience to a hierarchy, nor personal abstinence; there were distinguished individuals amongst them, but they never had a powerful association. There is no power in isolation; it manifests itself only in groups and associations.

A well balanced mind attracts towards itself all things that seek equilibrium, and disposes of and directs the same. If the Jesuits were perfectly equilibrated, that is to say, if they had as much reason, as much true natural science, as they have theologic erudition, and if they had as much human dignity as sacerdotal ability, they would still be and remain the masters of the world. Unfortunately for them, but fortunately for those who do not like them, such is not the case. Nevertheless this notorious order continues to exert a great influence, if not an actual power to such an extent, that no other and even stronger society can dispossess her of the same. The order of St. Ignatius is the creation of a hallucinated genius. Let some veritable initiate come, even more wise and more honest than Weisshaupt, and let him attempt to regenerate old Free-Masonry, or to institute a new one, and the underground mines, which

*But which is clearly explained now in the issue of the *Theosophist* for September last (See Article on "Mineral Monad.")

the sly foxes of Loyola continue to dig under all modern institutions, will be laid open.*

As long as passionate and therefore fatal influences combat each other in the world, blind necessity alone will take the place of power. Therefore the passionate influence of the Jesuits will be of a destructive consequence to clerical catholicism. By exaggerating the authority of the Pope they have destroyed the same; by proclaiming his infallibility in the church they have made it doubtful and therefore "Zero" as far as the supernatural and miraculous is concerned. By announcing a dogma to-day, which was not a dogma yesterday, Rome has justified all heretics and opened the door to universal indulgency. This great religious event is appreciated in different ways, to some it is a catastrophe, to others a victory; but to disinterested and thinkers with cold blood, it is certainly a revolution. To us, who do not believe in fatalism, and who attribute to providence everything that appears to be the necessary result of universal laws, the convention, which instituted the dogma of the Pope's infallibility by a majority of votes, presents decidedly a transformation of the catholic doctrine, that is, an open door to universal conciliation; and if an intelligent Pope will make up his mind that there shall be in the world only one religion and one church, all he has to do is to proclaim the same, and for the believers, even the most fanatical ones, and those that have been the most opposed to progress, it will at once be as the infallible Pope orders. It remains only for us to know, whether the influence of Jesuits will ever permit that a man, who is strong enough through intelligence and will power to accomplish such a work, should be allowed to take the pontifical chair.

The power of a force manifests itself in proportion to the energy of resistance, in politics as well as in dynamics. A mathematician said to Napoleon I, we can only gain strength by resistance. The equilibrium becomes never established without the meeting of two contrary forces, and the wise cabalists have expressed that thought in an enigmatical and singular manner, in saying that the devils are the battle-houses of angels. The legend of St. Bernard tells us that one day the devil broke one of the wheels of the saint's carriage, and that holy man forced the bad spirit to change himself into a wheel, to replace that which was gone. Another and still more ancient legend, originating from the same idea, says that a bear having devoured the ass of some saint, was made to serve in his turn as a beast for the saddle of the pious and robust saint. This shows, as we have said

* As an illustration to the above, and which may serve as a "prescription," how to get rid of Jesuits, we submit the following amusing anecdote:—

The Jesuits early became the ruling factor of the Church in Central America, and every attempt of the Masons to gain a foothold there was stoutly and for a long time successfully resisted. The influx of foreigners into those States naturally carried Masonry with it, and as the members of that order grew in numbers, wealth and importance, they established lodges and began to interest themselves in political affairs. The strife between the two forces increased in bitterness until it culminated in Guatemala, the most important of the five States, in 1874, by a victory for the Masons, resulting in the expulsion of the Jesuits and the breaking up of the convents. This was done almost single-handed by President Barrios and the description of it is thus tersely told by one conversant with the facts:

"The two societies or orders had been striving for the mastery of affairs, and there was considerable social and business disturbance throughout the country. Barrios chafed a good deal and finally decided that he would use his powers as dictator and end the controversy, though when he arrived at this determination or what he intended to do no one knew, not even his chief aid, until the expulsion of the Jesuits was actually taking place. I may as well say here that Barrios disclaimed any intention of making war on the Roman Catholic religion, his enmity extending only to the Jesuits. One afternoon Barrios sent out in various directions to public and private persons with requisitions upon them for so many carriages, with the proper number of horses to draw them. No one could form any idea whatever of what he had in view. At the appointed hour, late in the evening, every vehicle called for was at the appointed rendezvous—no one had the temerity to refuse. He then informed his aids of his intentions and gave them their instructions. At the unseemly hour of 1 o'clock in the morning every residence of the Jesuits was visited by enough carriages to accommodate all the occupants, and they were notified that they would be given one hour and no more in which to pack up and start upon their journey across the frontier—never to return. Pleadings and protests were alike of no avail, and when the city awoke the next morning every Jesuit father who had been within its limits the evening before was miles away and rapidly increasing the distance."

before, that the devil gives himself up to the true magician while the ordinary sorcerer only delivers himself to the devil.*

That which we call the devil, is only negative magnetism; Evil is defect, and the Prince of Hell is nothing but a fictitious personification of nothing; it is the galvanised ghost of the absurd, the fantastic shape of folly. All evil-disposed persons are fools, because fools are always evil disposed, and for this reason the saints are not sages. I use the word "saints" in the sense in which it is commonly taken and honored. There are two serpents around the staff of Hermes; one is white and the other one black, but the two are interlaced around the same staff, which is the sceptre of Trismegistus. Each of the two snakes, if separated from the other, is illusive and destructive; the one as well as the other. Whether we have our eyes closed with a white or with a black bandage makes no difference, each bandage renders us unable to see. The white serpent makes one seek death in life, the black serpent absorbs life in death. The white serpent is a fiction of eternal day, the black one is the falsehood of eternal night; the hermetic staff produces an equilibrium between nights and days and reveals thereby the secret of motion and life. Before the tribunal of Hermes, Cain and Abel are equally foolish; the prophet Enoch, who represents Hermes amongst the Hebrews, did not kill any body like Cain, neither did he allow himself to be killed by any body like Abel; but he cut out upon earth the pillars upon which rests eternal science, and he rose up to heaven by escaping death.†

Elias and Enoch symbolise the great Hierophants, who obtained eternal life even on this earth; that means that they obtained knowledge and perfect love of imperishable verities. Therefore the sacred legend says that they have not died like others, but they had necessarily to cast off their terrestrial envelopes, to rise up to superior heights, where it would be impossible to live, if burdened with a mortal body. This necessary casting off is allegorically alluded to by the cloak which Elias left behind as he rose up in the chariot of fire. Elishah touches the water of Jordan with that cloak when he invokes the God of Elias, and the holy river divides itself to receive the sacred garment. Therefore also, the Indians entomb their death in the Ganges.

If you refuse to admit allegories in the Bible, then you must consent with Voltaire to see in it only the most absurd and grossest kind of a book; but the least knowledge of Oriental genius and especially of that of the Hebrew genius is sufficient to make those allegories self-evident and to restitute to that venerable book its prestige and its full authority.

If the Bible for instance tells us that a spring of water came out of the jaw of an ass, and that the water which Elias poured upon his altar of stones took fire and consumed the holocaust and the stones, etc., we are absolutely forced to understand by "jaw of an ass" a hill or a rock, which was called by that name, and by the "water" which Elias used, a bituminous or mineral oil; and if those suppositions cannot be accepted, we must at least acknowledge that these stories have an allegorical meaning of some sort, unless we are endowed with a more puerile and stupid credulity than that of the Congo Negroes.

You say God can do whatever he pleases. God must do that which he can *will*. He cannot *will* the destruction of his own laws, he cannot *will* the disorder or ridiculous, else he would be below the standard of the most undeveloped human reason.

Such is the case with the sage who exercises a true power in the name of eternal order and supreme reason. Jesus answers scornfully to the Pharisees who ask him to cause (something) miraculous to appear on the sky; because miracles prove nothing but the imposture of him who desires them. The true miracles are those of reason and faith; the great wonder of a just man is to conquer eternity and to render himself immortal; but this is exactly the kind of miracle which the vulgar cannot accomplish, and which the Pharisees of all religious systems will never behold.

* It is very much to be regretted that in the new "apostolic" edition of the Acta Sanctorum many of the most glaring absurdities have been left out, evidently from the mistaken idea that they were incompatible with modern thought; while in fact the most absurd ones contain the most beautiful hidden truths, which unfortunately the "apostolic" editor has not understood.—*Trans.*

† That means he succeeded while on earth to establish a union between his Atma (the 7th Principle) and his soul (the 5th).—*Trans.*

Ordinary souls fall like dry leaves and the wind of death takes them up in an eternal whirlpool. There they disappear and become extinct, and still not a single dead leaf is annihilated, and all that has lived once becomes transformed to live again. But what is this eternal whirlpool of inferior life, if not the perpetuity of death? To come out of that vortex, to escape from that gulf, is the dream of the sage; a dream which he will have realized in this life, as soon as he has arrived at the realm of profound peace. It is different with the ascetic who imposes upon himself sufferings and who will be well punished and well cheated. If no future life existed, the sage would have lost nothing, and have nothing to fear; for if he were certain that he should entirely and absolutely die, he would even then not change his way of living, because he has chosen the best part in this world. Ho can resign himself to incur all possibilities in this mortal life, which may happen to him in another. I know that by preaching this kind of wisdom very few proselytes will be made. Men want promises and threats, they must have exaggerations and something fantastical. It is much easier to imitate St. Labras than Socrates. St. Alexis, who ran away from his wife and his palaco on the very evening of his wedding, to become a beggar, would have probably proved himself to be a despicable kind of a husband. St. Paul said: Christianity has been victorious through folly, because the people could not come to it through wisdom. The impulsive apostle did not consider that the God of folly is necessarily the devil, and that the god of wisdom is supreme and eternal reason. What kind of a god did the maniacs of the cross make for us? The god of theological disputes, the god of religious wars, the god of the syllabus and of Veullot. The superstitious may well cry out:—They have put the devil in the place of God, and God in the place of the devil; that is, they curse truth as if it were falsehood, and extol falsehood as if it were truth. They regard nature, science and reason as cheats; they want us to kill imagination, make the spirit blind and deaden the flesh, annihilate thought to worship obedience and mystery, and nevertheless the greatest of the Evangelists, he whom they understand the least, he who is always a stumbling block for critics like Mr. Renan,—St. John says, speaking of reason or the eternal "word," that this is the true light, which illuminated man since he first entered the world. Solomon said that God made everything by weight, number and measure; that means that the laws of nature are exact and that no divine autocrat ever interferes to make a change. A prophet says that he who despises knowledge is unworthy to become a priest. Jesus said that if the blind leads the blind both will fall down the precipice. But what do they care? The school of Mr. Veullot has changed all that. You ask for reason? Take the infallibility of the Pope. You want science? Here are the Brothers of St. Ignorantius. Hold on, and do not inquire at the tribunals of justice, how these involuntary celibates, to whom we entrust our children, understand and often treat nature!

The religious dogma is philosophy put into enigmas, the mysteries are propositions, represented by drawings and in a paradoxical form. Religion is the Sphinx; she devours those who do not understand her and torments those who scorn her. This is something which the sage must know, and something about which he must keep silent. The prudence of centuries has created the dogma and the mysteries. Let us not lay sacrilegious hands upon the tombstones of our fathers.

Religion is the life of the heart, the intimate power of the soul. Woe be to him who thinks he can do without it; but threefold woe to him who makes himself the slave of priests!

The sage must have more religion than the priest, and must look upon priests not as his masters, but as the servants of the sanctuary. He ought by the power of reason restrain their influences, whenever they are fanatical and extravagant.

Let the Pope be the chief of the priest, and let him be infallible to them. We wish for nothing better. There will be less unreason in a single believer than in a thousand, and passive obedience is a palliative against the folly of the greatest number. Besides, it may perhaps happen that some day a reasonable man becomes Pope, and then the fools will owe obedience to reason.

But for the wise there is no infallibility outside of reason enlightened by science, which logically produces faith.

The influences of fools are only dangerous for fools; the wise avoid them or restrain them through power.

INGERSOLL.

INGERSOLL we regard as the eloquent platform orator of popular protest against theological creeds, and the herald to the crowd of the great revolutionizing changes which science and rationalism are producing. His lectures, abounding in witticisms and homely but graphic illustrations and anecdotes, and rising ever and anon into genuine eloquence, into a lyrical enthusiasm which shows that his heart is in what he says, are especially adapted to stir the masses. He has a vivid, poetical mind, and some of his short addresses are among the most beautiful prose-poems in the English language. He has no faculty nor taste for abstract or abstruse subjects. He thinks in images and talks in word-pictures. He keeps always within the comprehension of the multitude, and by his eloquence imbues and magnetizes, as it were, with the idea of mental freedom, thousands who have neither the time nor the inclination to investigate for themselves. Even those who are not instructed by his lectures are entertained by his wonderful wit and eloquence, which one must be extremely pious and prejudiced not to enjoy. He has considerable acquaintance with modern thought, although his knowledge of scientific and philosophic subjects is fragmentary, and his views are not always well thought out. His spirit and manner of criticising theology are of the past, those of Voltaire and Paine.

In the heat and excitement of his declamation, he sometimes talks as though he had stormed the redoubts of intolerance, and given the world the liberty of thought it now enjoys, when, in fact, he simply presents in a manner peculiarly his own the views of thousands at a time when decay of the creeds he denounces, due to a multitude of causes, makes his denunciation acceptable to large crowds. No such fluent eloquent declaimer was ever other than a conductor of ideas. He is really a poet and an orator rather than a deep thinker or great reasoner.

As an oratorical idol of the multitude, he must be an indiscriminate assailant of what he opposes; for a caterer for the crowd cannot have a judicial mind and is not likely to have much sense of the historic perspective. The same was hardly less true even of Wendell Phillips, although different from Ingersoll in almost every respect. As a lawyer, an advocate, an iconoclast, Ingersoll is essentially *ex parte*.

The mass of Americans are not familiar with modern thought in any form: indeed, they are less familiar with modern thought and the undermining of Orthodoxy by modern science than are the masses of Europeans even of the common class. Orthodoxy has not been so progressive here as it has been across the water. Matthew Arnold said in his "Word about America," that the religion of the American people is less invaded by the *modern spirit* than is the religion of the middle class in England. British clergymen visiting their evangelical brethren here have been surprised to find "that orthodox Christian people in America are less troubled by attacks on the orthodox creed, than the like people in England, that they seem to feel sure of their ground, and to show no alarm." And it is true that a large number of our orthodox talk and act, as if the world instead of being in a state of transition from the Old to the New, were moving or rather standing still in the ruts and groves of old theology. And how many people still flock to hear exhorters like Moody and declaimers like Talmadge! When these facts are considered, one can see important work yet to be done by iconoclasts.

If Ingersoll had the ability to present the positive side of the best modern thought and to do constructive work in the liberal field, the quality of his services would be greatly improved. But with this ability he could not be the popular orator he now is, and would fail to reach the masses. He is now doing important work, even though there is much in his lectures more witty than wise. He has made no original contribution to liberal thought or criticism; but he has brought to the aid of the liberal movement in this country what it greatly needed,—sentiment, poetry, and eloquence,—and awakened more or less interest in free thought in the minds of large numbers who could never have been reached by hard logical reasoning. The majority of men have not accepted opinions because they were reasoned into them; and, when they abandon them, it is not because they have been reasoned out of them. People generally are moved through their emotions; and the man who is himself emotional, and at the same time a man of genius, a wit and orator like Ingersoll, will ever have a direct influence upon the masses, which the Darwins, the Huxleys, and the Spencers of the world would strive in vain to exert:—The "Index".

LIFE IN MARS.

By R. A. PROCTOR.

ALL that we have learned about Mars leads to the conclusion that it is well fitted to be the abode of life. We can trace, indeed, the progress of such changes as we may conceive that the inhabitants of Venus or of Mercury must recognise in the case of our own earth. The progress of summer and winter in the northern and southern halves of the planet, the effects due to the progress of the Martial day, from sunrise to sunset—nay, even hourly changes, corresponding to those which take place

in our own skies, as clouds gather over our continents, or fall in rain, or are dissipated by solar heat: such signs as these that Mars is a world like ours can be recognised most clearly by all who care to study the planet with a telescope of adequate power.

As regards the atmosphere of Mars, by the way, the earliest telescopic observers fell into a somewhat strange mistake. For noticing that stars seemed to disappear from view at some considerable distance from the planet, they assigned to the Martial atmosphere a depth of many hundreds of miles—I care not to say how many. More careful observation, however, showed that the phenomenon upon which so much stress had been laid was merely optical. Sir J. South and other observers, carefully studying the planet with telescopes of modern construction, have been able to prove abundantly that the atmosphere of Mars has no such abnormal extension as Cassini and others of the earlier telescopists had imagined.

The early observations made on the polar snows of Mars were more trustworthy. Maraldi found that at each of two points nearly opposite to each other on the globe of the planet, a white spot could be recognised, whose light, indeed, was so brilliant as to far outshine that emitted by the remainder of the disc. The idea that these white spots correspond in any way to the polar snows on our own earth does not seem to have occurred to Maraldi. Yet he made observations which were well calculated to suggest the idea, for he noticed that one of the spots had at a certain time diminished greatly in size. Instead, however, of ascribing this change to the progress of the Martial seasons, he was led to the strange conclusion that the white spot was undergoing a progress of continuous decrease, and he even announced the date when, as he supposed, it would finally disappear.

No such disappearance took place, however. When Sir W. Herschel began his series of observations upon Mars, more than half-a-century later, the spots were still there. The energy of our great astronomer did not suffer these striking features to remain long unexamined. Searching, as was his wont, after terrestrial analogies—or, at least, analogies depending on known facts—he was quickly led to associate the white spots with our arctic regions. It would follow, of course, that in the summer months of either Martial hemisphere, the snow-cap would be reduced in size, while in the winter it would attain its greatest dimensions. Sir W. Herschel found this to be the case, and he was able to show that the changes, which Maraldi had interpreted as suggesting the eventual disappearance of one of the bright spots, were due to the progress of the Martial summer. Precisely as in our summer months, those who voyage across the Atlantic may sail in far higher latitudes than they could safely venture to traverse in winter, so in Mars the polar ice and snow is limited within a far narrower region in summer than in winter.

But, after all (it may be urged), to suppose that these two bright spots are formed in reality of ice and snow is rather venturesome. Might we not imagine that some other material than water is concerned in the observed changes? What reason have we for inferring that the same elements that we are familiar with exist out yonder in space?

The answer to these questions,—or, rather, the answers, for we have to do with a whole series of facts, dovetailing in the most satisfactory manner into each other,—will be found full of interest.

We all know that Mars shines with a ruddy light. He is, indeed, far the ruddiest star in the heavens: Aldobaran and Antares are pale beside him. Now, in the telescope the surface of Mars does not appear wholly red. We have seen that at two opposite points his orb exhibits white spots. But, besides these regions, there are others which are not red. Dark spaces are seen, sometimes strangely complicated in figure, which present a well-marked tinge of greenish blue. Here, then, we have a feature which we should certainly expect to find if the polar spots are really snow-caps; for the existence of water, in quantities sufficient to account for snow regions covering many thousand square miles of the surface of Mars, would undoubtedly lead us to infer the existence of oceans; and these oceans might be expected to resemble our own oceans in their general tint. According to this view, the dark greenish-blue markings on Mars would come to be regarded as the Martial seas.

If this be the case, then I may note in passing that the seas of Mars cover a much smaller proportion of his surface than those of our own earth, the extent of our seas being to that of our continents about the proportion of 11 to 4: in Mars the land and sea surfaces would seem to be nearly equal in extent. The seas in Mars are also very singularly shaped. They run into long inlets and straits; many are bottle or flask shaped—that is, we see a somewhat rounded inland sea connected with what must be called the main ocean by a narrow inlet; and further it would seem as though oceanic communication must be far more complete in Mars (notwithstanding the relative smallness of his ocean surface) than on our own earth. One could travel by sea between all parts of Mars, with very few exceptions, the long inlets and the flask-shaped seas breaking up his land surface much more

completely than the actual extent of water would lead us to infer. It may be supposed that on the other hand land communication is far more complete in the case of Mars than in that of our own earth. This is, indeed, the case, inasmuch that such Martialists as object to sea travelling (and we can scarcely suppose sea-sickness to be a phenomenon peculiar to our own earth) may very readily avoid it, and yet not be debarred from visiting any portion of their miniature World, save one or two extensive islands. Even these are separated by such narrow seas from the neighbouring continents, that we may regard it as fairly within the power of the Martial Brunels and Stephensons to bridge over the intervening straits, and so to enable the advocates of land-voyaging to visit those portions of their planet. This view is encouraged by the consideration that all engineering operations must be much more readily effected in Mars than on our own earth. The force of gravity is so small at the surface of Mars, that a mass which on the earth weighs a pound, would weigh on Mars about six and a quarter ounces, so that in every way the work of the engineer, and of his ally the spadesman, would be lightened. A being shaped as men are, but fourteen feet high, would be as active as a man six feet high, and many times more powerful. On such a scale, then, might the Martial navies be framed. But that is not all. The soil in which they would work would weigh very much less, mass for mass, than that in which our terrestrial spadesmen labour. So that, between the far greater powers of Martial beings, and the far greater lightness of the materials they would have to deal with in constructing roads, canals, bridges, or the like, we may very reasonably conclude that the progress of such labours would be very much more rapid, and their scale very much more important than in the case of our own earth.

But let us return to our oceans, remembering that at present we have not proved that the dark greenish-blue regions we have called oceans really consist of water.

It might seem hopeless to inquire whether this is the case. Unless the astronomer could visit Mars and sail upon the Martial seas, he could never learn—so at first view one might fairly judge—whether the dark markings he chooses to call oceans are really so or not.

But he possesses an instrument which can answer even such a question as this. The spectroscope, the ally of the telescope—of small use in astronomical work without the latter, but able to tell us much which the most powerful telescope could never reveal—has been called in to solve this special problem. It cannot, indeed, directly answer our question. It cannot so analyse the light from the greenish markings as to tell us the nature of the material which emits or reflects to us that peculiarly tinted light. But the astronomer and physicist is capable of reasoning as to certain effects which must necessarily follow if the Planet of War have oceans and polar snow-caps, and which could not possibly appear if the markings we call oceans were not really so, nor the white spots at the Martial poles really snow-caps. Extensive seas in one part of the planet, and extensive snow regions in another, would imply, in a manner there could be no mistaking, that the vapour of water is raised in large quantities from the Martial oceans to be transferred by Martial winds to polar regions, there to fall in snow-showers. It is this aqueous vapour in the Martial atmosphere that the spectroscope can inform us about. Our spectroscopists know quite well what the vapour of water is capable of showing in the rainbow-tinted streak which is called the spectrum. When white light is caused to shine through a sufficient quantity of the vapour of water, the rainbow tinted streak forming the spectrum of white light is seen to be crossed by certain dark lines, whose position and arrangement there is no mistaking. Now the light we get from Mars is reflected sunlight, but it is sunlight which has been subjected to more than reflection, since it has passed twice through the depths of the Martial atmosphere, first while passing to his surface, and secondly while leaving that surface, on its voyage towards ourselves. If that double passage have carried it through the vapour of water, the spectroscope will certainly tell us of the fact.

Let us see how this problem was dealt with by our most skilful spectroscopist, Dr. Huggins, justly called the Herschel of the spectroscope. The following account is an epitome of his own narrative:—"On February 14, 1868, he examined Mars with a spectroscope attached to his powerful eight-inch refractor. The rainbow-coloured streak was crossed, near the orange part, by groups of lines agreeing in position with those seen in the solar spectrum when the sun is low down, and so shines through the vapour-laden lower strata of our atmosphere. To determine whether these lines belonged to the light from Mars or were caused by our own atmosphere, Dr. Huggins turned his spectroscope towards the moon, which was at the time nearer to the horizon than Mars, so that the lines belonging to our own atmosphere would be stronger in the moon's spectrum than in that of the planet. But the groups of lines referred to were not visible in the lunar spectrum. It remained clear, therefore, that they belonged to the atmosphere of Mars, and not to our own."

This observation removes all reasonable doubt as to the real character as well of the dark greenish-blue markings as of the white polar caps. We see that Mars certainly possesses seas resembling our own, and as certainly that he has his arctic regions, waxing and waning, as our own do, with the progress of the seasons. But, in fact, Dr. Huggins's observation proves much more than this. The aqueous vapour raised from the Martial seas can find its way to the Martial poles only along a certain course—that is, by traversing a Martial atmosphere. Mars certainly has an atmosphere, therefore, though whether the constitution of that atmosphere exactly resembles that of our own air, is not so certainly known. On this point the spectroscope has given no positive information, yet it allows us to draw this negative inference—that, inasmuch as no new lines are seen in the spectrum of the planet, it would seem likely that no gases other than those existing in our own atmosphere are present in the atmosphere of Mars.—*Knowledge.*

STUDY OF SANSKRIT.

THE reaction in favour of the study of Sanskrit is destined, we believe, to be very widespread and important. We are glad to learn from the *Hindoo Patriot* that the Lieutenant-Governor of the North-West Provinces has decided to re-open the Anglo-Sanskrit department of the Benares College, which has been closed since 1877. There has been some divergence of opinion, says our contemporary, concerning the principles upon which the course of studies is to be regulated. The "Orientalists," if we may be permitted to use the term, "would leave intact the traditional method of the Pundits, which aims only at a profound knowledge of the language and its philosophy, and would confine the study of English to such subjects only as tend to expand the reasoning powers. There are others who would import into the method of the Pundits, something of the critical and comparative system which distinguishes European linguists, and has given to the Sanskrit language the philological importance which it now possesses. The general view adopted by the local Government is that while the department is meant to promote the study of Sanskrit, it is intended not to replace Oriental by Western learning, but to co-ordinate, if possible, the two branches of study. It is proposed to attach to the Oriental department competent English teachers and a sufficient number of scholarships, and when necessary a properly qualified professor will be appointed".—*Indian Mirror.*

[Continued from the last Number.]

THE LOGIC OF PAIN.

Not only does pain so defend the eye from the injurious effects of foreign bodies, it often serves to protect the delicate organ from overwork; and where pain is so produced, rest is given to the part, and recovery is instituted. Especially is this seen where the eyes are not an absolute pair, and long perusal of a page strains them. Proper spectacles making the eyes a pair give prompt and permanent relief. The grave diseases of the eye are those which are painless, where incipient diseases are aggravated by persisting action, all of which would be avoided if pain were a consequence of the malady. The advantages which ensue from pain are most markedly seen, and are most obvious, in the case of injuries. When a joint is sprained the pain caused by movement in it compels the rest which is essential to repair. If there were no pain produced by motion, the parts would almost certainly be exercised to the detriment and to the delay of the reparative processes. So too, in broken bones, the agony caused by motion is such that a fixed position is maintained for weeks, with the result that the part, being kept at absolute rest, is thus permitted to recover as speedily as may be. All who have thought over the matter must know well how irksome it is to maintain one position for any length of time: the keen sense of weariness and the inclination to change the posture become at once insupportable and irresistible. But if sharp pain be the consequence of movement, how steadily is the position maintained for days, and even weeks? Where there is a fractured bone, or an inflamed joint, the sense of weariness is restrained, and an irksome and otherwise intolerable attitude is willingly kept up and sustained. Pain is produced by motion, which further excites nutritive changes. If a bone be broken, the first result is pain; the secondary or reflex results are the formation of a large mass, or cell-growth around the broken ends of the bone, which acts as a species of splint and keeps the parts at rest as well as in apposition. Underneath this natural splint, and protected by pain, the truly reparative process goes on in the ends of the bone. By rest and the use of the artificial splints the surgeon reduces the necessity for this new growth, this natural splint, and so avoids the deformity which so commonly ensues when the natural splint is unaided by art. Hilton in his well-known work "On Rest and Pain," tells of a washerwoman who had a large mass on her collar-bone, which presented all the characters of a bony tumour. The fact was the clavicle was fractured;

but, as it happened, movement did not in this case elicit pain, and the woman toiled on at her occupation, and soon an enormous and unwontedly massive natural splint was required to permit of reunion taking place. The nutritive changes were here excessive, and instead of pain an unusual tissue-growth was set up.

When a joint is injured, pain is the great agent by which repair is rendered possible. Suppose, for the sake of example, we take a hip joint in a delicate person, which has been subjected to a jar, or a concussion from leaping, or other similar cause of jar. The surfaces of the joint become inflamed, exquisite pain is the consequence, especially on any movement, and so absolute rest is secured. If the case falls into the hands of a skilful surgeon, he produces still more complete rest for the parts by extending the limb, as by a weight attached to the ankle, and hung over a pulley at the foot of the bed, so releasing the inflamed surfaces from contact. By such means both pain is avoided and ready repair permitted. In less fortunate cases, tissue-changes are set up, a natural splint is formed by an infiltration into the neighbouring parts until they feel brawny and hard, so that motion is abolished or limited; while the inflammatory processes in the joint itself produce a cell-growth within it, which glues the parts together and recovery is attained, but with the loss of movement in the joint; and in bad cases, surgical interference with knife and saw is required to restore movement.

In like manner pain is most protective in certain internal diseases. Thus in inflammation of the large serous covering which invests the abdominal viscera and lines the walls of this space, pain, the result of movement, secures rest. This large lubricating surface in health permits of the contained viscera gliding gently upon each other, and on their boundary walls; but when it becomes inflamed, the friction of the dry surfaces produces intense pain, and quietude is thus enforced. Doubtless this pain is often such as to constitute a great danger to life; nevertheless, without it and its consequences more serious mischief would usually be produced. When there is an abscess in the liver, pain is induced by movement of this viscus, and so we find the muscles of the abdominal wall over the liver rigid and hard, thus keeping the organ at rest, in *sitû*. When a rib is broken, the fractured ends rub upon the pleura, and excite inflammation of it; and the pain thus set up causes the patient to call in a surgeon, who places the thorax in comparative quietude by a bandage and the friction being so minimised repair is permitted. Then in certain conditions of the stomach, pain is reduced by improper food; and so dyspepsia guides the sufferer to the choice of suitable food, which does not set up pain. Such are some of the best known instances of the utility of pain in local ailments or injuries. There are, however, more general conditions which evoke pain, and where that pain is the means of the condition being relieved, or remedied by medical art. Take neuralgia for instance. It may be the outcome of several conditions which have to be discriminated for its relief. In the young and in early adult life it is almost always the result of imperfect tissue-nutrition, however caused. Romberg wrote with equal poetical feeling and scientific truth, "Pain is the prayer of a nerve for healthy blood," and neuralgia is the common outcome of blood either poverty-stricken or poisoned by some deleterious ingredients as in material poisoning for instance. Without the pain so produced the condition would go on unrelieved, and ulterior organic changes would probably be brought about. But pain impels the sufferer to seek relief.

The pale, bloodless creature who is the prey of facial neuralgia, or that pain in the intercostal nerves which is felt below the heart (and commonly referred to that organ) is compelled thereby to desist from exhausting efforts, and to seek in rest and good food that relief which is so imperatively demanded by the pain. Here pain is the protector of the system generally, and its expressive though inarticulate tones attract attention to the requirements of the organism. If not attended to, the call becomes more urgent in its reiterated and sharper demands. With several persons known intimately to the writer, neuralgic pain is the first evidence of the system being overtaxed. In one gentleman there is very marked. Long and sustained over-exertion, mental and bodily, some years ago brought on a most severe and continued attack of sciatica, which necessitated a lengthened rest before recovery was completed. He now knows distinctly how far he may go with impunity. As long as his efforts do not overtask the system, he remains free from pain: as soon as they become excessive, little whiffs or puffs of neuralgic pain in the sciatic nerve warn him to desist; if these warnings are not attended to, the whiffs become gusts of agony, which compel attention, and secure for the system the needed rest. After repeated lessons, his education in this respect has become complete, and the first twinge of this well-known pain causes him to set aside his pallet and his easel, and seek leisure amidst fresh air and sylvan scenery. In this case the pain is directly conservative and conducive to health, and to length of days: it is indeed protective against physiological bankruptcy, or exhaustion. It is rather singular that in this gentleman's wife a similar phenomenon is found. She is dyspeptic, and as a consequence often reduces the food she takes to an amount below what is com-

patible with proper nutrition. In her case, a gusty current of facial neuralgia, like a long wail, is at once the indication for, and the direct cause of, more attention to her diet, and so, too, her health generally is improved. In like manner with many persons rheumatic or gouty neuralgia is the monitor which tells them to attend to their general condition. Especially is this the case with those persons of a neurosal diathesis, where all general conditions find their most pronounced manifestations and expressions in the nervous system. Here the advent of the irregular or even intermittent pain—for the pain of neuralgia is rarely, and only in the worst cases, persistent and uninterrupted—is as indicative of the state of the system as is the pain of an inflamed joint in other cases. In each instance the presence of the condition of the blood is indicated by pain, and relief is sought in measures which act upon the general condition. So too in lead poisoning; here colic or neuralgia attract attention, and point alike to the cause and its treatment. In the after consequences of malarial disease, neuralgia is the most prominent symptom, and indicates the resort to quinine—the specific of the malady—as much in its ulterior consequences as in its primary manifestations.

Headache often alone can secure that rest which the brain requires; and the headache of exhaustion is as marked as is that pain at the top of the head which tells us that the brain is insufficiently supplied with blood. The headache after a day of exertion, excitement or enjoyment, so commonly met with in ladies, secures a day of complete quiet, during which the system regains its tone.

In dyspepsia, too, the pain caused by food and still more by unsuitable food, either improper in quantity or in quality, is the direct incentive to the necessary attention to the matter, whereupon improvement follows. What betwixt the gustatory tastes, the appetite, and caprice or ignorance in the matter of eating, without the pain, the discomfort of dyspepsia, serious mischief in the stomach would be a common occurrence, instead of a comparatively rare one. Fortunately for the stomach and the system generally, each unsuitable meal is accompanied by more or less pain. The pain is less when the meal is suitable and appropriate in character and in bulk: it is more severe when the food is in too great quantity or unsuitable and indigestible in its nature. The suffering which follows improper food is the direct incentive to a rearrangement of the dietary, and to the choice of suitable food. Without this guardian pain no alteration of the dietary would be carried out; the capacity to digest on the part of the stomach would be further impaired and the system would suffer from inanition, and probably a state of low inflammatory action in the stomach would be induced, when all food would be rejected, and where absolute rest of the organ would be imperative. Absolute rest for the stomach is a serious and very troublesome affair for the patient; and though so grave a condition is not often reached, such cases are sufficiently frequent to point out the protective character of dyspeptic pain. In order to avoid the resultant pain, certain articles of diet are abandoned, and those which do not occasion pain are preferred; consequently the sufferer, unless utterly uneducable, is directed to a suitable dietary, and the body generally benefits thereby. Dyspepsia is a common trouble; it is spoken of by some as one of the greatest plagues to which suffering humanity is subject; and yet who can assert that without it worse evils would not happen? To many persons their hateful dyspepsia is a species of guardian angel; though it is very probable that they are not in the habit of regarding it in that light!

When a muscle is exhausted, its contractions are accompanied by pain. Consequently this pain secures the rest requisite for repair in muscles that are utterly exhausted; as is seen in the present common "tennis-elbow," the characteristic of muscular pain is that it is absent as long as perfect quietude is maintained; but as soon as the muscle is thrown into action pain is produced. Take the lumbar pain, for instance, so common in needlewomen, who lean over their work, and where the muscles of the back are on the stretch for hours together, with the weight of the head and shoulders upon them. As long as the sufferer keeps the recumbent posture on the back—by which means these muscles are thoroughly rested—perfect freedom from pain obtains; as soon as this position is abandoned and the muscles exercised, so soon does the pain return. This poignant cry for rest usually secures it, and so the enfeebled and exhausted parts are enabled to repair themselves. When a muscle is inflamed or has been injured by some violence to it, the acute pain caused by movement procures for it that rest so essential to its repair. So, too, with a gouty toe, the agony produced by movement secures the requisite rest for the inflamed joint. From which considerations it is clear that pain is not only not always an unmitigated evil, but has at times a distinct value of its own.

J. MILNER FOTHERGILL.

CREMATION.

THE American press is at present extensively discussing the subject of cremation. This subject was first brought prominently before the public by the cremation of the

remains of Baron de Palm, by Col. H. S. Olcott.* A writer in the American *Truthseeker* says:—

"The first advantage cremation possesses over burial, that I shall notice in this article, is that of avoiding disease, which is engendered, to a far greater extent than is known to most persons, by emanations from decomposing human bodies. This disease is spread by contamination of water-courses in and adjoining burial grounds, by the atmosphere, by reproduction from germs that have been buried—i. e., actually planted—but not killed. The grave is, therefore, in one sense, a disease factory. The epidemics, that follow wars, are undoubtedly the "crop" of the buried corpses and disease germs. The percentage of deaths is much larger in the neighbourhood of cemeteries than elsewhere; the air of cemeteries contains more than double the normal amount of carbonic acid, the proportion being that of nine in cemeteries to four elsewhere. Experiments at Stuttgart proved that poisonous emanations from a graveyard, when the number of burials averaged only ten per week, were carried by the wind and were perceptible several hundred yards away. Charles Darwin, as long ago as 1837, and Pasteur more recently, have presented formidable facts for the reflection of those who oppose the avoidance of plague generators in the cemeteries that surround, and, in too many cases, are embedded in our cities; the latter showed that earth worms bring to the surface millions of bacteria from decomposing bodies. Every instant of time, day and night, over sixty thousand human bodies are decomposing a few feet below the surface of the earth in and around New York. (Sir Henry Thompson) "No dead body is ever placed in the soil without polluting the earth, the air, and the water above and below it." Each decomposing human body generates annually about fifty cubic feet of carbonic acid gas, and other poisonous exhalations. The blood of persons dying of some diseases may be dried, kept for years, and pulverized, and yet the germs of the disease live with power to produce the disease.

An investigation of the causes of a recent epidemic of yellow fever in South America disclosed the interesting "fact that the soil of the cemeteries in which the victims of the outbreak were buried was positively alive" with "organisms exactly identical with those found in the vomitings and blood of those who had died in the hospitals of yellow fever." Earth was taken from one foot under ground over the remains of a person buried one year before; it was found to be thickly charged with these germs. There is no doubt that our cemeteries are being prepared to be plague spots to ourselves and generations who succeed us.

Washington Square was, prior to the year 1806, the Potter's Field of New York. At that day science had not discovered that the soil, saturated with the emanations of decomposing bodies, would continue for hundreds of years a source of disease. To this day it is said that a dense blue haze, several feet deep, rests every calm morning over Washington Square; certain it is that physicians who have lived for many years in its neighbourhood declare that it is impossible to raise children on the ground floors of houses in that vicinity; and yet children are turned, by hundreds every clear day, into this park for health and recreation.

An advantage, which is hardly less important than the avoidance of disease, is the avoidance of burial alive. The number of human beings who are buried alive is positively known to be larger than is popularly supposed. It is an ascertained and admitted fact that there are conditions of the body when life is apparently extinct when it really is not so; not only is this the fact, but it may not become extinct until an indefinite length of time elapses and the person becomes conscious. To those who have watched at death-beds and seen men die, as I have many times done, this seems not so hard to realize as it does to those who have only seen the human body in a state of health, with death apparently far off, or else after death. Unfortunately for society, it is of course but very seldom, comparatively, that it is known that any particular person is buried alive; we hear, however, almost weekly if not daily of cases of corpses which accident or some unforeseen necessity has caused to be disinterred, where life had undoubtedly not only not been extinct but when consciousness had ensued, as shown by the convulsed features, altered position of the limbs, flesh of the arms being eaten away, straining eyeballs and other indubitable proofs. I recollect of several such cases recently reported in the New York and Boston papers; also of one of a woman who had had a child partly born in the coffin.

So far as what is popularly known as "sentiment" is entitled to respect, cremation would be conducive to it in the opinions of all those who are not grossly ignorant of what occurs in the grave. Not one person out of one thousand could look at a human corpse in the various stages of decomposition without a feeling of extreme horror and disgust. Do not most people assiduously avoid thinking, even for a moment, of not the actual condition, but what they suppose is the condition of the body of any friend? If the truth were known to all as it is to some,

* An old "erroneous statement" has recently been circulated again by the *Lahore Church Gazette* and other "religious" papers, that Baron de Palm left a valuable legacy to Col. Olcott. The truth is that Baron de Palm left nothing worth having, and that his cremation entailed a considerable expense to Col. Olcott.—Ed.

it would be readily admitted that nothing but extreme and unaccountable ignorance would keep alive the custom of burying our dead.

Mr. Andrew Carnegie in his book of travels called "Round the World," tells us of "the burning ghat"—as it is called—at Calcutta. It consists simply of a building twenty-five by one hundred feet, constructed directly upon the bank of the Ganges, the side next the river being left upon. The dead are borne there on stretchers, a little water from the sacred river is poured into their mouth; they are placed in a sitting posture, the wood is piled around them and they are burnt amid the weeping and the wailing of their relatives. This also is hardly the kind of cremation we should be satisfied with.

But as conducted at Gotha, for example, how different it is. The process there is thus described: "the body is borne into the chapel and placed in a catafalque which stands in front of the altar. The section of the chapel-floor, upon which the body rests, constitutes the floor of a lift or elevator. As the funeral service proceeds, the elevator invisibly and noiselessly descends, bearing the body to the basement directly in front of the incinerator, which by means of superheated air has been raised to a white heat within, at a temperature of 1,500° Fahrenheit. As the door of the incinerator is opened to receive the body, the rushing cold air cools it to a delicate rose tint; and the body resting on a metallic bed, covered with a cloth of asbestos, or of linen soaked in alum, passes over rollers into this bath of rosy light. Immediately it becomes incandescent, in which condition it remains until incineration is complete. There remain only a few handfuls of pure pearly ashes. These are dropped by means of a lever into the ash-chamber below and are drawn thence into an urn of terra cotta, marble, alabaster, or other suitable material and returned by means of the elevator to the catafalque. The service or ceremony being now over, the friends of the deceased find the ashes where they had last seen the body of the departed, and may bear them thence to the columbarium or mortuary chapel or set them in the border and plant violets, hearts-ease and forget-me-nots in them from year to year."

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

UNDER this head we intend issuing a series of articles containing useful hints and instructions upon various subjects of investigation, such as Psychometry, Crystal Reading, Mesmerism, Thought-reading, Palmistry, and others of a cognate character.

No. I.

PRELIMINARY CONSIDERATIONS.

By F. T. S.

In the first place, do not desire to obtain many books for the purpose of studying theories. Numerous books have been written: as the ancient Jewish writer said, "of the making of books there is no end;" but after all this use of ink, the pith of all the information conveyed may often be found within a few lines. There is a disposition, among the young Indian Theosophists, for acquiring books in numbers before any practical efforts are made. We know of several cases where, although the inquirers had in their possession a really valuable work upon mesmerism, they yet asked for other writings without having mastered the contents of those already in hand. This is a slight defect which is due perhaps to the extreme novelty of the subjects to the investigator in India; but some persons say that it is a national idiosyncrasy, running through all departments of Hindu thought and action.

Without deciding definitively which view is the correct one, we will merely recognize the existence of the defect, and endeavour to point out to our readers a path which, if carefully followed, will prevent failures and disappointments; and perhaps lead many into the fearless habit of investigation, which prevails in the West.

Disappointments in these matters often arise from too close an adherence either to a suggestion, or to a particular rule which some one person has been known to lay down for himself. Many persons have read articles giving general principles, applicable to these studies, but have immediately been seized with the desire to read more instead of putting those principles into practice.

Then some special mode advocated by this, that, or the other person has been followed, and the exact result which the formulator of the rule met with, not being reached by them, disappointment has supervened. Why? Because they did not think independently and try original experiments.

Our first piece of general advice then is, do not crave for many books, but endeavour to get all that can be got even out of mere hints, and put principles into practice.

In the second place we must impress upon the reader's mind the fact that the true investigator does not give up because of the apparent failure of his first attempt. Use your intellect to find other ways; try other ways, and try often.

And lastly, having found that you can succeed in one mode, do not dogmatize, saying that that is the only way, but remember that there are always many ways of bringing about one result.

Having said so much, we will take up the subject of

PSYCHOMETRY.

"In nature's infinite book of mystery I have a little read."—*Shakespeare.*

The name Psychometry, has been given to a branch of occult science, which has been but little explored. The re-discovery of the psychometric power in man is due to Prof. Buchanan, of the United States, who in 1849 found that a certain Episcopalian Bishop had such acute sensibility that if by accident he should touch a brass plate, even in the night and not knowing what he touched, he immediately felt the influence through his system, and could recognise the offensive metallic taste.* Dr. Buchanan is such a man that a slight hint leads him to close investigation; and upon learning the curious fact about the Bishop, he at once proceeded to further experiments which proved that many persons had the same power and could recognize other minerals, metals and medicines merely by touching them. In one case he records that an emetic held in the person's hand produced vomiting.† Subsequently Mr. Wm. Denton made numerous experiments and brought forward to our notice, in a more detailed manner, this new, undeveloped science.

It is not crystallo-mancy, from which it differs essentially. In crystal reading, the effect seems to be produced through the concentration of the eye and mind upon the surface and interior of the polished crystal, leading us to infer that the images seen exist wholly in the seer's brain. But in psychometry the pictures and ideas are due altogether to the odic emanations, or the occult reflections, from the surface and body of the object taken under examination.

Western Science does not recognize psychometry, because it denies that the powers of man can produce results which they claim for electricity or chemicals. Yet they allow that a lasting and reproducible impression can be made upon a smooth metal plate of an object laid upon, or held before it, and that this unseen impression, as well as washed-out images on certain plates, can be brought into visibility by electricity or chemicals. But to man is refused the power to take off the same impression or image simply by using his nervous system and brain.

A little consideration will show that our scientific men are in error.

It is well known that we explain sight by declaring that upon the minute disc of the retina is formed the picture of that which is before it. The picture then exists upon the retina in precisely the same manner as the undeveloped image on the photographic plate. But how is it that the image is transferred to the brain

* Buchanan's *Journal of Man*, Vol. I. p. 51.

† *Ibid.*

through the optic nerve? No developer either electrical or chemical is used. Whether by vibration or not, is out of our province to enquire. We at once see that it *may be possible* to take off images from objects and impress them upon the brain if the way can be found. The ear is not necessary for hearing, as we often hear by means of the vibration passing into the seat of hearing through the bones of the head. And so the eyes are not indispensable for this kind of occult sight. Excite the internal organ of sight and the same result will follow to the consciousness, as if the external eye were the means of communication.

Theosophists and occultists from earliest times have held that every object in the world receives and keeps all impressions, not only of all objects that stand before it, but of all that happens before it; and that man through his nervous system can reproduce these images and impressions, no matter how far in time he may be removed from them. Take a rude illustration; if five men stand in front of one man ten feet away, each pair of eyes of the five sees the one man; proving that on each separate retina there exists a separate and complete image of the one object. In the same way each instant there is impressed upon every object in the visible world an image of whatever may come, or remain, before it. And the smallest fragment of the object will give as complete a picture as the whole.

Let the psychometer be seated in the posture most comfortable and then take the object to be examined. It may be a letter, a fragment of stone or plaster from an ancient temple, or tank, or modern house; a piece of fossil bone, or the wrapping of a mummy; a seal ring, or a coin; no matter what. Something should be known of its history or origin by those who submit it, but preferably not to the experimenter, because if he knows what it is or where from, imagination will play tricks. Then he should put it to his forehead (though some can see by holding in the hand), close his eyes and then describe what passes before his mental eye. If sensitive, he will soon begin to see pictures due to the emanations from the object.

The usual place on the forehead is just above the space between the eyebrows. Mr. Denton found sometimes that if moved up high nearer to the hair, the earlier history of the thing examined came into view. This is not, however, a fixed rule.

Notes should be taken until the experimenter ceases to see, or becomes tired, and then comparison made between them and what is actually known of the object.

Practice develops the faculty, and early failures should not discourage. As many persons as possible should be tried so as to find out who in the company is sensitive.

(To be continued.)

[We hope Branches will adopt the above suggestions and send copies of the notes of experiments made, to the *Theosophist* for examination. Questions, as well as criticism on these articles, are also requested.—Ed.]

Psychic Experiences.

DREAMS ABOUT MAHATMAS REALISED.

Mr age is 51 years; and this circumstance I mention to show that I have not the enthusiasm of youth, nor its inseparable flights of imagination. I note down the incidents in the order of their occurrence to me, and the reader is at liberty to draw what conclusion he pleases.

I am a Brahmin of the orthodox faith, and I have been brought up by my parents in the belief of the existence of one great Personal God, and of numerous other minor gods whose powers over nature and elements are extensive, and who have gradually worked up their ways by a knowledge of occult philosophy.

In the year 1860 or 1861, I had occasion to visit the town of Trivellum in North Arcot District and halted in the chuttrum near the Pagoda. I liked the place much; and something about the aspect of the place struck me that it must have been sanctified by the presence of a Mahatma in its neighbourhood. If time had allowed, I would have stayed there much longer, but my business required me to leave it the same evening.

In the year 1864 I was working in another district when one night in a dream I saw a Mahatma seated high in the air with a very brilliant star for his ring, and he pointed me out to his Chela standing near, and beyond this, nothing further occurred.

In the year 1873 my father died and in his last moments he told me that "he had in his mind one or two particular things to communicate, but which he was powerless to do at that moment, and, if the Mahatmas wished, they would communicate with me in the course of time."

About the year 1880, one night, I was carried in my dream to a rural village at the foot of a great chain of mountains; and there I saw a Mahatma dressed in a Buddhist's gown and hood, with bare feet. I at once prostrated myself at his feet, when he bade me rise, placed his two hands on my head, and directed me to persevere in the mode of life I have been following. A few months rolled away and nothing particular occurred.

In the year 1881, the newly established Theosophic Society attracted the attention of all people; and hearing that a Mahatma was favorably disposed to its successful working, I prayed that I may be favored with faith. I repeated this prayer every night; and it so happened that one night, in my dream, I was carried to the same chain of mountains, when I perceived the same Mahatma (who already appeared to me in the Buddhist's gown) standing on an isolated rock; and there was a deep chasm between him and me. Not being able to go nearer, I prostrated on the ground, when I was ordered to rise and was asked what I wanted. I repeated the prayer that I wanted to know more of faith, when, to my surprise, a large volume of brilliant fire burst forth from his breast with several forked tongues, and a few particles of fire flew in my direction and they were absorbed in my person. The Mahatma disappeared after this, and here ended my second dream.

As time rolled on, I became less and less selfish, am disposed to look upon the whole humanity, animals and men, as part of myself, and am more and more anxious to learn and become useful to the world at large within my limited means and knowledge, of which there is not much.

In the middle part of the year 1883, one night, I was carried in my dream to a great chain of mountains when some one led me into their recesses. There I found a great rock temple in the form of a hall of oblong size, and I perceived the same Mahatma, who had shown himself to me on the two previous occasions, seated on a low stool with a shrine opposite to him, and there were two rows of Mahatmas, one on each side, all dressed in Buddhist's gown except the Chief. I prostrated as usual and was ordered to rise. I was then told to go round the shrine, and some one led me round, and there I found two or three ladies in deep devotion. On the shrine I observed a very brilliant substance resembling phosphorus, in a dark place irregularly coiled like a serpent, and I expressed a wish to know what it was; and one of the ladies then opening her eyes told me that the shrine is earth, to which state all our physical bodies must be brought down sooner or later, and the brilliant substance is the spirit, or essence, or "Jyoti" which moves all universe. I came back to the Chief, and after prostrating before him once more, I left the place which was said to be "Harthayery", by one of the Mahatmas standing.*

I have had no dreams since then, but I perceive a change coming over me as if my inward man is trying to fly upwards; and I have now a very sincere desire to proceed to the Tibetan mountains in search of the Mahatmas.

I was thinking over these dreams, and at last my mind became so heavy with these thoughts that I prayed to the

*The correspondent probably means an altar and not a shrine. But the details he gives of the Jyoti (flame) seem to correspond to what is alleged to exist in a certain temple in Thibet. The flame symbolises what the Hindu philosophers know as paramjyoti, which is sometimes represented by the Buddhists as the "yellow Sun in the lotus."—(Ed.)

Mahatmas for relief. In my dream again about two months ago, I was told to go to Mr. T. Subba Row, the worthy President of the Madras Branch of the Theosophical Society, and to him I went after the voice repeated itself a second time. To him I explained my whole experience, and he kindly asked me to call at the Head-Quarters of the Theosophic Society in order to see if I could recognize the features of the Mahatma who appeared to me in my dream.

I went thither the same evening, and at about 4 p. m., the 'Shrine' doors were opened, and to my surprise I identified in the photo of the Illustrious Mahatma K. H. the exact features of the Mahatma of my dreams. With my hands joined in a state of supplication, and with the words "O Mighty God" on my lips, I went down on my knees, and in an hour afterwards I became a fellow of the Theosophic Society.

C. RAMAIAH.

MADRAS, 11th August, 1884.

Psychic Phenomena.

"COINCIDENCES."

A NUMBER of years ago my mother was residing in the north of Scotland, in a country district, and, while there, had a curious dream, immediately followed by what may fairly be called a "coincidence," allowing for the bull.

She dreamt she was calling at the house of her cousin, Captain F—, and on arriving found the front door open, and no one in attendance. She walked into the dining-room—to the right on entering—and to her horror found a coffin lying on the bare mahogany table. She particularly noticed that the lid was lying diagonally across the coffin, and on looking into it, her horror was still greater to find the dead body of her cousin, Captain F—, dressed in full Highland costume. She then awoke.

Now it happened that on that very night, and unknown to my mother, Captain F— was attending a county dinner at the town of B—, and had intended to remain at a hotel for the night, but on its becoming known that this was his intention, several gentlemen in his immediate neighbourhood at the table chaffed him unmercifully, alleging that an easy tumble into a bed close at hand was much more to his liking than a nine-miles' drive, and perhaps an uneasy tumble into the bed of some mountain stream. This proved sufficient to make F— drive home, and on his way, his horse went over the low parapet of an old-fashioned bridge, and precipitated his groom and himself into the ravine below. The groom was instantaneously killed, and F—, who was found a few hours afterwards, did not see the day out. Now, for the coincidence, as I have called it. My mother called the following day, and found the door open, with no one in sight, and on going into the dining-room found the coffin on the bare table with the lid as I have already described, and inside it, the corpse of her cousin, dressed in Highland costume. The last coincidence was the strangest of all, as, whatever eccentricities the Gaels may be capable of, it is not customary with them to lay out their dead in any other but the orthodox manner. Nor was my mother aware that it had been her cousin's wish that he should be so dressed after death.—T. W. R.—(*The Statesman*).

ELECTRO-MAGNETIC GIRL.

Maggie Lee Price, the Wonderful Georgia Girl, gives an Exhibition of her Gifts at Frankfort, Kentucky.

A little girl, fourteen years of age and weighing ninety pounds, gave an exhibition at the Opera House, Frankfort, Ky., of such remarkable physical powers as would put Sullivan and Mace and all the great health-lifters to blush. Mattie Lee Price is the name of this prodigy of power; the place of her nativity Bartow county, Georgia. During the Christmas holidays, so says her manager, she first discovered her power by astonishing her playmates in the moving of chairs and tables merely by the touch of her hands. She is an ordinary looking child, and is devoid of cultivation, but is quick in reading character, which she has demonstrated by refusing to hold any converse with certain persons brought before her for introduction. The manager says her powers in this respect were tried, before she left home, and proved correct in every instance.

At the performance last night, Gov. Knott, Attorney-General Hardin, Auditor Hewitt, Col. John R. Proctor, Major Henry T. Stanton, Hon. Ira Julien, Col. H. M. McCarty, Col. C. E. Bowman, Gen. Daniel Lindsey, Dr. J. Q. A. Stewart, Dr. Sawyer, Dr. James, Dr. Hume and Capt. Sam. M. Gaines were among the many in the audience. The Attorney-General, who weighs 200 pounds and over and is perhaps one of the stoutest men in the State, took hold of a chair and the little girl touched it with her open palms and caused it to wriggle and move him all about the stage. Maj. Stanton, weighing 225 pounds,

then sat in the chair, the Attorney-General and Dr. Sawyer both pressed upon it with their whole weight and power, and the chair rose up to the girl's touch. This experiment was varied by other men, and the result was equally as satisfactory and astonishing. Dr. Sawyer and the Attorney-General took hold of a stick, and, despite their resistance, the girl's touch dragged them about the stage, much to the delight of the gallery, as attested by their loud applause. The doctors here examined the Attorney-General's pulse and found it had risen to 140, while the girl's was 104. She betrayed not the least evidence of muscular exercise or excitement attending such powerful feats. Maj. Stanton and Dr. Sawyer took hold of a chair, and, with all the power they could summon they could not place the chair on the floor as long as the girl's hand touched it.

Another, and, perhaps, the best test of her preternatural powers, was the touching, by open palm, the end of a stick standing upright, on the other end of which Drs. Sawyer, James and the Attorney General exerted their combined strength to press to the floor, but without avail.—*Courier-Journal*.

A GHOST UPON THE BRIDGE.

A QUEER story is being circulated at Elmira, of the appearance of the ghost of Katie Brodchoff of New York, who was murdered some time ago by William Menken. A farmer living near Corr's Corners says that twice within a short time he has seen the figure of the girl sitting on the bridge under which the body was found. She was dressed as when discovered after the murder, with the exception of her headgear which is missing, and her hair was tossed about by the wind. She was uttering mournful cries and resting her head on her hand. When he approached, she turned her face towards him and pointing in the direction of the jail in which her murderer, who is to be hanged on June 20th, is confined, solemnly brought her hand down twice on her head, and then, pointing to the water beneath, disappeared. The same performance was gone through, on both occasions. It is also said that Menken has heard strange noises about his cell at night, and has frequently cried out in terror. When questioned as to the cause of his alarm, he refused to say anything, but pointed, to the corner of his cell. His terror on these occasions is said to be appalling. These stories have created great excitement and many timid people refuse to go near the bridge where the murder occurred, or the prison, after dark.—R. P. J.

THE CRAZE OF THE HOUR.

Dr. WILDE writes:—"In his conversation with you, Mr. Stuart Cumberland is understood to say that my experiments are claimed to explain both table-turning and table-tilting. It is of some importance to me that this idea should not remain, and for this reason. Previous to the publication of my analysis of the 'Involuntary Movements of the hand,' every writer on these phenomena had tried to find one theory to fit the whole series. I was the first to insist that half the mystery lay in the lack of scientific classification, and to show that the ancient experiment of table-turning was a wholly different thing from the tilting and levitation of tables. In the *Edinburgh Medical Journal* for 1882, I pointed out the fallacy of trying to explain the well-known body lifting experiment and that of turning a table by the theory of 'expectant attention' and 'unconscious cerebration.' In both these experiments a certain method of procedure is followed by a certain result, the one being necessary to the other. Both of these are freely reproducible, and in this differ from all spiritualistic levitations. I demonstrated at the time that the motor power in both these experiments was the involuntary muscles which expand the chest walls during the act of inspiration, and showed by a number of simple experiments, which have since been repeated by a number of independent observers, how it was that under certain circumstances this force could be conveyed beyond the body, and made to affect external objects. As a matter of fact, this force is largely made use of in rowing and lifting heavy weights. It is for this reason that the stroke of the oar is always simultaneous with the end of the act of inspiration, and that the porter draws a long breath before lifting a heavy box on to his shoulders."

"Allow me to add my mite to mystify the public," says a sceptic, who goes on to give the following experiment:—"A friend of mine accidentally discovered he has the power of thought-reading *bonâ fide*, no indications being needed at all. The operation is simple, and as follows:—Two people (he has rarely succeeded with one) having previously agreed on a person's name, a word, or one to four figures, grasp hands with my friend and think of the agreed name, word, or figures

for a moment or two, when, as he says, the agreed-on word comes singing into his mind as if some one was quietly repeating it to him. He has but seldom failed, and with sceptical people he has been equally successful. This, I conclude, is still more convincing of a 'power' existing capable of producing transmitted impressions on the brain without 'acute perception' on the part of the performer or betrayal on that of the subject."

"A friend lately observed to me," a lady believer writes, "that the first thing which had inclined him to believe there was some truth in spiritualism, was the feeble and inadequate explanation offered by Dr. Carpenter of its manifestations. So with regard to the article in your number of June 4. To any one who has seen anything of spiritualism (which your contributor evidently has not), Mr. S. Cumberland's explanations are so exceedingly weak and entirely insufficient, as to force upon them the conviction that, if nothing more satisfactory is forthcoming, the phenomena they have witnessed must be attributed to some source, the origin of which is as yet undiscovered. Mr. Cumberland, undertaking to show the writer, 'how it is done,' presumes the conditions to be such as they never are at a séance. For example, he says that mediums, 'the moment the lights are out, loosen their hands and move noiselessly to another part of the room'—an absurdity (unless two confederates are seated next him). I have never sat in any circle (and I have sat in dozens,) where such a thing could be for an instant possible; the medium's hands are always firmly held by two persons, who frequently also place their feet on his. Again, Mr. S. Cumberland places both his hands upon the writer's hands, who closing his eyes believes they are still on his; at the same time he feels ghostly touches, &c., or opening them finds one hand removed. Now I have experimented this evening with friends; and we cannot discover any position (save that of one hand lying directly above the other, which of course would never be allowed) in which a pair of hands can be laid on a second pair and one removed without instant detection; but let that pass. At no séance that ever was held was a medium allowed to place his hand on a sitter's; they are invariably clasped in the hands of one or more of his circle. Thirdly, Mr. Cumberland says most mediums are of the female sex; there are but two lady mediums of note in London, while there are at least a dozen men. I have frequently sat with both these ladies, and on every occasion have observed them to wear, the one high boots with about sixteen buttons, the other strong laced-up boots. Fourthly, 'celestial' infant voices and 'sepulchral' tones are exceedingly rare phenomena; still, if Mr. Cumberland can easily produce them with his 'joints,' he would find it difficult to carry on a long and rational conversation by such means, and that, too, in natural manly and womanly voices. Fifthly, provided the medium has hands or even we will say feet, free, the lazy tongs could easily produce the 'pulls' and 'touches,' but could they play tunes on a piano five yards off—particularly if that instrument happened to be shut and locked? could they lift a heavy brass feeder, a scuttle full of coal, and a ponderous arm-chair over the heads of the sitters, and place them noiselessly on the table in their midst? or could they play on a violin swiftly moving about close to the ceiling? By all means, Sir, let us have an explanation of these phenomena—we all desire it. Undermine spiritualism, knock it down, explode it, let in day-light on its mysteries, expose its trickery if you are able, but in the name of common-sense do not convert us all to Spiritualism against our will by offering us 'explanations' which to those knowing anything at all of the subject are simply absurdities":—*Pall Mall Gazette*.

Occult Phenomena.

OCCULT PHENOMENA AT PARIS.

[Extract from "Light" (London) of 12th July 1884.]

THE undersigned attest the following phenomenon. On the morning of the 11th June, instant, we were present in the reception room of the Theosophical Society at Paris, 46, Rue Notre Dame Des Champs, when a letter was delivered by the postman. The door of the room in which we were sitting was open so that we could see into the hall; and the servant who answered the bell was seen to take the letter from the postman and bring it to us at once, placing it in the hands of Madame Jelihovsky who threw it before her on

the table round which we were sitting. The letter was addressed to a lady, a relative of Madame Blavatsky's, who was then visiting her, and came from another relative in Russia. There were present in the room Madame de Morsier, Secretary-General of the "Society Theosophique d'Orient et d'Occident," M. Solovieff, son of the distinguished Russian historian, and attaché of the Imperial Court, himself well known as a writer, Colonel Olcott, Mr. W. Q. Judge, Mohini Babu, and several other persons. Madame Blavatsky was also sitting at the table. Madame Jelihovsky, upon her sister (Madame Blavatsky) remarking that she would like to know what was in the letter, asked her, on the spur of the moment to read its contents before the seal was broken, since she professed to be able so to do.

Thus challenged, Madame Blavatsky at once took up the closed letter, held it against her forehead, and read aloud what she professed to be its contents. These alleged contents she further wrote down on a blank page of an old letter that lay on the table. Then she said that she would give those present, since her sister still laughed at and challenged her power, even a clear proof that she was able to exercise her psychic power within the closed envelope. Remarking that her own name occurred in the course of the letter, she said she would underline this through the envelope in red crayon. In order to effect this she wrote her name on the old letter (in which the alleged copy of the contents of the sealed letter had been written), together with an interlaced double triangle or "Solomon's seal," below the signature which she had copied as well as the body of the letter. This was done in spite of her sister remarking that her correspondent hardly ever signed her name in full when writing to relatives, and that in this at least Madame Blavatsky would find herself mistaken. "Nevertheless," she replied, "I will cause these two red marks to appear in the corresponding places within the letter."

She next laid the closed letter beside the open one upon the table, and placed her hand upon both, so as to make (as she said) a bridge along which a current of psychic force might pass. Then, with her features settled into an expression of intense mental concentration, she kept her hand quietly thus for a few moments, after which, tossing the closed letter across the table to her sister, she said, "Tiens! c'est fait. The experiment is successfully finished." Here it may be well to add, to show that the letter could not have been tampered with in transit—unless by a Government official—that the stamps were fixed on the flap of the envelope where a seal is usually placed.

Upon the envelope being opened by the lady to whom it was addressed, it was found that Madame Blavatsky had actually written out its contents; that her name was there; that she had really underlined it in red, as she had promised; and that the double triangle was reproduced below the writer's signature which was in full, as Madame Blavatsky had described it.

Another fact of exceptional interest we noted. A slight defect in the formation of one of the two interlaced triangles as drawn by Madame Blavatsky had been faithfully reproduced within the closed letter.

This experiment was doubly valuable, as at once an illustration of clairvoyant perception, by which Madame Blavatsky correctly read the contents of a sealed letter, and of the phenomenon of precipitation, or the deposit of pigmentary matter in the form of figures and lines previously drawn by the operator in the presence of the observers.

(Signed) VERA JELIHOVSKY,
(") VASEVOLOD SOLOVIEFF,
(") NADEJDA A. FADEEFF.
(") EMELE DE MORSIER.
(") WILLIAM Q. JUDGE.
(") H. S. OLCOTT.

PARIS, 21st June 1884.

I merely remark that the transference of an imperfectly formed triangle with exactitude within the closed letter is a fact that has a very important bearing on the obvious criticism that occurs at once of collusion between the writer of the letter and Madame Blavatsky and the lady to whom it was addressed. And further, that, however wonderful the narrative, it is by no means isolated, but can be paralleled by other accredited cases.

M. A. (OXON).

Correspondence.

A LECTURE AT BOMBAY.

MR. JUDGE, the latest Theosophical arrival from America, gave his first public lecture in Bombay this evening before a crowded audience in the hall of the Framjee Cowasjee Institute. The subject chosen was, "*Theosophy and the Destiny of India.*" Mr. Judge began by saying that, born of Christian parents, he very early saw that Christianity was inadequate to his moral aspirations and was unable to solve the many doubts and difficulties which perpetually rose before his mind. Led by an irresistible desire to find out the truth, he turned his thoughts to the religions of the East. And how were the labors of himself and his friends rewarded? The most superficial examination convinced them that their fables buried beneath the outward shell a code of morality far superior to any that the Bible has to offer, and that this inculcated a course of conduct based on *good thoughts, good words and good deeds.* It was to this desire to find elsewhere what the lecturer vainly sought in his own country, that the Theosophical Society owes its birth. The first public act of importance was the cremation, before the eyes, so to speak, of America and Europe, of the body of Baron de Palm. Since then, Theosophy and the Theosophical Society have become known in America. In Europe, too, the ridicule which greeted its infant days, is fast dying out, if it has not ceased altogether, and at this moment the Society is exercising a considerable influence on the intellectual and scientific thought of the West. Men of mark in England, if they do not all belong to the Society, are yet in very active sympathy with its objects. Theosophical thought has moreover affected the current literature of Europe, as witness that wonderful book, the "*Occult World*" by Mr. Sinnett, "*Esoteric Buddhism*," by the same author (both already within fourth and fifth editions and read with avidity by thousands) and "*Mr Isaacs*" by F. Marian Crawford, which last Mr. Judge described as an essentially theosophical novel, being an attempt to put some prominent theosophical truths in a popular form. Speaking of the Society's avowed objects, that which related to the so-called supernatural phenomena, the lecturer did not think it necessary or desirable to dwell upon at length. Not because he disbelieved in phenomena, but because it was impossible to convince every one of their genuineness by ocular demonstration. As regards the first object, universal brotherhood, he remarked that it was really the most important, and he hoped that the disarmament of the world, if still distant, was not, judging from the signs of the times, an impossible or improbable occurrence.

Going on to the second portion of his subject—the *Destiny of India*, the lecturer observed that India's destiny was not political, but purely and simply intellectual, moral and religious. Though one of a nation who had broken from England and declared her independence years ago, he had no hesitation in saying that, all things considered, the British Government was the very best form of Government that India could wish for. He thereupon earnestly exhorted his hearers to let politics alone, and to turn their thoughts to their real destiny, to the intellectual, moral and religious regeneration of India. The history of all conquered countries, of England herself after the Norman conquest, of Spain, of Mexico, when Spain over-ran her, showed that in every case the conquered have been too apt to give up their manners and customs, their habits of thought, their religion and their nationality, for those of the conquerors. India, alone, of all conquered countries, has resisted the shock of invasion, and remains to this day as thoroughly Indian in thought, in manners and in religion, after years of subjection to a foreign rule, as in the days when her own sons ruled the land. The lecturer called upon his hearers to rouse themselves, to study their own books, and to translate them for the benefit of the world. He believed that translation by western authors, although not without merit in some cases, were at best unreliable interpreters of Indian modes of thought, and that a genuine Indian, with a fair knowledge of the language in which his books are written, could do much towards enriching European minds with the treasures of Indian philosophy and religion. Mr. Judge concluded his eloquent lecture with the well known words of a gifted countryman of his, who, though dead, still speaketh:—

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait".

The lecture made a deep impression on its hearers, and it is my firm conviction that if such able discourses were repeated from time to time, and theosophy presented to outsiders in the attractive form which Mr. Judge knows so well how to give it, the first object of your Society—that of Universal Brotherhood under the common banner of Theosophy—will soon be much nearer accomplishment than it now appears.

BOMBAY, 18th July 1884.

H.

LECTURE AT COIMBATORE.

[FROM OUR OWN CORRESPONDENT.]

The 17th July, 1884.

DR. F. HARTMANN delivered a very interesting and instructive lecture on Theosophy on the 15th instant at 6 P. M. at Coimbatore. The audience consisted of the leading gentlemen of the place and of almost all the English-knowing of the place. Babu R. D. Chuckerbutty, M. A., was voted to the chair. The lecturer began by stating that, according to the occult doctrine, we are now in an ascending cycle of intellectual development; how superstitions are dying; that, throwing away both the superstitions and the esoteric truths which they encrusted, the reasoning people had embraced rank materialism, and denied that mind exists independent of brain; that intellect is being developed at the expense of morality; that Theosophy has, therefore, opportunely enough stepped in to bring morals to prominence. He explained how Theosophy is not confined to the Theosophical Society, and instanced the work of the Psychic Research Society, and other like Associations as being Theosophic; and how modern literature is teeming with Theosophic doctrines. He dwelt at length on the progress of the Theosophical Society all over the world, and especially of its progress in India notwithstanding the temporary absence of its Founders in Europe. He pointed out the sphere and functions of Theosophy; the immense good it is doing, and how it has set itself to promote the cause of truth; the absurdity of dead letter interpretations of Hindu, Christian and other Theologians; and how sorely they need the aid of Theosophy. The superiority of the occult doctrine over the so-called "religions" was shown, as well as the futility of "Hatha Yog," and the necessity for spiritual and moral development. After explaining the "secret doctrine" in its various phases, the lecturer concluded by adducing his experiences as proof of the existence of *Mahatmas*, who are the inspirers of the Theosophical movement.—*Indian Mirror.*

Official Reports.

THE POONA THEOSOPHICAL SOCIETY.

Mr. Wm. Q. Judge (from America) arrived at Poona from Bombay on the evening of 20th July, when he was received at the station by several members of the Poona Branch. On the evening of the 23rd July, he gave a lecture at the Poona Town Hall on "*the West and what India can give it.*" There were over 300 persons present in the Hall, and the lecture was heard with great attention and created an extremely favourable impression, as Mr. Judge is an excellent speaker. He gave a brief description of life in America, particularly with reference to the education and prospects of young men in that country, and pointed out how the West had progressed in material civilization—a part of which India would do well to follow, but other portions of Western civilization would prove injurious to this country where the intellectual part of the brain seemed to be more developed than the part referring to material progress. He said that this country had an immense store of learning in religion, philosophy and certain sciences called psychical, and that if those stores were unearthed and properly brought to light, they would be the means of giving to humanity the principles of that one true religion which is the highest science and the highest philosophy. That the destiny of India was to teach the people of the West spirituality, and that the learned sons of India ought to work in that direction to rehabilitate themselves in the eyes of the whole world, which would then look up towards India with the respect which it has the means to command.

Rao Bahadur Mahadev Govind Ranado, in thanking the lecturer for his eloquent, practical and instructive address, made a long speech, in the course of which he gave prominence to the energy of the Founders of the Theosophical Society, who, he said, had promoted the cause of the Society with marvellous rapidity and that that was the sort of energy which the sons of India ought to emulate. He said that he knew of no one amongst the Hindoos of the present generation in the city of Poona that were worthy to sit by the side of these Founders who had so unselfishly worked to promote a good cause.

Mr. Mahadev Moreshtar Kunte, who occupied the chair, spoke somewhat to the same effect, and said that the rising generation of scholars

were ignorant of the beauties of the old literature of India, and that an effort should be made to enlighten the young men about the excellencies of their religion.

In the course of his remarks he said that he had translated some part of Patanjali's Yog philosophy, and he wondered that Europeans from distant places had sent for it. He said that some copies were sent for from Corfu. Mr. Kaute ought to know that there is a Theosophical Society at Corfu, and some of the members there, owing to the light thrown upon such subjects by our Society, went to the trouble of ordering out his book; otherwise very few would have thought of his book in that distant place.

There have been by this time several lectures in connection with Theosophy in this place and the young men are always glad to hear these subjects discussed in an intelligent manner. Slowly and imperceptibly they are being imbued with correct ideas about their literature; and that is a positive gain.

NAVROJI D. KHANDALAVALA,
Pres., Poona T. S.

MR. WILLIAM Q. JUDGE AT HYDERABAD.

Mr. Wm. Q. Judge, Joint Recording Secretary of the Parent Theosophical Society, arrived at Hyderabad on July 25th. He was received by the members of the Society and escorted by the President Mr. Dorabjee to the lodging arranged for his stay, where he received many visitors and discussed philosophical questions with them.

On the 27th, Mr. Judge he made some experiments in psychometry and gave some instructions to a few Theosophists who appeared capable of continuing the experiments and developing their powers. Among the experiments in psychometry were the following:—

A small copper Indian coin was given to a member of the Secunderabad Branch, who held it to his head, and soon described a street, with palm trees, looking like Southern Indian scenery. The shops were shut and only a dog could be seen for some time, when a man appeared. This scene persisted before him for 20 minutes, disappearing when the coin was moved along the forehead, but always reappearing when it touched the sensitive spot. No one knew where the coin was from, until the Collector of Hyderabad said it was a Southern Indian coin.

Another member took the seal of a gentleman present, and holding it to his forehead began to describe the house of the owner with tank surroundings, &c., which he had never before seen or heard described. Many other interesting trials were made, and a record is to be kept in Hyderabad and Secunderabad of all such experiments for future publication.

In the evening of the 29th, Mr. Judge was conducted to the spacious hall of Mr. Shapoorji, a well known Parsee gentleman here. The hall was filled with an audience representing all sects here. There were many well-informed European, Parsee, Mahomedan and other gentlemen present. Mr. Sabapathy Aiyah Garoo, a well-known member of the Madras Bar, was voted to the chair. He opened the meeting with a short and appropriate speech and introduced the American Brother to the audience.

Mr. Judge commenced his lecture by giving a short account of the conflict between Religion and Science; whence came man and whither he is to go? These momentous problems, he said, Western science is not yet able to solve satisfactorily. Spiritualistic phenomena, which then ushered themselves in the West, seemed at first to answer the purpose, but are now found to be not able to satisfy the spirit of enquiry which the modern science has kindled in the breast of man. He explained how the Theosophical Society came to be organized at New York under the prompting of the Mahatmas and why it was established in that country and why its Head Quarters were subsequently transferred to India. He thus enlightened the audience for an hour, and then brought his interesting discourse to a close, by observing that the ancient books and wisdom of Aryans were able to sufficiently answer the many and various questions which man meets with, in his endeavours to find out his goal, and to ascertain whether there is a futurity or not for him after death. The audience gave a calm and attentive hearing to his beautiful speech.

The Chairman then thanked the speaker for his able exposition, and added that as Theosophy was not sectarian, no man could have any objection to join the Society, whose object is one of enquiry.

After a vote of thanks to the Chairman and the speaker, the meeting was dissolved. Mr. Judge suggested and discussed plans for the future work of the Branch, and among those that were adopted are the following:—

1. Captain Raghunath and Messrs. Bheemajee Rowjee and Hanoo muntha Row to continue their studies and experiments in Mesmerism.
2. Two or three others to take up the subjects of Psychometry and Crystal reading.
3. The Brothers Moulve Mansub Ali and Abdul Razack to assist those Mahomedan Brothers who do not know English, by translating, into the Oordoo language, some of the useful and instructive articles found in the Theosophist.

Mr. Judge's affability, patience, and self-denial have made great impression on our minds, and our Branch President found very great pleasure in accompanying him wherever he went and seemed to enjoy his company much.

P. IYALOO NAIDU,
Secretary.

HYDERABAD THEOSOPHICAL SOCIETY,
2nd August 1884.

THE GOOTY THEOSOPHICAL SOCIETY.

Mr. William Q. Judge, our American brother, arrived here from Adoni on the evening of the 4th instant. That evening was spent in discussion upon the Eastern and Western social system and on hearing suggestions regarding work in the Branch.

On the morning of the 5th, according to invitation sent out, about 50 gentlemen of this place assembled in the bungalow of our President Mr. K. Ry. J. Sreenevasa Row, Pleader, he taking the chair at request, which was seconded by the Munsiff of this place. The Chairman welcomed Brother Judge to India in an address of which I give you the substance. He said that Theosophy affords the one common platform for all religionists; that it had been the one religion of the early Aryans and is now becoming that of the natural and scientific world; that it is through Theosophy that fraternal feeling is growing. In concluding, he hoped that the Mahatmas would bless our brother and, through him, the Society.

Mr. Judge then delivered a lecture extemporaneously, upon *Theosophy and the Destiny of India*. During the course of his speech, he explained some passages in the Hindu sacred books, that the West had laughed at; for instance the marriage of the five Pandaras to Droupadi, which is the combination of five vital centres in the body. The destiny of India, he said, was to furnish the world again with true philosophy and a true system of morals to be found in her ancient literature.

The Vice-President, Mr. P. Kesava Pillai, spoke at length in support of the lecturer, and then the Secretary concluded the remarks by defending Indian B. A's and B. L's; referred to Theosophical literature; and proposed a vote of thanks to the lecturer, which was carried with applause.

Before leaving, Mr. Judge gave us some instructions on Mesmerism; and suggested various experiments to be made in psychometry and crystal reading.

7th August 1884.

B. P. NARASIMMAIYAR, B. A.,
Secretary.

MR. ST. GEORGE LANE-FOX AT VELLORE.

Mr. Lane-Fox arrived at Vellore on the 11th July. He was received on the Railway platform by all the members of the Branch. On the following evening he delivered an able and impressive lecture on "*Theosophy viewed in the light of Modern Science*" to a large and appreciative audience. Mr. Winfred, President of the Chittoore Branch, was voted to the chair. In winding up his address, Mr. Lane-Fox invited discussion on any points requiring explanation, &c. There was loud applause when the lecture closed. The Chairman closed the meeting with a short address summarizing what the lecturer said.

In the course of the next day, Mr. Lane-Fox held interviews with some learned gentlemen of the Town, who came to him. At the lecture on the following day there were nearly 300 persons present. Mr. Lane-Fox addressed the audience on "*The Theosophic View of Morality*." Some of the non-Theosophists present dilated upon what they thought the impracticability of universal Brotherhood in the present state of Hindu Society, ignoring all along the fact that what was aimed at was the formation of a "nucleus of universal Brotherhood." Initiation took place after the meeting closed.

FORMATION OF A BRANCH AT ARCOT.

On July 17th, Mr. Lane-Fox accompanied by Mr. Narainasawmy Mudaliar, the President of the Vellore Branch, arrived at Arcot, where they were received by Messrs. Thanakoti Mudaliar, Nummiah Chettiar, Tahsildar of Arcot, and others; and conducted to the "Hermit Park," which was prepared for the occasion. Mr. Lane-Fox addressed the audience present, in a few words. At the request of the gentlemen present, he consented to give a lecture in the evening on "*The Relation of Theosophy to Hinduism*." Accordingly at the appointed time he addressed a large audience on the subject announced. The topic being a very interesting one to Hindus, the lecture was listened to most attentively. The lecture, able and interesting as it was, closed amidst loud and deafening cheers. After this, one of those present, a non-Theosophist, read out a paper explaining in general terms the objects of the Theosophical Society and how it required our sympathy. Mr. Narainasawmy Mudaliar addressed the audience in Tamil and Mr. Nummiah Chettiar thanked the lecturer.

On the following day, a large number of applicants, consisting chiefly of important officials of Arcot and neighbourhood, were initiated; and a branch was formed.

MR. LANE-FOX AT ARNI.

Mr. Lane-Fox arrived at Arni on the 19th July. Immediately after his arrival, the additional District Munsiff and other officials of the place came to visit him. There was some discussion during the day. At the request of the townsmen, Mr. Lane-Fox consented to give a lecture on the "*Prospects of Theosophy*." There was such a large gathering

that even the Police were unable to keep peace outside the building. Mr. Veerasawmy Iyer, F. T. S., the local District Munsiff, was voted to the chair. Mr. Lane-Fox gave a very able and learned lecture. He closed his address amidst loud applause from all present. Mr. Winfred, President of the Chittore Branch, then explained briefly in Tamil the speech of the lecturer.

A venerable old gentleman, a retired District Munsiff and a Sanskrit scholar, then addressed the audience in Tamil, expressing sympathy with the Theosophical movement. The proceedings of the day were brought to a close after a short and impressive address from the Chairman.

A. RAJU,
Corr. Secretary, Chittore T. S.

MR. ST. GEORGE LANE-FOX AT ARCOT.

Mr. Lane-Fox, of the Parent Theosophical Society, arrived here on the morning of the 17th instant, accompanied by Mr. A. Narayanasawmy Moodaliar, the President of the Vellore Theosophical Society.

At the appointed time, the gentleman began the address. The Hall was crowded, both Mahomedans and Hindus attending. The subject treated of was "The Relation of Theosophy to Hinduism." At the close of the address, the Tahsildar of the place thanked the learned lecturer for his able address.

The next day Mr. Lane-Fox initiated the several gentlemen wishing to join the Society.

At a meeting of the newly initiated members held later in the day of that date, it was resolved that a branch of the Theosophical Society be formed here, and that the following gentlemen be appointed as office-bearers to carry out the business of the Society.

President, A. Thanakoty Moodaliar,
Vice President, N. Nummiah Chettyar,
Secretary, S. Venkata Subbiar, B. A.,

The Bye laws of the Parent Theosophical Society were adopted for the present.

Arcot, } A. THANAKOTY MOODALIAR,
21st July 1884. } Pres. Arcot T. S.

Notes:—The Hindu (Madras) of 20th August contains a report of an interesting lecture at Trichinopoly, by Mr. Lane-Fox. We shall give it in our next issue.

MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOLS.

I HAVE the honor to submit my report of inspection, for the month of May, of Sanskrit schools organised under the auspices of the Theosophical Society, in Mylapur, Triplicane, Chintadripet and Peddoonaikpet.

2. The number of boys on the rolls of the Mylapur School is 24 and the average attendance is 18. Dowan Bahadur R. Raghunatha Row Garu has opened three Vedic classes, where three trained pundits teach the Rig, the Yajur and the Sama Vedas. The Rig Veda is read by 2 boys; the Yajur Veda by 3; the Sama Veda by 2; the first lessons in Sanskrit by 15; the second reader by 2; and the Sanskrit Text by 3. There are four teachers to give instruction in these subjects, and the establishment costs in all Rupees 21.

3. The Triplicane school has on its rolls 67 boys and there are two teachers for the school. I am of opinion that the school is doing well.

4. In Chintadripet the Sanskrit school is attached to a local Anglo-Vernacular School. There are no less than 109 boys on its rolls and the average attendance is 98.

5. The Sanskrit class is divided into seven divisions, all of which are taught by only one teacher. The two highest divisions are taught by him for one hour daily and the rest for half an hour. The boys of this institution are taught well, and it even sends a few of its students to Government examinations in Sanskrit. A poor monthly grant of Rs. 5 is made from the funds of our Association to meet the expenses connected with this large Sanskrit class. The staff has to be strengthened, and I am given to understand that the institution cannot bear the additional expense incidental to the necessary increase of strength. I therefore recommend that the grant for the school be raised to admit of the proprietors giving the present pundit an increase of pay of at least Rs. 5 a month and securing an assistant for the Sanskrit class.

6. There are 35 boys in Peddoonaikpet school, which has only one teacher. There is much improvement in the boys of the institution, and it speaks well of the teacher that some boys, who were asked by me on the day of inspection to recite verses from the text, delivered themselves in a very clear and

lucid manner. I would suggest to the Association the propriety of giving some encouragement to the teacher by an increase of pay and of appointing an assistant for the school.

7. In conclusion I beg to suggest that the Inspectors selected every month may be requested to draw their reports after inspecting and examining the schools every week of the month instead of once a month as they do now.

L. VENKATA VARADARAJULU NAYUDU,
23rd July 1884. F. T. S.

MADRAS THEOSOPHICAL SOCIETY.

COMMITTEE FOR PSYCHICAL RESEARCH.

THE Madras Branch, having selected as its subject for investigation, in the current year, Dreams and other Psychical phenomena, has thought it desirable to issue circulars embodying a number of questions to its members and their friends for the purpose of collecting data relating to the personal experiences of a large number of individuals. We hope that our members will send careful and concise replies to our various queries; and, should they also be able to furnish us with the experiences of their friends, they are requested to do so without mixing them up with their own experiences; but to record them on a separate piece of paper, stating, if possible, the name, sex, age, and other particulars about the informants.

(1) Do you ever dream during sleep? If so, do you dream constantly or occasionally?

(2) Are your dreams of a rational nature and can you remember their purport or details?

(3) If so, how long does the recollection of your dreams remain impressed in your memory after waking?

(4) Are your dreams affected by the state of your health or by your food or drink?

(5) Do you keep up generally good health? If not, what is your ailment?

(6) Have you ever dreamed of an event which occurred afterwards? If so, how often? Give particulars.

(7) Have you ever experienced a dream in which some external influences or circumstances occurring at the time, such as a noise, a draught, change of temperature, smell, &c., have affected your dreams?

(8) Can you control the circumstances of your dreams by your will?

(9) In what direction and attitude is your body lying during sleep?

(10) Do you snore, groan, or breathe heavily during sleep?

(11) Do you ever talk, walk, or work in your sleep? If so, are you conscious of your actions on waking?

(12) Does any particular resting place affect the nature of your dreams? If so, how?

(13) Had you anything like double consciousness during sleep?

"Visions."

(14) Have you ever had a "vision"?

(15) If so, how often and under what circumstances?

(16) What was the state of your health at the time of your vision?

"Trance."

(17) Have you ever been in a trance?

(18) What produced it?

(19) Can you go into a trance at will?

(20) What was its effect upon you?

(21) Have you ever been under "mesmeric" influence? If so, state the circumstances and your experiences in that condition, if you can recollect them.

Thought transference or Mind reading.

(22) Do you ever think of a thing or of a word at the same moment as another person at the time conversing with you?

(23) If so, are you usually the first to give utterance to the thought?

(24) Are you ever impressed with the thought of a person who immediately afterwards makes his appearance?

(25) If so, does this occur often with the same person? and is he similarly impressed with your approach?

(26) Do you ever experience, in a waking state, the consciousness of any occurrence taking place some time before the actual occurrence of the said event, or occurring at a distance simultaneously?

(27) Have you ever seen a place or person, witnessed an occurrence, or heard, or carried on a conversation which you felt impressed, was either familiar to or experienced by you as aforesaid, while you know for certain that physically this familiarity was impossible?

Obsession (Possession by a devil)

(28) Have you any experience relating to obsession and the condition of mind experienced when a person is under the influence of Pisacham?

Anæsthetics and Narcotics.

(29) Have you ever been under the influence of anæsthetics or narcotics?

(30) If so, state how it was administered; and what were your experiences while under the influence?

SUGGESTIONS.

For the purpose of conducting some practical experiments on thought transference, the first step to be taken is the selection of the "recipient" and "transmitter." The recipient is a sensitive person by whom the thoughts propelled from the transmitter are to be received and recorded. The transmitter is, therefore, as it were, the positive element influencing or mesmerising the recipient who is a negative, passive or sensitive subject. The selection of these two operators can only be made by trial. Having decided to make an experiment, the following is the course to be pursued:—The recipient is to be seated at a table and provided with a pencil and paper. The transmitter should, in the first instance, be in physical contact with the recipient, either by holding his unoccupied hand or by placing his (transmitter's) hand on the recipient's forehead. Then the transmitter pictures to himself some figure or diagram which for convenience may have been drawn on a slate or piece of paper; and holds it before his eyes. This picture should, of course, not be shown to the recipient, who allowing himself to be in a passive state must write down on the paper before him that which comes into his mind. If any success be obtained in this experiment, that is to say, if the recipient be able to reproduce more or less faithfully the picture in the mind of the transmitter, the experiment may be continued without contact, the two being separated by gradually increasing distances. If, in this manner, some success is obtained, it may be found possible to transmit words and figures in the same manner. At first it is not advisable to impose any test conditions; but after successful experiments have been made, more or less rigorous tests may be applied with advantage.

N. B.—In answering the above questions, please be careful not to draw too much upon your imagination, as otherwise our object will be defeated. Even when you have had no experiences coming under any particular question, please record the fact. As our object is to take an average from a given number of statements, an answer even of negative character will be of use.*

LONDON LODGE THEOSOPHICAL SOCIETY.

SYSTEMATIC work has been begun by the LONDON LODGE of THE THEOSOPHICAL SOCIETY. We have just received a copy of their *Transactions* printed in a very neat pamphlet. It is No. 1, June 1884, and consists of questions put to Babu Mohini M. Chatterji by members of the Lodge, with his replies thereto, and also of a paper read by him at one of their meetings, for which see the main text of *The Theosophist*.

The replies, unless fully explained, are liable to be misunderstood; yet we strongly recommend that all our Branches follow this excellent example, by collecting papers, and records of experiments, to be printed when of importance. In this convenient form they could be easily circulated among members of the Branches for mutual discussion and profit.

Our Hindu members should not allow the Western Theosophists to get too far ahead of them in such matters.

In the *Tribune* (Lahore) of 16th August, is given an account of an open meeting of the London Lodge of the Theosophical Society, held on the 21st of July, in Prince's Hall, Picadilly. Although a select number of people were invited, the Hall was quite full with the *elite* of London. The following were some of the most eminent persons present on the occasion:—Lady Elizabeth St. Aubyn, Herr Von Hegel Muller, Lady Calthrust, Mr. F. Myers, Mr. Gurney, Rev. Hawes, Baron de Gary, Dr. Grosvenor, Colonel Robertson, Oscar Wilde, Honorable Percy Wyndham, Sir A. and Lady Heyter, Hargreave Jennings, Lord Dorchester, Professor Graham, M. Kemesky, Mr. Crookes, Madame Novikoff, Right Honorable J. K. Cross, Earl Russel, Lady Blackheath, Major-General Honorable Fielding, Professor Serbohan, Honorable Kenneth Howard, Lord and Lady Castletown, Count Byland, Lady Duffer Hardy, Professor Minto, &c., &c.

Colonel Olcott, says the *Tribune* report, "rose amid loud cheers of the assembly and delivered a very impressive and eloquent lecture on 'Theosophy.'" An abstract of the speech is also given, which we regret we cannot give here for want of space. But the same report adds:—"The Colonel resuming his seat amid loud cheers and applauses of the whole audience, Mr. Mohini Mohun Chatterjee, F. T. S., M. A., B. L., read his paper on the wisdom of the ancient Aryans..... The intense interest excited in the audience at the strange sight of an Indian, preaching the superiority of Eastern wisdom over that of the whole world in the world's great metropolis, can be better imagined than described... English people knew very well that some of their very eminent men belong to this wonderful Society... That Theo-

sophy is thriving upon opposition and winning its way even to the hearts of the Europeans, is a sufficient proof of an enduring vitality which runs through its whole system... That the fashionable ladies of London could forego balls and theatres to see a strange man and a strange woman, and to hear discussions upon Theosophy, is a very hopeful sign of a bright future which is awaiting its fortunes... A spiritual warfare has begun, a voice of reproach and warning has been lifted against the vices and the vanities of the age..."

GERMANY.

At the time of going to Press we received an interesting account of the formation of a new branch-Society at Elberfeld, the details of which we shall give in our next issue.

THE SCOTTISH THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held here this day (17th July, 1884) at Oddfellows Hall, Forrest Road, the President-Founder in the chair—it was unanimously resolved:—

That in view of the increasing interest in Theosophy, and for the purpose of strengthening the movement, a Branch of the Parent Society should be formed in the City of Edinburgh;

That the said Branch shall be known as "The Scottish (Branch) Theosophical Society;"

That the Bye-laws of the Parent Society be temporarily adopted.

An election was then held for officers to have charge temporarily of the Local Society's affairs. It having been decided that the choice of permanent officers should be postponed for a while, a President, two Vice-Presidents, a Recording Secretary and Treasurer, and a Corresponding Secretary were duly chosen, and the publication of the following names was duly authorised:—

President, (pro-tem.) R. M. CAMERON; *Recording Secretary and Treasurer,* HENRY J. SHIELDS; *Corresponding Secretary,* F. D. EWEN.

A Committee of six was appointed to draft bye-laws and to report at an adjourned meeting to be held on the 23rd instant.

Mr. Ewen, with the consent of the President-Founder, was invested by the Branch with special authority to initiate candidates in Glasgow and other places outside of Edinburgh.

Upon motion, it was unanimously resolved that the Corresponding Secretary convey to the London Lodge Theosophical Society the Fraternal greetings of this Branch, with the request for a reciprocal exchange of official courtesies.

The meeting then adjourned.

(By Order.)

E. D. EWEN,

Corresponding Secy., F. T. S.

EDINBURGH, 17th July 1884.

THE "POONA GAYANA SAMAJ."

A society for the encouragement of the art and science of Natiro Music has evidently a laudable object, and we wish it success. As it counts amongst its patrons, vice-presidents, councillors and honorary members, many people of high standing, including the Prince of Wales, the Duke of Edinburgh, Lord Ripon, etc., to say nothing of a great number of Rajahs and Maharajahs, there can be no possible want of funds, which is so essential to success.

Personal Items.

The success of our Theosophical Mission to Europe has been very largely helped by the philosophical conversation of our brother Babu Mohini M. Chatterji. He has interested all with whom he has been brought into contact. Several times he has by invitation visited the University of Cambridge to discuss Oriental Philosophy with the 'Dons,' while in London his company has been sought by a great number of the cleverest men of the day.

Our younger brother, Mr. B. J. Padshah, has also done excellent service in a similar way, having been brought into relations with some leading men.

* Such of our readers, as have not received the Circular, are invited to act on the above suggestions.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED,"

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

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

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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

REPORT OF THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

Price four annas per copy; postage and packing charges:—India, one anna; Ceylon, three annas; all other Foreign countries, four annas.

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MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs. 2-8 (6s.) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs. 1-12 (4s.) per copy, inclusive of packing and postage.

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S. Subramania Sastrial, Kanarese Pandit, Presidency College, Krishnama Naidu's Agraharam, Black Town, or to Mulukutla Venkatappiah, 170 Mint Street, Madras.

PEOPLE FROM THE OTHER WORLD.

(CHEAP EDITION—PRICE RUPEES TWO.)

THE publisher gives notice that only fifty-two copies of this book, wherein Col. Olcott gives an account of his wonderful experiments in spiritualistic phenomena—now remain in stock. After those are exhausted, no more copies can be had, as the work will then be out of print.

TRANSLATION (in English) of *Isavasyopanishad* including its commentary by Srimat Sankarā Charya; price five annas, inclusive of postage. Apply to the Manager, Theosophist Office.