

Romish hierarchy of his day—when sentence of death was pronounced against him by Cardinal Mandrucci, the Supreme Inquisitor—“Peradventure you pronounce this sentence against me with greater fear than I receive it?” Judging from the recent alarm in the Vatican, I should be inclined to answer—yes!—“A Study of Consciousness,” is the title of a very good article, by H. C. Wood, which appears in the *Century*; it affords another illustration of the widespread “self-questioning” now going on everywhere, in all ranks of social life, and evidenced by the extraordinary success of such books as the “Strange Case of Dr. Jekyll and Mr. Hyde,” and “Archibald Malmaison.” As Mr. Wood says:—

“Not only do we ask, What shall I be? but also, What am I? In consonance with this questioning the Ego is perpetually the theme of eloquent discourse. To define, in terms clear and sharp, the exact meaning of the Ego of the popular philosopher would be a task of difficulty: but certainly underneath all human individuality is the faculty or attribute of consciousness. If, in a general company, the question should be asked, Is there such a thing as unconsciousness? almost everyone would at once reply, ‘Of course there is, the stone is unconscious, the corpse is unconscious, we are unconscious in sleep.’ Such answers would, however, be too flippant.”

Mr. Wood then proceeds to elaborate his subject with great skill. He says that although he is not going to assert positively that all matter has consciousness, yet that he feels it to be very difficult to prove that either the stick or the stone is unconscious, and that he, at least, knows of no way of positively demonstrating it. Here Mr. Wood approaches very nearly to the Eastern teachings, which tell us that there is no such thing as the so-called inorganic matter of the Western scientists, but that life certainly, and consciousness also—of a certain order—pervades and is inherent in, everything. He then gives instances of the ordinary tests of consciousness, and states that they are, by themselves, fallacious, as the most vivid consciousness may exist, and one or more of the tests fail entirely; “Do three naughts,” he says, “joined together, make a whole number? Does the heaping up of fallacies give us an impregnable fortress of truth? If I am able to show the correctness of my assertion that each of these tests (three in number) of consciousness is fallacious, I insist that there is no absolute proof of unconsciousness.” Then, drawing from his evidently wide experience as a hospital surgeon in Philadelphia, Mr. Wood gives some cases of epilepsy, where the memory is apparently entirely lost; other cases of somnambulism and artificial hypnotism; and quotes instances of people buried alive—and so on, through several most interesting pages. The inference being, that if all our tests of the presence of consciousness fail, surely we cannot be said to *know* that anything is unconscious? As a matter of fact, we do not, we simply *believe* that things are unconscious. Unconsciousness, Mr. Wood says, is a negative condition—as we only arrive at our belief by a process of negative reasoning based upon the absence of certain attributes. “A negative is never an absolute proof.” He then gives some curious examples of those strangest of all cases, double consciousness; phenomena before which science is dumb—for, as he says, “Merely in the presence of ordinary every day consciousness, without voice is that science which can drag from the bowels of the earth the records of creation, and can reach to the sun to weigh and analyze the power of the present. Consciousness is truly the one supreme fact of the universe, mysterious, inexplicable for all time, beyond human understanding.”

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

MRS. WATTS HUGHES' SOUND-PICTURES.

AN acoustical phenomenon has been stumbled upon by a Welsh lady of position—Mrs. Watts Hughes—which is provoking the interest of men of science and the wonder of many of the profane. It is, in truth, very striking: most interesting to the student of occultism. To him, it is another proof that we are living in a time of, what might be called, akasic *osmosis*—the infiltration of the astral into the physical plane of consciousness. The partition between the two worlds is proving itself as porous and penetrable as the membrane between two fluids of different densities in the familiar chemical experiment. The deeper potentialities of thought, life-force, sound, chromatics, heat and electricity, are being successively revealed. To cap all, there is Keeley's inter-etheric force, whose titanic energies are just being demonstrated. On the plane of physics, on that of mental dynamics, that of psychical potentialities, and on the vastest of all—the limitless, in fact—that of spirit, the evidence of this cosmic action forces itself upon one's attention and strikes the thoughtful observer with awe. Each day brings its surprise, each month its contribution to the sum of human knowledge. Yesterday it was the phonograph, the telephone and the electric light, today it is startling discoveries in thought-transference and other phases of psychical science, the transmutation of sound into form and of color into sound. What it shall be tomorrow, who can guess? The one thing to rejoice the occultist is that each forward step which science takes brings man nearer the threshold of that “Borderland” beyond whose shadows the sun of spiri¹ truth is ever shining. To him, such phenomena as those of n. 'iumship, hypnotism, clairvoyance, thought-transference, and t. a of the quasi-physical class of

which Mrs. Watts Hughes' are an example, have a moral value beyond compute,—one which eclipses their every other, viz., their evidential bearing upon the problem of the higher self and the higher life. This action and progress, this increased knowledge of Nature's arcana, this wealth of discoveries, are bad for theologies. As the inter-relation of forces and the possible osmosis of planes of being become more and more evident, the unity of nature, of the human race, and the superiority of truth over dogma, tend to sweep away all that divisions of creeds, castes, races and human interests have done to obstruct the inflow of divine truth and the recognition of human brotherhood. For those who wait for such a consummation, the Buchanans, Dentons, Foxes, Didiers, Edisons, Charcots, Bernheims, Hares, Zöllners, Crookeses, Tyndalls, Keeleys and Hugheses are true benefactors of mankind. The pictures drawn out of the world of invisible forms by the vibrations of Mrs. Watts Hughes' glorious voice, are the subject of our present comment and will now be described.



Our narrative is compiled from the account which appeared in the *Pall Mall Gazette* of February 6, and the illustrations are from electrotypes of the original cuts in that journal, kindly furnished us by the Manager, at the instance of my friend Mr. Stead, to whom I applied.

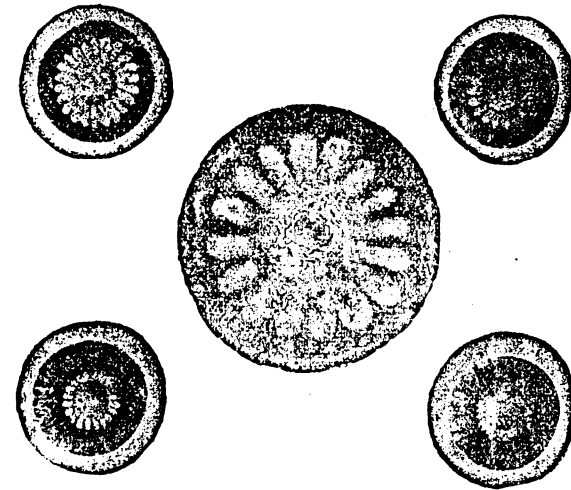
The history of the discovery, as given by Mrs. Watts Hughes herself, proves that it was, like that of the principle of the spectroscope by Fraunhofer, and that of the phonograph by Edison, "accidental," in a way. She had been endowed by nature with a superb voice and had always pondered deeply upon the laws of acoustics, yet the present discovery had not been previously thought out, but was stumbled upon. She had read about "Chladni's figures," and was experimenting with her voice upon sand sprinkled over a plate of glass, to see what effect the vibratory tones would have upon it, when—as she tells it—

"I saw one day with intense surprise that the grains of sand with which I experimented formed themselves into a geometrical figure not unlike those which Chladni discovered. In fact, the figures which I then produced were Chladni's figures discovered over again. I continued my investigations, and slowly and gradually discovered that by singing certain notes into the eido-

phone over the mouth of which the disc is placed, I can sing various substances, such as sand, lycopodium, or coloured liquids into certain figures. Every single note produces a figure, in which the vibrations of the voice are recorded by clear and regular lines. According to the pitch, intensity, and the duration of a note, however, the form of the voice-figure differs."

The *Pall Mall* interviewer then asked her whether a certain figure is always produced by singing a corresponding note. The following conversation then ensued:—

"Then, is a certain figure always produced by singing a corresponding note?" "The daisy and pansy and all the geometrical figures can be produced by any note of the scale; but there are many other points to be considered in the mode of production, which it would take too long to explain. Now I will show you how I work." Mrs. Hughes sat down in front of the eidophone,



on which a small quantity of fine powder had been scattered. A deep, full note was sung into the tube, and immediately a miniature storm raged on the disc. Tiny clouds of dust arose, rolling and whirling about as when a hurricane sweeps over a dusty high-road. Slowly the chaos was reduced to order, and when the last vibration ceased, an accurate, clear geometrical figure lay before us, formed of the yellow powder on the dark disc.

"Now I'll change it into another figure," said Mrs. Hughes, and once again the storm began as a rich, melodious note went up through the tube. The forms produced in sand or powder are, of course, unstable, and change or vanish when the instrument is moved, but in moist colour they can be perpetuated, and the experiments with paste are, therefore, infinitely more interesting. Thus, for instance, when a daisy is to be created, the substance placed on the disc creeps together in the centre of the membrane at the command of the first note, which is obeyed as unhesitatingly as the bugle horn in the soldier's camp. Another note follows of a different calibre, and out from the centre all round shoot small

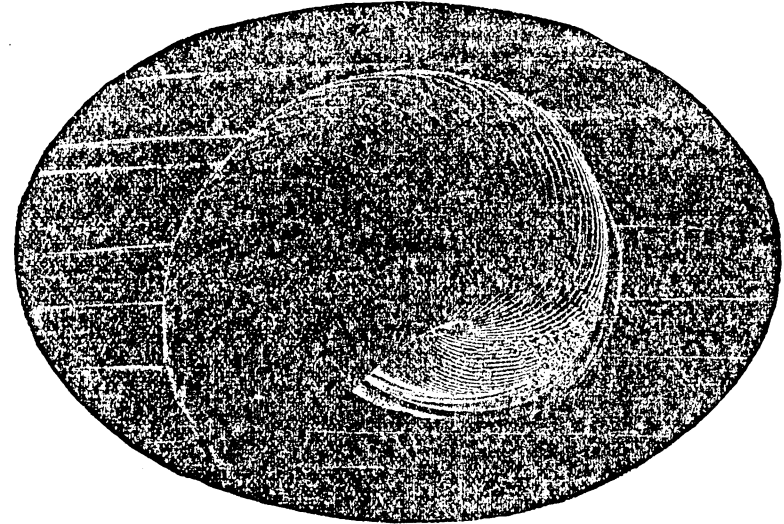
petals shaped exactly like those of the daisy. But perhaps the note has not been quite so full as it should have been, and the delicate petals are not quite as symmetrical as they ought to be. Then comes one of the most marvellous parts of the process, for once more the voice commands, and immediately they all rush back and amalgamate once again with the centre, to reappear at the next note, smooth and shapely. The process of singing waves in and waves out goes on for some time, till the last wave brings out the perfect daisy form. The size of the figures is determined by the pitch of the note and the quantity of substance to be set in motion; and as with the daisy and the pansy, so it is with all the other figures, some of which are marked with the most perfectly shaded fluted lines, representing each vibration of the voice. "To



me, the whole matter becomes more wonderful the longer I study it," said Mrs. Hughes, looking with thoughtful eyes on the strange beautiful forms. "There lies a whole hidden world behind these forms, which the future may perhaps reveal. When I walked in the garden on one occasion after I had been singing a number of daisy forms into shape, and the petals had become so familiar, I had the feeling as if I had only to sing under the stalk of one which was yet in the bud, and it would open like the flowers produced by the voice."

"In the charming drawing-room below we loitered once again over the screens and shades and tiles on to which the strange figures had been sung, and about all of which there is a strange look of life and movement. Two charming little lanterns were set apart to be taken to Sir Frederick Leighton, who takes the deepest interest in the discovery; and as we went away it seemed as if

there were music even in the roar of the railway-train and in the creaking of the carriage-wheels in the street."



The lady is right in saying that a whole hidden world lies behind these forms. If she were clairvoyant she might have seen it. Many seers and seeresses have described it; none more intelligibly than Mrs. Denton, the queen of psychometers. By her exceptional introspective power she has been able to trace out in the galleries of the spatial ether the reflected images of past ages of our earth. She and her husband, Professor William Denton, call this side of nature the Great Psychometric Realm, and the latter with the enthusiasm of a prophetic scientist, details the inevitable lines of our future research:

"What a realm!" he writes: "the heavens of all ages for the astronomer; all the past of our planet, and its myriad life-forms for the geologist; all the facts of man's existence for the historian; all plants, from the fucoids, that spread their arms on the tepid seas of the primeval world, to the soaring cedars of California, for the botanist; for the artist, all the giant mountains that the rains of æons have washed away; the smoking mountains, the flaming craters, and the spouting geysers, not of this planet alone" for the ever-growing soul to study and come to know.*

Mrs. Denton identifies this realm as a plane of matter, yet far more sublimed than that of our plane of waking consciousness. She says:

"What a difference between that which we recognize as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder we can endure it all, much more that we can desire to continue our present relations to it: in the other, all the elements are so refined, that they are so free from those great, rough angularities which characterize the elements here, that I can but regard *that* as by so much than this the real existence. Something appears to me to be continually passing from our earth, and from all existences on its surface, only to take on there the selfsame form as that from which it emanated here; as if every moment as it passed had borne with it in eternal fixedness, not the *record* merely of our

* "The Soul of Things," Vol. iii, pp. 345 et seq.

thoughts and deeds, but the actual, imperishable being, quick with pulsing life, thinking the thought, and performing the deed; instead of passing away into utter nothingness, that which is *here* and *now* for ever continuing and eternized *there* and then." (*Ibid*, p. 346.)

Psychometry gives us thus an apprehension of the registrative action of nature, by which she records in the ultra-material plane the minutest incidents of her evolutionary phenomena. We see here objective forms vanishing into latent permanency: reverse the process, and we can apprehend the objectivation of latent realities of form, color and sound. It is hard—for me, at least—to account for Mrs. Watts Hughes' voice-pictures on the purely materialistic theory of acoustic vibrations. Chladni's figures (fully illustrated in Prof. Tyndall's work on "Sound," p. 143) were obtained by setting up vibration in glass and metal plates, sprinkled over with dry, fine sand and lycopodium seeds; and with the same mixed with thin gum-water. The plates were fixed at one side in a clamp, and free at the other parts of their edges. In the case of the dry sand and powder, the patterns into which the particles arranged themselves under the vibrations of the plates were geometrical shapes, or combinations of wave-lines: when damped, they sometimes took on the character of mossy growths. But to read the graphic description of the *Pall Mall* reporter and glance at the illustrative cuts, there seems to be some obscure formative agency at work, not quite identical with physical vibration. It is almost as if the harmonies of the singer's noble voice had, like a spell, evoked from a fairy-world the beautiful models from which natural evolution draws its supply of visualized shapes. What elfin bugle is this that has been brought out for our inspection; on what flowery bank of that inner world grew the daisies and pansies that have been photographed for our delectation? And this picture of what might almost seem a bit of arctic ice-scenery, with the towering, half-melted iceberg and the floating hummocks about it, how real it seems! Readers of "Isis Unveiled" will recollect Prof. Tyndall's alleged description of the marvels he saw, of swimming fish and nests of cones, when he passed a beam of polarized light through the vapours of nitrites in a glass tube. He, too, if the account be true, must have had a peep into this hidden realm of ultra-substance. If I had never seen the creative powers of Madame Blavatsky shown in a number of cases where she brought out of latency and fixed in visible form images that existed in the astral light, I might not be so inclined to connect Mrs. Watts Hughes' voice-pictures with some psychical process going on within her brain. That she herself probably does not suspect this relation to exist, weighs as nothing against the theory: recent hypnotic experiments prove that the "two selves" in a person may be engaged in opposite and mutually independent acts of consciousness. Has she ever previously thought of a new voice-form which she subsequently evolved by her singing? And do contralto, tenor and bass voices create a different class of forms through the eidophone? It will be interesting to watch this estimable lady's future discoveries in this same direction of acoustical research. She deserves success.

H. S. OLCOTT.

INDIAN AND BUDDHIST ROSARIES.

AMONG the instructive curios brought back from Japan by Colonel Olcott, is a complete collection of rosaries used by the principal Buddhist sects of that country. These are six in number, and may be described as follows:—

1. *Zenshu* sect. A string of 115 beads, 108 of which are of light blue color and made of glass with every 19th one of crystal; those of the latter serving as counters.

2. *Shingon* sect. A string of 115 beads, of which 108 are of dark brown color and made of plum wood with every 19th one of crystal. It has two appendages on each side, each of two rows of five beads.

3. *Nichiren* sect. There are 115 beads; the 9th, 23rd, 56th, 89th, 103rd, and 112th ones being fashioned out of crystal and the rest out of plum wood. The 57th one from either side is also of crystal, attached to which there are two appendages interlacing each other, and containing 11 beads on each side, with one near the centre; on the opposite side there are three rows of beads, containing 10, 6, and 6 beads, respectively.

4. *Shinshu* sect. In this there are 115 beads, 108 of which are of light brown color and made of cherry wood, and the 7th, 21st, 54th, 87th, 101st, 108th, and 115th being those of crystal. From the 57th bead from either end hang two small appendages of ten each of the kind of beads abovementioned, and terminating with a crystal.

5. *Shozoko* sect. This contains 113 beads of crystal, 56 on each side, and a large one near the centre. This rosary has one appendage attached to the centre bead, and contains 10 small, and 1 large crystal.

6. *Jodo* sect. Two strings of beads entwine each other: one of which contains 40 beads made out of plum wood with a large one of crystal hanging near the centre. In the other one, there are 27 large and 28 small beads, all of one and the same material as those of the former. This latter has two appendages, one of which contains 6 small beads, with a crystal at the end, while the other contains 10 flat ones, having also a crystal at the end.

The above collection was kindly presented to Colonel Olcott for the Adyar Library, by Captain J. M. James of Tokyo, an attaché of the Ministry of Naval Affairs and an ardent Sinologue. He was good enough to add a copy of a reprint of a paper on the "Rosaries (*Jiu-dzu*) as used by the different sects of Buddhists in Japan," read before the Asiatic Society of Japan in the year 1881. From this document the following compilation is made.

The rosary consists of a number of beads, or counters, for marking the number of prayers recited, and seems to have been in use amongst the Buddhists for many centuries. Possibly its use, and the number of beads, were first determined at the Council of Asoka, B. C. 250, or the original number seems to have been one hundred and eight, supposed to correspond to a like number of sins' "*Hialuhachi bonno*," one hundred and eight sins or "Lusts of the

(1) In India such a number is usually supposed to correspond to a like number of names of the Deity whose names are recited.

flesh," which all human beings are supposed to be heir to. There is a rosary called "*Shozoku jiu-dzu*" used by all the Japanese sects in common. This rosary consists of one hundred and twelve beads of a uniform size exclusive of two large ones, so placed that they divide the one hundred and twelve into two equal parts, viz., fifty-six between each large bead. From one of the large beads extend two pendant strings on which are strung twenty-one beads rather smaller than those on the main string: these are here terminated by two beads of an elongated shape, commonly called *Tsuyu dama*, or 'Dew drop head.'

The collective name of these beads are *Kamideshi*, 'Superior disciples.'

Extending from the other large bead called *Chindoya dama*, 'Lower Parent bead,' are three strings, on two of which are five small beads, each being terminated by a "Dew drop head." These are termed 'Inferior disciples.' The third has ten beads similar to those of the 'disciple' beads, but without the 'Dew drop bead.' These are used simply as counters. The rosary represents metaphorically the Buddhistic Pantheon. Consequently the position of the 'Dew drop beads' is supposed to be symbolic of their actual positions of power and authority, according to the Buddhist philosophy, presiding, as they do, for good or evil over the welfare of this and all other worlds.¹ Thus the working of this boundless, mysterious and incomprehensible "Wheel of Nature" is kept in perfect harmony.

On the main string of beads, at an interval of seven beads, either way, from the "Upper Parent bead," are two beads smaller than the others, and generally of some different material, in order that they may be more readily distinguished. Again, from these smaller beads, at a further interval of fourteen beads on either side, are other two of the same sort. They are sometimes called "Four Signets" or 'Four Saints.'

Captain James tells us that the material of the beads is generally crystal, glass, ivory, jadestone, ebony, rosewood, with the interval beads on the main string with the 'Superior' and 'Inferior disciples,' or crystal, coral, silver or gold according to taste or fashion. Formerly rosaries were made of the Bo-tree (Sansk. *Bodhi druma* = the tree of knowledge) or the Indian pipal tree, which is sacred to the Buddhists: but probably owing to this wood not being easily obtainable, common rosaries are now made from the wood of cherry and plum trees.

The Captain next describes the rosary as used by the Tendai sect,² which differs very little from that of the Shingon sect. Of Shingon Joda, and Sen sect, already described by me; of the Monto sect very similar to that of the Tendai, and lastly of Nichiren Kokke shin, the rosary used by which is a facsimile of Shokoko Jindzu.

(1) This theory is not current in India, so far as I know.

(2) The doctrines of these sects were first preached as follows:—

Ten Dai sect (804 A. C.); Shingon (805 A. C.); Jodo (end of the 12th century A. C.); Zen and Monto sects (13th century); Nichiren Hokke, and Shin sect (middle of the 13th century).

The acts of manipulation of these rosaries, I shall give in the Captain's own words:—

"The rosary is held having one cross turn taken in it—with the loops placed over the middle finger of both hands and large beads resting against the back of the fingers close to the knuckle joint. The upper 'Parent bead' on the right, the lower 'Parent bead' on the left, while the 'Disciple' beads hang down the backs of the hands. The hands are then brought together finger tips touching with the loop of the main string of beads lying between them, and raised slowly, reverently to the forehead (very frequently as high only as the chin) of the supplicant as the prayers of request are repeated. During prayer the beads together with the loops of the rosary are rubbed up and down."

Hindus will recognize in this their favourite way of manipulation.

The method of manipulation in use by the Jodo sect is different from the above. To quote our author again:—

"Using it with either hand, the string which has the forty beads on it is placed with its "Parent bead" lying over the first joint of the forefinger with the other fingers lying through the rosary. It is then turned by the thumb, one bead at a time from the Parent bead,—one bead for each prayer, until the Parent bead comes round to its starting point. The other string which has fifty-five beads on it is placed between the second and the third fingers of the same hand and used as the first set of counters.¹ Thus, after one round of the upper rosary has been completed, one bead of the lower rosary is slipped through between the fingers—also from its Parent bead—and so on one bead for every turn of the upper rosary until the whole of the whole rosary has been exhausted, when recourse is had to one of the small pendant beads to indicate the fact."

I shall now take up the more interesting task of explaining what the customs of the Indians are with regard to rosaries, called in Sanskrit Akshamála, or Japamála. In India, the origin of the use of the rosary seems to be lost in dim antiquity, like everything else Indian.

If Kullúka Bhatta, the commentator of Manu, is to be considered an authority, Sruti is of two kinds, Vaidika and Tántrika. By the former term the Vedas are meant, and by the latter, the whole Agamic literature will have to be understood. No perceptible connection between these two kinds of Sruti is explained in the Vedas, but the Agamas or Tantras assert that they are only a means of interpreting Vedic injunctions. Some of the Upanishad writings, supposed by several competent scholars as forming no part of the genuine Upanishads, try to mix up the Vedic teachings, strictly so-called, with those of the Tantras, but at the same time explain Tántrik ideas by the light of the Vedic teachings. But such Upanishads need to be understood as of no authority whatever. On the contrary they are held as high authorities on several matters, but inferior in that respect only to the ten Upanishads—usually quoted by every Indian philosophic writer. Two of such Upanishads—Akshamálopánishad and Rudráksha-Jábálopánishád—speak of the glories of the rosaries. But several ancient Indian law-givers speak of them in high terms; and even granting that the abovementioned Upanishads are only modern compilations or writings appended to the genuine ones, these must have been so freely used in ancient times, and their utility so much

(1) This description is almost exactly the same as the Hindu way of manipulating the rosary tied round the wrist, only the number of the beads is different.

appreciated, that the authors of not a few smrities have dwelt upon the subject at some length.

The sage Nárada says that Brahmins should perform Japa by counting the knots made of a grass called Kusa (*Poa cynosuroides*), previously made in a rosary of the same; Kshatriyas should use those of gold instead of Kusa grass, the Vysias those of the unripe fruit of the Putranjiva tree (*Putranjivi Roxburghii*); but lotus beads can be similarly used by all the above castes. One desirous of obtaining móksha, should have a rosary of 25 beads: he who is desirous of wealth, should possess one of 30: of prosperity 27: and a sorcerer should have one of 15. If any one should use a rosary of lotus seeds, he will be pure and devoted to God: and a rosary of Tulsi (*Ocimum sanctum*) is sure to obtain móksha for its user. Daksha says, that in order to avoid confusion in counting the beads, there should be a knot between each bead; that while counting care should be taken to see that the rosary is kept on the middle finger and the beads counted by the thumb: and in no case should it be touched by the nails or the forefinger.

These rules need not necessarily be understood too literally. All that they want to impress in our minds is the magnetic superiority of one material over the other, and the occult significance of the numbers of the beads, and their sympathy with men of certain desires: also that parts of the human body when touched develop opposite magnetisms. Before a rosary is used, it should be purified, that is, some good magnetism should be infused into it, as a magnetist would say. Every Japa-mála or beadroll is dedicated to a particular Deity, such as Vishnu, Siva, or Káli, and as such should not be used for the Japa (repetition) of the names of any other Deity. If, however, for instance, the Japa of the names of either Rama or Krishna, or any Vaishnava devotees or gods, should be performed, the beadroll dedicated to Vishnu should be used, but not that of Siva or Kali, both of which can go together; and similarly in the case of those dedicated to Siva or Káli. Consequently, beadrolls dedicated to a particular Deity are considered as containing in them the Prána of that Deity. The following method is common to several sects.

A person should sit down on a seat usually made of wood, facing towards the east; but turns towards the sun when he consecrates it for diabolical ends. He then draws a lotus flower with its petals open, and on it is kept a plate, silver being preferable. On this nine Aswatha leaves (leaves of *Ficus religiosa*) are so spread as to resemble the petals of a flower. The string of beads to be consecrated, and the Panchagavya,¹ are kept on the Aswatha leaves already spread out. The Panchagavya are those mixed up together, and an incantation is repeated while mixing them; and this incantation varies according to the Deity dedicated to. Honey, sugar, buttermilk, milk and ghee are then kept in succession, and mixed together, while another incantation, which also varies as the Deities invoked is pronounced. Afterwards he, for some time, performs Dhyána (meditation) on the Deity in view, then repeats

(1) Literally, five things belonging to a cow, viz., its urine, dung, milk, buttermilk, and butter. These are the essentials for every purificatory ceremony.

the names of the Deity, and counts the beads for the first time, as the names are being repeated.¹

The sage Bharadwája says² "a *Japamála* should not be worn either on the thumb, or on the neck, or on the wrist," but notwithstanding this rule, most people do not observe it. The uses of the fingers are, to quote Gautama, author of a Smriti, as follow:—

"The thumb, if used to count the beads, gives Moksha; the forefinger causes the death of an enemy; the middle finger, wealth; the ring-finger (anámiká), prosperity; and the little finger, protection." The sage Bharadwája, also, says in a similar manner:—

"The thumb is considered to be so holy as to bestow Moksha (on the individual who uses it): and the middle finger of giving any desired thing. The forefinger should be used only when killing (by mantra) is intended, or any action connected with the Black-art (mantra) is resolved upon." The reason why Daksha, quoted above, disallows the use of the forefinger for this purpose, becomes thus apparent.

"The materials out of which the beads should be fashioned out," says Háríta, another Smriti-writer, and I may also add Sanat-kumáriya, a work attributed to Sanatkumára and Akshamalopanishad,³ "are *sankha* (conch shell), silver, gold, *Utpala* (seeds of blue lotus or water-lily), lotus seeds, *Rudráksha* (fruit of *Eliocarpus ganitrus*), coral, crystal, precious stones, pearls, *Putranjiva* (unripe fruit of *Putranjivi Roxburghii*)."

As regards the effects of these materials, he observes, that those of *Putrajivi* fruit have the greatest effect. But Gautama going further than this, says:—

"Supposing the effect of counting by fingers is one, counting by the division of fingers is eightfold. If the effect of counting of the beads of a rosary made of *Putranjivi* is 10, then of *Sankha* (conch-shell) it is 100; of coral 1,000; of crystals 10,000; of pearls 100,000; of lotus seeds 1,000,000; of gold 10,000,000; and the effect of counting *Rudráksha* bead is incalculable."

As regards the number, we have already seen what number Nárada considers as of importance; and another writer, Prajapati, says that "a rosary should contain 108, or 54, or 27 beads, but neither more nor less. A rosary of 108 beads is superior; one of 54 is ordinary; and that of 27 is inferior." From my previous des-

(1) The method above given is the one generally followed. But I have seen Smárta Brahmins performing the 'purifying ceremony' as laid down in the Akshamalópanishad, which consists in the worship of the Deity presiding over the rosary Mantra Mátrika, by using *akshata* (rice and saffron powder mixed together), and repeating the several letters of the Sanskrit alphabet, with a 'in' after it (being pronounced like, Am, Ám, Im, I'm, &c.) and invoking the corresponding forces, or powers of that Deity. Then again the 'purifier' invokes the same Deity to concentrate itself in the Akshamála. There is a further prayer addressed to it, and after this is over, he makes a few rounds repeating certain other prayers, and finally prostrates before it. Henceforward he could use it.

(2) Vaidika Sárvaabhonma's Smriti Ratnakara, pp. 166-7, Mysore Edition.

(3) The Akshamalópanishad says (p. 623 of 108 Upanishads, Madras Edition):—Rosaries should be made of coral, pearls, crystal, *sankha* (conch-shell), silver, gold, sandal (*Santalum album*), *Putrajiva* (unripe fruit of *Putranjivi Roxburghii*), lotus seeds, *Rudráksha* (fruit of *Eliocarpus ganitrus*). The thread that connects two beads together, may be of gold, silver, or copper: and the hole (in the bead) should be inlaid on the right side with silver, and the left side with copper. The thread is (or symbolises) Brahma, the right side of the hole is Siva, and the left side Vishnu. One end of the hole is Sarasvatí and the other Gáyatri: the rosary itself is Vidyá, and the knot Prakriti.'

cription of the Buddhist rosaries, it is evident that this was the rule originally observed. In the case of those that contain 112 or 56, the former number being 2×56 , it should be said that they represent the fifty-six letters of the Sanskrit alphabet, fifty of which are of classical Sanskrit, and six more belonging exclusively to Vedic Sanskrit. Even to-day those of 56 or 112 are commonly met with, as also those of 1,008, made of either of *Tulsi* (*Ocimum sanctum*) or lotus seed—a number held in high esteem by the Vaishnava or Pancharâtra Agamas.

These materials and numbers are to be observed only in the case of ordinary mantras. But in the case of the repetition of the sacred Gâyatri, styled “the mother of the Vedas” and “the mother of Mantras,” these are not needed. Sankha and Pitâmaha says:—

“When one makes Gayatri Japa only, the divisions of the finger should be counted, and thus make up number ten when once counted.”

Now-a-days the beads are most exclusively made either of *Tulsi* (*Ocimum sanctum*), lotus-seed, or *Rudrâksha*. The former being liked very much by Vishnu, are highly spoken of in the Pancharâtra Agamas; and the latter similarly praised in the Saiva Agamas. The Pâdmasamhita insists in one place¹ that a Vaishnava should wear rosaries of 108 beads of either *Tulsi* (*Ocimum sanctum*) or *Padmaksha* (lotus seed). But elsewhere² it prefers one made of *Tulsi*, and adds that he who wears it is considered as the best of the Vaishnavas, and that all Japas, such as those of Ashtâkshari, (the Sacred Mantra of eight syllables) or any of the sacred names of Vishnu, should be performed counting the beads.

An equally high, if not a higher, claim is made by the Saivâgamas on behalf of the *Rudrâksha* (*Eliocarpus ganitrus*). There is a legend connected with it, and given out in the Skândapurâna,³ which speaks of it as taking its source from the tears from the eyes of Rudra or Siva. Its efficacy is so great according to the *Rudrâksha Jâbâlôpanishad*, that I quote the following for the information of my Saiva brethren, who may not be able to read for themselves the original text which is in Sanskrit. Here Rudra in reply to the queries of Bhusunta about *Rudrâksha* says:—

“While I was opening all my eyes, and was engaged in killing the Tripurâsuras, tears dropped down from my eyes and turned into *Rudrâksha*, hence the origin of the *Rudrâksha* trees. This is the cause of its sanctity. The *Rudrâksha*, which is of the size of *Amalaka* (*Emblicum officinale*) is superior, that of the size of *Badara* (the Jujube nut) is ordinary, and that of the size of *Chana* (Bengal gram) is inferior. The *Rudrâksha*, which is of white color, is (or symbolises) a Brahmin, of red, a Kshatriya, of yellow, a Vysia, and of black color, a Sudra; these being the colors of the *Rudrâksha*, which should be worn by the respective castes. Those *Rudrâkshas* which are well shaped, smooth, large, and with hair-like erections (*papillæ*) are superior; worm-eaten, knotted, and broken ones are useless. If natural, they are excellent; and if artificial, inferior. Silk thread should be used (to connect the beads together). If a *Rudrâksha* when rubbed on a touchstone is found to be of a golden color, it is a superior one. *Rudrâksha* should be worn as follows: In the tuft of hair one; on the head three hundred; neck (to be tied round) thirty six; hands sixteen each; arms, sixteen each; wrist twelve each;

(1) Charyâpadâ, Chapter 60.

(2) Charyâpadâ, Chapter 64.

(3) Also in the *Rudrâksha Jâbâlôpanishad*, as may be seen further on.

as a necklace five hundred; one rosary to be worn like the sacred thread, and to contain one hundred and eight beads. The necklace should be of 2, 3, 5, or 7 rows of beads.

“Each *Rudrâksha* is of the same nature (or symbolises) the Highest: if it is single-faced the weaver will become one with Iswara (Logos);¹ if double-faced, he will attain (to union with) Arthanârisvara;² if (the faces of a *Rudrâksha* be) three, it is sacred to Agni,³ and is of the same nature as (or symbolises) him; if four, to Brahma,⁴ and symbolises him; if five, to Pancha Brahma,⁵ and symbolises them; and will destroy the sin of even a Brahma-hatya (killing a Brahmin); if six, to Subrahmanya,⁶ and symbolises him; if seven, to Sapta Mâtrikas,⁷ and symbolises them: if eight, to the Ashtavasus,⁸ and symbolises them; if nine, to Nava Saktis,⁹ and symbolises them; if ten, to Yama, and symbolises him, and all the sins (of its wearer) will be destroyed; if eleven, to Ekâdasa, Rudras,¹⁰ and symbolises them; if twelve, to Dwâdasâdityas,¹¹ and symbolises them; if thirteen, to Kâmadêva,¹² and symbolises him, and will give anything asked for; and lastly, if the faces are fourteen,¹³ it is sacred to Rudra, and symbolises him, and will cure all diseases, (while) the one with seven faces will bestow *gnyâna* (knowledge). By wearing the *Rudrâksha* all good is obtained.”

11th August 1890.

S. E. GOPALACHARLU, F. T. S.

(1) Because Iswara is only one.

(2) Arthanârisvara is a mystic representation of Siva and Parvati, as twins, just like the Siamese twins.

(3) Agni is three-headed or threefold: Hôma (terrestrial fire), Antariksha (the fire of the central regions—the Astral Fire,) and the Vidyut (of the lightning).

(4) Brahma is four-headed, reciting the four Vedas.

(5) Pancha Brahma, literally “five Brahma, is a name given to the five aspects of Brahma, viz., Isâna, Aghôra, Tatpurusha, Vâmadeva, and Sadyôjâta.

(6) Subramanya or Kârtikêya, the son of Siva, who has six heads, because he was fostered by the Pleiades (Krittika), who are six in number.

(7) Sapta Mâtrika or seven Mâtrikas. These were originally the females of the greater devatas, as Brâhmani, of Brahma, Vishnavi, of Vishnu, Mâheswari, of Siva, Indrâni, of Indra, &c. They are represented in the Tantras as worshipping Siva, and attending on his son Kârtikêya.

(8) Ashtavasus, or eight Vasus, sons of Aditi and attendants on Indra. They are Apa (water), Dhruva (pole-star), Sôma (moon), Dhara (earth), Anila (wind), Prabhâsa (dawn), and Pratyusha (light); that is, the presiding deities over these.

(9) The Nava Saktis, or nine Kâlis, are the nine names or aspects of Kâli, viz., Durga, Dasabhujâ, Simba Vâhini, Mahisha Mardani, Jagadhâtri, Muktakêsi, Târâ, Chinnamastaka, and Jagadgauri.

(10) The eleven Rudras are the manifestations of one and the same Oriental Rudra, who at the command of Brahma separated into male and female, and then multiplied each of these into eleven persons, whose names are variously given.

(11) The twelve Adityas, who were originally six—all of which are the manifestations of one original Aditya, the sun. Their names are variously given.

(12) The connexion between Yama and the number ten, and between Kâmadêva and the number thirteen, is inexplicable. That the number thirteen is sacred to Kâmadêva is apparent from the fact that the thirteenth day after new moon, in the month of Mêsâ (the 15th April), is a special day for his worship—and is called Madana thrayodasi.

(13) The fourteen Rudras. There were originally seven Rudras, considered either as the manifestation or sons of Rudra (Siva), but each one of them subsequently divided himself into two—hence fourteen.

KAIVALLYA-UPANISHAD OF KRISHNA-YAJUR-VEDA.¹

(Translated by the Kumbakonam T. S.)

HARIH-OM. Then Asvaláyana went to the Lord Brahma and addressed him thus:—Please initiate me into Brahma-vidyá (Divine Wisdom), which is the most important of all, which is sought for by the wise, which is mystic, and by which the wise, after having soon freed themselves from all sins, reach Purusha, the highest of the high.

To him Brahma (thus) replied:—Know (it) through Sraddhá (faith), Bhakti (devotion), Dhyána (meditation) and Yoga. One does not obtain salvation through Karma, progeny or wealth. (But) persons have obtained salvation through Sanyása (renunciation) alone. Such Sanyásis (persons practising renunciation) attain that which is above all Swarga (heaven) and which shines in the cave of the heart. Those who have cognized the true significance of vedantic wisdom, and who have got pure antahkarana (internal organ or mind) through Sanyása Yoga—all these are emancipated quite by attaining at the end of their last birth Paramátma in Brahma loka. Being seated in a pleasant posture in an unfrequented place with a pure mind, and with his neck, head and body erect, having given up the duties of the (four) orders of life, having subjugated all the organs of senses and action, having prostrated before his guru with faith, having looked upon the heart (lotus) as being free from Rajoguna, and as pure and having contemplated in its (heart's) middle Paramátma, who is always with his² consort Uma, who is pure and free from sorrow, who is unthinkable or invisible, who is of endless forms, who is of the nature of happiness, who is very quiescent, who is of the form of emancipation, who is the primeval source of Máya (Múla-prakriti), who has no beginning, middle or end, who is one, who is all-pervading, who is Chidánanda (consciousness and bliss), who is formless, who is wonderful, who is the Lord (of all), who has three eyes, who has a blue neck (Nilakanta), and who is resignation itself—the Muni attains Paramátma, which is the first source of all, which is the all-witness, and which is outside (the pale of) Avidyá (nescience). He only is Brahma. He only is Siva. He only is Indra. He only is indestructible. He only is the Supreme. He only is self shining. He only is Vishnu. He only is Práná. He only is Time. He only is Agni (fire). He only is moon. He only is all things that exist or will hereafter exist. He only is eternal. Having known Him, one crosses death. There is no other path to salvation. He only attains Parabrahma who sees in himself all elements and himself in all elements. No other means (for it). Having constituted his body on Árani³ (a sacrificial piece of wood) and Pránava (Om), a churning handle, a wise man burns Agnyána (non-wisdom) by churning of (or, viz.) the practice of meditation.

It is only he (Paramátma) who deluded by Maya assumed a body with the internal organ and does everything. It is only he who in the waking state is gratified with women, food, drink and other

(1) Lit., emancipation or isolation—Upanishad.

(2) Hirnyagarbha or the higher self in the subtle body.

(3) In sacrifices it is usual to produce fire from árani (a piece of wood) by friction.

enjoyments. In the dreaming state the Jiva enjoys pleasures and pains in the several worlds which are created by his Máya. In the dreamless sleeping state when all are absorbed (in their reality), he attains the state of pleasure (and does not cognise its reality), being full of ignorance, having awakened (from sleep or ignorance) through the force of affinities of the Karmas of previous births the Jiva again goes to sleep (or goes to self). All the diversified objects of the universe emanate from Jiva, who flirts in the three bodies (gross, subtle and causal). These three bodies are finally absorbed in Him who is the source of all, who is Bliss, and who is Absolute Wisdom. From Him, arise Prána, Manas, all the organs of sense and action, Ákas, Váyu, Agni, Water and the Earth which supports all. Parabrahm, which is of all forms, which is the centre of this universe, which is the most subtle of subtle and which is unconditioned is only yourself. You are only that. One who knows himself to be that Parabrahm which shines as the universe in the waking, dreaming and dreamless states, will be relieved from all bondage. I am that Sadásiva (or eternal happiness) who is the enjoyer, the enjoyed, and the enjoyment in the three seats (or bodies), and who is the witness and Chinmatra (absolute consciousness). All emanate from me alone. All exist in me alone. I am that non-dual Brahm. I am smaller than the smallest; so am I the biggest (of all). I am this diversified universe. I am the oldest of all. I am Purusha. I am Isa (Lord). I am of the form of Jyótis (light) and of the form of happiness. I have neither hands nor feet. I have that power which eludes all thought. I see without eyes. I hear without ears. I am omniscient. I have one kind of form only. No one is able to know me. I am always of the form of Chith (consciousness). I am the one who should be known through all the Vedas. I am the guru who revealed the Vedas. I am only he who knows the true meaning of Vedanta. I have no sins or virtues. I have no destruction. I have no birth, body, organs of sense or action, or buddhi. To me there is no earth, water or fire. There is no Váyu. there is no Akás. He who thinks Paramátma as being in the cave of the heart, as having no form, as being second-less, as being the witness of all and as being Sat (Be-ness) and Asat attains the form of Paramátma.

Whoever recites this Upanishad belonging to Yajur-Veda—he becomes as pure as Agni (fire.) He becomes purified from the sins of theft of gold. He becomes purified from the sins of drinking alcohol. He becomes purified from the sins of murder of Brahmin. He becomes purified from the sins of the commission of those that ought not to be done and from the sins of omission of those that ought to be done. Therefore he becomes a follower of Brahma. One who has stepped beyond the duties of the (4) orders of life—were he to recite (this Upanishad), always or even once, acquires wisdom, which destroys the ocean of Samsára (the cycle of re-births). Therefore having known Him, he attains Kaivallyá state (or the state of isolation or emancipation),—yea, he attains the Kaivallyá state.

**AMIRTHABINDU-UPANISHAD OF KRISHNA-
YAJUR-VEDA.**

OM.—Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure one, while that which is without desire is the pure one. To men their mind alone is the cause of bondage or emancipation. That mind which is attracted by objects of sense tends to bondage, while that which is not so attracted tends to emancipation. Now, inasmuch a mind without a desire for sensual objects leads (one) to salvation, therefore an aspirant after emancipation should render his mind free from all longing after material objects. When a mind freed from the desires for objects and controlled in the heart, attains the reality of Atma (or its own self), then is it its supreme seat. Till the Sankalpa (thought) in the heart perishes, till then it (Manas) should be controlled. This only is (true) wisdom. This only is (true) Dhyána (meditation). All others are mere length (of expressions, or, merely vain). It (Brahm) is not at all one that can be contemplated upon. It is not one that cannot be contemplated upon. It is not capable of contemplation, (and yet) it should be contemplated upon. Then (after acquiring such wisdom) one becomes that impartial Brahm. One should join Yoga with Swara (spiritual sound). (Parabrahm) should be meditated upon without Swara. By meditating without Swara upon Brahm there is no (attribution of) "Not Is" to that which "Is" (Brahm). Such Brahm is undivided, non-contemplative and quiescent (or free from the actions of mind). Whoever cognizes that Brahm to be "I" becomes himself Brahm.

A wise man having known that Brahm was non-contemplative, without end, without cause or comparison, beyond inference and without beginning, is emancipated. There is (to him then) no destruction—no creation—no person in bondage—no devotee—no aspirant for salvation—no emancipated person. This only is the reality. Atma, that is fit to be contemplated upon is one in (the three states, viz.,) waking, dreaming and dreamless sleeping. There is no re-birth to him who goes beyond these three states. That one who is the Atma of all elements is in all elements. Like the moon (reflected) in water he appears as one and as many. While a pot is being carried (from one place to another), the akas that is within it is not carried along with it. So also akas may be likened to Jiva (within the body). Like the pot the body has various kinds of forms and is often destroyed. The body which perishes again and again is not conscious of its own destruction. But he (Atma) knows (it) always. He who is enveloped by the Máya of universe, composed of sound, &c., is never able to come to (or see) the light (of Parabrahm) from the darkness (of ignorance). Should such obscurity be cleared, then he sees only the non-dual state. Parabrahm is Sabda, Akshara. What remains after the cessation of Sabdha—that Akshara (indestructible) should be meditated upon by a learned man who wishes to secure happiness to his Atma. Two Vidyas (sciences) are fit to be known, viz., Sabdabrahma and Parabrahm. One who has completely mastered Sabdabrahm

(1) It may mean that which is the indestructible beyond sound or the Vedas.

attains Parabrahm. Having studied well the (Veda) Shastras, one should persevere studiously in (the acquisition of) knowledge and the self-cognition according to such knowledge. Then he should discard the whole of the Vedas as a person in quest of grain gives up the straw. Though there are cows of different colors, yet their milk is of the same color. Like milk is seen wisdom (and like cows) are seen the different kinds of forms in this universe. As ghee is latent in milk, so is Vignána (self-cognition) latent in every element. Having churned always in the manas with the churning handle of manas and the rope of Gnána (wisdom), (Parabrahm), which is undivided, pure and quiescent, should be brought out like fire from the wood. That Brahm is "I." That Vásudéva, who is the support of all objects, who lives in all the objects and who protects all creatures, is myself. That Vásudéva is myself. Such is the Upanishad.

OM-TATSAT.

THE DIVINING ROD.

CAN it be true?—The London *Daily Telegraph* of Wednesday, June 11, 1890, actually publishes, in its second leading article, a favorable notice of the divining rod!

Commencing with reference to discoveries of minerals and water by a youth named Frederick Rodwell, age 14, who has been engaged regularly by a mining company in Cumberland (and elsewhere since the age of 11 most successfully,) and who has recently obtained an appointment from a large Australian Company, the *Telegraph* continues:—

"It appears that, though he carries a rod—a mere twig cut off a tree—as he walks along, it is he, not the rod, that is sensitive, although he uses it as an indicator."

Then follows a description of experiments with the boy by other persons taking his hand and feeling an electric current passing from his body whenever a vein of metal or flow of underground water were crossed,—a feeling, as from an electric battery, being experienced so long as any one continued holding his hand and standing over the vein or spring, but the moment it was passed the boy's normal condition returned. These experiments have recently been tested over and over again, resulting in complete conviction of the party assembled for the tests, and the mining company.

The *Telegraph* adds:—

"The character of experiments throws something of a new light on the old and constantly recurring belief in the divining rod. It has always seemed an absurdity to scientific men that a mere twig of hazel or other wood should have any efficacy as a means of testing the presence of hidden minerals or springs; but even in the olden time it was always asserted that the rod itself was not the sole source of power; it must be in the hands of the right man or boy. Generally the diviners were youths. Recent studies of the fascinating and mysterious country that lies between the mind and the body, where they seem to interchange sensations and to act upon one another, serve to show that there are some human beings extraordinarily susceptible to impressions that are absolutely unperceived by others. There is a great difference in the

manner in which nature affects different people. Many men otherwise brave are unaccountably overawed by lightning, especially if accompanied by thunder. The presence of certain animals in a room makes itself painfully felt by some people who have an unconquerable antipathy to them. It is even said that the intuitive knowledge of character which many women undoubtedly possess is due to an inner sensitiveness; they cannot give the reason why, but they feel that this or that man is false or true. Now, if this impressionability to outward influences is established in some cases already, *we do not see that we step beyond the bounds of what is possible if we suppose that there are men who have bodies that respond in some mysterious way to the presence of metallic veins or springs of water.*

"The belief in the power of certain people to indicate minerals is one of the most widespread in the world; it has prevailed in all countries and at all times: it has survived the scepticism of the latter part of the eighteenth century, it has revived in our own day. Science scouts superstitions at first, but sometimes ends by finding that there is a basis of fact even in old wives' tales. *We stone the martyrs in one generation and do honor to their memories in the next. It is admitted now that the mind has more influence over the body than the medical bigots of the first quarter of this century would allow, and it is quite possible that new discoveries as to the body itself may be made any day.* For at present medicine is, to a great extent, an empirical science. That is largely due, say some observers, to the fact that each of us is endowed with a constitution of his own, and that the drugs or treatment that will cure one person are absolutely injurious to another. If this be so, medical men ought to be modest and admit that there are more things in heaven and earth than are included in their Pharmacopœia or philosophy. *It is therefore natural that the public should welcome light from every side.*"

Bravo! *Daily Telegraph.* And now for a little more of that "light."

For those who have not had experience with the divining rod it may be as well to give a brief description of the medium itself and the powers of persons who can use it.

The form of a small rod, or branch of tree, has generally been of a V shape with an inch or two of projecting point, thus >—, very similar to the "merry-thought" bone of a fowl's breast, but varying in size from six to eighteen inches in the length of its sides or arms. It is usually held under the palms of the hands, knuckles upwards, the fingers and thumb being well closed round each end of the two forks of rod which pass through the closed hands, leaving an inch or two projecting outside and towards the body of the operator, with the point straight in front:—the forked ends are grasped at a slight tension, but not tightly enough to prevent the branch turning in the sockets formed by the palms and closed fingers.

The rods have hitherto been mostly cut from the common nut-tree (hazel), but nearly all fruit, berry, and nut producing plants have been successfully used. Pieces of steel, watch spring and copper wire are sometimes substituted, and a few instances are known where no mediumistic substance is used, the peculiar sensation felt both in mind and body being sufficient, in some persons, to enable them to decide the unseen existence of what is being sought for.

When a sensitive person, who has the power of feeling the existence of water or mineral below the surface of the earth, steps exactly over the course of a spring or running water or metallic vein, &c., the piece of wood, or other medium, used, turns in the hands; in most cases upwards for water and downwards for

minerals. The motion varies according to individual temperaments; in some hands the turning is slow and but slightly felt, or scarcely perceptible to lookers on; with others it rotates rapidly, and when held tightly, the bark of the branch often peels off; while with very susceptible people the rod will sometimes fly out of the hands, or, if very tightly held, it will break. By the strength of the peculiar feelings of a sensitive operator, it is even possible to make a fair estimate of the depth of the water or mineral sought for, and also to distinguish between springs of water, springs of strong brine, and various minerals and metals.

By physiology (especially facial expression) and an examination of the hands of persons possessing the gift or power of using the divining rod, it is possible for a student, who has also some natural intuition, to ascertain very correctly the capabilities of others in this direction; for it is found from experience that persons so endowed have peculiar temperaments and qualifications attributable to certain planetary influences. In confirmation of this, further proof can be given by what is termed, in Astrology, a horoscope of the person; *i. e.*, if the correct time and place of birth be known, the astral effects upon such a person can be mathematically calculated, thereby indicating the individual attributes of certain planets having, from the earliest astrological records, special influences on mankind, both bodily and mentally. The planets chiefly associated with divining power are Saturn, Mercury, and the Moon. Saturn is more connected with minerals; Mercury and the Moon with water. It is curious also that the hazel is the principal vegetable of Mercury, and many fruit trees are under the special influence of the Moon.*

With diviners, therefore, it appears that men, women, and frequently children, have much imagination and mystical power, and are gifted with a special organization by which the hazel-branch, or other agent, acts as a medium (and in a few proved cases without such) between the operator and the water, metal, &c., to be found; the motor power most probably being electricity or some force apparently having affinity or attraction for the object sought. It might also be called *astral fluid*. It is most probable that this force is concentrated at the apex of the rod, or in the piece of wire, which is then attracted or repelled by the hidden substance sought for. That electricity is the chief cause is proved by the fact that the rods, &c., cease to act when the holder is insulated from the ground by standing on glass, glazed earthenware, or other good non-conductor. In the few instances where no indicator is used, the hands and arms seem principally affected, but through the whole body; and it is a question still remaining for decision whether the physical and psychical sensations experienced may also cause certain muscular and nervous movements which aid the turning of the article used as an indicator, or compel the boy Rodwell and others to clasp and unclasp the hands when stepping over, or away from, a hidden spring or vein of metal, &c.

* Deuteronomy xxxiii. 14.—The Kabbala.—Virgil, &c.

The writer has been told by many diviners that considerable exhaustion ensues after lengthy trials have been carried on, and the effects on the heart and pulse are sometimes strongly shown. Experience also proves that diviners should not be too closely surrounded by active and pushing opponents to their alleged powers, as it interferes with the quietude and calmness needed by the sensitive while watching the indications through mind and body.

It is commonly known that electric currents are constantly passing through our bodies, but it is certainly most wonderful to think that while passing through certain organizations they should have the power to deflect or twist small pieces of wood or metal in connection with water, metal, or mineral underground. Probably this hitherto insufficiently explained marvel of science may ere long become perfectly comprehensible; failing which, there is no good reason why this species of 'divining' should not immediately become a most useful servant of humanity.

There are plenty of proved cases where some natural power, gift, or intuition enables a few persons to be certain of discovering water and other hidden treasures of the earth, and even artificially sunk iron and other pipes, &c., with a knowledge also of their approximate depth in the ground. What an opportunity for useful services to mankind is thus shown? And yet what do we hear and read? Nearly the whole of the newspaper press of England, especially London, ridiculing the process and often accusing its users of *imposture!*

Why cannot those persons who disbelieve in, or object to, the divining rod (or some power without any indicating substance) leave the few professional diviners alone? They have not done any harm, nor have they been convicted as "impostors:"—on the contrary, they are honest enough to work on the principle of *payment by satisfactory results*, which cannot be said of most other professions and trades;—they have saved for their employers hundreds of pounds in outlay which would otherwise have been wasted over geologists, engineers, and well-sinkers.

LOUISE COTTON.

25th June 1890.

[Further details of the Divining Rod, Astral Influences, &c., can be found in "Palmistry and its Practical Uses."—Trench, Trübner & Co., London, 1890.]

HIGHLAND SECOND-SIGHT.

A CASE which has come under my observation seems to illustrate what Major Buckley described as "Conscious clairvoyance." In the west of Scotland, amongst the Ayrshire hills, lives an engineering inspector of pure Highland descent. He and his family are well known to me, as I was one of the engineers connected with the works still under his charge. The youngest of his three daughters is normally healthy, merry, and witty. At times, however, she evinces undoubted psychic faculties of a high order. And it may be noted that she has all her life shown a strong aversion to meat—in fact, she never eats meat at all. Her diet is simple and pure. On one occasion she informed an Edinburgh doctor, when in Ayrshire, that on his return to Edinburgh he would be asked to visit a patient in the Stockbridge district, and that he would have to cross an old wooden bridge to reach her. It happened that Stockbridge was not near his usual circuit of patients in Edinburgh, and before his return to that city, a few days afterwards, he had forgotten all about it. But suddenly summoned to attend a patient, he found himself crossing an old wooden bridge. In a flash he remembered the prophecy, and simultaneously realised that he was in the very centre of the Stockbridge district. This shows the possession of clairvoyant prescience by the young lady in question and not mere thought-transference. It is scarcely necessary to add that she herself knew no one in Stockbridge, and had really no connecting link whatever to lead her to such a statement except the presence of the doctor at her father's house in Ayrshire.

On another occasion she informed the members of the family at breakfast that I was on my way from Edinburgh to the works adjacent to her home, and that I had on a grey checked tweed suit. I had not had time to inform her father of my intended visit to the works, but sure enough, within three hours or so, I arrived in a dog-cart at the works dressed as she had described.

A friend of mine belonging to Edinburgh, who has been in Florida, U. S. A., for some years past, had a run over for a holiday in the summer of 1887, and happening to visit the works he had formerly surveyed, had occasion to spend the evening at the above house. It was a Saturday evening. The conversation had been drifting somewhat towards mesmerism or similar topics, when this young lady, without any warning whatever, went off into, what might be termed, the abnormal condition of waking trance. She proceeded to describe minutely what was going on at the time in the Florida plantations—much to Mr. S.'s amazement. Then she passed from that to his father's house in Edinburgh, the rooms and occupants of which she detailed accurately. Then she commenced the relation of a fire which was taking place. It was in Newcastle. "Oh! there are two men killed!" she cried. Again, she proceeded to recite to Mr. S. the contents of some letters he extracted from his pocket, though he did not remove the envelopes. Mr. S., who was totally unaccustomed to anything appertaining to the occult domains of nature, gravely assured me that at this stage of the proceedings his hair literally "stood on end." Then her

sister quietly suggested that supper was ready, and almost immediately the change occurred, which placed her once more *en rapport* with her physical surroundings.

Now, one interesting point in the foregoing is the fact that the newspapers of the following Monday contained an account of a fire that took place at Newcastle on Saturday night, and detailed the fact that *two men were killed* at it. Again, there was actually no apparent connecting link between the personalities of anyone present and the town of Newcastle; so that it seems as if some force in the astral currents had carried her unresistingly from Edinburgh to Newcastle. Another remarkable circumstance is the ease and naturalness with which she passed into and out of this abnormal state, neither she nor anyone else present knowing anything about the science or metaphysics of occultism. It would seem as if God does not depend on the teachings of dogmatic theologians for the eternal facts of nature. A simple, uncultured Scotch lassie can confound them all!

FRED. J. DICK, C. E., F. T. S.

HIGHER SCIENCE.

BROTHERS,—I shall try to explain what I believe to be the esoteric aspect or rather *an* esoteric aspect of the present theosophical movement. The things we perceive, the facts we notice, and the laws we observe, are often known to have some deeper meaning than what we understand them to mean at first sight and at first thought, and I don't think the theosophical movement is an exception to that general rule. The superficial meaning of this great movement, I hope you all know well; its avowed objects, I think you all understand to a certain extent. When we dare to speak of the deeper meaning or the esoteric aspect of nature on any point whatever, we must proceed with great care and caution. So long as we treat of the most superficial view of things, we can clearly explain what we mean, and can easily convince others of the truth of what we say if we are right; but the deeper we proceed, the more difficult becomes our task. We feel this difficulty long before we approach the depth that really belongs to the realm of esoteric knowledge, so much so that the *deeper exoteric* seems to be the esoteric aspect of nature, and the *true esoteric* remains unknown, veiled as it were by the *deeper exoteric*, which is, for us and to us, esoteric so long as we are unable to see deeper than that. During man's progress towards perfection, he has to remove veil after veil, and each veil appears to him to be 'The Truth,' while he has not learnt to recognise it as a veil. We must, therefore, take care not to dogmatise that our esoteric aspect is *the* esoteric aspect. We do not positively know what the esoteric aspect of the theosophical movement is, and cannot therefore affirm anything regarding it. We can only state what we think it to be and what seems to us to be the esoteric aspect of it, which is *an* esoteric aspect in so far as it appears to be so to a particular class of thinkers, but not

the esoteric aspect, since it may be a veil after all. Moreover, when we try to explain our esoteric view of a thing, we find it extremely difficult to express our ideas at all, yet more difficult to make ourselves clear to our friends, and more difficult still to prevent them from misunderstanding us. And as for carrying conviction home to the sceptic mind, it is quite impracticable. Esoteric ideas cannot be forced down the throat; nay, they cannot be cooked, digested and assimilated by one mind on behalf of another. Each must do his own thinking. To quote the revered President-Founder of our Society, 'They must take root and grow in the mind.' From this it is clear that the Theosophical Society as a body cannot give out any esoteric interpretation for the benefit of its members. It can teach them to think aright and to look deep, and when they learn to do that, they are sure to take such an esoteric view of things as their mental calibre may fit them to do. My esoteric view of the present Theosophical movement is this;—It is a public school for the study of higher science.

By higher science I mean the science that treats of higher truths, just as physical science treats of ordinary truths. By higher truths I mean truths that pertain to the higher plane of consciousness, just as ordinary truths pertain to the physical plane of consciousness. Proof positive of the existence of the higher plane of the consciousness can be had by rising to that plane and cognising there. The fact of being upon that plane, the fact that a man lives, and thinks, and learns upon that plane, is to him *proof positive* of its existence. Sceptics cannot convince him as to its existence being doubtful, since he *knows* that it *does* exist; nor can he convince them that it is sure and certain, while *they cannot* know that it exists. There is a state of consciousness less durable and less reliable than the usual consciousness of our waking state, viz., the consciousness during dreams; and some idea of the relation of higher consciousness to ordinary consciousness, can be gained by analogy. For the sake of convenience, we shall recognise these three states of consciousness by suitable Aryan names; the consciousness of the dreamer as 'swapna;' ordinary consciousness as 'jāgrat;' and higher consciousness as 'sushupti.' While engaged in 'swapna' the man has no motion whatever about its impermanence or its transitory character and unreliable nature, nor about the existence of another state of consciousness more durable and reliable. He is absorbed in his 'swapna' experience, and while so absorbed 'swapna' is to him the *only* mode of consciousness. He thinks and acts, feels and responds, hopes and fears, enjoys and suffers as if his experiences in 'swapna' were perfectly reliable. But as soon as he wakes up, he comes in contact with a new world of ideas, works upon a new plane of consciousness; and by comparing the nature of his experience there with that of his 'swapna' experience, learns that the latter is unreliable or at least less reliable. Likewise, most people have no idea of sushupti, absorbed in 'jāgrat' as they are. To them, jāgrat is the only state of consciousness besides 'swapna,' which they consider unreliable by comparing it with jāgrat, which is far

more reliable. They think and act, enjoy and suffer in 'jagrāt,' as if their experiences on that plane were perfectly reliable, ignorant as they are about the nature and duration, nay the very possibility of any higher and more reliable mode of consciousness. But as soon as they begin to learn upon the sushupti plane, they begin to understand that the experiences upon that plane are more durable and reliable than those upon the jagrāt plane, just as the latter are more durable and reliable than those upon the swapna plane. The faculty by which man can conceive ideas or understand truths pertaining to higher consciousness may be aptly termed 'higher intelligence,' since it bears just the same relation to those higher truths that his ordinary intelligence bears to ordinary truths; but in using that term in the absence of a better one, we must guard against an error that is likely to creep in from association of ideas. By 'higher intelligence' is not meant a high degree of ordinary intelligence,—the difference between the two is not of degree but of kind. We call it intelligence, because it is a faculty that leads to knowledge, and we call it *higher* intelligence, because it leads to higher knowledge or knowledge of higher truths than ordinary intelligence does. The great likeness between the two is that both are intelligences; but there is also a contrast between the two that has to be kept in mind, viz., that they work on two different planes of consciousness, thus dealing with two different aspects of nature. They have two different works to do, though there is a strong tie of relationship between the two; they are not two expressions for one and the same thing, but two things distinct from one another. Hence, the physiological seat of the two need not be the same, as may seem at first to be the case; nay, the verdict of higher scientists is that they are not the same. The physiological seat of ordinary intelligence is known to ordinary scientists as the brain, while that of higher intelligence is proved by higher scientists the 'heart,' probably with the view to make it clear that it is not the brain. But by the heart they do not mean the physiological head-quarters of the circulatory system situated in the left side of the chest, which ordinary scientists call heart. They mean an organ unknown to English physiologists, which bears greater resemblance with and closer relationship to the heart than to any other organ known to ordinary science. It is a noteworthy fact that people continue to attribute their deep sentiments and especially their higher sentiments to the heart,—not uneducated people only, but educated people as well, including those who know the heart to belong to the circulatory system, and believe it to have nothing to do directly with the intellect and emotion. Somehow or other they attribute to the *heart* some of the most important phenomena of mind. For instance, they speak of hearty love, heart-felt pleasure, hearty sympathy, hearty co-operation, hearty friend, hearty devotion, broken heart, and so on. The heart to which higher scientists attribute higher intelligence, we shall term 'the unseen heart,' to distinguish it from the heart that is concerned with the circulation of blood. Now, the first thing and the main thing for students of higher science to do is

to develop the unseen heart or to train the faculty of higher intelligence, just as students of ordinary science develop the brain or train the faculty of ordinary intelligence. Now, the way to educate is to give suitable exercise, and to give suitable exercise we have to furnish the materials needed for such exercise, and see that the required work is being done systematically. It is as absurd to expect one to understand higher science without higher intelligence, as it is to expect him to understand ordinary science without ordinary intelligence. The material essentially needed is some clear instruction regarding the law of evolution of higher intelligence. One cannot promote it intelligently without proper intellectual conception of the way to do it, though he may promote it unconsciously by living such life as may furnish suitable exercise for it. The evolution of ordinary intelligence is worked out by certain impulses from within the organism, the strongest of them being self-preservation, and the moving spirit of them all being self-love. Self-love is 'the spring of action' in animal life. But under the guidance of reason, civilised men unconsciously live a double life, they live a higher life along with animal life. In those who have reached the climax of true civilisation, 'higher life' predominates, nay, it receives their whole attention, so much so that all the force they can command by their knowledge of animal nature and their control over it through their animal mechanism, is utilised for the purposes of that life; so that if they seem to us to live a lower life at all, it is because we do not clearly understand the nature of the higher life during incarnation, the motive that impels them to work, the means whereby their good work can be done, the conditions that are necessary for them to do it.

On the other hand, in savage people low life predominates, nay, it receives their whole attention. Most people lie between these two extremes—ranging nearer the one or the other in accordance with the apparent or real nature of their civilisation. In them there is a conflict between their two lives, at times the one predominates and at other times it is overpowered by the other. The more they live higher life, the more they promote higher evolution; the more they ignore the former, the more they retard the latter. As Pope says:—

"Two principles in human nature reign,
Self-love to urge and reason to restrain."

It is by this restraining power of reason over the influence of selfish instincts that higher evolution is first set to work, or at least the ground is prepared for it by breaking the influence of self-love, and by opening the mind to some conception of some power at work other than self-love to which it must attend carefully. This healthy influence of reason is at its climax in the leading philosophers of the day, who reason out so admirably well that the only proper way to promote happiness is to work faithfully to promote the greatest good of the greatest number, at apparent self-sacrifice; because each man is a unit in the human race, a part and parcel of that great whole, so closely related to it that it cannot but be unhappy while the whole is unhappy; the unhappiness

of the whole being the inevitable outcome of the conflict between its numerous parts, each seeking his own interest to the disregard of and not infrequently at the expense of others. Thus in the course of evolution self-love itself becomes subservient to the cause of higher love or brotherhood, since reason, the climax of evolution on the jagrut plane, dictates that the right way to work for self is to work for humanity. But there is a ditch in the way. The selfish instincts have grown too strong for infant reason to control, and with the aid of pseudo-scientific dogmatism they often overpower reason itself and give it a wrong turn. It has only to be taken for granted that there is nothing in man besides physical body, so that the man perishes when the physical body dies, and there is no happiness, no good in nature besides sensual enjoyment and material comfort. Starting with this groundless assumption, it is easy to cheat reason. Life is too short to make a profitable bargain that way. The deluded reasoner thinks he has to die before he can enjoy the fruits of his work in the direction of promoting the greatest good, whereupon all his accounts are to be closed unconditionally. It is of no use to say that it is his duty to work unselfishly while he fails to understand the ground of obligation, since self-love is his ruling passion, his 'spring of action.'

Ordinary reason is often insufficient or inefficient to elevate self-love to brotherhood, although it always tends to do so. It can be easily deceived where it cannot be seduced. In its weakness lies the germs of all its errors; it has to be strengthened. No doubt it gains strength as it develops, but its higher development is not infrequently retarded and postponed *sine die* by its seductive antagonist, self-love. That antagonist often prevents us from attending to the disinterested dictates of pure reason, which being thus disregarded and disused, fail to develop; training by exercise being the law of development. How may one strengthen pure reason, so as to enable it to hold its own against its great antagonist and to do its work and grow by exercise? How break the force of selfishness and enable reason to overpower it in the course of time? How dethrone the despot of self-love? There is only one way to do it, viz., by opposing love to love, the unselfish love called brotherhood to the selfish love called self-love. Love is the spring of action, reason is her guide; both are needed, both have their part to play in the evolution of man.

We may say, in the words of an English poet—

"Nor this a good nor that a bad we call,
Each works its end to move and govern all."

Reason has a very useful part to play, but it cannot do the work of love. 'Love is life.' Love brings light. If self-love leads man astray, perverts his reason, keeps him ignorant, and makes him unhappy, it is because the gift of divine love is prevented by man's selfishness from doing its natural work. Most people recognise the early promptings of this gift divine. They call it 'the voice of conscience' or 'the Grace of God.' They know how it guides them to do what is good and just and fair, and to resist the allurements of the selfish instinct. They also

know how it reprimands them for doing wrong to others and for being selfish. They often acknowledge that they felt inclined to commit certain faults, but their conscience did not permit them to do so; that they thought they would gain much by acting one way, but they could not consciously do so; or that they had to suffer severe pangs of conscience for certain faults in their life. This shows how brotherhood tends to evolve itself and to become a living power in man's life, in accordance with the potency in the Law Eternal. But man is a free agent, and as such the law has left him the choice to promote or retard its work towards perfection in or through him, thus becoming the maker of his own destiny for weal or for woe. Blind to the justice and goodness of the Law, ignorant of the blessings it has in store for him, and of the essential part brotherhood has to play in conferring those blessings upon him, unconscious of the nature of his own free-will and of the liberty the Law has given to him, of the choice that is in his own hand, and of the importance of making the proper choice, man often remains passive where he ought to be active, and allows the various forces at work in him to work through him without due self-control on his part, as if he were a mere tool, a mere mechanical machine, a mere automaton. The result of such indolence is that acquired habit alone becomes his nature, or at any rate decides his nature; the early promptings of higher love are, in that case, no match for the well trained and fully developed promptings of self-love; and for want of exercise the former fails to evolve itself, if it does not actually starve and die through *disuse*. The germ divine (higher love, or brotherhood) is not allowed to take root and grow in the individual, whereupon his higher evolution becomes impracticable; the flower of it (higher intelligence) does not appear, without which higher knowledge is unattainable; and the study of higher science is but a delusion and a snare. Hence, the first thing for the student of higher science to do is to allow this germ of faculty divine to take root and grow in him; and the next most important work for him to do is to take care of this tender plant in its infancy, to protect it from the powerful influence of self-love, and the host of animal feelings that cluster around it, and to feed it regularly with good thoughts, words and deeds. All this can be done if the universal brotherhood of humanity, which is no mere sentiment, but a stubborn fact, nay a truth *per se*, is constantly kept in mind and carried to its logical conclusions in our thoughts, words and deeds. This is no easy task. In many persons, the force of habit is dead against it, and as Cowper says,

"Habits are soon acquired, but when we strive
To slip them off, 'tis being flayed alive."

The first Object of the Theosophical Society makes this task quite practicable. Amongst its innumerable beauties are its general applicability and its admirable elasticity. It leads slowly but surely to the acquisition of a new force of unselfish habits, which opposes the force of selfish habits, and overpowers it in the course of time. No doubt, one may acquire this force without joining our Society, if he can

make brotherhood a living power in his life, just as one can learn without going to school if he can understand his lessons and prepare them regularly. But the task is by no means easy though it may appear to be so; and besides the usual advantages of a regular school, we have to remember that members form a friendly union, and union is strength in more ways than one. To my mind, the greatest advantage we gain in the Society is the close friendship and frequent intercourse with brothers who have already made brotherhood a living power in their lives, whose higher life we have good opportunity to observe and appreciate, and whose good example we naturally learn to follow.

The other two objects of the Society have a useful part to play in this school of higher science. Aryan and other branches of Eastern literature largely deal with the spiritual aspect of nature, and demonstrate the universal brotherhood of humanity—which Western literature so sadly ignores; and by such instruction it enables us to rise above the pseudo-scientific dogmatism of the materialist and epicurean of the day, and to make brotherhood a living power in our life. While the 2nd object of the Society serves this useful end, the 3rd one reminds us that higher science is not to be mastered by means of the powers we possess at present, and that there are psychic powers latent in man, which must be taken into consideration and cultivated by proper means, or trained up by suitable exercise; which, to my mind, as a Parsi, essentially consists of brotherhood in thoughts, words and deeds.

Brothers, in conclusion I wish to remind you once more and to say to you distinctly that these are my own views, and that the Society leaves every one free to think for himself, to say what he thinks, to act as he thinks fit, and to practice brotherhood in accordance with *his* judgment. May you have the desire, the courage, and the firmness of resolution to practise it faithfully. Do but practise it, it matters not how, as far as you can.

Progress is the work of time, *power* is eternal and omnipresent; *opportunity* is ever at hand in some form or other; *action* is inseparably associated with life; *goodness*, genuine goodness, uninterrupted goodness, goodness in thoughts, goodness in words, goodness in deeds, goodness all round, *is the great desideratum*, and brotherhood is the key to it. May you but practice it!

D.

OBJECTS OF THE THEOSOPHICAL SOCIETY.

[An Address to the Aryan T. S., New York, by MR. B. KEIGHTLEY.]

THE watchword of every true and earnest member of the Theosophical Society should be *Brotherhood*. This is the true meaning of our motto, "There is no Religion Higher than Truth;" for 'Truth is One, and to grasp Truth is to lay hold on the essential unity of all Life and Being; in other words, to consciously realize this unity, this universal, all-pervading principle of Brotherhood.

That such is, indeed, the true ideal and purpose of the T. S. is shown by the fact that Universal Brotherhood not only stands first and foremost among its three objects, but is also the only one whose acceptance is obligatory on all who join the ranks of the Society. In spite, however, of repeated declarations to this effect, many people, even within the Society, still regard its first object as an empty name, a mere catchword adopted in order to work on the sentimentality of emotional people, and emphasized in order to give a coloring of universality and non-sectarianism to what many regard as an attempt to found a new religion, or at least to preach a new philosophy. This radical misconception of the purpose and scope of the Theosophical Society has been greatly fostered and augmented by the fact that the attention of the public has been mainly drawn to and centered upon its second and third objects.

The teachings and doctrines of *Theosophy*, though in no sense those of the *Society*, have yet held such a prominent place in its history and absorbed so much of the activity of its members, that they have to a great extent obscured its first and primary purpose. These doctrines, moreover, were so new and strange to the West, they opened up such illimitable fields of thought, they held forth such glorious promise for the future growth and achievement of mankind, that they very naturally came to occupy almost the entire field of view. To this was added all the force of that tendency, innate in many a human heart, which demands the rest and satisfaction of a formulated creed, an orthodoxy. Few are those strong enough to live in a state of continual growth, of ceaseless mental expansion and change. To the majority, a Society occupying itself with Religion, as does the T. S., *must* have some dogma, secret or avowed, some creed, some final, all-sufficient doctrine. Failing to find this in the simple, noble ideal of human Brotherhood, they sought it in the teachings of Theosophy; and when told that Theosophy *is not* the creed of the Theosophical Society, they exclaimed against an association which therefore seemed to them to be destitute of backbone, so flabby and lacking in consistence. They did not perceive that the only Universal Religion is Universal Brotherhood, and that this ideal excludes by its very nature every form of dogma or orthodoxy from the hearts of those who truly follow its noble teaching.

A second reason which has very largely contributed to distract attention from the ideal of Brotherhood and to obscure the true nature of the Society in the public mind is to be found in the occult or psychic phenomena which have occurred in connection with our work. To discuss these in detail would be beyond the scope of

this address ; but a few words on their relation to the Society and its work, though of course a digression, may perhaps not be out of place in this connection.

In the opinion of some, the occurrence of such phenomena, and especially the publicity given to them, have been a deplorable mistake. But I am inclined to think otherwise. For first, these phenomena proved experimentally the existence of a world of forces in Nature and man which lie beyond the cognizance of our physical senses, and thus laid a basis upon which to teach the Eastern teachings as to Nature and man ; and secondly, they proved that the person who was engaged in bringing these doctrines before the world was possessed of knowledge and power undreamt of by our modern scientists. Now, before devoting time and energy to any study which requires years of hard and persistent labor, every man naturally asks himself whether the teacher whose works he is about to study is a competent instructor in such matters. And apart from the phenomena, I fail to see what other direct evidence *preliminary* to actual study of the subject could have been given on this point. True, the phenomena themselves prove nothing as to the teachings of Theosophy ; indeed, there is no logical connection between them and such ideas as Karma, Reincarnation, the law of Cycles, etc. But the phenomena do prove that the person who produced them *has* a deeper acquaintance with Nature and man than is possessed by any of our present scientific teachers. Hence any thoughtful man is fully warranted in devoting much time and study to her views, with the conviction that his researches are being guided by a competent instructor.

On the other hand, there is no doubt that the *undue* prominence given to these phenomena has in some respects been disadvantageous to the growth of the T. S. They have rivetted public attention upon matters of secondary importance, and thrown into the shadow the more important teachings, ethical and spiritual, of Theosophy, as well as at times hidden from view our one great goal—the Brotherhood of Man.

These phenomena properly pertain, of course, to the third object of the Society, and the undue prominence given to them by some persons has fostered an idea which has been fertile in unfortunate consequences ; I mean the notion that the T. S. is a school of magic, a hall of occultism, a Society in which men may gain power and knowledge for the gratification of their ambition, their vanity or their curiosity. I propose, therefore, in the following pages to endeavor to show the relations of the second and third objects of the T. S. to the first, and to prove that, instead of our three objects being, as often erroneously supposed, separate, distinct, disconnected, they are in truth intimately and vitally related to each other ; the second and third objects of the Society indicating the only lines upon which we may reasonably hope to achieve the ultimate realization of our grand ideal, the Universal Brotherhood of Humanity. We shall better understand the platform of the Theosophical Society if we consider the ground upon which its Founders based their proclamation of Universal Brotherhood, and then observe how the Society they formed endeavors to realize that ideal,

One of the Founders of the Society had been trained in the noblest and loftiest school of Eastern Wisdom, in whose teachings the doctrine of the essential unity of all Being holds the first, most prominent place. Regarding all "separateness," all consciousness of being apart from the great whole, as illusion, this philosophy, especially when actually realized as a series of facts in consciousness, naturally leads the student to seek this fundamental Unity of All as his first object.

The other Founders were of Western training, the most active and prominent being men who viewed with the utmost apprehension the disintegrating influence of materialistic science, and who earnestly sought for means to combat its advance. They read the lesson of history and saw that Religion was perishing through the religions, whose number, differences, and exclusive claims to the possession of Truth disgusted the most enlightened men, and caused them to feel that this very conflict between creeds, sects, churches, and dogmas was in itself evidence enough that the Truth dwelt not among them. History shows that no wars have been so bitter as those waged in the name of Religion, that no cause has tended more to separate man from man and people from people than difference of creed ; that, finally, no greater obstacle has impeded the search after truth than dogmatic theology, whether in Pagan antiquity or Christian times.

From the association of these two lines of thought arose the conception of a Society whose foundation-stone should be Unity, a Society which should transcend every limitation that human selfishness and folly have imposed upon human thought, a Society which should seek to unite all men in the common search for Truth, by repudiating all dogma, all sectarianism, endeavoring to lay bare the unity of life and so make Religion the saviour, instead of the executioner, of humanity.

From this stand-point, the Brotherhood of Humanity was seen by the Founders to be a *spiritual* fact, the actual reality of Nature ; and on this conception they based their declaration of the Society's purpose, and made it the rock upon which their association was founded.

Though such a train of thought as this guided the Founders of the T. S., yet neither their conclusion nor their process of reasoning is the least binding on any man who may join the Society they founded. Still, this view of the Brotherhood of Man as primarily a *spiritual* fact determined the choice of its second and third objects. For the realization of a spiritual fact in Nature could best be achieved through intellectual and ethical study and growth, and hence the leaders of the T. S. have always been engaged in mental rather than physical philanthropy. Thus it is at once evident that the task to be undertaken by the Society was to remove religious and sectarian differences, to exhibit and demonstrate the fundamental unity and identity of all creeds. Now the Founder through whom the real impulse and inspiration of the work came, had in the course of her studies become aware of the existence of a body of knowledge, a scientific, coherent, and demonstrated system of facts in Nature, which formed the basis upon which the

various world-religions had originally been built. For it must not be forgotten that every religion worthy the name claims to be, and to greater or less extent is, a statement of *facts* in nature, just as real and far more important, because more far-reaching, than those which come under the purview of physical science. Moreover, she was in a position to assist very largely in proving the existence of this common basis and in exhibiting its coherence, its logical character, and its consistency with all our experimental knowledge of the world around us. Thus the task was not an Utopian endeavour, but a practicable undertaking, the goal of which was clear to her eyes and the materials for which lay ready to her hand. And besides this, the Founders were able to count upon the active assistance of many able and learned men of various nationalities. Hence the choice of the second object of the T. S., the study of ancient religions, literatures and philosophies, especially those of the Aryan races, with a view to demonstrating the fundamental identity of all religions.

The importance of this work as a means for promoting brotherly feeling among men is readily apparent. Great confusion has prevailed the world over, but especially in the West, between the ethics of *conduct* and the ethics of *belief*. Men had become accustomed to regard those who differed from themselves in religious belief as morally criminal. Indeed, to many minds it appeared, and even still appears, a far more heinous crime to deny the exclusive divinity of Jesus than to murder, steal, oppress, or commit the most terrible offence against the moral law. Moreover, the narrow view almost universally taken of religion in the West, combined with this confusion of thought, not only resulted in wars and persecutions, but afforded a rich and fertile field for the growth of human selfishness, and the development of its worst passions under the cloak of religious zeal. Men were encouraged to deceive themselves, to ignore the fact that there is no intrinsic difference between hatred, revenge, and cruelty when practised in the name of religion, and the same passions when indulged in for personal gratification.

If, then, men could be brought to higher, purer, and, above all, truer conceptions of Religion as the Universal Truth, perceived by each individual under a different aspect, it is plain that one of the most prolific causes of hatred, strife, and division would be removed from among men, and the way would be smoothed for the growth of brotherly feeling throughout all sections of the human race.

In dealing with the relation of the second object of the Society to the first, while I have only briefly indicated the line of reasoning which can readily be worked out and expanded by each one for himself, I trust that enough has been said to prove their vital and intimate relation, and to show that the second object is one of the most important and appropriate means by which the realization of the first may be attempted.

In making the same attempt as regards our third object, "the study of unexplained laws of nature and the psychical powers of man," a somewhat fuller treatment of the subject will be neces-

sary, especially as a connection is in this case neither so apparent, nor has it been much dwelt upon or explained in current literature. I shall first take the relation of our third object to the first through the second, and then consider its direct bearing upon the first.

Religion, in all its aspects, has been hitherto, notably in the West, almost entirely a matter of faith, either traditional or based upon individual emotional experience. The intellect, and especially the observing faculties, have not had free play, and in consequence there is very little solid, scientifically-demonstrated groundwork to support the vast superstructure that forms the various creeds now held by men. But we have entered upon a time when Reason has become powerful and demands that the emotional and intuitional perceptions which have hitherto been more or less blindly accepted shall be based upon and conform to observed facts. It is the province of Physical Science to record and classify the facts of the physical world, and to build upon them generalizations which, when fully established, we call "laws of Nature." It should be the province of Religion to perform the same work for those other planes of being which transcend the range of our physical senses. But in both Religion and Science there must equally be a basis of observed facts, and in both the generalizations reached must conform to the same laws of Reason.

Hence, if we admit the existence of planes of being and consciousness other than the physical, it is clear that their investigation and observation are essential to the discovery of religious truth. But to make these investigations requires an appropriate instrument of observation, which can only be found in man himself, and in the development of powers and faculties which are as yet latent in the majority of mankind. That such powers and faculties really do exist is rendered in the highest degree probable by the consistent and concordant record that abnormally developed individuals have existed at all periods in the world's history, a record confirmed and substantiated by repeated and careful observation in our own day.

Hence the third object of the T. S. is a necessary corollary to the second, an indispensable means for its achievement, and therefore an indirect, but none the less vitally important, aid to the realization of the first.

But more than this. I hope to show that our first and third objects are each the necessary complement of the other; that Universal Brotherhood can only be realized by and through the psychic and spiritual development of the individual, while the effort to realize that same ideal of Brotherhood itself forms the most powerful and effective means of bringing about this inner growth—namely, that all truly spiritual growth involves and tends towards the realization of that sublime goal of human endeavor.

But it is obvious that all human beings are not brothers, physically speaking, except in a very loose sense of the word. Hence, to prove the reality of Universal Brotherhood as a spiritual fact in nature, we must first demonstrate that man possesses the means to explore other planes of nature than that of gross matter. In other words, it must be shown that human consciousness can operate in-

dependently of the physical organism. This last fact has, however, been amply proven by experimental research, both in antiquity and in our own day, notably in the domain of mesmerism, now re-christened hypnotism. These observations show further than the range of perception and the activity of human consciousness increase in proportion as the physical organism approaches a state of *complete* inactivity closely resembling actual death.

Now from the consideration of the changes which our consciousness normally undergoes during dream and deep sleep, as well as from the light thrown thereon by various carefully observed instances of abnormal changes and variations of consciousness, the following general conclusions have been deduced, by strict scientific reasoning, as to the characteristics of human consciousness:

1. The consciousness of each human being at any moment is limited by his "threshold of sensation."*

2. But his potential consciousness enormously transcends the limited sphere so defined, which alone he is normally cognizant during his waking hours.

This "threshold" is, however, susceptible of very wide oscillations, and can be so pushed back that man can embrace in his consciousness a very large part of what transcends his physical perceptions.†

In this shifting of the threshold of consciousness lies the possibility of all psychic development. For, in Theosophical phrase, the limited sphere of consciousness bounded by the threshold of sensation constitutes what is called the "personality," while the vaster area of consciousness which (to us) lies on the further side of this threshold is the "individuality." Now, if we seek the determining cause of this limitation, we shall find that it lies in the fact that our interest, our attention, is usually centered largely or

* As the term "threshold of sensation" will probably be new to most members of the Society, a brief explanation may be desirable. It is a well-ascertained fact that any stimulus must possess a certain degree of intensity in order to affect our consciousness so that we perceive it. Now the intensity of the stimulus thus required varies in different states of the organism and with different degrees of mental pre-occupation or absorption. For instance, if one is deeply absorbed in a book, it will require a much louder call to make him hear than when the mind is not so engaged. The degree of intensity which any given stimulus must attain in order to affect our consciousness, determines what stimuli we shall consciously perceive and what we shall remain unaware of. Generalizing this fact, we see that among all the stimuli striking upon our consciousness only such will excite conscious perception or attain a certain degree of intensity, which thus forms as it were the bounding line of our field of perception. This boundary is the "threshold of consciousness" or "threshold of sensation." It separates, so to speak, the lighted area or field of our perceptions from what is "without," or, as we usually phrase it, "outside ourselves." The magnitude of the lighted area, of course, varies enormously in different persons. A man may be perfectly indifferent to all the higher and subtler stimuli which we call the feelings of moral, intellectual, and artistic beauty and purity; or he may perceive them only dimly, so that they fail to excite in him any keen or vivid perception. This conception is a very fertile one, and can be worked out in many directions, with the result of throwing much light on the facts of our daily life and experience.

† For a detailed proof of the above positions, see Dr. Carl du Pre's *Philosophy of Mysticism*.

wholly upon the physical plane, the field of our consciousness being entirely occupied by the powerful and vivid stimuli which reach us through the avenues of physical sensation, or which arise in connection therewith on the emotional and mental planes. But in certain abnormal states, whether induced by the mesmeric action of another or by the will-power of the individual himself, we find that the transcendental consciousness or individuality makes itself manifest upon the physical plane. In such cases it is found that the limited consciousness or personality is treated by the higher Ego as something foreign to itself, as a mere incidental phase of its own development. But it is just this limited consciousness, or the personality (which at such times disappears from view), that produces in us the feeling that we are each separate from all our fellow men. For the feeling, the consciousness, of "self" is limited (as we know it) to the lighted area within the threshold of consciousness, since that alone is constantly and vividly present to us. Analogy may help us to grasp this idea more clearly. It is a common experience that a man identifies "himself" with his keenest and most vivid feeling or interest, and this is what occurs with regard to the general area of personal consciousness. Man identifies "himself" with that which is constantly and vividly present before him, *i. e.*, with the lighted area within his threshold of sensation. Further, our instinctive belief in the existence and reality of an "outside world" is due to the fact that all stimuli which reach our consciousness from beyond this threshold naturally seem to us to come from "outside" of ourselves, since what we feel as "self" is, as we have seen, only the lighted area within this bounding line.

Moreover, we find that in proportion as the threshold of consciousness is pushed back, so does the feeling of separateness diminish; and the same law can be traced right up through every stage of growth and development, mental, emotional, and psychic. Hence we may assert generally that expansion of the field of our consciousness goes hand-in-hand with the detachment of our interest and attention from the physical plane, and from the feelings and sensations which form the content of the personality.

Now it is at once obvious that the real obstacle preventing our realization of Universal Brotherhood is just this feeling of "separateness," and we have just seen that in proportion as we grow and develop psychically this feeling tends to disappear. It is thus plain that the study and investigation of the latent psychic faculties in man tend directly towards the realization of the first object of the T. S.

As we push back the boundary and enlarge the area of our consciousness, our "self" grows and expands in the same proportion, till at last, when we have so widened our circle of interest and removed back our threshold of consciousness that it embraces the Universe, then, in the language of *The Light of Asia*, "The Universe grows I, the dewdrop slips into the shining sea;" Nirvana is attained; not by the annihilation of individuality, but by its expansion till it embraces ALL.

This subject can also be regarded from another point of view. All stimuli which reach our consciousness are in reality forms of vibration, subtler or coarser, more or less rapid, and taking place in media, grosser or more ethereal, as the case may be. In general, the more rapid the vibration and the more subtle the medium it occurs in, the higher, that is, the more spiritual, is the accompanying consciousness. Now we shall cognize either coarser or subtler vibrations according as our attention and interest are centered upon material or spiritual things, on one pole or the other of the One Reality. It is clear, therefore, that, while our attention is taken up and our consciousness filled with things physical, we cannot clearly and vividly cognize the opposite pole—things spiritual. But the distinguishing characteristic of spirit is Universality; it is all-pervading. Hence the more our perceptions approach the spiritual plane, the more we must become at one with that which is all-pervading, because to become cognizant of spiritual things we must respond to the higher vibrations of that plane. Thus, in order to attain the inner development pointed at in our third object, we must in literal truth seek so to attune ourselves as to "thrill in response to every sigh and thought of all that lives and breathes."

Thus, then, Universal Brotherhood is not only the foundation-stone of the Theosophical Society, but literally the essence of its second and third objects—the life-giving spirit in them all. Without this grand and sublime ideal, the study of ancient religions, sciences, and philosophies would lose its noblest and purest charm. Without it, the pursuit of the third object would be either altogether meaningless or, if in any degree successful, it would lead to the most disastrous consequences, as witness the criminal uses to which the newly re-discovered powers of hypnotism have already been put. Without such a goal to strive for, such a lofty purpose to animate us, our liberality of thought would soon become aimless licence, our efforts to study the Wisdom Religion would soon end in the formation of a new sect, the life would die out from among us, and The Theosophical Society would either crumble into dust or remain as a frozen and lifeless corpse, encased in the ice of Dogmatism,

Adyar Lectures.

CLAIRVOYANCE. BY DR. J. BOWLES DALY, LL.D., F.T.S.

THE subject of Clairvoyance, however novel it may appear to modern readers in this age of materialism, is not new to the world. The thing itself is older than any civilization now on the globe. Clairvoyance, or clear-seeing, means the mysterious power of perception by which certain persons can discern distant objects and occurrences without the use of the ordinary organs of sight.

This power is displayed by many under a variety of conditions. In some cases it appears as a normal faculty, in others, its exercise occurs spontaneously at irregular intervals, while, in many others, it is induced by magnetic sleep. The faculty is essentially the same, whatever may be the immediate incentives to its action. Illustrations of clairvoyance may be found among all the races of men, and every period of human history has furnished examples. The essential conditions of the soul are not influenced by forms of government or systems of religion. The true seer stands alone within the veil of the Temple.

The faculty of lucidity was known and recognized in India long before any record of its wonders travelled into the West. In Europe every novelty is thrust upon the public, either in books or newspapers, with the view of reaping a harvest either in praise or pudding; the opposite course generally prevails in the East. A wise policy dictates the precaution of preparing the ground before putting in the seed: pearls are not flung unto the swine-trough to be trampled by the herd. This is the first dictum of occult knowledge.

The disposition to penetrate the inmost secrets of Nature is deeply implanted in the human heart, but the inclination to prosecute such study is possessed by few only of the great community, but one firmly practised by all the ancient seers of the earth, mainly owing to themselves. Many instances of the development of the pristine faculties are to be found among the primitive nations of mankind, principally among the Eastern sages, and also among the Greeks and Romans.

Pythagoras, Plato, and their successors, who discoursed on human wisdom, had recourse to clairvoyance—the clear sight of the magnetic sleep. They regarded the seer as the living entrance-door to the sacred temple of inner realities. They knew that to such an one the internal becomes, without the use of the outer senses, more perceptible than the external. Mesmerism developed clairvoyance and was in use ages ago,

N. B.—Our readers should bear in mind that the lecturers in the Adyar course are alone responsible for the views expressed.—Ed. *Theos.*

as is proved by the sculptures and tablets of ancient Egypt, Syria, Nineveh, and Babylon. In those ancient days mesmerism and clairvoyance, judging from the art-relics yet remaining, were, as now, practically in use. Pythagoras received his instruction in the temples of Egypt as well as in ancient India, where there are numerous representations of individuals being put into the magnetic sleep by the same simple process which we moderns have discovered to be effective. Hippocrates, 'the Father of Physic,' sprang from a family who ministered in the temple of Æsculapius. His knowledge of clairvoyance is illustrated by the following passage, in which he so accurately describes the peculiar condition of the clairvoyant:—'The sight being closed to the external, the soul perceives truly the affections of the body.'

We learn many things in relation to this subject in the Hebrew writings, where its existence is fully admitted, not as a new wonder, but as a recognised fact. Moses, it may be inferred, from other lore of the Egyptians, was instructed by their wise men in this magnetic science. The Essenes, the most philosophic sect of the Jews living by the Dead Sea, taught the system and practised healing by the laying on of hands. This science underlies all magic and has produced much of the miracles of the East.

The Romans received the bulk of their philosophy from Greece; so we read without surprise that sick used to be brought to their temples, where the nature of the disease and the means of cure were revealed by clairvoyance. There is abundant evidence that Celsus, the great Roman physician, was familiar with this method of healing.

The ancients honored those who possessed psychic gifts, and knowing their sensitive nature, provided for their wants and sheltered them from the anxieties of life. All human institutions are but outward expressions of whatever belongs to the nature of man. Egyptians had their sacred mysteries: the Roman Senate consulted the Sibylline Oracles: the Greek found inspiration in the waters of the Castalian spring: the Priestess of Delphi gave clairvoyance responses: and the Jewish high priest derived his mystical revelations from the Urim and Thummim, which bore a striking likeness to the Pagan Oracles. The Sibyls, virgin prophetesses of the Temple of Isis, possessed the gifts of clairvoyance. They were kept under the constant care of the priest, and not allowed to mingle with the world. According to St. Justin, many of those seeresses declared great truths, and when the intelligence which animated them was withdrawn, remembered nothing of what they had said. To the same class also belonged the Druidesses of Britain and Gaul. The moderns have adopted a very different treatment towards those who exhibit psychic powers. First, they burned them as witches, and more recently, mediums have been prosecuted in the law courts or denounced as charlatans. Yet there has been no nation, from

the earliest times, without this knowledge. The Greeks had their Pythonesses, the Romans their Sibyls: so had the Germans their vaticinating females, whose counsels were followed upon all important occasions, and whose responses were considered infallible. All the ancient literature of the world is full of allusions to such knowledge—often purposely conveyed in obscure language, hinting at strange mysteries and rites, the truths of which are hidden like fire in a flint. The whole mass of symbolical literature relating to Alchemy, Astrology, Mysticism, Delphic Oracles, rites and ceremonies of Indians, Egyptians, Greeks, Romans and Druids, shows that behind all the superficial nonsense which has come down to us, there must be a substratum of truth concealed. To regard this huge block of knowledge as fun, fable and childish superstition, while we honour those ancient nations for their literature, culture and art, would be both inconsistent and unreasonable.

A peculiar glory characterizes the ancient period; but, when the young barbarous nations overran Europe, philosophy was thrust out and many of its records were destroyed. As soon as the philosophers of antiquity retired from human observation, the light was obscured and cold shadows fell upon the world. From the darkness, subsequent upon their unconscious obliterations, slowly emerged other philosophies, all exhibiting more or less incompleteness, until at length Europe is practically under the sway of a philosophy which is distinctively called Natural, the very opposite of the Spiritual, of which clairvoyance is an exponent.

During the decadence of the ancient philosophy there arose the new Christian religion, and something of that which the former had lost was saved by the latter. Then came the long night of darkness and superstition which marked the period of the Middle Ages. The mind slept and darkness brooded over the face of the deep. All through that gloomy period, the Middle Ages, the traditions and processes of magnetism and healing are to be looked for in the archives of churches and religious institutions. In the hands of Churchmen it suffered further degradation, and came at length to be regarded as an exploded superstition—the general mind ignoring the fine truths involved in the subject. Magic and magnetism, when it sought a refuge in the monasteries, found a grave. Of these facts we have abundant evidence in the writings of the monkish annalists. Thus the long night wore away and at last the era of Liberty and Progress dawned on the world. Europe flung off the veil of apathy and woke from her long sleep. Letters were revived, art and science were studied, but much of the old divine light was quenched—dimmed by the age of materialism and perverted by gloomy earth-made theologies. A remnant of the old creed still lingered in the East amid the recesses of the mighty Himalayas. The burning lands of the Orient are one vast Bible overwritten with signs that man was not unknowable and that religious faith was not a fable. Positive science

with its hard materialism came in. The quest of knowledge was made on entirely new lines, the thinking mind of man was turned exclusively to the study of external nature. The doctors and scientists of our day are largely materialists, and no wonder, for they confine themselves chiefly to material methods and insist on using only such tests as are applicable to that department of physics. Everything must be weighed, measured, dissected, or put in a crucible. Spirit cannot be determined by such means, it cannot be sliced by a scalpel, confined in a retort, or fused in the fire. Hence the modern popes of science and high priests of materialism reject the spirit theory, and in their blatant ignorance cannot distinguish between a vision of heaven and an attack of nightmare. The powers which indicate the supremacy of spirit over matter are regarded as evidence of mental derangement, or hopeless idiocy. This despite the powerful array of names of cultured persons who have tested and found the evidence satisfactory.

Modern civilisation and the revival of art and science have quickened the powers in our own day. To this development we are indebted for the gradual dissipation of much of the superstition and absurd error which marked the whole period of the Middle Ages. But material philosophy, victorious in mechanical appliances, has reached such a climax that it seeks to overthrow the hope of immortality and level humanity into the dust of infidelity and materialism. Immortality, however, is a truth as sublime as creation and more solid than the granite mountains. Owing to the undue laudation of mechanical science, scepticism, like a malignant fog, has fallen on the age; the minds of some of our foremost thinkers and writers are enveloped in it. Owing to an ignorant interpretation of the Bible, an additional handle has been furnished, which has induced many to repel the book, because it does not square with the modern scientific notions. That grand old work never stood higher than it does at present to those who can read its messages aright. Every line of it vibrates with hidden strength, known only to students familiar with the symbolic light which was the early method of instruction. From modern theology, however, we can accept nothing, hope for nothing. It has driven thousands into the ranks of spiritualism and agnosticism, glad to escape from dogmas and ecclesiastical despotism. Modern theology owes no allegiance to science, and is not amenable to the requirements of reason or justice.

In reviewing the attitude of modern science towards the development of psychic gifts, no reasonable person will deny the immense advantages which society has derived from the application of the principles and discoveries of physical science to the arts of life. The contention is that physics do not constitute the whole of science, that a vast field of untrodden revelation is left unexplored. Mental physiology must not be abandoned. Mind must not be sacrificed to Matter at a period when we stand before the dawning of a new day for humanity.

A new discovery, surpassing any that has been hitherto made, awaits the student. It promises a key to the most recondite secrets of Nature, and opens to our view a new world. The study of the moral and spiritual nature of man is not subordinate to the pursuits of the chemist, the astronomer, or the geologist. The study of animal magnetism is not calculated to assist us in discovering the longitude at sea, or enable us to regulate the action of sluices, or be of service in building bridges, or the construction of railways. But if it be true that the doctrine involves the discovery of agencies and susceptibilities in the human constitution, hitherto unknown or disregarded, and if it promises further to enlarge our knowledge and render us wiser and happier, this is no reason that this valuable branch of knowledge should be excluded from the circle of the sciences. There is no doubt that priestcraft, kingcraft and artificial civilisation, with their idols of ecclesiasticism and physical science, have alienated the mind of man from pure spiritual communication; the soul has been driven off into idolatrous faiths repugnant to human manliness and justice, has fallen into the blank condition of absolute negation and materialism. Since the time of Bacon and Newton, science has been almost exclusively occupied with the investigation of external nature, and comparatively little attention has been bestowed on the constitution of man.

The Greeks recognized the superiority of natural over acquired gifts, when they selected women to serve as the oracles between God and man. Women made famous the oracles of the Pythian Apollon and the responses of Dodona. Their special gifts of inspiration have transmitted the fame of the Sibyls to all ages and made the name synonymous with spiritual gifts. The study of external nature alone does not cover the whole ground of observation. Psychic science purports to unravel the unwritten part, as the scale of a fish can interpret the class to which the relic belongs. The emancipated soul perceives the causes which underlie all physical effects, and beholds an outstretched panorama of being which transcends the sphere of knowledge bounded by the physical horizon. It also reveals the controlling forces of mortal existence.

The anatomist who numbers the bones and describes the nerves, tissues, and apparatus which constitute the physical structure, explains nothing of the true man except the house he lives in. The contemplation of a starry night, a lovely face, or a plaintive melody, will stir emotions in the breast which defy analysis by any of those clumsy methods, attesting a spirit existence ever present and all potent, for which physical science has no key. Thus it may be seen that the superficial aspects of the world are constantly changing, but the inherent principles of matter and mind are constantly the same. Nature, like a vast kaleidoscope, shows new forms and combinations as the world goes on, but the superstructure remains—Matter is indestructible, and Life immortal.

Let us now consider a few of the great seers of the past:

Pythagoras, the seer of Samos, on one occasion gave an accurate description of a shipwreck, concerning which he had no information through any ordinary channel. Again, when certain persons in his presence expressed a wish to possess the treasures which they supposed a certain expected ship to contain, he assured them that they would only have a dead body; in this he was correct, a corpse being the entire freight of the vessel.

Apollonius of Tyana discovered his clairvoyant powers while in India through the agency of a distinguished Brahmin. During one of his public discourses he paused, and remarked incidentally that the sea was bringing forth land. It was subsequently ascertained that precisely at that hour an island appeared in the Ægean Sea, not far off, it having been thrown up by an earthquake. On another occasion, while addressing a large crowd in a grove near Epesus, the attention of his auditors was attracted by a great flock of birds. One solitary bird alighted near them for a moment, giving a peculiar note, whereupon the whole flock arose and left. This Apollonius explained by saying that a boy near one of the gates of the city had spilled a quantity of grain, and that the solitary bird, observing this, came to inform his companions of the feast. Apollonius proceeded with his discourse, while one of his hearers hastened to ascertain if he had spoken the truth. The seer had not finished his discourse, when the young man returned, having verified the correctness of the statement.

An incident in the life of the Emperor Trajan proves the veracity of the Oracle. Being about to invade Parthia, and wishing to know the probable result of the expedition, he consulted the Oracle in Syria. For this purpose he sent sealed letters, to which he solicited replies in writing. The Oracle directed that blank paper should be sealed and sent. This occasioned no little surprise among the priests who were unacquainted with the character of the Emperor's letters. Trajan at once comprehended the answers, because *he had sent blank tablets to the God*. This inspired his confidence, whereupon he forwarded letters inquiring whether he should return to Rome at the close of the conquest. The answer of the Oracle was that a vine should be cut in pieces, wrapped in linen and sent to him. This symbolic answer was signally verified when the bones of the Emperor were at length carried back to Rome.

The Apostles and many of the Christian fathers, for more than 300 years, were gifted with mysterious visions. The wisdom of Jesus of Nazareth was largely owing to the clairvoyant faculty. When he made his triumphant entry into Jerusalem, he sent some of his followers to a neighbouring hamlet for an animal to convey him. He even anticipated the objection raised by the owner of the animal. He instructed them what to say, and affirmed that to the request consent would be

given. The disciples verified the master's words in every particular. At another time he directed when fishermen would be successful in catching fish. He saw Nathaniel under a fig tree when the latter was beyond the limit of natural vision. In a conversation with a woman at a well, he confounded her by the accuracy with which he read her thoughts. He perceived the death of his friend Lazarus even at a distance of some miles.

The same faculty was exercised by St. Peter in discovering the deception of Ananias and his wife in respect to the price of some property which they sold.

Among the old prophets we have also some grand exhibitions of the same kind of vision. When the King of Syria made war against Israel, he soon learned that his secret plan had been forestalled and checked by the enemy. He naturally concluded that there was a traitor in his camp, and indignantly demanded who was for the King of Israel? One of his retinue answered, "None, my Lord, O King, but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber." Here was clairvoyance that was neither obstructed by obstacles nor limited by distance; a clairaudience, too, that detected the whispered words and silent thoughts of the King of Syria. Nor were visions of that kind confined to Judaism and Christianity. The Pagan world was favoured with similar illuminations. Great seers also appeared in modern times.

In 1743 a Swedish Baron astonished the world with his mysterious illumination. Nor was this seer a crack-brained poet, but a profound thinker and able scholar, and one of the first mathematicians in the world. The high character and profound attainments of Emmanuel Swedenborg were felt and acknowledged in every part of Europe. When Swedenborg was in Güttenberg, 300 miles from Stockholm, he announced the occurrence of a fire in his native city, giving facts respecting the time, place, the circumstances of its origin, and accurately describing its progress and termination. Some days after the particulars of this clairvoyant revelation were fully substantiated. Its authenticity is, moreover, sanctioned by the great metaphysician Kant, in whose judgment it set the assertion of the extraordinary gift of Swedenborg above all possibility of doubt.

The Queen Dowager of Sweden, requesting a proof of his marvellous gifts, the seer asked for a private audience, at which he communicated to the royal ear the very words which were exchanged in secret between Her Majesty and the Prince before his leaving this earth, giving the exact day and hour, and certain other particulars known only to themselves.

A still more singular instance is related on indisputable authority. The Count de Motville, Ambassador from Holland, having died suddenly, a shop-keeper demanded of his widow the payment of a bill

which she remembered to have been paid in her husband's life-time. Not being able to find the receipt, she was induced to consult the seer, though she did so, less from credulity than curiosity. Swedenborg informed her that her deceased husband had taken the receipt on a certain day while he was reading an article in "Bayle's Dictionary" in his cabinet; and that his attention being called to some other concern, he had put the receipt into the book to mark the place at which he had been interrupted, when, in fact, it was found at the actual page described.

In the little village of Prevorst, up among the rugged heights of Würtemberg, was born, in 1801, a seeress who astonished the world—Frederica Hauffé, who had prophetic dreams and visions, with occult powers; she discovered hidden springs and mineral deposits, and could perceive absent persons and distant occurrences with distinctness. And again, we have Heinrich Zschokke, the Swiss novelist, who read the minds of those he met, even to minute incidents, which they themselves had almost forgotten; and during the American War of Independence, George de Bonneville exhibited remarkable prescience of certain events occurring at a distance beyond the utmost stretch of the ordinary powers of perception, even to informing his friends and neighbours of the precise time when the British forces would evacuate Philadelphia.

But among the American seers, none was ever more remarkable than the seeress, Samantha Mettler, of Hartford. During a period of fifteen years she was constantly before the public in a professional capacity, her diagnoses amounting to more than 40,000. Dr. Smith, a medical gentleman, states that 'during the last three months yellow fever has been making sad havoc in Bermuda, and we know not when it will stop; but I am happy to say that, out of two hundred cases treated by Mrs. Mettler's prescription, only four have died.' While in the magnetic trance in Hartford, she clairvoyantly visited the island, went to the cemetery and read an inscription on a tombstone. One remarkable instance of her clairvoyant gift was exhibited on the occasion of an accident occurring to a young gentleman in a hunting expedition. Shot in the leg by his companion, the charge passed through the pocket of his trousers, and some of the contents were deeply buried in the fleshy part of his thigh. For several months he was confined to his room, suffering great pains and debility. Mrs. Mettler made a diagnosis of the case at Hartford while the patient was at Michigan. She discovered a piece of copper in the limb, and observed that the wound would not heal until it was removed. As the medical attendant had made no such discovery, it was presumed that the seeress was mistaken. A few days later, however, the foreign substance became visible, and the young man's mother, with a pair of scissors, removed a penny from the wound. The doctors in Michigan could not see that penny, even when it was within their reach and with their eyes open, but the seeress discovered

it at a distance of 1,000 miles with her eyes closed. Thus, the seeress had, at a distance of 1,000 miles, and with closed eyes, discovered the cause of irritation, while the doctors in Michigan, while it was actually within reach of their hands and under their very eyes, were unable to perceive it. Samantha Mettler exercised her clairvoyance, not only in discovering the causes of disease, but also in selecting from the great pharmacopœia of Nature the appropriate remedies for her patients.

Perhaps the youngest seer in the world is Sanoma, the daughter of a Hindoo noble, whose marvellous faculty exhibited itself before she was ten years of age. It suffices to lay a number of blank sheets of paper on a tripod, screened from the distant rays of the light, but still dimly visible to the eyes of attentive observers. The child merely sits on the ground and lays her head against the tripod, with her little arms embracing its support. In this attitude she commonly sleeps for one hour, during which time the sheets lying on the tripod are filled with exquisitely formed characters in the ancient Sanscrit. This is done without the ordinary appliances of pens, pencil, or ink. Over four volumes of these writings have been preserved, dealing with the most profound subjects in theology and philosophy.

When the seer can describe unknown persons, foreign countries, invisible objects, and remote events; perceiving the property of different substances, discovering the thoughts of men, unveiling the forgotten past and penetrating the unknown future of the world, what is the rational presumption to be derived from such facts and claims? There is no use in disputing the testimony of so many conscientious witnesses. The examples are sufficiently diversified to illustrate the several degrees and phases of clairvoyance, and they certainly warrant the conclusion that this power is essentially the same in all ages and in all countries.

If we are to credit the Hebrew seeresses when they profess to look into the invisible world, why not admit the claims of seers of other nations and of modern times? Natural sight is the same in an Apostle and in a ticket-of-leave man. In like manner clairvoyance is the same, whether it be exercised by an ancient Jew or a modern Gentile. If the power of lucidity is a divine faculty when exercised by an Apostle, can it become a profane accomplishment when in the possession of an Englishman? Such distinctions are not founded on a difference in the nature of the facts, and can only be supported by the arrogant assumption of pretended philosophers and theological dogmatists. The ancient man did not exhaust his intellect to discover God. Untrammelled by creed, unfettered by priestcraft, and unembarrassed by prejudices, he did not seek God; he simply found Him. He knew Him in the Love which engenders and upholds life and the Wisdom which sustains it. The most ancient races discovered the reflection of God's dwelling-place in the majesty of the blazing sun, and, in the path of the starry heavens, perceived their own destiny.

A FEW RULES FOR EXERCISE.

This brief treatise is not intended for sceptics, nor meant to make converts : the author is profoundly indifferent to missionary enterprise, and is only desirous of giving a few hints which may enable those who possess the gift to develop it. 'There are some persons,' says Plato 'who draw down to the earth all heavenly invisible things, grasping with their hands rocks and trunks of trees, maintaining that nothing exists but what offers resistance and can be felt, holding body and existence to be synonymous.' And when others say that something may exist that is incorporeal, they pay no regard to this and will no longer listen to the subject. If we were to admit only what our natural organs can see, touch, and handle, we might deny thought, speech, electricity, sympathy, attraction, repulsion, and even the wind which whistles down the chimney. I am for giving blank stupidity and torpid complacency a wide berth. According to Baron du Potêt, three out of every ten of this community possess latent clairvoyant power. It is a mental faculty depending upon the peculiar condition of nerves and brain. In the animal kingdom man ranks first; mind, which gives him pre-eminence, is his greatest attribute; and clairvoyance is the greatest part of mind. The most usual method of cultivating it now-a-days is in the spirit circle, when a number of sitters find out what gifts they possess. Here they will be taught to sit alone, to induce either writing, or seeing. I have known each of these gifts to be developed in the course of a few weeks or months, according to the capacity of those present. Much time, however, is sadly wasted in listening to the advice of spirits, which is often contradictory; a spirit may be disengaged from matter, but not, in consequence, free from error. It is well, however, to get the assurance of more than one medium that the student possesses the necessary qualification before setting himself down to private development. There is no royal road to knowledge, physical or otherwise, and the sooner the old maxim is laid to heart the better. The psychist will not dare to enter this ring till he has trained his muscles, and the psychic student must undergo a certain class of study and preparation. To attain lucidity, requires patience, strength of will, and determination. It does not postulate genius or high mental endowments, but sincerity, honesty, and perseverance. The person who attempts to reach clairvoyance and gets discouraged after a few failures, does not deserve to succeed. First, he will be told to look into a crystal, a glass of water, or a plate of printing-ink. To some this may be enough, but I have not found it effective. The course of preparation is far more extensive. As an artist prepares his colours, the student must prepare his body; for without due preparation neither pictures nor lucidity will follow. It is not necessary to be an ascetic, a vegetarian, nor even a total abstainer; but it is absolutely necessary that the strictest temperance be enjoined. Light, nutritious food, with as little flesh diet as possible, should be the rule, while the mind

should be kept equally pure and wholesome. Ambition, avarice, lust, or hatred, are as fatal to the mind as pork, pastry and gin to the body. The blood must be in a perfectly healthy condition, the aim being to get the sound mind in the sound body,—cleanliness of mind and body are cardinal qualities in the study. All students should next cultivate the habit of deep breathing; for brain-power depends largely on lung power. The Indian Yogi made a feature of this which is worth observing. He practised inhaling fresh air, holding it for a time with mouth and nostril closed, then slowly expelling the inspired air—at first through one nostril, and next through the other. The object in this is the steadying of the mind. It is supposed that, by the motion of the breath, the thinking principle moves. When that action is stopped it becomes stationary, and the Yogi becomes as firm as the trunk of a tree. A. J. Davis, one of the greatest seers, recommended the practice. Another exercise, not taught in any of our schools or colleges, but one likely to get a prominent place in the education of the future, is the exercise of the will-powers,—the powers to concentrate attention. This may appear easy at first sight, but is far more difficult to put in practice. Suppose the student is seated in his arm chair and asked to fix his gaze on a nail on the wall of the room and keep his mind intent on it, for half an hour, he will certainly find that the act of concentration is not so easy. The mind has a tendency to lose itself in the labyrinth of the senses: guided by unlimited desires it hovers over a thousand and one objects of sense, and the attention being thus divided, the mental energy is not productive of any definite result. Schopenhauer wrote a book on the Operation of the Will; the strength and force of this influence are almost unknown. To ensure clairvoyance, this will-power must be under perfect command, and it is only acquired by long and patient study. After due concentration of the mind on a person, place, or object, the first symptoms of lucidity are sparks of light, white clouds, streaks of coloured light, and from them can shortly be discerned places, persons and scenes. The variety is infinite. Having reached this stage, the student will need no further instruction. A new instinct will be added to his life, but as 'he that increaseth knowledge, increaseth sorrow,' he will find also sights which will sadden as well as cheer him on the life journey.

D.

MR. FAWCETT ON "MODERN PHILOSOPHY,
FROM KANT TO HERBERT SPENCER."

DURING the past month Mr. Fawcett delivered two more lectures of the course embracing his new system of Philosophy. Having in his first lecture instituted a review of modern thought up to the end of Kant, he had to continue the introductory and critical portion of his labours by running through the system of the great post-Kantian idealists, and the remaining giants of modern philosophic history; complet-

ing his survey with a dip into the gospels of Herbert Spencer and Von Hartmann. He then brought the first portion of his future work to a close with a general summary of the results of European speculation and an outline of the method to be pursued in the constructive portion of his independent researches. The matter of these addresses was not only in many aspects exceedingly abstruse, but of far too voluminous a character to be accommodated in our limited space. It will, therefore, only be possible for us to give a brief resumé of the gist of the discourses, leaving the book when issued to answer for itself.

The first "landmark" to be tackled was the system of Fichte. The idealism of this thinker, remarked the lecturer, was a legitimate development of the speculation of Kant, whose "thing-in-itself"—or supposed unknown object, independent of consciousness—was on his own showing superfluous. It was curious to note the almost complete reversal of Kant on the question of the relativity of knowledge. Kant, allowing for occasional oscillations of opinion, had contended for the reality of a noumenal cosmos existing *per se*. Hence in contrast with this reality, the illusory perceptions and knowledge of the ego were rightly denominated relative. But with Fichte the last trace of objectivity was swept out of the arena of philosophy. Self (not the individual mind), but the "I as universal" became sole source of the sensations, sense-forms, categories, &c., of the Kantian scheme. From this attitude the transition to the Absolute Idealism of the Hegelian Philosophy of spirit was, of course, natural enough.

Of course, the great "battle field of metaphysics," as Mill called it, is the question as to whether an independent external world exists. Now, as this question admits of very varied shades of opinion, from realism and materialism to the many types of idealism and even nihilism, it is incumbent on every system to declare itself on this head at the start. Now what, for instance, is the relation of the idealism of Fichte and Hegel to that of Berkeley, Hume or Mill—of what is called *transcendental* idealism to mere *empirical* idealism? Take, the case of two men walking on the seashore with a glorious natural vista spread out before them. Mr. Fawcett then showed that with empirical or psychological idealism the contention was that *two worlds* were given for the two percipients, each world constituting the object consciousness of a separate intelligent being. It thus left utterly unexplained the cause of the original sundering of subject and object, it practically converted evolution into a dream, and failed to account for the community of experience accorded to the two percipients. Now, in contradistinction to the 'common or garden' types of idealism, the basic principle of Fichte was that the world of experience was not merely our individual creation, or private property. It was given for all consciousness alike by that "I," or Spirit, which is the source of all individuals alike. The individual mind, says Fichte, is wholly derived from experience. Now

the exceedingly difficult problem of philosophy is to explain how this experience (*i. e.*, the world of seen, touched, smelt, heard and tasted objects *plus* our organic sensations, &c.) comes to exist. Practically, this problem involves an ontology or science of the absolute, for it has to be shown how the thought of spirit, the "I as universal" originates.

Mr. Fawcett then continued by giving a minute analysis of the very complex ontology referred to, the exposition covering the whole ground of the "original Axioms" deduction of the categories, phenomenology of individual consciousness, constituting the "theoretical" side of Fichtism. He next proceeded to analyses of its "practical" side. It is impossible here to give any adequate rendering of the complexity of Fichte's thought. Let us, therefore, content ourselves with the result. This may be briefly given. The phantasmal world of sense is the means by which the "I as universal" comes to completed consciousness of itself in individuals, "God" so-called is the product of a cosmic psychological evolution, which again is nothing more than the progressive interpretation of the experienced world by sentient individual beings. The aim of man's whole development should be his mergence in the universal ego as idea, in Deity realised as pure thought.

Having given a critical review of Fichte in relation to the less developed *Mâyâ* doctrine of Adwaita philosophy, the lecturer then furnished a further minute analysis of the distinction between the different forms of idealism. This portion of his task completed, he passed on to the survey of Hegel.

The extreme difficulty of Hegel has caused many writers to shirk him pleading in extenuation of this literary misdemeanour "his terrible abstruseness." When, however, said the speaker, it is seen that the battle royal of future metaphysic may be between Hegelian idealism and the belief in an external universe—a struggle already initiated in the growth of neo-Hegelianism—students must honestly face the *cruz*. There is no royal road to the higher levels of thought, and no reliance on that bastard hundred-voiced guide, "intuition," will make amends for intellectual laziness or neo-Platonic sentimentalism. On this head, at any rate, the lesson derived from the history of philosophy is decisive. All writers who shirk fatiguing and continuous thought and rely on the accommodating labour—saving "dictates of the soul," contradict each other. Some, however, borrow and then dub the results as intuitively obtained. Witness, for instance, Schopenhauer, whose poetical Will-to-live" is a distorted doctrine of Fichte, whose pessimism is obtained from the Upanishads, and whose "archetypal ideas" are a revived Placonic notion, now recognised as based on a word-quibble, an outcrop of the "portent of Realism," as Milton calls it. It is unfortunate that the example of this "intuitionist," this leading "metaphysician of materialism" as the history of philosophy has dubbed him—should have been

selected as so meritorious in a recent T. S. Lodge "Transactions." It is self-destructive. Moreover if the *atheistic idealism* of Schopenhauer is intuitively guaranteed, the outlook for modern mysticism is indeed sombre.

The lecturer now went on to furnish (1) the relation of Hegelian Idealism to pre-Kantian and to modern scientific thought; (2) a detailed survey of the celebrated Hegelian Dialectic; and (3) a summary of the 'Logic' wherein is traced the hierarchy of thought-forms which constitute the stages by which experience and its interpretation comes to be a fact. To condense Hegel beyond the condensation already given would be beyond our powers. It is essentially one of those systems which are meaningless unless considered as a whole. The subjoined passage as indicative of the complexity and compactness of Hegel's thought may interest the reader. It is an excerpt taken quite at random from the pages of one of his clearest renderers:—

"Experience is simply this, that the content, that is, consciousness *in itself*, is substance and therefore object of consciousness. But this substance, which is consciousness, is the process of its becoming what it is in itself; and it is only as this becoming, reflected into itself, that it is in truth consciousness. In itself, it is the movement which constitutes knowledge—the transformation of this *in-itselfness* into *for-itselfness*, the substance into the subject, the object of consciousness into the object of self-consciousness—that is into the object as in its turn abolished, or, in other words, into the concept."

Now, bearing in mind the fact that the whole of the 'Logic' and 'Phenomenology' consists of a similar pemmican of thought, it is perfectly useless to attempt a further summary. Again, therefore, we must give results, not detail. The results of Hegel thus put are as follows:—

(1). The notion of objects independent of thought is an absurdity. Thought is the only reality.

(2). The universe of sense is due to the self-alienation of the one spirit in order that it may, by opposing itself to itself, acquire completed self-realisation.

(3). The universe of sense and the stream of individual thinkings about that universe constitute a series of *stages*, on gradations, each of which, taken by itself, is unreal, abstract and meaningless. No system of science or philosophy can, by any possibility, be final. It only has significance as a link in an endless chain. The chain, conceived as a whole, is alone truth—the members are phantasms apart. The application of this result of the Dialectic to certain trans-Himalayan teachings may not be inopportune.

(4). The three main stages or pulses of Being are (a) The Idea or Spirit in itself; (b) The Concrete Idea or Spirit sundered into *selves* with a *seeming* objective world over against them; (c) The Absolute Idea or Spirit conscious of all reality as its own thought. The Absolute, as

really produced, by the dialectic of universal thinking, may be thus styled "essentially result." God is a manufactured article to put things pretty plainly.

It is worth note in connection with the higher—and really the only tenable form of—idealism, that it by no means necessarily involves the idea of individual immortality. Thus, many neo-Hegelians believe *individual* thought to be a product of nerve processes, as asserted by empirical materialism. Obviously, it may be true that while, metaphysically speaking, all physical processes are ideal, such processes may also be the necessary and indispensable antecedents of that subordinate form of ideality—the *personal* thought of the petty individual mind. Hence many Hegelians regard individuals as merely vanishing points in the realisation of Spirit (or, according to the revised doctrine, of that which becomes Spirit). None, of course, would accept the belief in external things as such. It may hence be inferred that Idealism is not always a friend to the believer in soul-survival. Indeed, while *Materialism is perfectly compatible with the conception of a future life*, Idealism is, as often, not. Modern Spiritualism, which in many ways recalls the "double materialism" of the savage, is a curious illustration of the prevalence of the former combination. Of course, the leaders of spiritualism, such as M. A. (Oxon), C. C. Massey, and others would stoutly refuse to identify consciousness as such with any *objective organism*, physical or ethereal (astral); but the common, or garden, spiritualist thinks he has quite solved the philosophic problem when confronted with some congenial ghost. But, unfortunately, the ghost exhibits an organism like our own, occupying space, being visible, often tangible, and hence manifesting the two fundamental attributes of "Matter." The problem is not even touched. Were the whole ether-world unveiled, it would be merely one more plane of organisms, and objective surroundings for philosophy to account for. And you may account for this new plane on materialist or idealist lines—just as you please. D'Assier, a thorough going materialist, fully admitted the reality of this ethereal world and its inhabitants. Just because he regards matter as the sole metaphysical root of both worlds—the physical and the ethereal alike—he remains a materialist. Now, although the D'Assier class of *ontological materialists* is not formidable among spiritualists, that of the *psychological materialists* who regard soul and the "spiritual" (?) body as convertible terms, is undoubtedly so. The popular conception of the materialist we do not, of course, traverse. Philosophy has no concern with the *vox populi*, which to it sounds less like a Divine utterance than a bray.

Schopenhauer, whose "intuitions" [*vide* cited "Transactions"] led him to oppose, might and main, the philosophy of spirit, was next treated of; his two works, "The Fourfold Root" and the "World as Will and Idea," being critically examined. After having exhibited Schopenhauer's borrowings and failures as a metaphysical teacher, the lecturer

passed a warm eulogy on his incisive criticism of the worthlessness and contemptibility of human life, considered as an end in itself. It is on this side of his propaganda that the fame of Schopenhauer rests, and the beauty, force and variety of his utterances in this department will always command admiration.

Herbart, the great German opponent of Idealism, and the founder of the well-known Continental school of psychology named after him, was next criticised. Herbart is best known to most of our readers as the originator of the "Threshold of consciousness" doctrine—so cleverly exploited in DuPrel's "Philosophy of Mysticism," as also in current German psychology. Really, this concept harks back to Leibnitz, whose "unconscious" or "obscure" ideas play an important part in the ongoings of the monads. Herbart, indeed, owes most of his inspiration to Leibnitz and Kant, but he is, nevertheless, a writer of singular acumen and suggestiveness.

Having passed Comte's "Positive Philosophy" in review, Mr. Fawcett stated that the originality ascribed to the French philosophy was largely spurious. Sociology as a study was anticipated by the Germans, who did not, however, erect it on a pedestal as the "Science of Sciences." Comte's crude materialism in psychology sounded very poor stuff after Kant, whose work, as Lange says, really destroyed the old XVIIIth Century materialism for good. The attempt of Comte to limit inquiry to positive science, even tabooing psychology, was as ridiculous as his proposed neo-Catholicism of culture.

Glancing over the line of British thought, from Hume to J. S. Mill, the speaker adverted to the tinkering element so characteristic of the British schools of that era. It was, he said, a relief to pass from such an atmosphere of mere logic and psychology to German thought. It was equally a pleasure to pass from their customary theological bias and stupid assertion to the beautifully candid systems of Mill, Bain and Spencer.

Mill's system is so well known that it is unnecessary to repeat the analysis. Abjuring, as it does, the deeper inquiries of the German philosophy, it is relatively easy for any decently read person to assimilate it. Really, it is but a perfected version of the Lockean doctrine—"All knowledge originates in experience." Exactly, but how does experience originate; for *that* is the crux. Having given a survey of all Mill's positions, Mr. Fawcett proceeded to show in what respects the empirical idealism of the "Examination of Hamilton" was deficient. He sought to show that Mill's thought suggested a development in the line of Fichte or Schelling.

Bain was next analysed—his experientialism, idealism and single-substance doctrine being carefully dealt with. The curious blend of his pure idealist agnosticism with the so-called "physiological identity" theory of mental and physical states was exhibited. Bain is strongly

opposed to the old materialism, but so is every modern thinker of repute. Only secularists and small fry of that ilk seem, indeed, to accept it. And poor Corduroy cannot well be expected to think very deeply. Mere common-sense is impotent in philosophy.

Dealing with Spencer, the lecturer entered on a close review of "First Principles," together with the theory underlying the "Data of Ethics" and "the Principles of Psychology." The whole sweep of organic and inorganic evolution springing from the principle of the persistence of force had to be accounted for on evolutionist principles. Having explained Mr. Spencer's theory of external perception, he ran over Spencer's masterly exhibition of the evolution of such a complex as modern human society through animal antecedents, stretches of pre-organic geological time, out of the fire-mist. The famous formula in which his evolution doctrine is embodied was carefully illustrated in its several connections. Finally, the opinion was expressed that Spencer's evolutionism—of which Darwinism modified is only a facet—will, in its main outlines, constitute a veritable heirloom of the nations. The encyclopædic knowledge of the man places him as an authority on the sweeps of physical phenomena beyond all rivalry. Still it must be remembered that he dealt with the physical nebula and its children, the gaseous, liquid and solid states of matter alone, ignoring other possible planes of phenomena.

The fundamental conception of the "unknowable" was then criticised, and its relation to modern thought explained. The particular detail work of this analysis need not be here given. The result was to dispose of its originality, to deny the validity of its postulation on lines of Spencian thought, and to affirm its merely provisional character as a rest-house for Agnosticism. The Absolute, in Hegel's words, is "not substance but subject;" as 'anything' else it is a surd, a vacuum for thought. An unknowable Parabrahm, a Spinozistic absolute substance, or even that bodiless abstraction "absolute motion," favoured in the "Secret Doctrine," are of no value to religious philosophy. They are abstractions void of realisable content. Absolute motion, in particular, seems to many of us a self-contradictory expression. It suggests, if it suggests anything, a mechanically based universe. Possibly, however, the whole search after any One First Cause on ultimate explanation of things is a pursuit of shadows. "Unity" itself may be merely a fictitious concept if applied to Noumena outside human experience. Such was indeed the opinion of Kant himself.

The "Philosophy of the Unconscious" had now to be surveyed in some detail. It was stated that the underlying principle of Von Hartmann's work was the attempted reconciliation of the *spiritual optimism* of Hegel, with the *atheistic pessimism* of Schopenhauer. We say 'atheistic,' as no other word conveys equally well the drift of the latter philosopher's ontology. It is not materialistic, because, for Schopenhauer, matter in space and time was mere *Mâyâ*, illusion of the senses; it is

atheistic, because its basic postulate was neither the pantheist's Deity, nor the agnostic's unknown *x*, but a blind senseless abstract will, rushing blindly into manifestation. Schopenhauer is the "metaphysician of Materialism," as has rightly been remarked, his results incorporating most of materialistic results while denying the real objective factness of matter. He is, in short, simply an atheistic idealist.

But how, then, explain the apparent rationality of the portion of things overdrawn by Hegel but ignored by Schopenhauer? Well, conceive an Absolute with two attributes—the *all-wise Idea* and the *blind will*—and you have the reconciliation. The idea is then seen to be the fairy godmother and the will the malignant elf of the world legend. The world-process is but the struggle of universal ideation and the unconscious blind will. The lecturer here pointed out that Von Hartmann had discarded the Hegelian Idealism; his stand-point being a pantheistic realism. Into further detail, it is here impossible to dip.

Summing up the results of modern thought, the lecturer condemned the terribly scholastic character of modern philosophic thought—outside Germany, at least—special reference being made to the excessive concentration of British thought on the really subordinate question of logic and psychology. He, then, gave it as his opinion that the future metaphysic must incorporate in one of its departments the theory of re-births with its affiliated Karma doctrine, though the rendering of that question, as hitherto given in Europe, he believed to be seriously out of touch with the data of the modern sciences of biology, ethics and psychology. The two gems always discoverable in the rubbish heaps which Max Müller, perhaps justly, holds a large portion of Eastern sacred books to be, were pantheism and the Re-birth doctrine.* With the aid of the former Germany had long since solved many a philosophic *crux*. The importation of this tenet to Europe is therefore carrying coals to Newcastle. Indeed, it could not be seriously held that the two dogmatic schools of the East had ever produced such luminaries of analytic pantheism as Fichte or Hegel. The Mâyâ doctrine is not pure idealism of the Hegelian order. It concedes—so he gathered from the best authorities—an objective principle of evolution independent of thought, so far at least as concerns its bare being. The stand-point of Sankara, for instance, appears to be one of pantheistic realism of the Von Hartmann type. It would be most interesting, however, if some Hindu scholar would give us in clear and definite language the relation of this Mâyâ tenet to the several schools of his country's philosophy. The Re-birth doctrine, on the contrary, had until lately no hold in Europe, though isolated thinkers had always stood bravely up for it. It was indeed to one of these stalwart souls—Louis Figuier, the author of the "Day after Death"—replete with suggestion

* The element of rubbish in Christian documents is at any rate largely in excess of that of their Eastern competitors. But are not most sacred books rubbish? Of immense value in their day as aids to the lisps of primitive semi-savage man, they are obsolete by the side of modern thought.

if philosophically crude—that the speaker acknowledged his indebtedness for the source of his original conviction, subsequently fostered under the genial sky of the T. S. He was now anxious to weld the doctrine with the best stuff of modern thought and improve its existing presentation up to the required level. The stand-point he would occupy with regard to the physical side of things was Evolutionist, though not quite on the purely mechanical lines of natural selection in that domain where organic development had to be traced. He could not now, after careful reflection, regard the "occultist" theory on biological advance as other than an unreal dream.

The plan of campaign for the constructive portion of the new system having been then traced, and the various discoveries giving it its *raison d'être* indicated, the lecture came to a close. It is to be feared that the digestion of the difficult metaphysic of Fichte and Hegel proved too severe a task for the average Hindu listener, but it was pleasant to witness the interest taken in the analysis by the advanced University students and the cultured Brahmins present. As neatly remarked in a leader of "The Hindu," it was perfectly impossible for any system with pretensions to completeness to ignore the really stiff problems and fall back on simpler diet—*e. g.*, H. Spencer or Bain. It has been said, we may add, by Professor Caird that *no writer who has not learned the lesson of Kant is worth attending to*. Much more is it necessary to probe some of the "secret of Hegel" in view of the importance his system is likely to assume in the near future. The growth of neo-Hegelianism we are all aware of. And we have Professor Masson's testimony to the effect that this neo-Hegelianism is likely to be the great opponent of Spencerian realism in the days to come, despite its temporary lapse towards the middle part of this century. In proffering this assurance, it is just as well to add that it is on the larger problem as to the conditions of experience or perception that the crux of this Universe really hinges. In the light of this all-absorbing question even the doctrine of Karma and Re-birth pales into insignificance, important as it may be in connection with our empirical lot in the future. At present our doctrines are in a very uncritical stage, the reign of "abstract dogmatic"—he used the term in the sense it is applied to the views of Leibnitz or Descartes—assertion being celebrated. It is our duty to do something towards modifying this highly unsatisfactory state of affairs.

F.

MR. HARTE ON HYPNOTISM.

THE following is a brief report of the lecture on Hypnotism, delivered by Mr. Richard Harte, at Adyar, on Saturday, July 26.

The lecturer began by saying that to some Hypnotism is merely a subject of curiosity, to others a matter of incredulous ridicule, to a few a serious study. He, himself, believed in its extreme importance.

He proposed that his audience should accompany him in imagination to Paris, and visit Dr. Charcot at the Salpêtrière,—the great hospital of which he is chief physician. After describing the “three states”—Catalepsy, Lethargy and Somnambulism—into which Dr. Charcot divides the phenomena of Hypnotism, and detailing the manner of their production as witnessed by Colonel Olcott and himself in 1888, by means of sudden noise and light, opening and shutting of the eyes, rubbing the crown of the head, and so forth, the lecturer explained that Dr. Charcot was led to the study of Hypnotism, fifteen years ago, by observing the symptoms of hysteria, concerning which disease he is the greatest living authority; that his peculiar merit is to have fought the battle for the recognition of Hypnotism against the prejudices of the medical profession, and against the indifference of the public; that he (Dr. C.) would be the last man to rob Dr. Braid of Manchester of the honor of having invented the name “Hypnotism” (from the Greek *Hypnos*, sleep)—a name given by Braid as a protest against the magnetic fluid theory of the old mesmerizers—he believing it to be a kind of sleep. Nor would Dr. C. deprive him of the honor of having forestalled many of the phenomena now produced by hypnotism.

The lethargic state, the lecturer said, may be so deep as to exactly resemble death, and some authorities believe that many persons are buried or burned in that condition, as it is now found that one symptom of that state is a corpse-like odor, which hitherto has been considered a sign of decomposition, and *à fortiori* of death.

The lecturer excused himself for the frequent use of such terms as “some experts say,” “sometimes,” “some somnambules,” etc., by saying, “Now hypnotism is no exception to the rule, which holds good, especially in medicine, philosophy and religion, that when you have read one book or learned one system, you think you know all about the subject, and when you have read several books or studied several systems, you find out that very little is known about it by any one.” There is scarcely a point in hypnotism that is not questioned or contradicted by some experimenter or writer.

After defining the terms “greater” and “lesser” hypnotism, the lecturer described the theory of the other great school, that of Nancy; in which city a knot of brilliant experimenters and distinguished physicians have studied hypnotism for nearly as long a time as Dr. Charcot. The school of Nancy denies the existence of Dr. Charcot’s three stages,

which it declares are the effect of “Hypnotic education;” does not employ hysterical patients, from which class Salpêtrière draws all its subjects; it avoids mechanical means for producing results, on which Salpêtrière almost exclusively relies; and denies that the hypnotic state is a disease, as its rival affirms; and attributes everything in the way of hypnotic effects to *suggestion*.

The six stages defined by this school are somnolence, light sleep, deep sleep, very deep sleep, light somnambulant sleep, deep somnambulant sleep.

The lecturer explained that there were almost as many sub-schools as there are experimenters, for each observer usually denies the possibility of results, while he is unable to verify upon his own subjects. The name Hypnotism, the lecturer declared, has at present no very definite meaning, but is usually employed to designate the phenomena of *suggestion*.

He then described extasis and fascination, two peculiar hypnotic states; the first being a condition of supreme felicity accompanied by religious visions, the second, “the automatism of imitation,” is a condition similar to that into which a cat or a serpent is supposed to reduce a bird by “fixing” its gaze. The human subject in this condition rushes frantically after the operator and imitates his gestures. Whole audiences are now “fascinated” collectively by means of a small revolving mirror on the stage, at which every one stares.

The zones, or “plaques,” were then described. These are “circumscribed places on the body, from a quarter of an inch to two inches in diameter, with no fixed location, varying from 2 or 3 to 50 or more in number, and presenting no external mark. There are five kinds of these zones, hysteric, hypnotic, dynamic, reflex, and erotic. Pressure on the first two and last causes or abates, respectively, the symptoms of hysteria, hypnotism, and sexual desire; on the dynamic zones pressure causes an increase or abatement of strength, on the reflex zones, reflex movement of some distant part of the body.”

When, by staring at an object, or by a monotonous noise, or by command, or by any one of the many different means now employed to induce sleep, the patient is reduced to the “suggestible” state, the operator can make him see, feel, hear, believe, think and act as he likes; the subject being affected by the hallucinations and illusions you give him exactly as if these were realities: an imaginary hot iron, for instance, will cause the marks of a burn. Suggestion may resemble lunacy, but it is generally more allied to dream. The suggested idea sets up a train of associated ideas, and these become images indistinguishable from realities for the subject, who proceeds to form them into a drama in which he takes a leading part himself. The lecturer then drew attention to the proof afforded by hypnotism of the existence of a recording as well as a recalling memory; long past events, utterly forgotten by the subject in waking state, are remembered by him in every detail when asleep.

The various more complex varieties of suggestion were then described. Deferred, or post-hypnotic suggestion, is the state in which the subject is told during sleep to do things on awakening, which are carried out with coolness and cunning, days or months afterwards, the subject being apparently in a perfectly normal state, and utterly unaware of not acting by his or her own free will. The most terrible crimes might be instigated in this way.

Retro-active suggestions are those in which the subject is hallucinated as regards past events, and on waking, believes that such and such things happened weeks or years ago, which never occurred at all. A retro-active hallucination of a fall, for instance, will make the subject lame on awakening.

Auto-suggestion is where the subject takes on the necessary "fixed idea" of his own accord, and then presents all the symptoms of a person hallucinated by another.

Suggestion at a distance is one of the vexed questions of Hypnotism; some experts maintain its existence, others deny its possibility. It seems to be as well authenticated as anything else in Hypnotism; and if a person can shoot ideas out of his head into another person's head at a yard's distance, there seems to be no reason why he could not do it a hundred yards, or a hundred miles off.

Suggestion in the waking state is when the subject has not been put actually to sleep, but simply dozed, as if a spell had been put upon him. The old "electro-biologists" made all their experiments upon persons in that condition, and some modern experimenters use it almost exclusively.

The delusions produced by suggestion have been divided into; hallucinations, where there is no substratum, as when a subject is told some one is present who is not; and illusions, where a substratum exists for the delusion, as when he is told that one person is another.

Hallucinations may be either positive or negative; positive, when the subject is made to see, or hear, or feel what does not exist; negative, when he is made not to see, hear, or feel what does exist.

The lecturer then discussed at length the question of making things or persons invisible, and said that things made invisible to one sense are uncognizable by the others; but that, in the opinion of some experimenters, things made invisible have to be somehow cognized by the subject in order not to be recognized. He then spoke about the curious deferred suggestion of imaginary portraits on blank cards, which last for months; the subject, of course, being fully restored to the normal state in every other respect.

He then spoke of "Aboulie," or paralysis of the will, which, when feeble, is indecision; when strong, is an inhibition of the will to do things one wishes to do, and knows one ought to do. Persons hypnotically

made aboulie, find excuses for their omissions, just as if they were wholly uninfluenced.

Have these hypnotic hallucinations any kind of quasi-reality? This question is not settled. An imaginary object can be reflected by a mirror, deflected by a prism, and magnified by a lens. When a subject is told to look at an imaginary colour and shut his eyes, he sees the complementary colour, even if colour-blind. An imaginary blister will act as a real one, and, stranger still, the effect of a real blister will be inhibited if the subject is given the idea that it is no blister.

He then spoke of the stigmata—extravasations of blood through the skin, forming letters or figures, produced by mere suggestion and occurring some time after the patient is awakened.

Changed or Double Personality was then discussed, and several interesting cases detailed, in which the subject lived two different lives with different mental and physical characteristics, and distinct memories: passing from one state of consciousness to the other alternately. This led to a consideration of the dual nature of the brain—the theory that it is two distinct organs, not two sides of one organ. The lecturer pointed out that this theory, even if admitted, would be insufficient to account for cases of these personalities, or the cases when the change was from one period, of the subject's life to another; in which connection he described the case of Louis V, who had six principal alternating states.

He described the case of Blanche W., in whom M. Jules Janet proved the existence of a second personality hidden under the first, which was the spectator, and, in part, the controller of all Blanche's actions; and he said that the theory is now advanced that we have each a similar hidden personality within us. He then went into the subject of the cure of disease by transferring it by the aid of a magnet to a sensitive subject, who is afterwards disembarassed of it by suggestion. This is a new and surprising development of hypnotism practiced by Dr. Luys of La Charité hospital in Paris; who also cures diseases by means of a rotating mirror.

The lecturer then went into the history of Hypnotism, which, he said, was confessed by all to be an old science. He said that it originated with the Abbé Faria, who astonished Paris at the end of the last century by putting people to sleep at the word of command, and was regarded as a charlatan, both by the regular mesmerizers and the regular physicians. It was renewed by Dr. Braid, who made his patients stare at a cork tied to their foreheads. This was not real mesmerism or animal magnetism, although known to the old magnetisers as a stage through which the subject passed on the way to the true mesmeric sleep and clairvoyance.

The lecturer then spoke of Mesmer and the other great masters of Mesmerism, and of the shameful treatment they and their discoveries have always met at the hands of Official Science; as well as

of the ignorance of the present generation of hypnotizers, as to what these old mesmerizers really knew and did.

He then went into the question of the proportion of persons hypnotizable, showing that the probability is that very few are quite unaffected, but that not more than 2 or 3 per cent. become good subjects.

The various theories about the cause of hypnotism put forward by friends and enemies were then examined and stated to be very vague and unsatisfactory; the only point on which all are agreed being that hypnotism consists primarily of a throwing of the mind or brain off its accustomed balance.

The dangers of hypnotism were taken up and shown to consist: Firstly, in the absolute control of body and mind acquired by another, which might be used for evil purposes. Secondly, in the bad effects of continued hypnotisation on the mind, as destroying will-power. Thirdly, using the subject as a tool, in the execution of criminal designs. Fourthly, in the production of false testimony by hallucinated witnesses. Fifthly, in the bringing of accusations against innocent people of having hypnotized them, by persons caught in crime.

The lecturer, however, maintained that whatever might be the dangers of hypnotism, its benefits were far greater. These, he said, were chiefly of four kinds: scientific, medical, reformatory and religious. Hypnotism furnishes psychology with a method of experimental research hitherto wanting, and great results may be looked for; already two new ideas have, it is claimed, been added by hypnotism to psychology—those of psychic paralysis and negative hallucinations.

In medicine, leaving aside the latest and grotesquely extraordinary methods of healing the sick by making them look at revolving mirrors, and by passing the disease into another person, we may say that hypnotism proves that no such things exist as imaginary diseases and imaginary invalids. The diseases are real and the sufferers are true invalids; what exist are diseases of the imagination, and invalids through the imagination; which same imagination is now proved to be at least as real and potent a factor in our physical liver as our livers. Hypnotism also secures absolute painlessness in surgical operations and in child-birth.

Homœopathy, mineral waters, and pilgrimages, are all now claimed to be instances of curing by suggestion. Regular physicians use suggestion every time they assert their own competency and the efficacy of their drugs; and we have all along been swallowing suggestion in mixtures and pills and rubbing it into ourselves in lotions and ointments. Dipomania and kindred diseases, as well as hysteria and its cognates, yield easily to hypnotism.

The crux of the dispute between hypnotic experts as to the power of drugs to affect the system when enclosed in bottles and merely applied to the skin, lies in the possibility of all these extraordinary recorded

effects of "drugs at a distance," being conscious or unconscious mental suggestion. The matter is still under discussion, and both sides adduce strong evidence in support of their views.

The reformatory result of hypnotism is also called educational, in the sense of moral education. It is found easy to eradicate evil habits and propensities by suggestion, and children may be put into the "suggestible" condition at night without awakening them. Even those children who have a hereditary taint of crime are susceptible of complete "change of heart," or character, by this means. The lecturer said, "If it be possible, as some declare it to be, in a few days, to change a bad man into a good one by suggestion, it is obvious that our present system of imprisonment is an exceedingly wasteful, cruel, and altogether idiotic one."

The result of hypnotism as applied to religion is to clear it of the incrustations of superstition.

1. It shows the non-miraculous character of many of the phenomena upon which all religions take their stand.
2. It proves that religious beliefs are not matters of evidence, but of assertion, or, as it is now called, of suggestion.

With regard to the latter, hypnotism shows why it is that a child born in any part of the globe does not develop a belief held in another part thereof; which makes toleration indispensable.

With regard to the former, it shows that many phenomena attributed to God or to the Devil were nothing but hypnotic effects, precisely similar to those produced at will today before audiences. Among these attributed to the Good Power are exstatic visions of heaven and angels, or spirits; the cure of disease through faith; stigmata; sudden conversions. Among those attributed to the evil power are possessions and obsessions, which are now proved, beyond doubt, to have been cases of hysteria and hysterico-epilepsy.

The witches were certainly hysterical hypnotics. Experts in hypnotism are, however, as far as ever from understanding the real cause of these things, and at present to call witches hysterico-hypnotics is only to give them another name.

Experiments with amulets shew that they have a real effect, due to suggestion.

With regard to confining the practice of hypnotism to the medical profession, the lecturer pointed out that to be an expert in hypnotism required a special study, not now included in the medical curriculum; which, as it now stands, leaves its holder as ignorant of hypnotism as a ploughboy. It would be a senseless insult to all other professions to suppose that doctors claim a monopoly of hypnotism on account of superior moral qualities. The medical profession, as a body, has always been, and still is, violently inimical to the practise of hypnotism. "If

prejudice, ignorance, conceit, self-sufficiency, narrow-mindedness, and mental dishonesty are valid reasons for giving the doctors a monopoly of hypnotism, by all means let them have it: if not, then there should be a distinct diploma for mesmeric or hypnotic practise, obtainable by any educated man of good character, whatever his profession may be."

With regard to hypnotism in real life, many curious considerations suggest themselves to writers on the subject. The consensus of opinion among them, as the result of years of study and experiment, is that suggestion is not a phenomenon apart. Hypnotism, says one writer, presents no phenomena, the germ of which does not exist in the normal state, and insanity frequently seems to be nothing but the same phenomena strongly accentuated.

Every negation or affirmation, says another writer, which brings belief, is of the nature of a feeble hypnotization. The condition of many during life, says a third writer, is a continued suggestion, by their surroundings, by their acquaintances, and by themselves. The tendency to believe and obey, says a fourth, is constitutional with a large number of persons, and there is no apparent difference between the mental condition of these persons and that of subjects who have been reduced to a similar state by hypnotic processes. People, says a fifth, are actually divided into two categories, the leaders and the led, and the relation between them cannot be scientifically distinguished except in degree, from that existing between hypnotizer and subject.

Everything, says a sixth, is suggestion in the relations of men to each other, even more so in civilization than among savages. Suggestion gives us our religion, our politics, our ideas of what is just and unjust, good and evil, beautiful or ugly. It is because we are continually giving each other suggestions that we have any opinions at all. Every now and then a powerful individuality is born into the world and sets afloat a new suggestion, which spreads and replaces the old ones, and then we have a new theory, or a new system of government, or philosophy, or religion.

Hypnotism, said the lecturer, throws great doubt upon the reality of free will by proving that we may act under compulsion, while fully persuaded that we are exercising free will; and that we may act in blind obedience, firmly believing that we are acting from a motive, which, as a matter of fact, we look for or invent *after* the action is accomplished. Spinoza says that "It is ignorance of our motives that gives us the illusion of free will;" but hypnotism goes further and says that "It is ignorance of suggestion that gives us the illusion of acting from motives."

In conclusion, the lecturer spoke strongly against the prevailing fashion of ignorantly decrying the merits of the old mesmerizers, and gave it as his opinion that if any medical man of assured position had the boldness and honesty to study the works of the mesmerizers, to

verify their recorded experiments, and candidly and critically to examine their theories, he might become the leader of a school of "hypnotism" that would soon swallow up all the others; but without a concurrent study of mesmerism and spiritualism, hypnotism is sure to suffer an arrest of development.

H.

[The lecture, which lasted two hours, was listened to with great attention throughout, and warmly applauded at the finish.]

THE NEW VOLUME.

VOLUME XI of the *Theosophist* ends with the present Number and all subscriptions for the Volume expire with its delivery. It is rather an interesting fact that the subscription-list of the Magazine seems very little affected by changes of Editors or events favorable or unfavorable to the Theosophical Society. Commercially speaking, it is a "going concern," which seems almost imbued with a life of its own,—a sort of independent entity. The experiment has never yet been tried to catch the public eye and arouse public curiosity by much advertising. No doubt the general rule of trade would assert itself, and a certain mass of hypnotisable sensitives who become unhappy until they get a cake of Pears' soap, would send for a much advertised *Theosophist*, and pretend to understand it, at any rate. The aim and endeavour of the present Editor is to make his Magazine what was promised in the original Prospectus of 1879—in verity a free unsectarian platform, the nurse of Oriental literature, the helper of science, the honest organ of truth only, the permanent repository of valuable knowledge, and an efficient aid to the movement directed by the Theosophical Society. He is crippled by two causes—the indolence of a host of enlightened friends, and the lack of capital to pay for literary contributions. A special feature of the magazine is translation of ancient Sanskrit and other works; of which, those already embodied in the published Volumes give it a permanent literary value. If it should stop to-day, its back Volumes would be in an increasing demand among booksellers.

The typographical resources of Madras, and regard to the dictates of prudent economy, prevent our trying to vie with *Lucifer* and the *Path* in sumptuousness of type and paper, so we content ourselves with giving our subscribers full value in the quality of the literary matter.

Beginning with the next number, the *Theosophist* will be printed from a new font of Long Primer type and leaded. This will make it easier to read—an improvement which elderly persons will appreciate. The briefed reports of Mr. Fawcett's admirable discourses and other Adyar Lectures will be continued to the end of the course, and fresh contributions from Pandit Rama Prasad, Babu K. Chakravarti, the Kumbakonam T. S., and other favorite writers and savants will sustain the established high reputation of the mother of Theosophical magazines.

Reviews.

QUELQUES ESSAIS DE MEDIUMNITE HYPNOTIQUE.*

This curious book is a record of spiritual communications received at séances, at which the medium was brought into the receptive condition by means of mesmeric manipulations. To call this *hypnotic* mediumship is a misuse of terms, for the very soul of hypnotism, its distinguishing characteristic, is "suggestion," and every trace of suggestion is precisely what the experimenters endeavoured in this instance to avoid, by resolutely keeping all ideas concerning the probable character of the communication out of their heads during the séances, for fear that what the medium would give them should be a reflexion of their own thoughts, instead of *bonâ fide* revelations from the spirit spheres.

In general character these communications resemble hundreds of those reported in American and English spiritualistic publications, in which the real or supposed "spirits" of the departed come and give a hazy account of their life and occupations, and indulge in the gushing common-places of family and individual affection; all of which are, no doubt, new to Indians.

At the end of the volume we find an interesting letter from Victorien Sardou, the celebrated French author, who writes:—

"Not many days ago a young savant revealed to me some new discoveries which I had known about before he was born. I see nothing changed but the name: it is no longer *magnetism*,—you can well understand that the name rang unpleasantly in the ears of those who had ridiculed it so much,—it is *hypnotism*, *suggestion*: names which have a better sound. In adopting them, we are given to understand that *magnetism* was really a deception, which has had its due, and that official science doubly merits our gratitude; it has given us in exchange scientific truth—*hypnotism*—which, however, is exactly the same thing."

* Par MM. F. ROSSI-PAGNONI et le Dr. MORONI: traduit par Mme. FRANCESCA VIGNE. Paris, 1889. 8vo. pp. 124.

H. P. B.'S WORKS.

In the course of an article entitled "Le Bouddhisme à Paris," in the July number of her magazine, *L'Aurore*, Lady Caithness (Duchesse de Pomar) says:

"But beyond all, we have, in nearly all the great cities of Europe and the United States of America, important branches of the celebrated Theosophical Society, whose members gladly receive the teachings of the ESOTERIC VERITIES which are freely imparted to them. These truths are the mysteries of all the ages which, thanks to the labors and indefatigable zeal of that great adept Helena Petrovna Blavatsky, known to all her enthusiastic disciples under the simple initials of H. P. B., are now brought within the reach of all inquiring minds in her two fine volumes of "Isis Unveiled," but especially in her magnificent work "The Secret Doctrine," as well as in the immensely valuable volume "The Key to Theosophy."

Lady Caithness is of opinion that the basic unity of all religious systems is becoming more apparent daily; and that the inevitable result must be to draw all mankind together in closer relations of amity, tolerance and brotherhood.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1889.

THE PRESIDENT.

Letters from Colonel Olcott were received by members of the staff from Aden and Suez, which however contained no news of public interest, further than the fact of his safety, good health and good spirits. A telegram relating to private matters was received on the 14th, dated from London. No other news has been received up to the time of going to press.

A CONVENTION AT BOMBAY.

As there will be no Annual Convention this year at Adyar, it has been proposed to hold a meeting of Fellows at Bombay at Christmas, at which time the Session of Congress there will have assembled many Fellows of the Society from all parts of the country. We understand that the General Secretaries of the Indian Sections are in correspondence as to the date of meeting and the issuing of the call to the Fellows. The meeting not being a Convention of the General Council, will have no Legislative powers, but it will truly do a very fine work if it can sketch out and organize a plan of action in the Sections and Branches.

CEYLON.

MR. POWELL'S TOUR.

(From the "Buddhist".)

Mr. Powell writes to us from Trincomalee as follows:—

The trip from Colombo to Matale was cool and pleasant, and on arrival there we were fortunate enough, through the assistance of one of the members of our Branch, to secure an empty cart going to Trincomalee for salt. Our baggage was soon loaded, and at five o'clock we started.

The weather throughout the trip was good, the road passing through an unbroken forest. In vain I looked for the elephant or listened for the scream of the cheetah, for we met nothing more dangerous than a few goats.

Our drive was a perpetual joy. To Dhammapala's inquiry as to whether he was married or not, he first said with an air of incomparable coolness that he was too young—only fifteen; on protest he confessed to eighteen, and nothing would induce him to alter the figures, although thirty would have been much nearer the mark. Finally he said he did not want to be troubled, so would not bother with a wife. The distances between stations were mathematical questions of too portentous a nature to trifle with, and as for hours of departure, why worry? Dhammapala's innumerable questions were met by a philosophic calm that apparently could not be ruffled, and his invariable answer was that there was no use worrying.

On Friday morning we arrived here about six o'clock, and were met near the town by a deputation of the Buddhist and Tamil citizens with carriages, and were rapidly driven to most comfortable quarters facing the beautiful harbour, which fully merits the pride the residents take in it.

In the evening a number of Tamil young men met at our room and were addressed on matters Theosophical.

On Saturday the Buddhists met and were addressed first on religious matters and then on the object and aims of the Society, and the "Maha-