

THE THEOSOPHIST

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THE THEOSOPHIST.

BOMBAY, FEBRUARY 1st, 1881.

सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

DR. COLODON'S AUDIPHONE.

And Jesus... "rebuked the foul spirit, saying unto him... "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." (Mark IX. 25.)

In 1879, an American named Rhodes, residing at Chicago, invented an apparatus, which he called the *audiphone*, and which was immediately adopted by many institutions for deaf-mutes. The success of the apparatus surpassed all expectations: in two or three months, with its help the poor, afflicted patients learned to hear and distinguish the sounds of the human voice, and even to know the difference between the sounds of several musical instruments. Still happier results were attained with those persons who, without being dumb, simply suffered from deafness.

The Rhodes apparatus has the form of a fire-screen and is made of a thin, strong india-rubber. The top of the apparatus is cut in the shape of an arc and joined with the handle by two cords, stretched so tightly, as to bend it entirely. Applying to the teeth of the upper jaw the bended end of the screen, the deaf person suddenly acquires the faculty of hearing sounds of a certain volume and to discern words and musical notes. If the deaf-mute patient had been previously able to articulate a few syllables, then, with the help of the new apparatus and under the guidance of an experienced tutor he very soon learns to understand and repeat with precision words and whole sentences. In short, the great merit of the *audiphone*, say the most competent authorities, is beyond question. It has but one defect; it is very expensive, and cold, frosty weather causes the india-rubber membrane to shrink and burst.

In consequence of this, a Geneva scientist, Dr. Colodon, had the idea of perfecting the discovery by replacing the Rhodes apparatus with a still simpler one—one that should be cheaper and more durable at the same time. At first, he tried to use instead of the india-rubber membrane, thin metallic and even wooden plates, but these would not answer. Then, he experimented with various kinds of paper, and after a good deal of research found at last what he wanted, in a specimen of cardboard made from nettles, which is used for polishing, and known in France as *carton d'orties*. The latter acted quite as well as the india-rubber membrane and had the enormous advantage of lowering the cost of the apparatus to but 50 centimes (less than 8 annas), whereas the American one cost 50 francs (Rs. 20). This cardboard has all the required compactness, elasticity, and homogeneity in its composition. A small disc, one *millimetre* in thickness, three *centimetres* wide, and four *centimetres*, in length, is cut out of it. A portion of the disc is saturated with a water-proof composition, so as not to be liable to decay as a result of the patient's constant breathing on it; this being the part that the deaf man applies to his upper teeth, while he slightly depresses the opposite part, so as to bend the disc. A sound wave, striking the convex surface, produces a vibration in the teeth which is transmitted into the tympanum and is distinctly heard by the deaf person. This apparatus requires neither cords nor handles like that of Rhodes. In order to intensify the distinctness between the sounds, Dr. Colodon takes a small bit of hard wood, half split in its middle (about the size of the "sardine" or

string-tightener in a violin), and attaches it to that part of the cardboard disc which is water-proof; this obviates the necessity for the deaf person's placing the cardboard in the mouth. All he has to do is to apply to his upper teeth the bit of wood and the result will be equally complete!

It is difficult to imagine an apparatus more simple, less complicated or cheaper. Every deaf man is now enabled to prepare for himself as many such *audiphones* as he likes almost without cost. Its extreme simplicity naturally raised serious doubts as to its practical fitness. To think that a bit of simple cardboard, applied to the teeth of a deaf man, was able to return him his faculty of hearing and discerning sounds, was held to border on the miraculous. But a series of experiments made at Geneva by Dr. Colodon, in the presence of numerous witnesses, including a host of physicians, dispelled every doubt. They had at last to bow before one more wonder-working force in nature..... a little piece of cardboard! The most convincing and crucial test of all, is unanimously declared to be the one tried by Dr. Coloden upon eight deaf and dumb pupils of Dr. Zeger, the well-known professor of the Deaf-mute Institute. These eight young men had improved so far already, under the treatment of the learned doctor, that simply, by the motion of their tutor's lips, they could understand whole sentences and pronounce distinctly a few words. First of all, Dr. Colodon ascertained the precise distance at which it became absolutely impossible for them, even with the help of acoustic instruments—to discern the slightest musical sound. Placing them at such a distance from a violin, a piano, a violoncello, and several other instruments, the inventor next furnished each of them with an *audiphone*. No sooner had they applied it to their teeth, than they immediately received the faculty of hearing and discerning even the faintest sounds! Their eyes were then tightly bandaged, so as to prevent their seeing either the instruments or the motions of those who played upon them; but notwithstanding this precaution, they could invariably tell each time whether the sound proceeded from a violin, a piano, or a violoncello, and whether the note struck was a high or a low tone &c. A similar experiment was tried with the human voice. With their eyes bandaged, and when unable to observe the motion of the lips of the speaker, they, notwithstanding, received very distinctly words and sentences pronounced at a certain distance from the *audiphone*. After only a few experiments, the eight patients were even enabled to repeat distinctly and without the slightest mistake the sounds they had just heard, uttered by the human voice. According to Dr. Zeger's opinion, but a very short period of time is now required, with the help of Dr. Colodon's wonderful new apparatus, to teach any deaf-and-dumb person to speak, even though he be one of the least gifted pupils. The "Colodon audiphone" is shortly to be tried at Paris, at the celebrated "Deaf-mute Institution" of the Abbé l'Encé.

WHO ARE THE GENUINE CHRISTIANS? MR. F. J. THOMAS writing upon the belief of Free-thinkers in that admirable and useful magazine, *Freethought*, (Sydney) incidentally quotes some statistics relative to the sects of Christendom, which our Ceylon branches will find useful to remember. In the "Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought," edited by the Rev. J. H. Blunt, M.A., F.S.A., in 1874, are descriptions of 12 Jewish Sects; 6 Heathen Religions; 13 Heretics referred to in the New Testament; 55 Early Heretics between the Apostolic Age and A.D. 313; 52 Later Heretics A.D. 313-700; 46 Mediaeval Sects and Heresies; 58 Continental Sects of the Reformation and later date; 15 English Sects (long extinct); 18 Chief Existing Sects in England, together with 23 other English Sects "very insignificant and some of them nearly extinct;" 33 Scottish Sects; 41 American Sects; 24 Russian Sects; also 22 "Church Parties;" and 38 Schools of Thought. Here are 425 ways of getting to the Christian Heaven pointed out since the "Apostolic Age;" What wonder that so many get confused and prefer to stay "Heathen."

THE SADHOO'S BURIAL ALIVE AT LAHORE: IMPORTANT NEW TESTIMONY.

At page 29 of the present Volume of this Magazine, in the late Dr. Paul's *Treatise upon the Yoga Philosophy*, allusion is made to the well-known case of the voluntary inhumation of a *Sadhoo*, or religious man, for forty days, and his subsequent resuscitation, in the presence of Maharajah Runjeet Singh. This case has long been quoted by European and American writers upon physiology and psychology as an instance of extreme physical endurance. It was originally printed in Sir Claude Wade's *Camp and Court of Runjeet Singh*, and in Dr. MacGregor's *History of the Sikhs*. Of these thoroughly credible witnesses, the former was British Resident at Lahore, and the latter the Residency Surgeon. Their two accounts substantially agree, and the evidence certainly is conclusive that this *sadhoo*, or fakir, offered to allow himself to be buried alive for forty days, was done up in a sack, locked in a chest, and shut up in a chamber specially excavated in the ground of one of Runjeet's gardens; where a detail of the Maharajah's own body-guard watched the place night and day until the expiration of the period agreed upon. He was then exhumed, taken out of his several confining covers, and after various frictions and the application of hot cakes of flour to the crown of his head, fully resuscitated. Among other later authors who have quoted from Wade's and Macgregor's works, is Miss Catherine Crowe, who gave the story at length in her *Night-side of Nature*. Our recent visit to Lahore offered too favourable an opportunity to collect from surviving witnesses corroborative testimony upon this famous case to be neglected. We heard of two respectable Native gentlemen who had been present at the time in question, and from one, now an octogenarian pensioner, but formerly Sir Claude's own clerk, we through the kindness of Lala Birj Lall, of the Government Advocate's Office at Lahore, obtained the interesting narrative which is given in the subjoined letter, and which our friend has kindly translated from the original Urdu.

Translation of a letter dated Ludhiana, 10th November 1880, from Baboo Jovalla Pershad, Pensioner, late clerk to Colonel Wade, Political Agent at Maharaja Runjeet Singh's Durbar, to Lalla Birj Lall, Head Clerk, Government Advocate's Office, Lahore.

"MY DEAR FRIEND LALLA BIJ LALL,

"With my compliments to you, I beg to state that I received your letter dated 8th November, 1880, by yesterday's post and have not been able to reply sooner on account of headache, from which I am not yet quite relieved even now.

"The *Sadhoo* about whom you enquire came from the Deccan with his disciples to Lahore and was perfectly skilled in the art of *Samadhi*. The Maharaja Runjeet Singh tested him, and shut him up in a wooden box of the Punjabi fashion, which was locked up, and was placed in the Baradari of the Garden called Sardar Gowla Singh Bhuraniawabla, situate on the banks of Ravi river. The doors of this Baradari were closed with pukka bricks, and a military guard was appointed to watch on the roof and at the closed doors of this building until the experiment was finished. It was agreed that the *Sadhoo* should be taken out from that place alive after forty days. When this period was about to expire, Colonel Wade, the Political Agent of the British Government, arrived at Lahore with a staff of English officers (including Dr. Murray and Dr. MacGregor), on a mission from the Governor-General. The Maharaja Runjeet Singh informed Colonel Wade, through Fakcer Azceez Deen (one of the principal courtiers of the Maharaja), that a *Yogi* who was buried in *Samadhi* forty days previously was to be taken out the next morning, and that it would be highly desirable that Colonel Wade, with the Doctor and other European officers, should be present on the occasion. Next morning Colonel Wade with all his staff went to the spot, and a few minutes later, the Maharaja, accompanied by Raja Shyau Singh, Raja Heera Singh, and other principal courtiers and attendants, arrived and ordered, Missur Beli

Ram, his Treasurer, to bring the keys of the closed doors and to open them. The solid brick-work was demolished and this was done. The Maharaja then ordered the wooden box to be opened and the box was also opened. Then the disciples of the Sadhoo took him out of the box, and placed him before the door of the Baraduri. The Sadhoo was found wrapped in a Bhagwon (light reddish) cloth sewn all over so as to form a closed bag. When the body of the Sadhoo was unwrapped, the Maharaja asked Col. Wade to request the Doctor to examine the Sadhoo's body, and the doctor felt the pulse and said that it was stopped, and that there was no sign of life in the body. Meanwhile the Sadhoo's disciples opened the mouth, ears, nostrils and eyes of the Sadhoo, which had all been plugged with cotton and wax, and rubbed the oil of almonds over them. After they had done this the Sadhoo's eyes were opened and he breathed heavily and loudly, making a noise something like the hissing of a big black snake. This brought life into the Sadhoo's body, and he bathed himself with the Ganges water, which had been provided by his disciples. The Maharaja then gave him some milk to drink, a precious *khilat* (coat of honour) worth 2000 rupees, and took leave with his attendants and returned to his palace. The British officers also returned to their tents.

"This Sadhoo had arrived at Lahore when Kommar Nownihal Singh was married, and used to say that he could sit in samadhi for one year. If the British Government should wish to test him, they might, but in case of success he would expect them to make over to him the city of Calcutta as the reward of his labours.

"Now, I have told you whatever I saw with my own eyes. Please read over this letter to Colonel Olcott and acquaint him with the above matters on my behalf.

Yours truly,

"JOWALLA PERSIAD HALDER, Pensioner.

"Ludhiana, 10th November, 1880."

One interesting fact was elicited in conversation with another gentleman who had knowledge of the above described event. We had expressed the opinion that the Sadhoo could not have been a truly pious ascetic since he allowed Maharaja Runjeet Singh to make him costly presents. Our informant replied that that was the very observation made by the Maharaja to the officers of his Durbar, and that consequently the Sadhoo was allowed to depart. Whereas, had he refused the presents, he would have been kept there as a holy man and revered as a saint. He had actually learnt how to hibernate in samadhi, but had not freed himself from the weaknesses of common men.

"WHAT IS YOUR SECRET?" ASKED A LADY OF TURNER, the distinguished painter. He replied, "I have no secret, madam, but hard work."

Says Dr. Arnold: "The difference between one man and another is not so much in talent as in energy."

"Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it."

"Excellence in any department," says Johnson, "can now be attained by the labor of a lifetime, but it is not to be purchased at a less price."

"There is but one method," says Sydney Smith, "and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of a fox."

"Step by step," reads the French proverb, "one goes very far."

"Nothing," says Mirabeau, "is impossible to a man who can and will. This is the only law of success."

"Have you ever entered a cottage or travelled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," asked Sir Edward Bulwer Lytton, "without finding that each of these men had a talent you have not, knew something you do not?"

What men want is not in talent, but purpose; in other words, not the power to achieve, but the will to labor.

TRANSCENDENTAL PHYSICS.*

As was remarked last month, the now world-known work of Professor Zöllner, on his experimental inquiry into the theory of a fourth dimension of space, with the aid of Dr. Henry Slade, the American spiritual medium, is one of the most valuable that have ever appeared in connection with the mediumistic phenomena. Modern spiritualism has spawned almost as many books as a female herring does of eggs; and out of the number all but a few might as well have never appeared. But now and again the enquiry into this subject has begotten some work that is a permanent contribution to the progress of science. And Professor Zöllner's is of that class. It is the record of a series of sittings, or seances, with one of the most strangely endowed 'psychics' of our times. Slade is a man who seems to be surrounded with an aura, or magnetic atmosphere, capable of so saturating the objects about him as to make them subject to disintegration and reintegration at the caprice of some intelligent power which hears, consents, wills, and executes. He fancies it is the hovering soul of his deceased wife which, however, is believed to yield its place momentarily to other 'spirits' to write their own messages to their own (surviving) friends, in their own languages—languages which neither Slade nor she ever knew. Most mediums have some one or two forms of phenomena peculiar to themselves. Thus, William Eddy produces walking, and sometimes talking, figures of dead people; Mesdames Thayer, of America, and Guppy-Volekmann, of England, have showers of flowers; the Davenport's showed detached hands from their cabinet window, and musical instruments flying through the air; Foster has names in blood-writing ooze up under the skin of his arm, and picks the same names out of a lot of written ballots strewn on the table; and so on. Slade's chief speciality is to get automatic writing upon slates under perfect test conditions; but he is also, sometimes, clairvoyant, has vaporous figures appear in the room, and under Professor Zöllner's observation, he produced a series of novel and astounding phenomena illustrating the passage of matter through matter. This *Leipsic savant*, it must be noted, is one of the most eminent among astronomers and physicists. He is also a profound metaphysician, the friend and compeer of the brightest contemporary intellects of Germany. He had long surmised that besides length, breadth, and thickness, there might be a fourth dimension of space, and that if this were so then that would imply another world of being, distinct from our three-dimensional world, with its own inhabitants fitted to its four dimensional laws and conditions, as we are to ours of three dimensions. He was not the originator of this theory; Kant, and, later, Gauss, the metaphysical geometer, had forecast its conceivability. But, the experimental denomination lacking, it remained as a mere intellectual speculation until Zöllner was enabled to solve the problem, and to convince his great colleagues Weber, Fechner and Scheiber. The publication of these experiments has created an intense interest throughout the world of science, and the discussion between the parties of progressive and conservative thinkers is actively and even angrily proceeding. Our space does not permit a very exhaustive review of Prof. Zöllner's book, and as it should be in the library of every one who pretends to hold intelligent opinions upon the subjects of Force, Matter and Spirit, the reader must be left to seek in its pages the major part of its wonderful contents.

Briefly, then, the facts are these: Zöllner started with the proposition that, granting, for argument's sake, the existence of a world of four dimensions with four-dimensional inhabitants, these latter ought to be able to perform the simple experiment of trying hard knots in an endless

* *Transcendental Physics*. An account of Experimental Investigations from the scientific treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic; Mem. Royal Saxon Soc. of Sciences; &c. &c. Translated from German, with a Preface and Appendices, by Charles Carleton Massey, of Lincoln's Inn, Barrister-at-Law, (Vice-President of the Theosophical Society).

cord. For the fourth dimension of space—or, shall we say, the fourth property of matter—must be permeability. So, when he knew that the medium Slade was coming to Leipsic he took a cord, tied the two ends together, and sealed them with wax which he stamped with his own signet. Slade came and the Professor sat with him at a table, in broad daylight, their four hands laid upon the table, Slade's feet in sight, and the endless cord with the sealed end lying on the table under the Professor's thumbs, and the loop hanging down and resting upon his lap. It was the first time Slade had heard of that kind of an experiment, and no one had tried it with any medium. In a few seconds the Professor felt a slight motion in the cord—which no one was touching—and upon looking, found to his surprise and joy that his wish had been gratified. Only, instead of one knot four had been tied in his string. To a scientific mind like his, this result, though infinitely less sensational than hundreds of mediumistic phenomena, was as conclusive and important a proof of the theory of four dimensions, as was the falling of a single apple to Newton in corroborating his immortal theory of gravity. Here was clearly an instance of the passage of matter through matter, in short, the corner-stone of a whole system of cosmic philosophy. This experiment he frequently, and in the presence of several witnesses, had repeated. As a further test he bethought him of having turned two rings out of solid pieces of wood of different species—one of oak, the other of alder wood—which he strung on a cord of catgut. He also put on the string an endless band, which he had cut from a bladder. He then sealed the ends of his cord as in the previous experiment, and as before, held the seal on the table under his two thumbs, letting the loop with the two wooden rings and the endless band or ring of bladder, hang down between his knees. Slade and he sat—again in full daylight—at two sides of the table, with all their hands in view, and the medium's feet where the Professor could see them. Just near the farther end of the table stood a small, round-topped stand, or teapoy, with one stout pillar to which the top was permanently attached, and three branching feet. After a few minutes had elapsed a rattling sound was heard at the small stand, as of wood knocking against wood, and this sound was thrice repeated. They left their seats and looked around; the wooden rings had disappeared from the endless catgut cord; the cord itself *was found tied in two loose knots, through which the endless bladder band was hanging uninjured.* The two solid wooden rings were—where? Encircling the pillar of the small stand, without the slightest solution of the continuity of their fibres or those of the pillar! Here was a permanent, most undeniable proof that matter *could* be passed through matter; in short, to the vulgar a 'miracle.'

Numerous other like phenomena were obtained during the thirty sittings which Professor Zöllner had with Slade. Among them the abstraction of coins from a hermetically-sealed box, and their passage through the table on to a slate held flat against the under side of the table-top; while simultaneously two fragments of slate pencil laid on the slate at the commencement of the experiment, were at the close found to have passed into the sealed box. Again, two separate endless bands of leather laid loosely under the hands of Professor Zöllner on the table, were under his very hands made to interlock, one with the other, without the breaking of the seals or any injury to the fibre of the material. A work, taken from the library shelf and laid upon a slate which Slade held partly under the edge of the table, disappeared, and after the sitters had vainly searched for it for the space of five minutes all over the room, and then reseated themselves at the table, it presently fell straight from the ceiling of the room on to the table with violence. The room was light, the seance was at eight in the morning, and the book fell from the direction opposite to that in which Slade was sitting; so no human hand could have thrown it. The small table, or stand previously referred to, on one occasion, no one touching it,

began to slowly oscillate. What further happened we will let Dr. Zöllner himself describe:—

"The motions very soon became greater, and the whole table approaching the card-table laid itself under the latter, with its three feet turned towards me. Neither I nor, as it seemed, Mr. Slade, knew how the phenomenon would further develop,* since during the space of a minute which now elapsed nothing whatever occurred. Slade was about to take slate and pencil to ask his "spirits" whether we had anything still to expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card-table. To my and Slade's great astonishment we found the space beneath the card-table completely empty, nor were we able to find in all the rest of the room that table which only a minute before was present to our senses. In the expectation of its reappearance we sat again at the card-table, Slade close to me, at the same angle of the table opposite that near which the round table had stood before. We might have sat about five or six minutes in intense expectation of what should come, when suddenly Slade again asserted that he saw lights in the air. Although I, as usual, could perceive nothing whatever of the kind, I yet followed involuntarily with my gaze the directions to which Slade turned his head, during all which time our hands remained constantly on the table, linked together (*über-einander liegend*); under the table, my left leg was almost continually touching Slade's right in its whole extent, which was quite without design, and owing to our proximity at the same corner of the table. Looking up in the air, eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I suddenly observed, at a height of about five feet, the hitherto invisible table with its legs turned upwards, very quickly floating down in the air upon the top of the card-table. Although we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, before the round table had laid itself down on the top of the card-table, so violently struck on the side of the head, that I felt the pain on the left of mine fully four hours after this occurrence, which took place at about half-past eleven."

The English-reading public is under many obligations to Mr. Massey for his translation and synopsis of the German edition of Dr. Zöllner's work. His self-imposed and entirely disinterested (he reaps no pecuniary profit from it) task was the more difficult inasmuch as he was almost entirely self-taught in German, and his satisfactory rendering of his author is all the more to be admired. In a preface of some forty pages, Mr. Massey introduces us to the several personages concerned in the ever-memorable Leipsic experiments, and shows their evident good faith and credibility; while in an appendix of twenty more, he handles with able lucidity the question of the two sides of the proposition that evidence, to command assent, should be proportioned to the probability or improbability of the fact to be proved.

It will interest our readers, and perhaps the public, to learn the circumstances which led to Mr. Slade's visit to Europe in 1877, from which such startling results have happened. In the winter of 1876-7 the professors at the Imperial University of St. Petersburg, Russia, determined—under the pressure of very august authority—to form a committee for the scientific investigation of the mediumistic phenomena. The Hon. Alexandre Aksakof, Russian Imperial Councillor, and now an officer of the Theosophical Society, having long studied the subject, was invited to lend his help. He, therefore, asked Colonel Olcott and the Conductor of this Magazine, both then in America, to select out of the

* The movement of heavy objects without any possible contact by Slade was so common that we looked on the movement of the table as only the beginning of a further succession of phenomena.

best American mediums one whom they could recommend to the Committee. A careful search was accordingly made and Mr. Slade fixed upon for the following reasons:— (1) His phenomena all occurred in full light; (2) They were of a character to convince scientific men of the real presence of a force and the absence of charlatany and sleight-of-hand; (3) Slade was willing to be placed under any reasonable test conditions and assist in trying scientific experiments—the importance of which he was intelligent enough to appreciate. So, after he had submitted himself for three months to an enquiry by a Special Committee of our fellows, expressly chosen by President Olcott, out of the skeptics in our Society; and the Committee had favourably reported, Mr. Aksakof was recommended to engage him. In due time the choice was ratified, the necessary money to pay Slade's passage was sent to us, and the medium sailed from New York for Russia, *via* England. His subsequent adventures, including his arrest and trial at London upon a malicious charge of attempted fraud, release, and triumphant vindication of his psychic powers at Leipsic and other European capitals,—are all well known. It is not too much to say that in this one case the agency of the Theosophical Society was productive of an effect upon the relations of exact science with psychological research the importance of which must be felt for long years to come. Not only was Slade originally chosen by Theosophists for the European experiment and sent abroad, but at his London trial he was defended by a Theosophist barrister, Mr. Massey; at St. Petersburg another Theosophist, Mr. Aksakof, had him in charge; and now Mr. Massey has bequeathed to future generations of English readers the full story of his wondrous psychical gifts.

GOLDEN RULES FOR THE EXAMINATION OF WITNESSES.

BY DAVID PAUL BROWN.

The name of Mr. David Paul Brown, of the Philadelphia Bar, is known throughout all America as that of one of the ablest and most successful criminal lawyers of the day. These "Golden Rules" of his embody in a succinct form all the essential principles to be observed by counsel in the management of witnesses, and should be memorized by every one who aspires to rise in his profession. We are led to transfer them to our columns because, among our subscribers, are a very large number of pleaders and law-students to whom the directions will be especially valuable. They are as follows:—

"There is often more eloquence, more mind, more knowledge of human nature displayed in the examination of witnesses than in the discussion of the cause to which their testimony relates. Evidence without argument is worth much more than argument without evidence. In their union they are irresistible.

"The trial of a cause may be aptly compared to the progress of a painting. You first lay your groundwork, then sketch your various figures, and finally by the power and coloring of argument separate them or group them together with all the advantages of light and shade. But if the groundwork be imperfect or the delineations indistinct, your labor will frequently commence where it ought to conclude, and even after all will prove utterly unsatisfactory if not contemptible. Or perhaps it may more justly be likened to a complicated piece of music, wherein a single false note may destroy the entire harmony of the performance.

"First as to your own witnesses:

"I. If they are bold and may injure your cause by pertness or forwardness, observe a gravity and ceremony of manner toward them which may be calculated to repress their assurance.

"II. If they are alarmed or diffident and their thoughts are evidently scattered, commence your examination with matters of a familiar character remotely connected with the subject of their alarm or the matter in issue; as, for

instance, Where do you live? Do you know the parties? How long have you known them? &c. And when you have restored them to their composure, and the mind has regained its equilibrium, proceed to the more essential features of the case, being careful to be mild and distinct in your approaches, lest you may trouble the fountain again from which you are to drink.

"III. If the evidence of your own witnesses be unfavorable to you (which should always be carefully guarded against) exhibit no want of composure; for there are many minds that form opinions of the nature or character of testimony chiefly from the effect which it may appear to produce upon the counsel.

"IV. If you perceive that the mind of the witness is imbued with prejudices against your client, hope but little from such a quarter—unless there be some facts which are essential to your client's protection and which that witness alone can prove, either do not call him, or get rid of him as soon as possible. If the opposite party perceive the bias to which I have referred he may employ it to your ruin. In judicial inquiries of all possible evils, the worst and the least to be resisted is an enemy in the disguise of a friend. You cannot impeach him, you cannot cross-examine him, you cannot disarm him, you cannot indirectly even assail him, and if you exercise the only privilege that is left to you and call other witnesses for the purpose of explanation, you must bear in mind that instead of carrying the war into the enemy's country, the struggle is still between sections of your own forces, and in the very heart perhaps of your own camp. Avoid this by all means.

"V. Never call a witness whom your adversary will be compelled to call. This will afford you the privilege of cross-examination, take from your opponent the same privilege it thus gives to you, and in addition thereto, not only render everything unfavorably said by the witness doubly operative against the party calling him, but also deprive that party of the power of counteracting the effect of the testimony.

"VI. Never ask a question without an object, nor without being able to connect that object, with the case, if objected to as irrelative.

"VII. Be careful not to put your question in such a shape that if opposed for informality you cannot sustain it or at all events produce a strong reason in its support. Frequent failures in the discussions of points of evidence enfeeble your strength in the estimation of the jury, and greatly impair your hopes in the final result.

"VIII. Never object to a question from your adversary without being able and disposed to enforce the objection. Nothing is so monstrous as to be constantly making and withdrawing objections; it either indicates a want of correct perception in *making them* or a deficiency of reason or of moral courage in not *making them good*.

"IX. Speak to your witness clearly and distinctly, as if you were awake and engaged in a matter of interest, and make him also speak distinctly and to your question. How can it be supposed that the Court and jury will be inclined to listen when the only struggle seems to be whether the counsel or the witness shall first go to sleep.

"X. Modulate your voice as circumstances may direct. Inspire the fearful and repress the bold.

"XI. Never begin before you are ready, and always finish when you have done. In other words, do not question for question's sake, but for an answer."

CROSS-EXAMINATION.

"I. Except in indifferent matters, never take your eye from that of the witness; this is a channel of communication from mind to mind, the loss of which nothing can compensate.

"With falsehood, hatred, anger, scorn, despair,
And all the passions—all the soul is there."

"II. Be not regardless, either, of the *voice* of the witness; next to the eye, this is perhaps the best interpreter of his mind. The very design to screen conscience from

crime—the mental reservation of the witness—is often manifested in the tone, or accent, or emphasis of the voice. For instance, it becoming important to know that the witness was at the corner of Sixth and Chestnut streets at a certain time, the question is asked, Where you at the corner of Sixth and Chestnut streets at six o'clock? A frank witness would answer, perhaps, "I was near there." But a witness who had been there, desirous to conceal the fact and to defeat your object, speaking to the letter rather than spirit of the inquiry, answers "No," although he may have been within a stone's throw of the place, or at the very place, within ten minutes of the time. The common answer of such a witness would be—"I was not at the corner at six o'clock."

"Emphasizing both words plainly implies a mental evasion or equivocation, and gives rise, with a skillful examiner, to the question, "At what hour were you at the corner?" or, "At what place were you at six o'clock?" And in nine instances out of ten, it will appear that the witness was at the place about the time, or at the time about the place. There is no scope for further illustrations; but be watchful, I say, of the voice, and the principle may be easily applied.

"III. Be mild with the mild, shrewd with the crafty, confiding with the honest, merciful to the young, the frail, or the fearful, rough to the ruffian, and a thunderbolt to the liar. But in all this, never be unmindful of your own dignity. Bring to bear all the powers of your mind, not that you may shine, but that virtue may triumph, and your cause may prosper.

"IV. In a criminal, especially in a capital case, so long as your cause stands well, ask but few questions, and be certain never to ask any, the answer to which, if against you, may destroy your client, unless you know the witness perfectly well, and know that his answer will be favorable equally well, or unless you be prepared with testimony to destroy him if he plays the traitor to the truth and your expectations.

"V. An equivocal question is almost as much to be avoided and condemned as an equivocal answer, and it always leads to or excuses an equivocal answer. Singleness of purpose, clearly expressed, is the best trait in the examination of witnesses, whether they be honest or the reverse. Falsehood is not detected by cunning, but by the light of truth; or if by cunning, it is the cunning of the witness, and not of the counsel.

"VI. If the witness determine to be wily or refractory with you, you had better settle that account with him at first, or its items will increase with the examination. Let him have an opportunity to satisfy himself either that he has mistaken your power or his own. But in any result be careful that you do not lose your temper. Anger is always the precursor or evidence of assured defeat in every intellectual conflict.

"VII. Like a skilful chess-player, in every move fix your mind upon the combinations and relations of the game; partial and temporary success may otherwise end in total and remediless defeat.

"VIII. Never undervalue your adversary, but stand steadily upon your guard; a random blow may be just as fatal as though it were directed by the most consummate skill. The negligence of the one often cures and sometimes renders effective the blunders of another.

"IX. Be respectful to the Court and to the jury, kind to your colleague, civil to your antagonist, but never sacrifice the slightest principle of duty to an overweening deference toward either."

TIGER AND LEOPARD.—A EUROPEAN FRIEND OF OURS is anxious to procure a number of skins of the tiger and leopard. He would like, if possible, to have them in an un mutilated condition, that is, with the heads and claws attached, but at any rate to get them. Will our subscribers and correspondents do us the favour of reporting how many skins are obtainable in their several localities, and at what cost? Please address the Manager of this Journal,

THE ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE.

Without going too deeply into certain vexed questions based upon what the orthodox men of science please to term the "hypothetical" conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of skeptics. For instance, this psychological, or spiritual, school holds that "every being and naturally-formed object is in its beginning, a spiritual or monadial entity" which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically develops itself. That "each, according to species, evolves from its monadial centre an essential aura, which has positive and negative magnetoid relations with the essential aura of every other, and that, *mesmeric* attraction and repulsion exhibiting a strong analogy with *magnetic* attraction and repulsion, this analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate but in inanimate nature." (*Clairvoyance, Hygienic and Medical*, by Jacob Dixon, L. S. A. L.)

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects *in toto*. The horse has nerves and muscles as well as a fish, and even more so; the existence of animal electricity is a well-established fact, and the presence of muscular currents has been found in the undivided as well as in the divided muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse! Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus—the Vital Principle, of which science can tell us *nothing*.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Dubois Reymond, Brown-Sequard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery; and that the longitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery, while the transverse surface acts like the negative pole. The latter was discovered by one of the greatest physiologists of our century—Dubois Reymond; who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the *Od Force*, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, *i.e.*, the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals, was, previous to its discovery, an *occult power of nature*. Once on the track of a new phenomenon science gives an exposition of the facts—first independent of any hypothesis as to the causes of this manifestation; then—finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have *not explained* the phenomenon; they have but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly-discovered electro-magnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions, to a very high degree. This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus, —on the authority of that well-known medical journal, the *Lancet*—one can frequently meet with people who have but to approach their index fingers to a gas-beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim: the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the *American Journal of Science*, Professor Loomis shows that "persons, especially children, wearing dry slippers with thin soles, and a silk or woollen dress, in a warm room heated to at least 70°, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas-burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed". So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his *Travels in South Africa*, that the hot wind which blows during the dry seasons over the desert from north to south "is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound By a little friction the fur of the mantles worn by the natives gives out a luminous

appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted."

From some facts elicited by M. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that "a magnetoid relation subsists between subjects of a nervous temperament and shells—the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings." The experimenter verified the results upon four different sensitive subjects. He says that he "was first drawn to the enquiry by the fact of a lady looking at a collection of shells, complaining of pain while holding one of them. His method of experimenting was simply to place a shell in the subject's hand; the *purpura chocolatum*, in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulders off at the fingers."

Again, he experimented with about thirty shells, of which he tried twelve, on May 9, 1853; one of these causing acute pain in the arm and head followed by insensibility.

"He then removed the patient to a sofa, and the shells to a sideboard. "In a short time" says Mr. Dixon, from whose book we quote the experiment, "to his astonishment the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; the phenomenon, strange to say, was repeated. He then had the shells removed into a back room, and subsequently into other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible...for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured. On the morning of the fourth day, these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla*, which was most wonderful; the others of the twelve were the *purpurata cookii*, *cerethinum orth.*, *pyrula ficoidis*, *sea urchin* (Australia), *voluta castanea*, *voluta musica purpura chocolatum*, *purpura hippocus tamm*, *melanotria fluminea*, and *monodonta declives*."

In a volume entitled "The Natural and the Supernatural" M. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the "hypotheses" of both the exact and the psychological sciences as to the causes of this inter-action between man and nature, the *Microcosm* and the *Macrocosm*.

THE PHYSIOLOGICAL TEST FOR THIEF-CATCHING IN THE NORTHERN KONKAN.

BY KHAN SAHEB NOOR KHAN, Pas.
Inspector of Police, Tanna District.

I read with great interest the story of the physiological test for thief-catching, supplied to you by Dr. Batukram, and inserted at page 59 of the present volume of the THEOSOPHIST with an editorial foot-note. With reference to your note, I beg to state that on the 25th day of August 1880, several gold and silver ornaments, to the aggregate value of Rs. 60, were stolen from the house of a Wadwal, named Mahadeo Jhaoria, in Nurpur, a village two miles westward from the Dhana Railway Station on the B. B. & C. I. line. On the day following a Bhagat Ranji Raja Warli, of

Kosbad, was called to enquire into the theft. The Bhagat requested all the villagers of the Wadwal castes, seventy in number, to be assembled on the open ground in front of the Patel's house. There, in the presence of all he took out a small brass pot of a round form from his hand-bag, and putting it on the ground, chanted some Kokani words. After a time the pot became self-agitated and began to roll about the assemblage until it touched the feet of one Barik Mangla, brother to a clerk in the Family Printing Press, in Fanaswari at Bombay. On asking him if he were guilty, he admitted the offence before the Patel Bapu Nana, and said he had given over the property to one Bhagur Jhina for disposal. But this man having been questioned by the people of Nurpur, denied all knowledge of the theft, and said that Barik was his enemy. Thereupon Barik was arrested by the Patel, and taken before the Foujdar of Dhanu, who made enquiries and finding no direct proof against the accused, released him on the 10th of September 1880. Hence anger and a spirit of revenge took root in the heart of Mahadeo on account of losing his ornaments, which were not produced by Barik although a Bhagat was employed with a view to find out the truth of the case. The result was that on the night of the 9th November 1880, Mahadeo went into the field of Barik, which is near the Railway line, and killed him there in the presence of his wife, Radki. The case is now under investigation by the District Police.

Bandora,
5th December, 1880.

(Concluded from the January number.)

PURE GOLD ARTIFICIALLY MADE.

An account of some Experiments on Mercury, Silver, and Gold, made at Guildford in May 1782, in the Laboratory of James Price, M.D., F.R.S., to which is prefixed an abridgment of Boyle's Account of a Degradation of Gold.

(TRANSCRIBED FOR "THE THEOSOPHIST" BY PETER DAVIDSON, ESQ., F.T.S.)

EXPERIMENTS ON MERCURY AND SILVER.

EXPERIMENT VII.

Made, Saturday, May 25, 1782, in the presence of the Lords Onslow, King, and Palmerstone, Sir Robert Barker, and Sir Philip N. Clarke, Barts; the Rev. O. Manning, B. Anderson, G. Pollen, J. Robinson, Clerks; Dr. Spencer, William Maun Godschall, William Smith, W. Godschall Junr., Esqs., Messrs. Gregory and Russell.

3ij mercury were taken from the cistern formerly mentioned, and in a similar manner, and rubbed up with a few drops of Vit: Ether, in the small mortar, as in Experiment VI.

A bare grain of the white powder was projected, and afterwards rubbed up with it. The mercury, which before the addition of the powder had been very bright and fluid, was now perceived by the company to be dull and run heavily; it was poured out into a small glass vessel and after standing for about 45 minutes, was put into a cloth to be strained. It now poured so sluggishly that the latter portion of it seemed in a state intermediate between fluidity and solidity, or to use a term less scientific, but like many other vulgar ones, very descriptive, poured "groaty."

A great part of the superfluous mercury being strained off, a mass similar to an amalgam was left in the cloth; and the remaining mercury which could not be pressed out being driven off by fire from a portion (about a fourth) of the whole mass, a globule of white metal which had all the appearance of silver remained, and was kept in a white heat for about 2 minutes, before the blow-pipe. This globule weighed about 10 grains, so that the whole product, by means of one grain, would have been found, if collected, to be 40 grains; besides what was left in the expressed mercury.

On the same day and before the same company:—Half an ounce of mercury revoirified from cinnabar, brought by the Rev. Mr. Anderson, was by him placed in a small round English crucible, taken from among a number of others in the laboratory, by Lord Palmerstone, on a flux composed of a small piece of charcoal and a piece of borax, both taken casually by some of the company from large quantities, and pounded in a mortar previously inspected by those present.

This flux being pressed down in the crucible with a small pestle, also examined, the mercury was poured into the depression, by one of the spectators, and on it *half a grain*, bare weight, of the Red Powder, was put by Lord Palmerstone. The crucible being then covered with a lid taken in the same manner as the crucible from among many others, and shown round to the company, was placed in the furnace, surrounded by lighted charcoal.

One or more of the company, particularly the Lords King and Palmerstone were during the whole time of the experiment close to the furnace and operator; and as requested by him, gave the closest attention to every part of the process.

When the crucible had acquired a full red heat, the cover was removed, and several of the company saw the mercury in a tranquil state, neither evaporating nor boiling, in which state it continued even when the mercury itself was completely ignited.

The cover being replaced, the fire was gradually raised to a white heat, the crucible being continued in this heat for 30 minutes, was taken out, cooled, and broken.

A globule of metal was found at bottom, neatly fused, and *exactly fitting* the concavity of the divided *scoria*. This globule fell out by the blow, among the fragments of the crucible, and was taken up and shown round to the company by Lord Palmerstone, and in their presence replaced in the hollow of the vitrified borax, to which it was accurately adapted.

Many other globules were diffused through the *scoria* attached to the sides of the crucible, fragments of which were distributed among the company at their request.

The bead which lay at the bottom, weighed about 10 grains, and was taken away, together with the silver, by Mr. Godschall, and by him afterwards transmitted to Lord Palmerstone, to be submitted to proper examination.

Mr. Godschall returned the gold with the Assay-master's report on it and on the silver. The Assay-master, whom Mr. Godschall for greater certainty on this occasion had the precaution to have recommended by the Clerk of the Goldsmiths' Company, reported both the gold and silver to be perfectly pure.

Dr. Price, though well acquainted with the characters employed by Assay-masters in making their reports (which are peculiar to them) unwilling to rely entirely on his own knowledge, and being desirous to offer collateral evidence to the public, showed the gold and the report to Mr. Lock, an experienced goldsmith, and a magistrate of the city of Oxford, without informing him of any of the above particulars.

Mr. Lock (before two gentlemen of Magdalen Hall who were present) affirmed the metal to be *by the Report* pure Gold; which he added was confirmed by its appearance; and that it consequently was *superior* to gold of the English Standard.

Two experiments, similar to those made on Saturday, May 25, were repeated on a larger scale, before some of the above company on the Tuesday following; with the same attention on their part, and more on that of the Doctor to the regulation of the fire; which he observed to them, being now less engaged and his attention not divided, he could employ to produce a much greater effect.

Twelve grains of the white powder produced from 30 oz. of mercury upwards of an ounce and a quarter, or 600 grains of fixed white metal; or in proportion of 50:1. And two grains of the Red Powder, produced from one ounce of mercury, 2 drams, or 120 grains of fixed and tinged metal. *i. e.*, 60 times its own weight.

These last portions of gold and silver, as well as a part of the produce of the former experiment have had the honor of being submitted to the inspection of His Majesty, who was pleased to express his royal approbation.

This honor may be mentioned with the less impropriety, as it is conferred by a sovereign equally revered for his patronage of Science, and beloved for his amiable condescension.

PHILOSOPHY IN SANSKRIT NAMES AND WORDS.

BY RAO BAHADUR DADOBH PANDURANG.

The names of Vishnu.

Náráyana.—This is another well-known name of Vishnu. The forms and the attributes which were described in the shloka given in the preceding part of the present article (see THEOSOPHIST No. 10) are peculiarly appropriate to Vishnu under his present denomination *Náráyana*, as will be seen from the following definition of the term—

आपोनाराइति प्रोक्ता आपोवेिनरसूनवः
अयनंतस्यताः पूर्वतेन नारायणः स्मृतः ॥

This verse is translated by Prof. H. H. Wilson as follows:—

“The waters are called *Nárá*, because they were the offspring of Nara (the Supreme Spirit); and as in them his first (Ayana) progress (in the character of Brahma) took place; he is thence named *Náráyana* (he whose place of moving was the waters).”

The above is the well-known verse of Manu, I. 8., rendered by Sir W. Jones, probably prior to the translation of Prof. Wilson as follows:—

“The waters are called *Nárá*, because they were the production of Nara, or ‘the spirit’ of God; and since they were his first Ayana, or place of motion, he is thence named *Náráyana*, or ‘moving on the waters.’”

There appears to me not much difference in the language of these two translations of the same verse, though the “moving on the waters” is an idea more in consonance with the language of the Christian Scriptures than the wording of the present text can strictly warrant.

Different writers have more or less modified the above text from Manu, and have given different explanations of the name *Náráyana* as suited their own ideas. Thus, the Markandēija, Vāyu, and the Linga Puranas in citing the same verse have modified its wording as follows:—

आपोनारावैतनव इत्ययानामशुभ्रुमः
अप्सुश्रेते यतस्तस्मान्तेन नारायणः स्मृतः ॥

Apa is the same as *Nárá*, or bodies (*Tanavah*); such, we have heard (from the Vedas), is the meaning of *Apa*. He who sleeps in them is thence called *Náráyana*.

We have not as yet met with water as the meaning of the word *Tanu* (plu: *Tanavah*) as is given in the above modified verse, and the meaning must, therefore, be turned and twisted in order to render it perfectly intelligible.

What strikes me, particularly in this, as it must strike many of the readers of this paper, is, that the name *Náráyana* should be suggestive of an idea tallying so exactly with what Moses conceived, as is now supposed some three or four thousand years ago, when he wrote* the well-known verse in Genesis, which says—“And the Spirit of God moved upon the face of the waters.” It is difficult, but very interesting to conceive how could the coincidence of these two ideas emanating from such distant and different sources have ever occurred; unless they could be traced to the very source in the conception of water as being an element universally known for its creative and prolific nature, which it ultimately derives from the all-pervading Supreme Spirit inhering in it.

* Rather, is alleged to have been written.—Ed.

Vásudeva.—This is another name of Vishnu. It is derived from “*Vas*,” to dwell, from Vishnu’s abiding in all things, and all in him, in conformity with the explanation of the term as is found given in Sanskrit—

॥ सर्वत्रा सौसमस्तंचवसत्यत्र ॥

In the *Máhabhárata* it is explained as follows:—

सर्वजगदात्मनिवासयति सर्वभूतेषु वसतीति वासुः

सूर्यइवदीप्तिमानिति देवः वासुश्चासौ देवश्चेति वासुदेवः

“He causes all things to dwell in him, and he abides in all; whence he is named *Vásu*; being resplendent as the sun, he is called *Deva*; and he who is both these, is denominated *Vásudeva*.”—(WILSON’S VISHNU PURANA.)

The same idea seems to be propounded in the *Bhagvadyita* in which Krishna commends the knowledge of the name *Vásudeva* in the following verse:—

बहुना जन्मानामंते ज्ञानवान्माप्रपद्यते
वासुदेवः सर्वमितिसमहात्मा सुदुर्लभः

“After many generations the person who has a true knowledge that the whole Universe is *Vasudeva* obtains me; (says Krishna to Arjuna) such a person is magnanimous and not easily to be found.”

The name *Vásudeva* is the very essence of the holy mantra held peculiarly sacred by all the Vaishnavas, and known amongst them under the peculiar appellation of *द्वादशाक्षरी मंत्र* or the holy formula of twelve syllables; which is constantly repeated by them in their devotions.

(To be continued.)

AN UNEASY GHOST.

BY BIRJ LALL, ESQ.

As I have read many interesting accounts of spiritual manifestations in your journal, I feel inclined to acquaint your readers with a singular experience of this nature.

I have felt very great interest in the phenomena of spirit-manifestations from the early days of my life, and have consequently been making numerous enquiries from trustworthy sources. Some years ago there lived at Lahore an old Pundit of a very high position, well versed in Sanskrit and acquainted with the English language also. He held a very important position in Maharaja Runjeet Sing’s Durbar, and had good opportunities of being associated with every European officer. He had a very exalted mind and was much above the superstition by which the common Hindoo Pundits are generally suspected to have been influenced. I had the honor of being well acquainted with this Pundit, and on more than one occasion I enquired of him of the truth of spiritual phenomena, telling him that I would not believe any thing but what might be the result of his personal experiences. He related to me the following story, which I write here *verbatim*.

“Many years ago” said he “I knew a *Khutree* resident of Lahore who often used to come to me, and attended regularly at *kutha* reading at my temple every evening. This man was well known for his devotion, and was consequently called *Bhagat*. After a few years, this *Bhagat* died, and his departed spirit began to manifest itself through his living younger brother, whom he used as ‘medium.’ This spirit manifested himself very often, and used to tell strange things through his medium. He even sometimes predicted future events, which afterwards came to pass exactly as he had predicted. The sign of the manifestation was that the medium used to become senseless suddenly, and after one or two minutes, while the living body of the medium appeared quite senseless, the spirit used to talk through the vocal organs of the medium. In the course of time the familiarity of the spirit became so great with the medium that the spirit used to come whenever the medium

would merely recall him to mind. The news spread abroad, and I was at last informed of it. I could not believe the story at first, and sent for the medium, viz., the younger brother of the deceased man. I enquired of him whether the story I had heard was true, and he answered in the affirmative. I asked him to show me the phenomenon; whereupon he fixed his mind upon the spirit and immediately fell senseless on the ground. After a minute the spirit addressed me thus,—‘Good morning, Punditjee; I now see you after a long time. I used to come to your temple to hear *kutha*. Now tell me what do you wish to ask me and why have you called me.’ I was quite astonished to hear this speech of the supposed spirit, and told him that before I asked my questions he should tell me through what bad *Karma* he had become a ghost, or an earth-bound soul. The spirit replied,—‘Why do you ask this, Punditje? This has no connection with your object. I am happy in this state also, and even now I spend much of my time in devotion, as I used to do when living on earth with the material body.’ I then asked him some questions as to the future fate of some principal men then residing at Lahore, and the spirit predicted their destinies exactly as it came to pass thirty months afterwards. Sometime after the spirit obliged his brother, the medium, to go to Gya and perform his shraddha; and after this was done, the spirit neither spoke nor appeared any more.”

Whatever view your readers may take with respect to this fact, I regard its authenticating evidence so strong that I am not prepared to deny it, though I am a great sceptic about these things.

Lahore,
11th November, 1880.

SOME MORAL MAXIMS.

BY PANDIT DAYANAND SARASWATI, SWAMI.

I.

1. Nothing is created without a purpose or uselessly; that is to say, every thing that is, is useful.

2. Losing better gain for smaller present advantage is entirely improper.

II.

(To suffer) a smaller disadvantage for a higher good is a wise action.

III.

Whatever is contrary to natural laws, is always opposed to science, to God and wise men.

IV.

True wisdom and learning yield greater advantages to others; as a man holding a lamp in his hand gives light to others with a very little profit to himself. The Almighty's creation is solely for the advantage of others.

V.

True *dharma*, or religion, harms no one.

VI.

Kings and subjects are related exactly as parents and children. It is the duty of parents to do good for their children and to extirpate every cause of their uneasiness. If not, the parental duties remain unfulfilled.

VII.

It is a filial duty to do every thing that may benefit parents; without this, a child's duty is unaccomplished.

VIII.

The true man is he who, without regard to great or lesser considerations, adopts true doctrines and acts accordingly; and is never intimidated by those who are strong, nor ever afflicts those who are weak and infirm.

IX.

Proper men are those who neither like dogs are enemies of their own race, nor, like monkeys, wage war against other races of animals; but are always friendly to virtuous persons and the opponents of mischief-makers.

X.

Good men are those who do good themselves and make others to do the same, and are always protectors of the good. The opposite qualities are shown by bad (*dusht*) men.

ALCHEMY.

BY MUHAMMED ARIF,

Nazir of the Collector's Court, Benares.

That which is commonly known in this country as *Uk-secer* and which in the English language is termed *Elixir*, appertains to the science of *Alchemy* and has generally been admitted by Egyptians, Hindus, Chinese, Arabians, and Grecians as a probable means of transmuting metals; although as to this matter there have been many sceptics and the same diversity of opinion prevailed in Europe down to the days of Richard Bacon and others who supported the views of the learned Gaber. When the light of knowledge dawned on the Arabian intellect, much attention was bestowed on this subject, and after many experiments the enquirers were divided into two sects, the one admitting and the other ignoring the mutability of metals; the ringleader of the latter sect was Hakim Yakoob, of Kund, whose works on scientific subjects are most prolific, and who wrote especially on the improbability of mutation of metals with such force that several of the other sect who, notwithstanding that they were themselves men of excessive attainments, began to waver and change their views on the subject. The principle of his theory was that the heretofore-made assertions of learned doctors that every metal was a composition of mercury and sulphur was an error, and that, on the contrary, metals of all denominations were independently created and not composed.

This view was maintained by another learned doctor, Takki-oo-Deen Ehmed, son of Tummecmah, who has likewise written a work on the subject. Even Moulvie Saina at the commencement of his literary career entertained this view of the matter, and it was not until after many experiments that he arrived at the conclusion that metals are compositions. He ascertained after the most indefatigable researches that arsenic and mercury can be brought to such a condition as to withstand the effects of fire, and it is whilst they are in this state that we are able to transmute copper into silver. He has in like manner discovered that sulphur being reduced to a similar condition is capable of transmuting copper into a semblance of gold. He goes on to say that the mutation of metals can be effected in two ways, viz., either by adding some heterogeneous matter, or by removing some of the component substances. The deductions of Hakim Yakoob, of Kund, and of Takki-oo-Deen Ehmed, abovementioned, were subsequently controverted by Zacharish of Razee, and Nujum-oo-Deen, son of Dar of Baghdad, respectively.

Later on, one Ishmael *alias* Tagrai, a son of Hoscin, wrote a work entitled "*Ishtahadutt*" in support of the possibility of mutation, in which he has completely vanquished the expositors of the adverse views; their principal argument being that all bodies differ from one another in twelve distinctly essential properties, viz., color, smell, taste, density, sound &c. &c., and that they cannot all be changed to the essentials of another substance, or body. But Ishmael has proved by experiments that each of the twelve properties is capable of being changed separately as well as collectively; as, for instance, though the natural sulphate of mercury (*shingriff*) differs in all the twelve essentials from mercury and sulphur, yet the artificial sulphate of mercury is made to assume the same properties as the natural; in like manner artificial ammoniacal salt and borax are made to assume all the properties of the natural. There were, however, some who opposed this view, but they were materialists who would not be convinced, simply because they never witnessed the making of gold or silver, and their opinions

cannot, therefore, be held to have much weight; for some of the most unquestionable authorities on the subject have opined that until the actual properties of these bodies can be definitely determined, it is premature to offer a contradictory opinion.

Such were the contentions among the ancient authors; the contradictions now offered by the modern writers in Europe are based on the fact that gold and silver being held to be elements, similarly with oxygen, hydrogen and other gaseous bodies, defy all art in their production, as do the other elements. But those who have urged this argument give no proof of these being actually elements, so that under these circumstances the same issue is obvious as was first attained, viz., that until the actual properties can be definitely determined, no contradiction to the theory can with certainty be adduced. More anon.

QUESTIONS ANSWERED ABOUT YOGA VIDYA.

A Hindu gentleman of the Madras Presidency propounds a number of questions about Occult Science which we answer in these columns, as the information is often demanded of us and we can reach all at once in this way.

Q. Do you or Col. Olcott undertake to teach this wonderful *Vidya* to any one who may be anxious to learn it?

A. No: the correspondent is referred to our January number for remarks upon this point.

Q. Would you like to give proofs of the existence of occult powers in man to any one who may be sceptically inclined, or who may desire to have his faith strengthened, as you have given to Mr. and Mrs.—and the Editor of the *Amrita Bazar Patrika*?

A. We would "like" that every one should have such proofs who needs them, but, as the world is rather full of people—some twenty-four crores being in India alone—the thing is impracticable. Still such proofs have always been found by those who sought them in earnest, from the beginning of time until now. We found them—in India. But then we spared neither time, trouble nor expense in journeying around the world.

Q. Can you give such proofs to one like myself who is at a great distance; or must I come to Bombay?

A. Answered above. We would not undertake to do this thing, even if we could, for we would be run down with thousands of curiosity-seekers, and our life become a burden.

Q. Can a married man acquire the *Vidya*?

A. No, not while a *Grihastha*. You know the invariable rule was that a boy was placed at a tender age under his *guru* for this training; he stopped with him until he was 25 to 30; then lived as a married man 15 to 20 years; finally retired to the forest to resume his spiritual studies. The use of liquors, of beef, and certain other meats and certain vegetables, and the relations of marriage prevent spiritual development.

Q. Does God reveal himself by inspiration to a *Yogi*?

A. Every man has his own ideas about "God." So far as we have learned, the *Yogi* discovers his god in his inner self, his *ATMA*. When he reaches that point he is inspired—by the union of himself with the Universal, Divine Principle—*Parabrahma*. With a personal God—a God who thinks, plots, rewards, punishes and repents—we are not acquainted. Nor do we think any *Yogi* ever saw such an one—unless it be true, as a missionary affirmed, the other day, at the close of Col. Olcott's lecture at Lahore that Moses who had murdered a man in Egypt and the adulterous murderer, (David), were Christian *Yogis*!

Q. If any adept has power to do any thing he likes, as Col. Olcott said in his lecture at Simla,* can he make me, who am hungering and thirsting after the *Vidya*, a thorough adept like himself?

A. Colonel Olcott is no adept and never boasted of being one. Does our friend suppose any adept ever

became such without making himself one, without breaking through every impediment through sheer force of WILL and SOUL-POWER? Such adeptship would be a mere farce; "AN ADEPT BECOMES, HE IS NOT MADE" was the motto of the ancient Rosicrucians.

Q. How is it that in the presence of such clear proof the most civilized nations still continue to be sceptical?

A. The peoples referred to are Christian, and although Jesus declared that all who believed in him should have the power to do all manner of wonders (See Mark, XXVI, 17, 18), like a Hindu *Yogi's*, Christendom has been waiting in vain some eighteen centuries to see them. And now, having become total disbelievers in the possibility of such *Siddhis*, they must come to India to get their proofs, if they care for them at all.

Q. Why does Col. Olcott fix the year 1848 as the time from which occult phenomena have occurred?

A. Our friend should read more carefully and not put us to the trouble to answer questions that are quite useless. What Col. Olcott did say was that Modern Spiritualism dates from 1848.

Q. Are there any such mediums in India as William Eddy, in whose presence materialized forms can be seen?

A. We do not know, but suspect there are. We heard of a case at Calcutta where a dead girl revisited her parents' house in broad daylight, and sat and conversed with her mother on various occasions. Mediumship can be easily developed anywhere, but we think it a dangerous thing and decline to give instructions for its development. Those who think otherwise can find what they want in any current number of the London *Spiritualist*, the *Medium and Daybreak*, the Melbourne *Harbinger of Light*, the American *Banner of Light*, or any other respectable Spiritualistic organ.

Q. How do these mediums get their powers;—by a course of training, or as the result of an accident of their constitution?

A. Mediums are mainly so from birth; theirs is a peculiar psycho-physiological constitution. But some of the most noted mediums of our times have been made so by sitting in circles. There is in many persons a latent mediumistic faculty, which can be developed by effort and the right conditions. The same remark applies to adeptship. We all have the latent germs of adeptship in us, but in the case of some individuals it is infinitely easier to bring them into activity than in others.

Q. Col. Olcott repudiates the idea of spirit agency as necessary to account for the production of phenomena; yet I have read that a certain scientist sent spirits to visit the planets and report what they saw there.

A. Perhaps reference is made to Professor William Denton, the American geologist, author of that interesting work *The Soul of Things*. His explorations were made through psychometry, his wife—a very intellectual lady though a great sceptic as to spirits—being the psychometer. Our correspondent should read the book.

Q. What becomes of the spirits of the departed?

A. There is but one "Spirit"—*Parabrahma*, or by whatever other name one chooses to call the Eternal Principle. The "souls" of the departed pass through many other stages of existence after leaving this Earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest adepts; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each next succeeding one better or worse according to his present efforts and deserts.

Q. Is asceticism necessary for *Yoga*?

A. *Yoga* exacts certain conditions which will be found described at p. 47 of our December number. One of these conditions is seclusion in a place where the *Yogi* is free from all impurities—whether physical or moral. In short, he must get away from the immoral atmosphere of the world. If any one has by such study gained powers, he cannot remain long in the world without losing the

* Col. Olcott never said anything of the kind.—ED.

greater part of his powers—and that the higher and nobler part. So that, if any such person is seen for many consecutive years labouring in public, and neither for money nor fame, it should be known that he is sacrificing himself for the good of his fellow-men. Some day such men seem to suddenly die, and their supposed remains are disposed of; but yet they may not be dead. "Appearances are deceitful"—the proverb says.

PROPHETIC HOROSCOPES.*

BY THE LATE HON. MORARJI GOKULDAS., C.I.E.

My uncle, Premji Jivan, was a great believer in astrology and a patron of learned Brahmins, whom he consulted on all important matters. One of these, named Nana Joshec, was renowned for his skill. He would cast horoscopes and read the past and future as though they were an open book. When my uncle was about 30 or 35 years of age, Nana cast his horoscope and prophesied, among other things, that at the time of his death he would leave an estate of a certain amount, which was at least six times as much as he was then worth. He even stated the exact sum in rupees, annas and pies. He died at the age of 54 and his estate was administered by me as executor. Upon calculating the assets it turned out that the exact sum named by Nana, nineteen years before, not one anna more or less, was in the estate.

Another instance. A gentleman, occupying a very high position in India, relates the following:—My horoscope was drawn more than forty years ago at the time of childhood. It mentioned that at the age of 19, I would have a daughter. This proved true. The horoscope of my son was drawn. A certain bad aspect of the heavens was prophesied for a specified day, which caused his mother and myself great apprehensions. Until two days before this time the child was well, and we had him out riding in the carriage; but on the evening of that very day, he was taken ill and on the fatal day of prophecy, was taken from us for ever. Thus, let there be as many false prophets and lying prophecies as you will, there are still men left in India who are able to forecast human destinies. How they do it I will not pretend to say; perhaps it matters little if they only do it at all.

IT MAY BE NEWS TO SOME READERS THAT THERE IS supposed, by modern astronomers, to be some connection, not unlike that dreamed of by the old astrologers, between the position of the planets and the fortunes of our earth. Not, of course, as used to be supposed in Christendom, and is still believed in this and other Eastern countries, that the lives of individual men are influenced, but that the period of perihelion, when the superior planets approach the sun, is one of misfortune arising from natural causes. It is alleged that the history of great epidemics, for example, confirms this theory. The view is that, at such times, the temperature and other conditions of our atmosphere are so seriously disturbed as naturally to engender irregularities. It is not without a rather creepy sensation, therefore, that we learn that the perihelia of the four greater planets are now about to coincide for the first time during about two thousand years; and if the theory be true, we may look for extremes of wet and drought followed by famine, and intensified by pestilence. This seems to confirm Mother Shipton's lugubrious prophecy that "The world to an end shall come, in eighteen hundred and eighty-one." It is some comfort, however, to know that this pessimist old lady has been caught tripping in some of her predictions. She announced that London streets would be deluged in blood when the dragon on the top of Bow Church should meet with the

grasshopper of the Royal Exchange. That meeting actually took place in 1820, when the two architectural monsters lay in the same mason's yard for repair. No blood, however, was shed, excepting that of an unfortunate carpenter who was knocked on the head in Hyde Park in the riot that accompanied Queen Caroline's funeral in the following year.—*The Pioneer*.

Note: The next step will be for the modern astronomers to discover that no mere change in atmospheric temperature accompanying the conjunctions of planets affects human destinies, but a far more important and occult power, the magnetic sympathy between the various planetary orbs. Astrology may have fallen into contempt under the influence of improved modern science, but undoubtedly the time is coming when it will again have the attention it deserves and recover its ancient dignity as a sublime science. Perhaps the following paragraph from the *Banner of Light*, may serve as a help to those who would understand the occult forces that pervade our globe, and make it sensitive to solar magnetism:—

"It is reported that Mr. H. C. Strong, of Chicago, has invented a telephone by which electric earth-currents can be utilized to transmit messages without the use of wires. A magnetic survey has been commenced, forty-five stations for observation established, and a system adopted by which to record the variation or declination of the needle. The hypothesis is that the magnetic needle is acted on by earth-currents, which bend round the dry hills and mountains, taking by preference the course of the damper valleys and the streams. According to a well-known law, the needle tends to set across the stream-lines of an electric current: and, if earth-currents exist, having a general direction from east to west, the abnormal deviations of the needle are thereby fully accounted for. It is proposed to search for these currents according to Matteucci's method, employed in Europe many years ago; that is, by long telegraph lines grounded at each end and without a battery. That earth-currents *do* exist is a well-known fact. It remains to investigate their direction and strength.

ANOTHER DISTINGUISHED FELLOW.

A short time since we had the pleasure of announcing that the aged Baron du Potet de Sennevoy had accepted the diploma of Honorary Fellow of our Society, and we published his most encouraging and complimentary letter. There is one more name attached to the splendid career of Magnetic Science in France during the last half century, which the historian of Modern Psychology will not permit to be forgotten. It is that of Alphonse Cahagnet, who charmed the public in 1848 with his *Celestial Telegraph*, a record of his experiences with certain singularly lucid clairvoyantes, and who is now living, a septuagenarian philosopher, honoured and beloved by all who know him, especially by students of magnetism. He too now gives us the right to inscribe his name on our list. In all, he has published eleven works, in twenty-one volumes, his latest, *Cosmogonie et Anthropologie*, having accompanied his letter accepting the Honorary Fellowship diploma of our Society, of which a translation is appended. It is our ardent desire that a close and intimate relationship should be developed between the Theosophical Society and the French school of Magnetists, for their work runs in parallel lines. If the Western psychologists can throw light upon our Asiatic Yoga Vidya, so can the latter send its brilliant rays into every corner of the modern field of exploration, to make the shadows disappear and enlighten the path towards the Hidden Truth. Some of our eminent new *confrères* have promised to come to India one day, in which case they would do good and receive good in return. With a close union between all classes of students of Occult Science—spiritualists, spiritualists, magnetists, Indian mystics, and the theosophists—a great advantage would inevitably result to the cause of truth, and the mocking laugh of the sceptic, the ignoramus and the fool would be answered by irrefutable FACTS.

Our Society for the first time in history offers a broad and easy bridge by which to cross the chasm.

* The facts given in the present article were communicated to a friend and by him written out in Mr. Morarji's presence some time prior to his untimely and regretted decease. It would be very interesting to know how far his own horoscope forecast his demise. We will also gladly receive the testimony of other reputable Hindu gentlemen upon the subject of their horoscopes. —Ed.

M. CAHAGNET'S LETTER.

Argentueil, October 25, 1880.

To the Secretary of the Theosophical Society.

Esteemed Madam and Fellow Student,

I beg you to be so kind as to thank for me the General Council of the Theosophical Society for the honour it has done me in admitting me as an Honorary Fellow, upon the nomination of Monsieur Leymarie, of the Psychological Society of Paris.

Deign, dear Madame, to say to the Council—of which you are not one of the least active members—that the foundation of such a society has been the dream of my whole life. To bring together all men without subjecting them to any other burden than that they should group together to offer their homage, in full personal liberty of conscience, to the Universal Parent ; to form but one family linked together by fraternal love ; to know but devotion and especially *justice* for each and all : that is an aim, indeed, to strive after, that is worthy of every heart free from egoism and pride ! Alas, is not this aim placed at the very extreme end of our individual education, at the last stage of our painful journey, and perhaps even at that of our successive existences ? No matter, it is always good to raise our thoughts towards it, and never to lose sight of it by the way. Roman Catholicism attempts something of this sort ; but it does not seem willing to leave each man to take the path of his choice. It offers but a single gate of entrance to the sanctuary that hides the secrets of life : and of it, it claims to hold the only key. Those who would enter must profess but one creed, one faith, and blindly accept its teaching—a teaching which leaves too much to desire to be regarded as unique.

Coquerel the Younger, a Protestant divine, better grasped the religious question when he would have avoided making it obligatory upon the aspirant for a seat at the fraternal board of their churches to believe any more in the divinity of Christ than in that of any other. He regarded the temple as a holy place, which each man entered to pray to the Deity of his own studies and choice. The clergy, assembled to decide upon this modification in dogmatic belief taught by them, remained uncompromising pastors ; and poor Coquerel has now gone to submit his proposition in the spheres of thinkers released from the sad necessity of always maintaining their point. Will the theosophists of our time be wiser and more fortunate ? Assuredly yes, if their teachings, religious and social, are kept within the following limits. Let us love one another, protect one another, and instruct each other, by example as well as precept. Let us not demand in religion only that which we ourselves believe. Let the same rule apply in questions of politics and social aspirations. Let us not play the tyrant. Let us not dispute, nor quarrel, nor, above all, speculate upon each other. Love, much love ; and JUSTICE, to which one and all, without a single exception, shall be subordinated. Help, assistance, without counting which is most needy, him who gives or him who receives ; since he who gives with the one hand receives by the other. Who, then, can possess without its having been given to him ? Let us desire that the Hottentot and the Parisian may be two men who will take each other by the hand without noticing whether either lacks or has the conventional education or the fashionable dress.

Therein is the law of life, its administration, its preservation, and, let us add, its immortality.

Accept, good Madame and Sister in Theosophy, my fraternal greetings.

ALP. CAHAGNET.

P. S.—Kindly salute for me our brothers of the Society, Col. Olcott especially. This letter is accompanied with a copy of the latest work I have published, under the title of *Cosmogonie et Anthropologie* : or God, the Earth, and Man studied by Analogy. I beg your acceptance of it as a mark of my great personal esteem.

An apology is due to M. Cahagnet for the non-appearance of this benevolent communication in an earlier issue. In fact it was translated and posted at Benares in time for the December number, but unfortunately the parcel of MSS was lost in the mails before reaching Bombay.

And now, that we have attentively read his recent work he so kindly sent us, we must add a few words as much respecting the author as his intensely interesting little volume. *Cosmogony and Anthropology* ; or *God, the Earth, and Man, studied by Analogy* is, as above stated, the title of the latest of his long series of works upon the most transcendental subjects. Our respected Brother, M. Alphonse Cahagnet, is now in his 73rd year, and one of the earliest, as at present most widely known, spiritists of France. From his youth he has been known as a seer and philosopher. In fact, he is the modern Jacob Boehme of France. Humble and unknown at the beginning of his career, like the theosophist of Silesia, his early education was as deficient if we may judge from his own confessions. And as he went on with his writings, self-taught and self-inspired, more than once perhaps, his friends the Reincarnationists might have had good reasons to suspect that the soul of the German mystic had descended once more upon earth, and accepted a new trial under the very same circumstances as before. As in Boehme, so in him the highly contemplative mind, the same rare powers of intuition, and an identical and most exuberant fertility of imagination ; while his deep-rooted love of the mysterious workings of nature is the counterpart of that of the poor shoemaker of Goerlitz. The only substantial difference between the two—a decided improvement, though, in the modern mystic—is a total absence in M. Cahagnet of anything like a pretension of being *divinely* inspired. While Boehme ended his too short career (he died hardly forty) by seriously imagining himself in direct communication and conversation with the Divinity, the French seer claims for himself but the faculty of perceiving things *spiritually*. Instead of grovelling in the formalistic path of modern science, which leaves no margin for the intuitional perceptions, and yet forces upon the world hypotheses which can hardly claim any firmer footing than like hypothetical speculations based upon pure intuition, he prefers to learn as much truth as he can find about all things in the domain of metaphysical philosophy. Yet both Boehme and Cahagnet have sought “to light a torch for all who are longing for truth.” But while the works of the former, such as *Aurora*, or the *Rising of the Sun*, are full of ideas largely speculated upon by philosophers who had preceded him as well as by later thinkers, such as Hegel, whose fundamental doctrines of speculative philosophy bear a striking resemblance to those of Boehme, the works of M. Cahagnet, from the *Spiritual Telegraph* to the work under notice, are absolutely original. They have nothing of the crude, enthusiastic and figurative language of the German theosophist, but startling and bold as are the flights of his imagination into the hazy regions of speculative science, his language is always sober, clear and intelligible. In short, our venerable brother is as much the child of, and the outgrowth of, his century, as Boehme was of the mediæval ages. Both rebelled against the dead letter of scholasticism and dogmatism, and both view the Divinity not as a personal being, but as an eternal unit, the Universal Substance undefined by any human qualification, the *unfathomable* ; as incomprehensible to human understanding as the “absolute nothing.”

The last work of M. Cahagnet as a diametrical deviation from the general hypotheses of Modern Science is so original, and so full of novel ideas—which the author is far from claiming to be infallible—that to take only a short notice of it would be to do an injustice to our readers, especially theosophists. We have, therefore, concluded to give adequate space for a proper presentation of the views of one of our most eminent French theosophists in this “Journal of the Theosophists.” Some of his ideas, moreover, so strangely coincide with those taught in the occult, or esoteric schools of the East, that we will try to

point out, as we proceed, all such similarities of thought, as well as those which clash with the said philosophy. As the mystic speculations of Boehme—"abstruse and chaotic lucubrations," as they may appear to many—have been seriously studied and analysed by the greatest thinkers of every century since his days, so the profoundly original teachings of M. Cahagnet have already attracted attention and found many an admirer and disciple among the wisest philosophers and mystics of France. Shunning dogmatism, true and sincere as truth itself, instead of imposing his own views upon the reader, he always modestly acknowledges his ignorance, and liability to err in his "analytical impressions." He begs that the reader will not allow himself to be influenced by his propositions. "Study, and either accept or reject them"—are his first words; for "these propositions emanate neither from Hermes Trismegistus, nor Zoroaster, nor from Mount Sinai, nor yet from Confucius, nor Socrates, nor Jesus, nor least of all from Ignatius Loyola... They are no more the result of conscious revelations than that of vast and profound meditations, though they do descend on me from the Unknown. Accept them *as they are*, and think of them what you will, but I would advise you before rejecting them to try and grasp them by analogy, by more closely studying chemistry and physics... I dare not ask you to withdraw within your ownself, in order that, acquiring a better knowledge of your *ego* you might, perchance, discover in yourself such superior spiritual faculties as would enable you to become the most skillful of philosophical locksmiths by furnishing you with keys which alone such faculties can give you." So honest a guide as this one feels he may safely follow through the devious paths that lead through the mistland of speculation up to the light of truth. We will begin our selection from his work next month.

HINDUSTANI DOMESTIC REMEDIES.

BY PANDIT JASWANT ROY BHOJAPATRA, ASSISTANT SURGEON.

The contribution of Pandit Prananath on the efficacy of the charm-cure, or the writing of a quinque-angular figure on the extreme or proximal end of the limb bitten by a scorpion, has, we are glad to find, induced the trial of similar experiments elsewhere; among others, by a surgeon of Jaulna, whose evidence was published in the January number, and with unvarying success. It, therefore, affords us gratification to notice by way of comment that the occult power of an impression, tactile or mental, has in no small number of authenticated cases, proved a blessing to the suffering. The sequence of a cure following a poison-bite, or, to say the least, the relief of agonising pain suddenly caused by the sting of a venomous insect, through mental, or rather psychological, agency, is in itself no small gain to humanity. And if it could be established by experiments conducted elsewhere by faithful and unprejudiced practitioners, in all cases of scorpion-bites, we might by and bye test the influence of psychological methods of cure in cases of stronger and more venenato poisons, like that of the snake.

The apparently real efficacy of the method of treatment attested to by three of our contributors naturally leads us to examine more closely the relations of the symptoms caused by scorpion-poisoning to the probable pathological condition temporarily induced by the poison; and to attempt the solution of a question which suggests itself regarding its intimate nature and action on man. We have first to determine whether it is a local irritant, spending its action on the nerves of the part, or a blood poison which produces the symptoms developed by the bite through the blood vessels of the bitten part.

To approach the solution of this problem, it is necessary to analyse the symptoms observed after the bite. Let us, therefore, see what they are. They are found to be an instantaneous feeling of severe burning in the part attacked, as if a live coal were placed on it; an *aura* proceeding from the part through the limb up to its further extremity, or as far as the junction of the limb with the trunk of the

body; this further limit being the arm-pit if the bite was in the hand or the forearm, and the groin, if it was in the foot or the leg. Then a general stunning of the system followed by cold perspiration all over the body, and a feeling of exhaustion or prostration, due to a shock to the nervous system as well as the mind. The above represents, indeed, the whole train of immediate symptoms following the bite. We need not here refer to the after effects, for they are *nil* in many cases. Most of them are indicative of local inflammation involving the absorbents where the bite is caused by a mature scorpion.

It suffices our present purpose to state that the influence of the poison does not travel beyond the nearest large plexus of lymphatics; and it is also probable that the poison is not immediately absorbed by the blood-vessels, for if it were graver and even, fatal symptoms would have more frequently ensued. It is true that no direct experiments have yet been made with the scorpion-poison, isolated like the snake poison, on the lower animals; and its venosity and the mode of death have not been determined. But nevertheless we assume that its operation is that of an irritant and caustic attacking one or two of the tactile Pacenian corpuscles of the *rete mucosum*, or the true skin, which are highly endowed with sensitive nerves. The sudden shock caused by the injection of the poison in the intimate structure of the skin becomes intensified, it is probable, from these circumstances, viz, first, in the absence apparently of any visible cause, and secondly, under the wonted fear when the animal is observed, which popular knowledge connects with the action of a scorpion-bite. It is, therefore, apparent that any method which will divert the mind from such a notion will mitigate fear, and that that which also combines with it an opposite influence on the nervous currents, must for a time check the *aura*, neutralise the tendency to congestions, and allay the morbid muscular irritability, which shows itself in the temporary cramps accompanying the aura. Both these effects can be controlled by a strong, positive current artificially thrown over the part from the nearest nerve-centre downwards to the part attacked; hence it is probable that a healthy man with a strong will and determination to throw a current of his own vital magnetism on the bitten part must succeed in relieving pain and helping the absorbents to take an increased action and decompose the poison. The poison itself becomes in time *chemically* disintegrated and carried away through the system by absorbents. But this is an assumption which experiments conducted with the poison will alone separately determine. Relief from suffering, in the meanwhile, can therefore be most certainly derived by the help of the psychological tricks described by our contributors.—ED.

DR. BHOJAPATRA'S NOTES.

I call them "domestic" because they are remedies used by unprofessional persons, such as nurses, priests, fakirs &c. These remedies may be classed under two heads:—1st. Those which act upon the mind or nervous system of the patient by exciting the imagination, and which may be named *Psychological*; 2nd. Those acting by their physical or chemical properties on the system when taken internally, or applied locally to the part affected, and which may be termed *Medicinal*.

As in the last few numbers of the THEOSOPHIST, some such remedies have been given for scorpion-bite, I take this subject first of all; and after treating on the stings and bites of other animals, I will deal with diseases in which such remedies are generally used.

SCORPION-STING.

When a person is stung by a scorpion he first feels an agonizing pain in the part where the sting has entered the skin. It shoots probably along the course of the nerve supplying that part, towards its roots; or, in other words, the sting produces an excitement of the nerve, which pain is felt along the course of the nerve thus affected. Now any thing that changes this state of the nerve will relieve the pain. To bring on that change several methods are tried, the object being to attract the patient's attention *away from the suffering part*. Some make passes over

the seat of the pain, generally from above downwards to the part stung, with a rod of metal or wood. Others write or merely draw figures at the painful part, or on the ground in front of the patient. Some at the same time when making passes or writing figures recite certain "Muntras." Others only pretend to do charms or spells without uttering a word, but merely uttering now and then an unmeaning sound.

The following remedies have been tried in my presence, and I am in a position to testify that almost all of them have proved successful.

A fruit or a leaf of a plant of exactly the shape of a scorpion, which was given by a Yogi, was shown to the patient and the pain disappeared.

My cousin reads the Muntra of Gayatri over a glass of water, asks the patient to drink seven mouthfuls of it at one breath, and wash his hands, feet, and arms with the remainder.

I and my uncle, at the suggestion of Dr. Chetan Shah, used to give the patient a little of the black powder of degenerated wheat (rye) and tell him to apply the same like *surma* (antimony) to the eye opposite to the side stung by a scorpion. Patients who came crying to us went away cured and thankful always.

The following medicines have been reported to me by others:—If during an earth-quake a person stands upon his hands and kisses a lump of earth several times, that earth moistened with water and made into a paste, and applied to the seat of pain, is said to relieve the pain at once.

Kendeir (केंडेरकालकडी) wood rubbed on a stone with a little water and applied, has a similar effect. Mulmundi Buti (मलमंडीबूटी) is also similarly used.

Smoke-black and sujeer, rubbed together with a little warm water and applied to the part stung, is also said to be useful.

The head of a fly, moistened with saliva and tied over the sting, is said to relieve pain.

Loonak (लूनककोरस) juice, warmed and applied as a wash to the seat of pain, is also used by some.

Multan, Punjab,
January, 1881.

(To be continued.)

DR. WYLD'S NEW BOOK.*

Some months ago (see THEOSOPHIST, Vol I p 213) exception had to be taken in these columns to the views officially propounded by Dr. Wyld, the respected President of our British Theosophical Society, in regard to the divinity, or superlative divine perfection of Christ. The mischievous and wrong impression was given to the public that the Theosophical Society proper, and especially its London Branch, shared our colleague's opinions upon that subject. Our Society was presented almost in the light of an Unitarian Christian sect, whereas the very opposite was the fact, it not being a sect of any kind. Issue was also joined with our esteemed friend and brother as regards his estimate of the aims, methods and character of Hindu proficients in Occult Science. At the same time it was made clear that under our rules, our colleague was at perfect liberty to hold his own religious opinions, and to put them forth on his own responsibility, whatsoever they might be. The present work comprises the series of thoughtful, scholarly and interesting papers which the author has contributed to current British literature upon the topics designated in the title. The tone of all is inspiring to the moral sense, stimulative of spiritual aspiration, and calculated to win the regard for Theosophy of those better and broader minds among Christians who are able to tolerate a seeker after divine truth even though he be

known by their Church as a pagan or a heathen. With the religious questions debated by the author, we do not care to meddle, since his Biblical illustrations and quotations will carry little weight among the Asiatic readers of our magazine, and his appeals are more cogent for a Western public. But in his chapter on Anæsthesia as a means of experimentally proving the existence of the soul (pp 118-132), he comes upon ground where he may meet with the brightest and noblest of Aryan psychologists. The idea is not an original one, it having often been discussed, though the fact seems to have escaped his notice and that of his critics; but it is full of interest. He says:

"In the year 1800, Humphrey Davy, then twenty-two years of age, suggested that the inhalation of nitrous-oxide gas might be used in surgical operations as a means of preventing pain; but it was not until 1844 that Mr. Horace Wells, a dentist residing at Hartford, Connecticut, used it in extracting teeth, and thus demonstrated the truth of Humphrey Davy's conjecture.

"In the year 1846, Dr. Morton, of Boston, U. S., demonstrated for the first time that the severest surgical operations could be performed without pain under the inhalation of the vapour of sulphuric-ether. Lastly, Sir James Simpson, of Edinburgh, in the same year, introduced the beneficent use of chloroform in the labours of child-bed.

"Anæsthetics having thus conferred on poor suffering humanity the inestimable blessing of painless surgery, I ask with reverence and hope: Are anæsthetics not yet destined to confer on the human race the infinitely greater boon of scientifically demonstrating the existence, free from the body, of the human soul?

"It is true that the vast majority of human beings do instinctively believe in the existence of the human soul; and this is of all arguments the strongest, because any spiritual belief which is all but universal in the human mind, must be regarded as an instinctive revelation in harmony with the nature of man, and therefore true; and when, further, this instinct is found to increase the happiness and welfare of the human race, the proof to me seems absolute, because no falsehood can produce ultimate good.

"There are, however, among the scientific minds of the present day, an ever-increasing number of thoughtful, truthful, and benevolent men, who doubt or deny that there exists any entity or ego apart from the body, and these men assert that when the bodily organisation dies the man himself, so far as evidence goes, becomes extinct.

"Let us then inquire whether or not this materialistic assertion is true, or whether the use of anæsthetics cannot demonstrate that this assertion of unbelief is contrary to fact.

"It has been long known that persons who have been all but drowned, so as to appear actually dead, but who—it may be after hours of restorative labour—have been restored to consciousness, have sometimes declared that the process of drowning, after the first struggle, was not agonising, but actually pleasurable.

"These individuals have sometimes said that the entire history of their lives flashed before them as if photographed instantaneously, and that then they have seemed to ascend to heavenly regions and celestial felicity.

"Again, many of those who have inhaled nitrous-oxide, which produces asphyxia exactly analogous to that of drowning, have expressed their enjoyment of like happiness, even as their teeth were being extracted.

"The same results have often followed the use of chloroform; and I myself, some six years ago, on one occasion, while inhaling chloroform as a relief to the agony of passing a small calculus, suddenly, to my surprise, found my ego, or soul, or reasoning faculty, clothed, and in the form of my body, standing about two yards outside my body, and contemplating that body as it lay motionless on the bed.

"This startling discovery was to me most significant and I have mentioned the fact to many others since.

* *Theosophy and the Higher Life, or Spiritual Dynamics and the Divine and Miraculous Men.* By G. W., M.D., Edin'g, President of the British Theosophical Society. London, Tribner and Co, 1880.

"Yesterday, becoming suddenly awakened to the important signification of this experience, I called on three medical men who had very great experience in the giving of anæsthetics.

"In reply to my question, one gentleman said, 'I can quite believe your assertion, as I have often heard patients express a similar idea, although in a confused way.' Another gentleman said, 'He had himself on three occasions taken chloroform, and on each occasion he found himself, as it were, pleasantly whirling and soaring in the air;' and the third gentleman said, 'My patients have often said that under my operations they felt no pain, but *saw* all I was doing like spectators looking on and watching the operations.'

"In connection with these facts concerning drowning and anæsthetics, I will here draw attention to what are called mesmeric experiments.

"I have, during the last forty years witnessed many mesmeric experiments, and I have found that certain individuals, while their minds have been concentrated on a point, and their breathing has become slower and slower, have passed into trance more or less profound, and while in this state it is well known from the evidence of Dr. Esdaile, of Calcutta, and others that the severest surgical operations have been performed not only without pain, but while the patient has at the same time passed into ecstatic joys.

"The history of ecstatic martyrs has furnished additional evidence in this direction.

"Thus we find in mesmeric trance a condition of things exactly analogous to what we sometimes find during the administration of anæsthetics.

"Lastly, those who have studied Oriental Theosophy know that there is an order of Hindu ascetics who, having passed their lives in fasting, contemplation, and prayer, can so discipline their bodies as by practice to retain the breath until they become asphyxiated.

"They assert that thus they can project their souls from the body, become entranced, and ascend to God.

"The Romish saints, without exactly practising the same method, so far as the breath is concerned, also at periods became entranced, and, 'ascending to heaven, united their souls with the Lord.'

"Now all this is *one*.

"Whether by drowning, asphyxiating gases, mesmeric asphyxia, or 'internal breathing,' or the self-imposed asphyxia of the Hindu ascetics, or the entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, the temporary death of the body, and thus the temporary freeing of the soul. As St. Peter says, 'Dead in the body, but alive in the spirit.'

"This asphyxia is dangerous if pushed too far by the operation of medicinal substances; but in the entrancement produced by mesmerism or ecstasy, the condition may exist for hours, days, or even weeks, while the ecstatic declares on his return to earth-consciousness that he has in spirit outside his body been in Paradise, and beheld things impossible to utter. Although St. Paul says that when caught up into Paradise he beheld things not lawful to utter, he knew not whether he was in or out of the body,

"The sceptic will say all this proves nothing but hallucination and dreams.

"In reply to this objection, I would say that trance is a condition entirely beyond mere sleep, and that visions of the spirit are entirely distinct from the dreams of imperfect sleep.

"No one in mere sleep can submit to painful operations, not only without flinching, but with the smile of joy on his face; and no one dreams that he is *outside* his body; he dreams that he is with his body. Moreover, those who awake from dreams at once admit the dream, but those who return from the revelations of entrancement assert that these were not dreams; and, therefore, sceptics who merely *suggest* explanations cannot have the weight of those who assert their beliefs from experience.

"I therefore submit that sceptics have, with the use of anæsthetics, a physical and scientific means of testing the beliefs and assertions of pneumatologists as to the existence outside the body of the soul or ego as a scientific fact.

"The sceptic will deny that the all but universal belief of human beings in the existence of the soul has any scientific weight. He will further deny the authority of spiritual revelations. He will discredit the experiments of mesmerists, and deny the assertions of Hindu or Christian ecstasies; but if he experiment with medicinal anæsthetics on his own person, and find out, as I and others have done, that the soul may be projected outside the body, and externally exist as the true ego, he may then be induced to believe in the existence of the human soul.

"If thus the soul can be demonstrated as a *fact*, the next step is to postulate that the ego, or soul, or mind is a *unity*.

"All visible substances are compounds, and as compounds are liable to disintegration, decay, and death. Even the royal gold can thus be, from its liability to slow decay, shown to be not an elementary but a compound substance. But the soul as a *unity* is incapable of division, therefore, incapable of decay, and is therefore immortal.*

"Finally, those who have demonstrated the existence of their spiritual nature know that in so doing they demonstrate the existence of the Father of all Spirit—God.

"This communication called forth in *The Spiritualist*, the following interesting corroborations of my views:—

EMANCIPATION FROM THE FLESH.

'Dr. Wyld's letter, in connection with the interesting question of the psychological influence of anæsthetics, is receiving the attention among Spiritualists that it deserves. As you say, if the spirit of man can be separated from the body by the judicious use of anæsthetics, a new and easy branch of experimental psychical investigation has been opened up. And, truly, Dr. Wyld has put it plainly enough when he says: 'Whether by drowning, asphyxiating gases, mesmeric asphyxia, internal breathing, or the self-imposed asphyxia of the Hindu ascetics, or the entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, the temporary death of the body, and thus the temporary freeing of the soul.'

'This is plain speaking, but I believe it to be, to all intents and purposes, a true position, a temporary actual absence of vitality in the body, with a quickening of the spirit.

'That I have expressed analogous opinions in your pages will be shown from a communication of mine in *The Spiritualist* of July 14, 1876.

'If, then, we bear in mind that *anything* which dulls the bodily energy may, and probably will, quicken and give scope to spiritual energy, notably sleep, disease, or the use of certain drugs, which latter are often taken to induce such a state—haschish, for instance, prepared for hemp by the Zulus and others, and opium by the Chinese—we must also see the reason why visions are so common just before death. The carnal state is now on the ebb, and the spiritual on the flow; the flesh is no longer subduing the spirit, the real self, that which is our true normal status; while the cause of haschish and opium, so often producing visions that are disagreeable, not to say monstrous, may well be, because the low moral state which induces this indulgence, and which state is, for the most part, vastly increased by the indulgence in such narcotics, brings with it *real ghostly experiences* cor-

* We beg to differ in this with our learned author and Brother. Spirit alone is a unity. The *soul* as an aggregate compound of various faculties and but to it—characteristic traits which go to form its individuality, not only can it be called a *unity*, but it is not even an elementary substance since its very individuality proper rests upon a variety of qualities, which only when linked together make it what it is—a psychic entity. Take insanity, for instance; monomania alters the entity greatly; complete lunacy destroys it. The former is due to the derangement of one faculty; the latter to a general derangement of the brain. We ought to learn to make a distinction between the material soul and pure spirit.—ED.

responding with the spiritual state of the victim to the degraded habit. The above remark is probably equally applicable to some of the effects of *delirium tremens*, &c."

"By the above it will be seen that, though I had not comprehended the full light of actual temporary death assumed by Dr. Wyld, yet that I was not very far off it, and that we are greatly indebted to Dr. Wyld for his discrimination, and the results of his experience.

"Dr. Wyld points out this great difference between a man during sleep and a man in a trance or vision of the spirit. He says: 'No one in mere sleep can submit to painful operations with a smile of joy upon his face.' Personally I was never subject to an anæsthetic but once. Nitrous oxide was the agent in the case of a rather formidable array of dental operations. I expected to have had to take the gas two or three times, but it was all over at one sitting, which makes me think that I must have been absent rather long. Many visions have been vouchsafed me, but I know of none that gave me the exquisite delight of that anæsthetic, and never did I so regret the awakening as on that occasion; and I feel now, after Dr. Wyld's powerful elucidation, the fruit of much experience on his part as a mesmeriser, that I was then really temporarily, to all intents and purposes, dead in the body but alive in the spirit.

"So I think I have been shown, now, not only that I can and shall live without the body—a fact I never doubted—out also that I can and may, and probably shall, finally live in happiness. Yet I would not have any suppose that I take to myself any honours, or assume the least superiority over the least worthy of God's creatures on account of this my pleasing experience of the body's death, so to speak, for a short time, or on any other account. It was simply what almost all sensitives feel when in a state of catalepsy; they, too, generally feel regret at awaking. It was simply getting rid for a short time of the pains and penalties of earth life: for much of our purgatory is, I think, undergone here—a throwing off, for a very short season, the clog of the body. And surely few have more reason to appreciate this than one who, like myself, has been for many years a bodily sufferer.

"No. This was the experience of getting rid of a heavy millstone, for a few minutes, that one hopes at least to throw off for a longer time when he dies."

M.A. (Cantab.)

THE PSYCHOLOGICAL EFFECTS OF BREATHING NITROUS OXIDE.

We have received the following letter in connection with the interesting question raised by Dr. Wyld of the psychological influence of anæsthetics:—

(To the Editor of "The Spiritualist.")

"SIR,—Since the publication of Dr. Wyld's article in your last number, a remarkable statement has been made to me by a gentleman to whom I had just administered an anæsthetic. Knowing my patient (an eminent literary reviewer and critic) to be of great intelligence, I asked him immediately on recovery to describe any sensations or impressions he may have experienced. With considerable earnestness and excitement he said (in nearly his own words), 'I thought I had in some way, you know, got to the bottom and behind everything, saw the cause and reason of things, and understood the mystery of life and the great secret that all have sought.' And I called to others to put in writing what it was, and how I found it out, but I now remember nothing more than this.

"WALTER H. COFFIN.

"Junior Athenæum Club, Piccadilly, W.

"December 28, 1879."

"The above sensations may be compared with those of Sir Humphrey Davy, who made a long series of experiments upon himself, to ascertain the effects of breathing nitrous oxide. About one of his earlier experiments he says:—

"I gradually began to lose the perception of external things, and a vivid and intense recollection of some former experiments passed through my mind, so that I called out, 'What an amazing concatenation of ideas!'"

"In one of his later experiments, Sir Humphrey Davy experienced the following sensations:—

"I began to respire twenty quarts of unmingled nitrous oxide. A thrilling extending from the chest to the extremities was almost immediately produced. I felt a sense of tangible extension highly pleasurable in every limb; my visible impressions were dazzling and apparently magnified; I heard distinctly every sound in the room, and was perfectly aware of my situation.* By degrees, as the pleasurable sensations increased, I lost all connection with external things; trains of vivid visible images rapidly passed through my mind, and were connected with words in such a manner, as to produce perceptions perfectly novel. I existed in a world of newly-connected and newly-modified ideas. I theorised—I imagined that I made discoveries. When I was awakened from this semidelirious trance by Dr. Kinglake, who took the bag from my mouth, indignation and pride were the first feelings produced by the sight of the persons about me. My emotions were enthusiastic and sublime; and for a minute I walked round the room, perfectly regardless of what was said to me. As I recovered my former state of mind I felt an inclination to communicate the discoveries I had made during the experiment. I endeavoured to recall the ideas; they were feeble and indistinct; one collection of terms, however, presented itself; and with the most intense belief and prophetic manner, I exclaimed to Dr. Kinglake, '*Nothing exists but thoughts!—the universe is composed of impressions, ideas, pleasures, and pains!*' About three minutes and a half only had elapsed during this experiment, though the time, as measured by the relative vividness of the collected ideas, appeared to me much longer."

"On the assumption that anæsthetics occasionally separate the soul from the body, the above is an example how entrance into the spiritual state suddenly transformed one of the greatest physicists of modern times into an idealist.

"Sir Humphrey Davy did not enter this exalted state on the first occasion of breathing nitrous oxide. He frequently breathed the gas, and felt pleasure in so doing; he gradually increased the quantity inhaled until he reached the maximum in the foregoing experiment; consequently, it would seem that a long series of trials with each individual is necessary in order to ascertain by experiment whether the spirit can be temporarily separated from the body by the use of nitrous oxide. The after effects of the experiment just quoted were pleasing; Sir Humphrey Davy was in a happy, lively frame of mind all the rest of the day.

"Nitrous oxide has not the same effect upon all who breathe it. Some experience no pleasurable sensations; others acquire a headache; others again indulge in lively muscular exercise. Mr. Wynne, M. P. was one of the first to try its effects; he inhaled seven quarts of it without much effect upon his specially stubborn organism. One James Thomson found it to cause pains of the day before in his back and knees to return to him, and was quite sure of the accuracy of his observations on this point. When nitrous oxide is used before dental operations it is breathed through a large orifice, and the patient quickly passes as a general rule, into a state of insensibility. To experience its exhilarating effects it must be breathed through a small orifice. Sir Humphrey Davy found that the more he breathed it the more did his susceptibility to its influence increase, in which respect its action upon a sensitive resembles repeated applications of the power of mesmerism. During the state of psychical excitement he found the light of the sun to be painful to him, in which respect his state bore a resemblance to trance-mediumship. In pursuit of knowledge Sir Humphrey Davy intoxicated himself in eight minutes by drinking sufficient wine for the purpose; he discovered no short cut to heaven that way, but acquired a splitting headache, and experienced sensations altogether unlike those produced by nitrous

* In all these experiments, after the first minute my cheeks became purple.—H. D.

oxide. It is not certain whether when under the maximum influence of this gas he did not see spirits and hear them talk, but was afraid to say so, for he owns, in the statement already quoted, to having seen something, and heard words in an abnormal way, probably by clairaudience. Davy says of the after effects of breathing the gas—"I slept much less than usual, and previous to sleep my mind was long occupied with *visible* imagery."—ED. SPIR.

"These letters are strongly confirmatory of my views, and go to show that anaesthetics liberate the soul by, as it were, drowning the body. That in fact they drive the soul out of the body and thus render the body incapable of experiencing pain, for it is by the mind that pain is known, and hence the lower the mental organisation in animals the less sensitive are their bodies to pain.

"The expression used by Mr. Coffin's patient, when under anaesthesia, that 'he had got to the bottom and behind every thing, and saw the cause and reason of things, and understood the mystery of life and the great secret that all have sought' is the expression of the profound truths known to adepts and ecstasies; while the expression used by Sir Humphrey Davy, when under the influence of nitrous oxide, that 'nothing exists but thought,' was a profound revelation of Divine Philosophy.

I would therefore urge on Scientists, Psychologists, and Materialists further experiments with anaesthetics as a means of arriving at an experimental demonstration of the existence and powers of the human soul."

The November *Journal of Science* contained a review of Dr. Wyld's book, by a critic who had evidently read Dr. N. C. Paul's pamphlet on Yoga Philosophy, and found in the Yoga processes therein described and in an apparently ingrained personal hatred of occultists, enough to make him say "Above all I hold that every friend of humanity should wage a war of extermination against ascetism as one of the foulest survivals of ignorance and savagery." Very pretty and very scientific sentiments, these; so characteristic of the breadth and fairness of the modern scientists! This writer falls afoul of occult science in a manner of brutal jest, using almost the identical words that the New York editors employed against our Society. Dr. Wyld happened to mention that the Indian Yogi could raise his body in the air when at his devotions. Granted, says the London sceptic, now let him do it here and float above the heads of the crowd. Or if he cannot do it here let him do it at Bombay or Calcutta. Meaning that unless it is done as demanded, *ergo* an Indian Yogi never did anything of the sort. This is the stuff our scientists call logic and lay down as law. They—and, unhappily, Dr. Wyld also—forgot the known effects of Soma juice in this matter of liberating soul from body and opening the divine sight. See the panegyrics to this royal sap in the most ancient literary relics of mankind—the Vedas. So marvellous was its potency that it was hailed as something royal—a king; "the king of the world, the king of heaven and earth, the conqueror of all." (See *Chips from a German Workshop*, vol. I, 28.) In the Rigveda, Varuna is styled *somapi*, the soma-drinker. He comes in his chariot, drawn by two yellow horses and attended by the Maruts, to quaff the draughts of it presented by his worshippers, and then, in the fury it produces, drives off at once to transfix Vritra, and break open the fastnesses of the mountains: this highly poetical imagery evidently referring to the soul-liberating potency of the sacred juice. Prof. Whitney (*Oriental and Linguistic Studies*, p 145) puts into metrical form Roth's translation of a hymn of the Rigveda, from which we take this verse:

INDRA.

I love the prayers, the wishes, the libations;
The odors rise; the Soma-press is ready;
They draw and win me with their invocation;
My coursers here carry me forward to them.

Reference to *soma* is found in the Persian *Avesta*; but on Indian soil its use was so general for inspirational purposes, and its effects were so splendid, that the hymns in its honour fill one entire book of the Rigveda. "Soma"

says Whitney "is there addressed as a god in the highest strains of adulation and veneration; all powers belong to him; all blessings are besought of him, as his to bestow." The use of narcotics, then, to assist the development of the psychic powers dates back to the earliest dawn of our race. From India and Persia the cultus travelled westward through Babylonia, Egypt, Greece and Rome to Far Europe. The Egyptians produced an intoxicating substance from hemp, called *Asis*. They rolled it into balls of the size of a chestnut. Having swallowed a few, they experienced ecstatic visions. Johann Weir mentions a plant in the Lebanon (*Theangelides*) which, if eaten, causes persons to prophesy. Kämpfer informs us that, at a festival in Persia, an exhilarating drink was brought to him, after drinking which he experienced the sensation of flying through the air among the clouds. The illustrious Van Helmont in his *Demens idea*, (§ 12) describes the effects of doses of *Napellus* upon himself. His brain retained the idea of movement and sensation spreading themselves from the head throughout the body, "yet the whole power of thought was really and unmistakeably situated in the pit of the stomach, always excepting a sensation that the soul was in the brain as a governing power. For the above and other most interesting details of this part of the subject the reader may consult *Ennemoser (Hist. of Magic, I, 82)*.

Among the Greek fables is one which describes how Venus, mourning the death of Adonis, threw herself upon a bed of lettuces to drown her grief. And in Winwood Reade's *Veil of Isis* (p. 106-7) we read that it was one of the rites of the Druids of Britain "to procure a virgin and to strip her naked, as an emblem of the moon in an unclouded sky. Then they sought for the wondrous *selago* or golden herb. She who pressed it with her foot slept, and heard the language of animals." We have now only to cross the Atlantic and there we find the *medicine-men*, or inspired prophets and oracles of the wild Red Indians, intoxicating themselves by swallowing great mouthfuls of the smoke of tobacco, and in the phrensy thus produced seeing visions and prophesying future events.

CURIOUS PHENOMENA IN AMERICA.

BY S. B. SEXTON, ESQ., F.T.S.

In the course of recent studies, I tried the following mesmeric experiment. I put my sensitive, a young lady of about eighteen, into the mesmeric state, and told her to go to a Masonic Lodge that I knew met that evening, and describe to me what took place. After lying unconscious for about an hour and a half, to all appearance without life, except for a very slight breathing, she said "I am back"; and after telling me that the first person she encountered was a man with a drawn sword in his hand, who, of course, was the Tyler, she went on and described the ceremony of the third degree, the candidate and the innates of the Lodge, giving me his, and several of their names. All these particulars I enquired into the next day, and found they were correct in every particular. I had also a curious experience with a Chicago medium—a Mrs. R. H. Simpson. I asked "Skiwaukee," the controlling spirit, or whatever it was that professed to be the spirit of an Indian, if he could bring me a lock of hair from a mesmeric sensitive of mine. He said "We will try; you must will your sensitive to sleep." He then asked for an empty envelope, told me to put the envelope between two closed book-slates, put the slates on the top of the table, lay my hands on one end, and have the medium lay hers on the other. We did so, and after waiting for about five minutes, there came the sound of three raps. We took the slates apart, opened the envelope, and inside was a lock of hair, of the colour of that of the sensitive mentioned above. It had the appearance of having been burnt from the head. The next day I received a letter from my sensitive saying, "Why did you will me to sleep?" When I awoke, my head felt as if it had had a hot iron passed through it. With this same medium I have had writing come inside

closed slates. In one instance a live snake was brought by the invisible agent; in another a live fish. For physical manifestations she is one of the best I have ever met, and she submits to any test you may propose.

THE MISSING LINK.

A good many of the Western papers are terribly excited over a bit of news just arrived in Europe from Sangoon. The most radical and freethinking of them crow over the fact as well they may in the interest of truth—as though the thickest, and hitherto most impenetrable of the veils covering Mother Nature's doings had been removed for ever, and anthropology had no more secrets to learn. The excitement is due to a little monster, a seven-year old boy, now on exhibition at Sangoon. The child is a native of Cambodia, quite robust and healthy, yet exhibiting in his anatomy the most precious and rare of physical endowments—a real tail, ten inches long and $1\frac{1}{2}$ thick at its root!

This original little sample of humanity—*unique*, we believe, of his kind—is now made out by the disciples of Darwin and Haeckel to be the *bonâ* (*bony?*) *fide* Missing Link. Let us suppose, for argument's sake, that the evolutionists (whose colours we certainly wear) are right in their hypothesis, and that the cherished theory of having baboons for our ancestors turns out true. Will *every* difficulty in our way be then removed? By no means: for, then, more than ever will we have to try to solve the hitherto insolvable problem, which comes first, the Man or the Ape? It will be the Aristotelean egg and chicken problem of creation over again. We can never know the truth until some streak of good chance shall enable science to witness at different periods and under various climates either women giving birth to apes, graced with a caudal appendix or female orang-outangs becoming mothers of tailless, and, moreover, *semi-human* children, endowed with a capacity for speech at least as great as that of a moderately clever parrot or mina.

Science is but a broken reed for us in this respect, for science is just as perplexed, if not more so, than the rest of us, common mortals. So little is it able to enlighten us upon the mystery, that the men of most learning are those who confuse us the most in some respects. As in regard to the heliocentric system, which, after it had been left an undisputed fact more than three centuries, found in the later part of our own a most serious opponent in Dr. Shroepfer, Professor of Astronomy at the University of Berlin, so the Darwinian theory of the evolution of man from an anthropoid, has among its learned opponents one, who, though an evolutionist himself, is eager to oppose Darwin, and seeks to establish a school of his own.

This new "perfectionist" is a professor in the Hungarian town of Fünfkirchen, who is delivering just now a series of lectures throughout Germany. "Man," says he "whose origin must be placed in the Silurian mud, whence he began evolving from a frog, must necessarily some day re-evolute into the same animal!" So far well and good. But the explanations going to prove this hypothesis which Professor Charles Deezy accepts as a perfectly established fact, are rather too vague to enable us to build any thing like an impregnable theory upon them. "In the primitive days of the first period of evolution," he tells us, "there lived a huge, frog-like, mammalian animal, inhabiting the seas, but which, being of the amphibious kind, lived likewise on land, breathing in the air as easily as it did in water, its chief habitat, though, was in the salt sea-water. This frog-like creature is now what we call—man (!) and his marine origin is proved by the fact that *he cannot live without salt.*" There are other signs about man, almost as impressive as the above by which this origin can be established, if we may believe this new prophet of science. For instance, "a well-defined remnant of fins, to be seen between his thumbs and fingers, as also his insurmountable tendency towards the

element of water": a tendency, we remark *passim*, more noticeable in the Hindu than the Highlander!

No less does the Hungarian scientist set himself against Darwin's theory of man descending from the ape. According to his new teaching, "it is not the anthropoid which begot man, but the latter who is the progenitor of the monkey. The ape is merely a man returned once more to its primitive, savage state. Our Professor's views as to geology, and the ultimate destruction of our globe, coupled with his notions regarding the future state of mankind, are no less original and are the very sweetest fruit of his Tree of Scientific Knowledge. Provoking though they do general hilarity, they are nevertheless given out by the "learned" lecturer in quite a serious spirit, and his works are considered among the text-books for colleges. If we have to credit his statement, then we must believe that "the moon is slowly but surely approaching the earth." The result of such an indiscretion on the part of our fair Diana, is to be *most certainly* the following! "The sea waves will, some day, immerse our globe and gradually submerge all the continents. Then man, unable to live any longer on dry land, will have but to return to his primitive form, *i. e.*, he will rebecome an aquatic animal—a man-frog". And the life-insurance companies will have to shut up their shop and become bankrupts—he might have added. Daring speculators are advised to take their precautions in advance.

Having permitted ourselves this bit of irreverence about Science—those, rather, who abuse their connection with it—we may as well give here some of the more acceptable theories respecting the missing link. These are by no means so scarce as bigots would like to make us believe, Shweinfurth and other great African travellers vouchsafe for the truth of these assertions and believe they have found races which may, after all, be the missing links—between man and ape. Such are the *Akkas* of Africa; those whom Herodotus calls the *Pigmies* (II. 32) and the account of whom—notwithstanding it came from the very pen of the Father of History—was until very recently believed to be erroneous and they themselves myths of a fabled nation. But, since the public has had the most trustworthy narratives of European travellers, we have learned to know better, and no one any longer thinks that Herodotus has confounded in his account men and the cynocephaloid apes of Africa.

We have but to read the description of the orang-outang and of the chimpanzee to find that these animals—all but the hairy surface—answer in nearly every respect to these *Akkas*. They are said to have large cylindrical heads on a thin neck; and a body about four feet high; very long arms, perfectly disproportionate, as they reach far lower than their knees; a chest narrow at the shoulders and widening tremendously toward the stomach which is always enormous; knees thick, and hands of an extraordinary beauty of design, (a characteristic of monkey's hands, which with the exception of their short thumbs have wonderfully neat and slender fingers tapering to the ends, and always prettily shaped finger nails.) The *Akkas'* walk is vacillating which is due to the abnormal size of their stomach, as in the chimpanzee and the orang-outang. Their cranium is large, profoundly depressed at the root of the nose, and surmounted by a contracting forehead sloping directly backward; a projecting mouth with very thin lips, and a beardless chin—or rather no chin at all. The hair on their heads does not grow, and though less noisy than the orang-outang they are enormously so when compared with other men. On account of the long grass which often grows twice their own size in the regions they inhabit, they are said to jump like so many grasshoppers, to make enormous strides, and, to have all the outward motions of big anthropoids.

Some scientists think—this time with pretty good reason—that the *Akkas*, more even than the Matimbas of which d'Escayrac de Lauture gives such interesting accounts—the Kimosas, and the Bushin, of austral Africa, are all remnants of the *missing link*,

HYPNOTISM.

The views of medical men in regard to *Hypnotism* or self-mesmerisation have been greatly strengthened of late. This is evident from the report by Dr. Grishhorn, of St. Petersburg, at the latest meeting of the Society of the St. Petersburg Physicians, on November 18 (Dec. 1), a report which is full of interest. Until recently, the phenomena of hypnotism have been only accepted under a quasi protest, while mesmerism and clairvoyance were regarded and denounced by the best authorities in Science as pure charlatanism. The greatest physicians remained sceptical to the reality of the phenomena, until one after the other came to learn better; and these were those, of course, who had the patience to devote some time and labour to personal experiment in this direction. Still many have thus acquired the profound conviction that there exists in man a faculty—mysterious and yet unexplained—which causes him under a certain degree of self-concentration to become as rigid as a statue and lose more or less his consciousness. That once in such a nervous state, at times his spiritual and mental faculties will seem paralyzed, and but the mechanical action of the body alone remain; while at others it will be quite the contrary: his physical senses becoming benumbed, his mental and spiritual faculties will acquire a most wonderful degree of acuteness.

Last summer, Dr. Grishhorn made, with Professor Berger, a series of hypnotic experiments and observations in the Breslau hospital for nervous diseases. One of the first patients experimented upon was a young girl of about twenty, who suffered actually from rheumatic pain. Professor Berger, applying to the tip of her nose a small hammer used for auscultations, directed her to concentrate all her attention upon the spot touched. Hardly a few minutes had elapsed, when, to his utmost astonishment, the girl became quite rigid. A bronze statue could not be more motionless and stiff. Then Dr. Grishhorn tried every kind of experiment in order to ascertain that the girl did not play a part. A lighted candle was closely approached to her eyes and it was found that the pupil did not contract; the eyes remaining opened and glassy, as if the person had been dead. He then passed a long needle through her lip and moved it in every direction; but the two doctors remarked neither the slightest sign of pain, nor, what was most strange, was there a single drop of blood. He called her by her name; there came no answer. But when, taking her by the hand, he began to converse with her, the young girl answered all his questions, though feebly at first and as if compelled by an irresistible power.

The second experiment proved more wonderful yet. It was made with a young soldier, who had been just brought into the hospital, and who proved "what the spiritualists call a medium"—says the official report. This last experiment finally convinced Drs. Grishhorn and Berger of the reality of the doubted phenomena. The soldier, a German, ignorant of a single word of Russian, spoke in his trance with the doctor in that language, pronouncing the most difficult words most perfectly, without the slightest foreign accent. Suffering from a paralysis of both legs, during his hypnotic sleep he used them freely, walking with entire ease, and repeating every movement and gesture made by Dr. Grishhorn with absolute precision. The Russian sentences he pronounced very rapidly, while his own tongue he spoke very slowly. He even went so far as to write, at the doctor's dictation, a few words in that language, quite unknown to him and in the Russian characters.

The debates upon this most important report by a well-known physician, were announced to take place at the next meeting of the Society of the St Petersburg Medical Practitioners. As soon as the official report of the proceedings is published, we will give it to our readers. It is really interesting to witness how the men of science are gradually being led to acknowledge facts which they have hitherto so bitterly denounced.

Hypnotism, we may add, is nought but the *Trataka* of the *Yogi*, the act of concentrating his mind on the tip of

the nose, or on the spot between the eye-brows. It was known and practised by the ascetics in order to produce the final *Samadhi*, or temporary deliverance of the soul from the body; a complete disenthralment of the spiritual man from the slavery of the physical with its gross senses. It is being practised unto the present day.

(Continued from the October number.)

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

Group No. XVII. contains—

<i>Sanskrit.</i>	<i>Marathi.</i>	<i>Botanical.</i>
Ooshaka	सारोमाती	A saline earth.
Saindhava	शैंदव	Rock-salt.
Sirajatu	शिलाजिती	Bitumen, dark, unctuous exudation from the rocks (of the Vindhya hills).
Kaseesá (vas)		
Hingoo	हिंग	Gum assafœtida.
Toothā	मोरचूत	Sulphate of copper.

These drugs diminish congestions and fat, and act as diuretics, lithontriptics, and resolvents of internal deposits.

Group No. XVIII. Internal refrigerants.

<i>Sanskrit.</i>	<i>Marathi.</i>	<i>Botanical.</i>
Sariva	उपउसरि (अनंतमळ)	Hemidismus Indicus.
Chandana	चंदन (सफत)	Santalum album
Kochoaudana	ळालचंदन	Pterocarpussantalinum
Padmaka	ळालकमळ	Nelumbium speciosum.
Kashmarco-fala	शिवणोचो फळें	Gmelina parviflora.
Madhuka (pushpa)	मोहाची फुळें	Bassia latifolia.
Ushira	वाञ्ज	Andropogon muricatus

These allay thirst and relieve the dryness of the fauces and cool the blood. They cool the blood and diminish the excessive formation of heat in the tissues and blood. They are, therefore indicated in fevers, accompanied by the increase of blood-heat which is the most prominent and constant symptom of inflammatory fevers (recognised formerly by the term 'bilious fevers.')

Group No. XIX. Drugs similar in action to the above, but whose special properties are not specified.

<i>Sanskrit.</i>	<i>Marathi.</i>	<i>Botanical.</i>
Anjana	सुर्मा	Black sulphide of antimony. The real stuff is not determined. Some make it as sulphide of lead and others as the watery extract of Berberis known as <i>Kásot</i> .
Rasanjana	रसाजन (?)	
Nagapushpa	नागकेशर	Mesua ferrea.
Priyangoos	प्रियंगु (?)	Aglaiia Roxburghiana. W. A.
Neclôtpalā	मोठे कमळ	Nelumbium speciosum.
Nala	नळ	Arun lo karka.
Paanalina		Undetermined
Keshara	केशर	Crocus sativus.
Madhooka	मोह	Bassia latifolia

Group No. XX. Cordials and appetisers, which clear the urine by equalising the circulation of the fluids. Some of them are sub-acid and others astringent.

Sanskrit	Marathi.	Botanical.
Parooshaká	फालसा	Grewia Asiatica.
Draksha	द्राक्षा	Vitis vinifera.
Kat-phala	कायफळ	Myrica sapida
Dadima	डाळिंब	Punica granatum.
Rajadana	चारोळी	Buchanania latifolia
Kataka-phala	निवळी	Strychnos potalorum.
Shakaphal	?	?
Trifala	त्रिफळा	{ Terminalias & phyllanthus emblica.

These drugs are grateful to the tongue and act as cordials, appetisers and equalisers of the circulation by clearing the urine of its impurities.

Group No. XXI. Sedatives of pain, cordials and cooling agents.

Sanskrit	Marathi.	Botanical.
* Priyangoos	{ कांगणा, मालकांगणा }	Celastrus paniculata.
Samanga	लहान चिकणा	Undetermined.
Dhatakee	घायटींचो फुळे	Grislea tomentosa.
Poonnaga	उंडीचो फुळे	{ Calysaccion longifolium.
Rakt-chandana	{ लाल चंदन }	{ Hæmatoxylon campechi.
Koochaudana	पतंग	Cæsalpenia sappan.
Mocha-rasá	{ सावरीचा डीक अथवा गद }	{ A gummo-resinous exudation from the outer bark of Butea frondosa.
1 var. Rasanjana	{ (रसांजन) ? }	Galena or sulphide of lead.
2 var. Sro-tanjana	{ काळसुर्मा }	
Koombheeka	जायफळ	{ The fruit of Myrestica moschata.
Padma kesar	{ कमळातील केसर }	{ The stamens & pistils of lotus flowers
Yojanavalee	मंजिठ	Rubia manjistha.
Deergha-mula	साळवण	{ Desmodium Gangeticum.

Most of these drugs, or even all of them, abound in an astringent and colouring principle which is cooling and astringent in its effects, and therefore, in the presence of this ingredient, when administered in the form of an infusion or decoction, prove efficacious in allaying and even checking inflammations wherever they may occur.

Group No. XXII. This is apparently a subordinate or supplemental group to the previous one, but drugs included in this group have been credited with a special virtue, viz, of being specifically useful in controlling dysentery or inflammatory diarrhoea, and of being useful in curing internal ulcers, that is, ulcers or suppurating sores situated in the internal viscera of the body. They heal ulcers or promote the healing processes in all branches of tissue.

Sanskrit	Marathi.	Botanical.
Ambashta or Patha	{ गहाड मूळ }	{ Cissampelas hernandifolia.
Dhatakee	{ घायटीचे केसर }	Grislea tomentosa.
koosooma (flowers)		
Samanga	लहान चिकणा	Sida acuta
Katvanga	टेंट	Calosantes Indica.
Madhuka	मोह	Bassia latifolia.
Bilwa peshika	{ बेलाची कोवळी फळे }	{ Ægle marmelos (the unripe fruit)

* This plant is identified with different species, but we identify it with the Celastrus on the authority of Raj-nighanta which is the most reliable of all works on descriptive materia medica.

Rodhra vel Lodhra	{ रोध्र }	Symplocos racemosa.
Savar-rodhra	सावरीचा डीक	{ Bombax malabarica (Gummy exudation from.)
Palasha	पळस	Butea frondosa
Nandee vriksha	तूण, कुडक	Cedrela toona.
Padma kesara	{ कमळातील केसर }	{ Nymphæa odorata. (stamens and pistils of.)

Group XXIII. This is also a supernumerary group of mild astringents, refrigerants and alteratives of uterine circulation. They also promote the formation or secretion of lymph. They are:—

Sanskrit	Marathi.	Botanical.
Nyagrodha	वड	Ficus Indica.
Oodoombara	उंबर	„ religiosa.
Ashwattha	पिंपळ	„ religiosa.
Plaksha	पिंपरी	„ ?
Madhooka	जाष्टमध	Liquoritia offianates.
Kapitanak	पारोसा पिंपळ	Theopesia populnea
Kakoobha	अर्जुन सादडा	Terminalia tomentosa.
Anra	आंबा	Mangifera Indica.
Koshiamra	रानआंबा	?
Choraka	तगर (गठोना)	Valeriana Hardwickii.
Tamala-patra	तमालपत्र	Cinnamomum tamala.
Jamboodwaya (2 var.)	{ जांबूल (2 प्रकारची) }	{ Sizygium jambolanum.
Peevala	चारोळा	Buchanania latifolia.
Madhooka	मोह	Bassia latifolia.
Rohinee	कटु गेहूण	Soymida febrifuga.
Vanjula	अशोक	Jonesia Asoca.
Kadamba	कळंब	Nanlea kadamba.
Badaree	बोर	Ziziphus jujuba.
Tindooke	टेंभुर्गी	Diospyros glutinosa.
Sallakee	साळय	Boswellia serrata.
Rodhra	रोध्र	Symplocos racemosa.
Savara-rodhra	सावर रोध्र	Bombax Malabarica.
Bhallataka	भिलावा	Semecarpusana cardum
Palasha	पळस	Butea frondosa.
Nandee-vriksha	{ (नांदूरुस ?) कुडक }	{ Cedrela toona.

Group XXIV. Remedies which act as mild appetisers, specially allaying symptoms arising from an excess of bile. They relieve vomiting, hiccup and thirst, and reduce organic or internal heat. They are also febrifuges.

Sanskrit.	Marathi.	Botanical.
Goodoochee	गुळवेळ	Tinospora cordifolia.
Nimba	निंब	Melia azidaracta.
Koostoombooroo	{ धने }	Coriandrum sativum.
Chandana	चंदन	Santalum album.
Padnaka	पद्मकाट	{ A fragrant wood resembling toon brought from Malwa or Southern India (Oodoychand Dutt.)

Group XXV. Simple refrigerants. They are comprised in an enumeration of the varieties of the flowers and the flowers of the Bassia latifolia.

Group XXVI. This group includes drugs which exert a very remote action through the vascular system on the circulation generally and on the uterus also. They relieve congestions and all atonic conditions of the system. They promote digestion and purify the secretion of the mammary glands (milk), and in the long run cure or

modify bilious fevers (febrifuge). They contain the following:—

<i>Sanskrit.</i>	<i>Marathi.</i>	<i>Botanical.</i>
Moosta	नागरमोथा	<i>Cyperus rotundus.</i>
Haridra	हळद	<i>Curcuma zedona.</i>
Daru-haridra	दारु हळद	<i>Berberis lycia.</i>
Hareetakee	हिरडे	<i>Terminalia chebuli</i>
Amalaka	आवळे	” <i>emblica.</i>
Bebheetaka	बेहडा	” <i>bellerica.</i>
Kooshta	कोष्ट, कुलिजन	<i>Costus speciosus.</i>
Haimavatec	रेणुक बीज	<i>Piper aurantium.</i>
Vacha	वेसड	<i>Acorus calamus.</i>
Patha	पाहाड मूळ	{ <i>Stephanonia hernandi-</i>
Katoo-rohinee	कुटकी	{ <i>folia.</i>
Ateevisha	अतिविष	{ <i>Helleborus niger.</i>
Dravidee	एलवी	{ <i>Aconitum heterophyl-</i>
Chitraka	चित्रक	{ <i>lum.</i>
		<i>Amomum cardamomi.</i>
		<i>Pumbago rosea.</i>

Group XXVII. This is a triad consisting of Haritakee (हिरडा), Bebeetaka (बेहडा) and Amalaka (आवळा), the dried pericarps of the fruits of which trees form the *trifala* combination, so commonly used in all Hindoo households. These, mixed together and used, relieve costiveness, mitigate urethritis (common inflammation of the urinary canal), relieve cerebral congestions, and act as alteratives of the skin.

Group XXVIII. This is another triad group of drugs which are stimulant and acrid, acting on mucous tracts generally, but more especially on that of the stomach and small intestines. They are solvents of phlegm and fat, stomachics, relieve anorexia, visceral obstructions and specially exert their action on the skin and the nasal mucous membrane.

(To be continued.)

AN INFLUENTIAL ROMAN CATHOLIC ORGAN IN AMERICA, the *Catholic Mirror*, says:—

A troupe of Arabs is in this country giving exhibitions of the dress and customs of the people of the East. One of them, a Bedouin named Sheik Abou Dayeh, was present the other day at a ballet performance in a theatre in Boston. When the Amazons filed out before the footlights in their scant costume, he turned to the manager of the troupe, who was with him, and asked whether the young women were all orphans.

“Oh, no,” answered the manager.

“Have they brothers and fathers?” asked the Bedouin.

“Yes,” he was told.

“Well,” he said, “why don’t they kill these girls? I would if they were my sisters before I would allow them to appear like this.”

Yet this degrading and corrupting kind of dancing, to which the Sheik would put such a bloody end, is going on every night in half a dozen vile dens in this town, the people of which are supposed to form a community of Christians.

From this we “heathen” may judge that the morals of a Christian country are not so severe as to compel the police to prevent the dancing of almost naked women in public. If anything half so shameless were permitted among Hindus, all Christendom would lift up its hands in horror. The severe rebuke of the Catholic journal is very creditable, but a Catholic priest has just given a glimpse behind the scenes of the confessional which is thus noticed in the *Religio-Philosophical Journal*, of Chicago:—

“The Priest, the Woman and the Confessional. By Father Chiniquy. Chicago: A. Craig & Co., publishers, 1880.

“This book is one well calculated to create a sensation, especially among those not familiar with the interior and secret workings of the Catholic Church. One thing is

self-evident—either Father Chiniquy is one of the most consummate falsifiers of the 19th century, or there are priests connected with the confessional of the Catholic Church, more diabolical and corrupt than the loftiest imagination can conceive; in fact, words are inadequate to express their subtle cunning and lasciviousness. Father Chiniquy depicts in a glowing language ‘the struggle before the surrender of womanly self-respect in the Confessional.’ He claims that ‘Auricular Confession is a deep pit of perdition for the priest,’ and that the ‘Confessional is the Modern Sodom,’ and that it destroys all the sacred ties of marriage and human society.”

PHYSIOLOGY OF FLOWERS.

Hardly twenty years ago, the name of Darwin, now one of the most prominent in science, was very little known. It is but since the appearance of his book—“The Origin of Species”—that the name of this great naturalist acquired the enormous popularity it has enjoyed ever since. From that time to the present, “Darwinism”—represented as a *hypothesis* by his opponents, and termed *theory* by his disciples—has made a gigantic progress, and now even the most irreconcilable foes of the Darwinian scheme of evolution are unable to lower its importance. This is why the appearance of a new work by Darwin is hailed in the scientific as in the literary world as an event of the first magnitude. The one just published in London by Murray bears the interesting title of “The Power of Movement in Plants.” Solely devoted to the investigation of one of the most interesting questions of vegetable physiology, it explains, or rather defines and develops, the ideas of Linnaeus, well-known as the “Hours of Flowers”, and found, we believe, partly in his celebrated *Genera Plantarum* and partly in the *Philosophia Botanica*.*

But Darwin does not limit his researches to the investigation of the phenomenon known as the “sleep of the flowers”. He goes further and, bringing forward a variety of facts discovered by him, proves the existence of a circular or rather an elliptical movement in the flowers, which affords them the greatest benefit and explains at the same time a world of phenomena. The Aristotelean hypothesis about the analogy which exists between the motions of the vegetable and the animal worlds, is thus finally and conclusively proved.

The roots of the plants are assimilated by Darwin to the human brain! They fulfil in relation to the plant the same functions which, in the animals, is fulfilled by the nervous system. From cell to cell is transmitted the consciousness of that which takes place at the surface and the various extremities of the body. One of the most interesting of Mr. Darwin’s descriptions is the rotary movement of the stalk around its own axis. Our space is too limited to allow us the possibility of treating the subject at any length. We can only add that Mr. Darwin’s new work treats of the physiology of flowers under every possible aspect, and explains with mathematical precision a number of most interesting phenomena, as, for instance, the well-known movements of the sensitive plant, the *mimosa pudica*, the direction chosen by the creepers, &c. The work is written in clear and most intelligible language, and ought to be read by every lover of nature and of modern science.

MR. J. GILLINGHAM, IN A RECENT COMMUNICATION TO the *Medium and Daybreak* (London), describes the evil effect upon a mesmeric subject of the influence of an impure magnetiser, and sensibly adds, “Hence the awful danger of sitting in circles [for mediumistic phenomena] with natures which, if opened to the light, would make one scream with terror as having all the virus of the pit [Hell]. He gives an illustrative fact of science, demonstrated by the gastrograph, to show the infinite

* The first of these works is conspicuous for unfolding the mysteries of the flowers founded on the sexuality of plants and holds the chief place among the works of Karl von Linnæus.

transmissibility of the subtle *aura* of material things." "Place the pole of a battery in a tumbler of wine, and at some distance away, miles it may be, place another glass with water and insert the other pole of the battery; the water will become fused with the qualities of the wine."

THE IMPERFECTIONS OF SCIENCE.

Mr. Robert Ward, discussing the questions of Heat and Light in the November *Journal of Science*, shows us how utterly ignorant is science about one of the commonest facts of nature—the heat of the sun. He says:—"The question of the temperature of the sun has been the subject of investigation by many scientists. Newton, one of the first investigators of the problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. All have believed themselves successful, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperature (in centigrade degrees) found by each of them: Newton, 1,669, 300°; Pouillet, 1,461°; Zöllner, 102,200°; Secchi, 5,344,840°; Ericsson, 2,726, 700°; Fizeau, 7,500°; Waterston, 9,000,000°; Spoeren, 27,000°; H. Sainte-Claire; Deville, 9,500°; Soret, 5,801,846°; Vicaire 1,398°; Violle, 1,500°; Rosetti, 20,000°. The difference is, as 1,400° against 9,000,000°, or no less than 8,998, 600°! There probably does not exist in science a more astonishing contradiction than that revealed in these figures." And again. Ever since the science of geology was born, scientists have accepted the theory that the heart of our globe is still a mass of molten matter, or liquid fire and only a thin crust is cool and solid. Assuming the earth's diameter to be about 9,000 miles, this crust they have estimated to be relatively to it only as thick as the film of a huge soap-bubble to its entire diameter. And they have assumed that the alleged increasing temperature in certain deep mines as we go from the surface downwards supported this theory. But science, through the mouth of Mr. Ward, rebukes this as a fallacious theory though still, without sufficient data—"it is confidently asserted that the interior of the earth is in a red-hot molten condition, and that it is radiating its heat into space, and so growing colder. One of the results of the *Challenger* and other explorations of the deep ocean is to determine that the water towards its bottom is freezing cold. Considering that the ocean covers nearly three-fourths of the entire globe, this fact certainly does not support the theory of central heat accompanied by radiation. The coldest water, it is true, usually sinks by its greater weight towards the bottom, and that, it may be said, accounts for its coldness; but, on the theory of radiation the water of the ocean has been for long geological ages supported on the thin crust of the earth, through which the central heat has been constantly escaping; and yet it is still of freezing coldness! Experience would say that the heat cannot have escaped through the water without warming it, because the capacity of water for heat is greater than that of any other substance. We can no more imagine such a radiation, and consequent accumulation of heat in the ocean, without the natural result of a great rise in temperature, than we can believe in a pot resting for hours on a hot fire without the usual result of boiling water. We have no reason, therefore, to believe, as has been suggested, that the earth is growing colder, or that we, in common with all living things, are destined to be frozen out of existence and the earth itself finally swallowed up by the sun."

And now let us ask our smart young graduates of Bombay, Calcutta, Madras and Lahore how they like this view of the infallibility of that modern science for whose sake they are ready to abandon the teachings of their ancestors. Is there anything more unscientific in their speculations, granting, even, that they are as stupid?

OUR RESPECTED COLLEAGUE, PANDIT ADITYARAM BHATTACHARAYA, of Allahabad, writes to warn the public against a juggler hailing from Delhi who is going about the country pretending to do some wonderful phenomena by the help of *djins*, or familiar spirits. Among other things he pretends to cause the re-appearance of a gold ring thrown into a well; a feat ascribed to Hassan Khan. The fellow agreed to do this trick for a reward of Rs. 20, and a day was fixed. He first kept the company waiting while he went through the usual jugglers' repertory of sleight-of-hand illusions, and finally when he saw their patience was almost exhausted, did his great *tamasha*. It proved to be only a clumsy affair of substituting a duplicate ring to be thrown into the well, and keeping the original concealed about him to show at the right time. Persons with a craving after these marvels should bear in mind that a man who takes money for showing *siddhis* is, ten to one, a humbug and a cheat. Real *sadhoo*s never traffic in their spiritual gifts. Mr. Adityaram made the Delhi man the very sensible offer, that instead of throwing the ring into the well he should drop it into a large jar of water whence it could easily be recovered. But it was *not* accepted.

THE PRESIDENT AND CORRESPONDING SECRETARY OF the Theosophical Society take this occasion to express their warmest acknowledgments to the following friends, for great kindness received, during their recent trip to the North-West Provinces and the Punjab:—His Highness, the Maharajah of Benares, and the officers of his Durbar; H. H. Rajah Sivaprasad; Babu Pramada Dasa Mitra; Pandit Ramá Misra Sástri and the other officers and members of the Literary Society of Benares Pandits; the English Debating Club, Benares; Swamiji Dayanand, Saraswati; Babu Chadee Lall, and the Arya Samaj of Meerut; the officers and members of the Arya Samaj, Lahore; the officers and members of the Arya Samaj, Amritsar; the officers and members of the Arya Samaj, Multan; Lala Gunga Bishen, Commissioner's Office, Umballa; the officers and members of the Arya Samaj, Cawnpore; Pandit Sunderlal; Babu Avinas Chandra Banerjee; Babu Shib Rakhan Shukal (Joint-Sec. Allahabad Inst.); the Arya Samaj, and others, Allahabad.

"THE CARIBS ARE DESCRIBED AS A CHEERFUL, MODEST, courteous race, and so honest among themselves that if they missed anything out of a house they said quite naturally, 'there has been a Christian here.'—*Primitive Culture*; by E. B. Tylor.

HE, WHO EATS RICE FACING HIMSELF TOWARDS THE EAST, shall prolong his days; he who eats facing the south, shall accumulate riches; he who eats facing towards the west, shall obtain both health and wealth; and no man should eat rice facing the north.—*Ancient Eastern Proverb*.

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