

ॐ THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER XVI.

SINCE the publication of the last Chapter of these memoirs, I have found a printed circular issued by Damodar, for the private use of our members, and covering extracts from my private letter to him dated Simla, October 4, 1880—the day after the picnic described. On reading it I find that my diary has served me perfectly as regards the details of occurrences with a single exception, *viz.*, the official letter found by Major———in the deodar shrub along with his diploma, in answer to his demand, was signed “Faithfully yours —— (the name in Tibetan characters) for H. S. Olcott, President of the Theosophical Society.” The body of the letter was, however, in a facsimile of my handwriting and, if I had not known the contrary, I should have been ready to swear that I had myself written it.

The incident of the finding of Mrs. Hume’s brooch, so universally known and so often commented upon, occurred that same evening at Mr. A. O. Hume’s house. I shall tell the story exactly as it happened, since not only are the facts clearly present to my mind, but they are also given in my letter to Damodar above mentioned. One most important circumstance has hitherto been omitted from all the versions published by eye-witnesses, one which weighs strongly in H. P. B.’s favour and against the hypothesis of fraud. The facts are these. A party of eleven of us, including Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Captain M., Mr. H., Mr. D., Lieutenant B., and H. P. B. and myself—were dining at Mr. Hume’s. Of course, occultism and philosophy were the topics of conversation. Psychometry was also broached and Mrs. Gordon, obtaining H. P. B.’s consent to try an experiment, went to her room and fetched a letter in a plain envelope which she gave H. P. B. to psychometrize. The latter held it to her forehead a moment and began to laugh. “This is queer” she said. “I see just the top of somebody’s head with hair standing up like spikes all over it. I can’t see the face. Ah! now it begins to

rise slowly. Why, it is Dr. Thibaut, of course!" And so it was; the letter was from him to Mrs. Gordon. The incident gave everybody the highest satisfaction and—as usually happens in this phenomena-hunting business—more wonders were called for; would not Madame B. cause something to be brought from a distance? She looked calmly around the table and said "Well, who wants something?" Mrs. Hume at once spoke up: "I do" she said. "What?" asked H. P. B. "If I could really get it, I should like to have an old family jewel that I have not seen for a long time; a brooch set round with pearls." "Have you the image of it clear in your mind?" "Yes, perfectly clear; it has just come to me like a flash." H. P. B. looked fixedly at Mrs. H. for awhile, seemed to be communing with herself, looked up and said, "It will not be brought into this house but into the garden—I am told by a Brother." After a pause, she asked Mr. Hume if he had in his garden a flower-bed shaped like a star. Yes, Mr. Hume said, there were several. H. P. B. stood up and pointed in a certain direction. "I mean there" she said. Yes there was one at that side. "Then, come with me yourself and find it, as I have seen it drop like a point of light, in such a bed." Thereupon the company rose, put on their wraps, and gathered in the drawing-room for the expedition. All save Mrs. Hume, who did not dare expose herself to the cold night breeze. Before we started I put it to the company to recall all the incidents, and say whether they lent themselves to any theory of complicity, or leading up with conversation, or mental suggestion exercised by H. P. B. "For," said I "if a shadow of doubt hangs over the occurrence, it will be useless for us to go any further." Those present looked questioningly at each other and with one accord agreed that everything had been fair and stamped with good faith. This is the missing link of all previous versions of the story, and I submit that, in view of my challenge and the putting of them on their guard, it is nonsense to cook up any theory of trickery when the facts are so very plain and so much candour was used throughout.

We went searching the garden with lanterns, for it was a dark night and nothing could be seen. We went by twos and threes here and there, H. P. B. with Mr. Hume, Mrs. Sinnett with Capt. M., etc. The large bed shaped like a star was found and Mrs. Sinnett and Captain M. were the lucky finders of a small white paper package with something hard within. They found it by pulling up a tangled network of nasturtium and other vines that made a perfect mat of verdure. H. P. B. and Mr. Hume were at some distance and I also, until the finders called out to come and see what they had got. Mrs. Sinnett handed it to Mr. Hume who opened it in the house, and inside was the missing brooch that had been asked for. At the suggestion of somebody—not of H. P. B. or myself—a protocol was drawn up by Mr. Hume and Mr. Sinnett, read to the company and signed by all. Now this is the plain, unvarnished story without concealment or exaggeration. Let any fair-minded reader say whether it was or was not a true phenomenon. It has been suggested

that among some jewelry recovered from an adventurer who had had an intimacy with Mr. Hume's family and improperly got possession of it, this brooch was included. Granting that to be so—if it was—this no more lessens the mystery of the call for the brooch by Mrs. Hume and its discovery in the garden-bed, than the probable previous ownership by H. P. B. of the solid gold-ring she caused to leap out of the rose I was holding in my hand, weakens the wonderful force of that phenomenon in itself. When Mme. Blavatsky, in response to the call for a phenomenon of the *apport* class, looked around the table, she singled out nobody, but Mrs. Hume was the first to speak, and almost simultaneously one or two others followed. She being the hostess, the others yielded their own chances to her out of courtesy, and it was then that H. P. B. asked what she wished. If somebody's else wish had been given preference by the company H. P. B. would have had to deal with that person, and where, then, would the theory of her having mentally suggested the brooch to Mrs. Hume have come in? This practical difficulty is, of course, gaily disposed of by the further suggestion that H. P. B. hypnotised everybody present as to every detail, so as to make Mrs. Hume ask for the article she could most easily procure. Passing on from this, we are next confronted with the important facts (*a*) that H. P. B. had never set foot in Mr. Hume's garden; (*b*) had never been carried up the road to the door save at night; (*c*) that the garden was not lighted; (*d*) that the star-shaped bed was not within view from the drive, hence could not have been noticed by her; (*e*) that from the moment when Mrs. Hume asked for the brooch nobody left the table until all rose together; and that it was Mrs. Sinnett and Captain M. who found the packet, and not H. P. B. who led Mr. Hume to it, as she might if she knew the exact place of its hiding. Then—again supposing that H. P. B. had the brooch in keeping—we must account for its transport to the flower-bed between the time when asked for and that when found—a few minutes only. Those who do not positively hate our dear departed Teacher, will, I am sure, in view of the foregoing facts, give her the benefit of the doubt and write this incident in the list of genuine proofs of her psycho-spiritual faculty. I now pass on.

The brutal ultimatum presented by Major H., which killed the joy of our picnic-party, kept H. P. B. in a state of tumultuous agitation for several days, but the occurrences at Mr. Hume's dinner resulted in the joining of our Society by several influential European gentlemen, and in the manifestation of much friendly sympathy towards my poor colleague.

On the 7th October I lectured at the rooms of the United Service Institution on "Spiritualism and Theosophy."* I was introduced by Captain Anderson, Hon. Secretary of the Institution, and the vote of thanks was moved in a very kind speech by the veteran Lieutenant-General Olpherts, C. B., V. C., R. A. The audience was the largest ever gathered together at Simla, I was told. The same evening I attended

* For text see "Theosophy, Religion and Occult Science," p. 216.

the Viceroy, Lord Ripon's, ball at Government House and received many congratulations from friends on the lecture and our improved relations with the Indian Government.

Day after day we continued receiving visitors, dining out and being lionized generally, H. P. B. kept on with her phenomena, some of them very trifling and undignified, I thought, but still such as to make half Simla believe that she was "helped by the Devil." That is how my Diary entry reads, and it is noted that the author of the theory was a certain Major S., who told H. P. B. so to her face in all seriousness. October 16th Mrs. Gordon had the Sinnetts, Major S. and ourselves on a pic-nic, and H. P. B. distinguished herself by producing from a handkerchief steeped in a saucer of water a duplicate with Mrs. Sinnett's Christian name embroidered across one corner. That evening Mr. Hume handed her for transmission his first letter to K. H., the beginning of the highly interesting correspondence about which so much has been said from time to time. Some more dinner parties and pic-nics filled in the closing days of our pleasant Simla visit, and one or two excellent phenomena kept up the interest in H. P. B. at fever heat. One was very pretty. We were dining at home that day and Mrs. Sinnett, H. P. B. and I were waiting for Mr. S. in the drawing-room. The ladies sat together on a sofa, Mrs. S. holding H. P. B.'s hand and admiring for the twentieth time a lovely yellow diamond ring, that had been given the latter by Mrs. Wijeratne of Galle on the occasion of our visit that same year. It was a rare and costly gem, full of sparkle and light. Mrs. Sinnett was very anxious that H. P. B. should double it for her some time, but she had not promised. Just now, however, she did it. Rubbing two fingers of the other hand to and fro across the stone, she after a moment paused and lifting her hand exposed the gem. Alongside it, lying between that finger and the next, was another yellow diamond, not so brilliant as hers yet a very fine stone. It is, I believe, still in the possession of our kind and dear friend. At dinner that day H. P. B. ate nothing, but while the meal progressed kept warming the palms of her hands on the hot-water plate before her. Presently she rubbed them together and one or two small gems dropped on the plate. Readers of M. A. Oxon's biography will recollect that this *apport* of gems was a very frequent phenomenon with him; sometimes they fell on him and about the room in showers, sometimes large single stones would fall. The Orientals say these are brought by elementals belonging to the mineral kingdom, such as Westerns call gnomes—the spirits of the mines—and in the Tamil language they are named *Kalladimandan*.

Mr. Sinnett has himself described in print the occurrence of October 20 which he has called the "pillow incident." It would seem to have been a thoroughly genuine affair. We were picnicking on Prospect Hill and Sinnett was expecting a reply to a letter he had addressed to one of the Masters, but not to receive it there, as ours was purely a pleasure party. However somebody—I forget whom and am writing

from the meagre notes in my Diary and without reference to Mr. Sinnett's narrative—asked for another phenomenon (they always do; this salt water never quenches thirst) and it was settled that something should be brought by magic. "Where will you have it besides in a tree, we must not make our phenomena stale by repetition?" asked H. P. B. A consultation between our friends ended in the agreement that it should be made to come inside the back-pillow against which Mrs. Sinnett was leaning in her *jampan*. "All right;" said H. P. B. "open it and see if there is anything within." Mr. S. with his pocket knife went to ripping open the pillow. The outside cover was embroidered on the face, backed with leather or some strong fabric, sewn with very stout thread, and the seam covered with a silken cord closely sewn to it. It was an old pillow and the sewing had become so hard with time as to make it a difficult job to rip it apart. This was done at last, however, and inside was a second pillow cover holding the feathers and also strongly sewn down the seams. When this was ripped Mr. Sinnett thrust in his hand, felt among the feathers, and soon brought forth a letter and a brooch. The letter was from "K. H." and referred to a conversation between Mr. S. and H. P. B.: the brooch was Mrs. S.'s and just before leaving the house she had seen it lying on her dressing-table. Let sensible people draw the natural inferences from the above facts.

That nothing may be wanting to complete the record of our early relations with the Government of India, and show to what nonsensical extremes it went to protect itself from the possible political designs (!) of our Society I have on second thoughts decided to print the first answer of the Simla authorities to my remonstrances, as made in my letter of September 27th the text of which was given in the last Chapter of my narrative. It was cordial enough but not sufficiently broad to cover our case. Here it is:—

No. 1025 E. G.

FROM

H. M. DURAND, ESQUIRE,

Under Secretary to the Government of India.

TO

COLONEL H. S. OLCOTT,

President of the Theosophical Society.

SIMLA, the 2nd October 1880.

*Foreign Department, }
General. }*

SIR,

Mr. A. C. Lyall having left Simla, I am directed to answer your letter to his address dated the 27th September.

2. You represent that the Theosophical Society has no interest in or disposition to meddle with politics, in India or elsewhere; that you have nevertheless been subjected to a disagreeable surveillance during your travels in India on behalf of the Society; and that the beneficent plans of the Society have in consequence been seriously impeded. You request that the Gov-

ernment of India will undo the wrong unintentionally done to you in this matter by the watch placed upon your movements.

3. I am to thank you for the information which you have been good enough to supply, regarding the aims and operations of the Theosophical Society, and I am to assure you that the Government of India has no desire to subject you to any inconvenience during your stay in the country. So long as the members of the Society confine themselves to the prosecution of philosophical and scientific studies wholly unconnected with politics, which you have explained to be their sole object, they need apprehend no annoyance on the part of the Police authorities.

4. I am to add that the Government of India will be much obliged if you will have the kindness to forward to the Foreign Office—copies of the papers mentioned in the third paragraph of your letter.

I have the honor to be,

Sir,

Your most obedient servant,

(Sd.) H. M. DURAND,

Under Secretary to the Government of India.

On the 20th October I received from the Government of India the final letter I expected, setting us right with all Anglo-Indian officials, which is certainly important enough to be inserted in this historical retrospect. It reads as follows :

No. 1060 E. G.

FROM

H. M. DURAND, ESQUIRE,

Offg. Secretary to the Government of India.

TO

COLONEL H. S. OLCOTT,

President, Theosophical Society.

DATED SIMLA, *the 20th October, 1880.*

*Foreign Department, }
General. }*

SIR,

I am directed to acknowledge the receipt of your letter, dated 14th October, forwarding certain documents for the information of the Government of India, and requesting that all Government officials previously warned against you may be informed that your purposes in coming to India have now been explained.

2. I am to thank you for the copies of papers forwarded, which will be brought on record in the Foreign Office.

3. With regard to your request, I am directed to say that those local authorities to whom communications were addressed in connection with your presence in this country, will be informed that the measures formerly ordered have been withdrawn.

4. I am, however, to add that this step has been taken in consequence of the interest expressed in you by the President of the United States and the Secretary of State of his Government, and that it must not be taken to

imply any expression of opinion on the part of the Government of India, in regard to the "Theosophical Society" of which you are President.

I have the honor to be,
Sir,
Your most obedient servant,

(Sd.) H. M. DURAND,

Offg. Secretary to the Government of India.

The reference in the concluding paragraph of Mr. Durand's letter is to the documents I sent him, among them, an autograph letter from President Hayes commending me to all American Ministers and Consuls, and one of like purport from the Hon. W. M. Evarts, then Secretary of State, together with my Diplomatic passport.

Nothing more remaining for us to do at Simla, we left that delightful mountain station by *tonga* cart to take up a pre-arranged tour in the plains. In summing up the results of the visit, it may be said that we gained a few friends, relieved our Society of its political embarrassments, and made many enemies among the Anglo-Indian public who held to the theory of Satanic interferences in human affairs. In so prim and conservative a social world it was only to have been expected that H. P. B.'s Bohemian manners should have shocked the general sense of propriety, her immense intellectual and spiritual superiority have excited envy and resentment, and her uncanny psychical powers have made her to be regarded with a sort of terror. Still, looking at it from the broad point of view, the gain outweighed the loss and the visit was worth the making.

H. S. OLCOTT.

THE ASTRAL BODY AND DISEASES.*

TRANSLATED FROM THE FRENCH BY ELIN SALZER.

MOST diseases do not originate in the physical body but manifest themselves in the latter from disorders more or less serious occurring in the astral body.

It is the Astral that is the real body and which maintains and determines the appropriate functions of the cells; it is the first beginning of the corporal creation, the spiritual type on which the physical life's design is afterwards developed.

The organs are modelled on the astral body which contains the spiritual thought-form destined for each of them, and holds the compendium of vitality and growth necessary to the individual for his birth, development and life; consequently it is really the Astral body that is the centre of life and which is touched by the exterior causes that bring on diseases, as it is also the astral body that determines the pathologic disturbances in the animal body when its functions are out of harmony with the physical body.

* An alleged spirit teaching.

The Astral body represents on the spiritual plane, the forces that the organic body manifests on the material; it contains the whole of the spiritual ideas realised in the material form by the universal vital and the individual magnetic fluid. Every organ corresponds with the thought-type expressed by the magnetism which is extracted at the same time from the astral and the cellular life.

The equilibrium of health depends on the equilibrium between these two currents; disease is produced by disturbances between these two forces; whether by the magnetic emanation from the cells becoming weakened, or on the other hand by the animal fluid emanating in excess through these cells so that the regular influx of the universal vital fluid is obstructed, which latter is the case if the physical body is too vigorously constituted for an astral body that has already attained a certain degree of spirituality.

Man draws the necessary elements for the sustenance of life from two sources: the material and the psychic; the former is supplied through the alimentary substances in his food and through the air; the latter through the psychic forces contained in the food, which he absorbs and also draws from the universal life through his astral body.

Man takes in his food from nature the chemical elements necessary for the constitution of his tissues; but he cannot absorb these elements, carbon, oxygen, hydrogen, azote, phosphates, etc., in their mineral form before they have assumed, through the influence of *life*, a psychic aspect which alters their *nature* and *effects*. When the innumerable compounds of organic chemistry are analysed they are all reduced to the few simple substances above enumerated; combinations resembling these substances give entirely different products, as for instance starch and glucose; the rind of the lemon and the pulp have about the same chemical composition.

The cause of these different aspects is undoubtedly the psychic force of the astral in the inspected particles.

The food man borrows from nature gives him the gross elements from the mineral world, transformed by a spiritual force. This spiritual force which he absorbs ought to be in harmony with his astral body, that is to say, neither too strong so as to hinder its action, nor too weak so as to diminish the animal magnetic fluid.

A number of diseases are caused from the lack of understanding the psychic qualities of the food that we absorb; the forms of nourishment which best harmonise with the equilibrium of the normal life are those we draw from the vegetable kingdom, because the psychic force inherent in the vegetables is *passive* and has only a negative and not very forcible influence, while the food taken from the animal world possesses an *active* psychic force which tends, not to absorb itself in a person's animal life, but to act independently of him. The excess of sanguine diet, far from strengthening the body, only tires it and dulls the mind, while the astral body, is given to an immoderate struggle with lower vital forces.

As to the animal food we must moreover consider that the decomposition taking place in its tissues alters its qualities through the influence of ferments and alkaloids which are not always destroyed by cooking, and that these also have a decomposing effect on the human tissues. Whereas most vegetable foods keep a long time, and in drying acquire still greater nutritive qualities (grains, dried vegetables, etc.) Meat ought consequently to be only a small part of our food; milk, butter, eggs, vegetables, bread, particularly the whole-meal bread, and fruits, ought to be the basis for our principal nourishment, because these give at the same time the plastic elements necessary for the repair of the tissues, the elements necessary for respiration, *i.e.*, for the maintenance of animal heat and, finally, the passive psychic qualities which leave the astral body master over the organism.

Alcohol, which modern society abuses so terribly, is only beneficial in a very small quantity; when obtained by distillation it contains also an excess of vital force. Condiments derived from tropical plants do not well suit the inhabitants of cold or temperate regions, whose organisms were not created to sustain the ardent life absorbed under a fiery sky*. While they seem a necessity for people in hot countries in stimulating their vital force, exhausted by excessive heat, they are rather detrimental to inhabitants of other climes. Man ought to feed as much as possible on plants indigenous to the region he inhabits, or on those that have become naturalised by long culture and veritable acclimatisation. It is not purposelessly that nature has distributed to every zone, to every region its particular fauna and flora, and given each country its own human type. Man, beast, and plant are in physical and moral harmony with their own climate and soil, and this admirable order cannot be transgressed with impunity.

By hygienic nourishment man can consequently place in equilibrium his physical and astral body; nature herself guides him by giving with every season, the products that harmonise with the change of heat; fruits and green vegetables in the summer; grains, tubers, and roots in winter. The hygiene of the alimentary organs may however be defective; exterior causes, excessive work or some disorder of the astral body may bring on illness in whatever part of the body the organs cease to function; involving, if this state continues, pain and general impairment of the physical body and, by repercussion, impairment also of the spiritual faculties. At the beginning of these disorders, rest and diet generally suffice to restore the functions which have become deranged by a passing fatigue. If this fatigue continues, and the organism is weakened, the illness may take a characteristic form and the body become the field for development of certain germs, as for instance the bacilli of fevers, diphtheria, cholera, etc. These bacilli expand by the enfeeblement of the cells which have no longer strength to struggle against the enemy. The bacilli of diseases accrue

* This, though a plausible theory may need to be supported by proof, to place it beyond the region of doubt.—*Ed. Note.*

from agglomeration near dwellings, from contaminated water, or from decomposition of organic matters ; they are continually absorbed, but cannot be developed unless the organism is weakened from one cause or other. In an individual whose body is sound and whose astral is acting powerfully, these microbes do not develop themselves ; but if on the contrary the astral body loses its power, as for instance through the influence of *fear*, then the organic body becomes at once a subject for their propagation and open to disease. To fear an epidemic is to open the door for its entrance. If the illness is contracted, be it from receptivity or fatigue of the physical body, or else from lack of equilibrium between the astral and the animal force, remedies must be resorted to.

For diseases originating from over exertion of an organ, rest, moderate nourishment, or life in the country may suffice without other remedies ; but in a great many cases the occupations in life or the degree and nature of the disease do not permit these means—and one must then act rapidly, in aiding the astral body whose psychic resources are insufficient. To this end we borrow from nature her mineral, vegetable or animal substances to be absorbed by the patient.

Certain remedies have been classed in medicine as corresponding to certain illnesses ; but this has been done with a total ignorance of the action of the medicine on the invalid. The medicine acts through its astral, on the astral of the patient, and not through its physical elements on the physical body. It is with medicaments as with nourishment ; those which act most harmoniously are those that are taken from the vegetable kingdom and from plants gathered in the region which the patient inhabits. The plant used in the treatment of the disease ought to be picked at a certain point of development, its curative properties varying from the root to the flower and the seed. The gift of divining the medicinal properties of plants is a true revelation, not given to all the world, and especially met with in country places, and sometimes hereditary in certain families. Sciologists shrug their shoulders at this natural therapeutics which demands a vast field of observation ; and prefer the mineral therapeutics, or the research for exotic plants, which may prove beneficial in certain serious cases yet which have but little value in the ordinary diseases. The mineral medication, giving to the organism a certain brutal, psychic element not yet transformed or spiritualised by the *life* principle, produces invariably a baneful effect ; if an improvement is effected it is always transient, and one organ has been cured at the cost of the injury of another. The mineral medicines are almost always more hurtful than beneficial ; they may however be useful in the homeopathic system when they are effective by an infinitesimal dose.

Whatever their nature may be, the medicines are effective through the idea that they express. The idea contained in the medicine is the opposite of the one expressed in the disease. This idea can proceed by contraries as in allopathy, which acts by two opposite forces being neutralised ; or by equilibrium as in homeopathy, which counter-

balances the idea realised in the physical body in the disease, by the similar idea separated from the astral by the medicine (the small dose of the homeopathic medicine acts only on the astral, while the strong allopathic doses operate first on the physical body).

There exist, consequently, in both cases, transmissions and actions of ideas; the medicine and the form of the disease are only the outer manifestations of a spiritual cause. This spiritual cause, both for the illness and its remedy, has been demonstrated—

(1) By the experiences of Dr. Luys, of the *Charité* hospital, and by the transmission of disease from an ill to a sound person by hypnotic and magnetic sleep; (2) by the simple action of the will on an ante-suggested subject; when, for instance the experimenter suggests to the hypnotised subject that the blister he has on the right arm is a simple piece of paper, while the paper he has on the left arm is the actual blister, it happens that the blister has no action, while the skin beneath the paper becomes irritated and blistered.

The operator's thought has neutralised the idea comprised in the blister, while his will has given to the paper the therapeutic idea contained in the blister.

The medicine is consequently only a medium between two spiritual things and can be substituted by directly using the will; then it becomes a magnetic will-treatment, the most rational and the most direct. On account of the immediate action on the astral body, magnetism is particularly beneficial for all chronic and nervous ailments, and for all physical disorders which originate from any disturbance between the astral and the animal magnetisms.

However, it is the most difficult means to utilise. The power of healing by magnetism is given only to few. This divine power possessed by Christ and by the apostles, must, if it shall not become dangerous, be the gift only of the noble, the pure, the unselfish. A certain physical energy is also necessary, and ability of observation and judgment so as to vary the operations according to the disease. One can proceed by three different methods in alleviating suffering by magnetism :

1. By *will* which is the most uncommon and requires a very great faith both on the part of the operator and of the subject.

2. By magnetising certain objects as for instance garments or cloths intended to be put on the diseased parts; or else by magnetising water.

3. By passes or laying on of hands.

Magnetising, in order not to become dangerous ought to be practised with the greatest discretion. It is a spiritual gift which must not be profaned or used with the feeling of personal ownership. Magnetism also comprises suggestion, which can be very useful, but must not be abused because, if used to excess, it may interfere with a person's individual liberty.

A broad reformation may be effected in the hygienic and medical world by the knowledge of the spiritual qualities of things and beings.

Knowledge of physical life, food harmonising with the needs of man, simple nourishment, very small quantities of meat and alcoholic beverages, unadulterated alimentary products, and a better understanding of the distribution of physical and intellectual work, will suppress many diseases contracted, most of them, by the abandonment of a rational mode of living. A thorough study of medicinal plants and of magnetism would reform medicine, which now is often practised at random.

But if magnetism is to be practised with beneficial results it must be done with faith and love for the *Good*.

The superior force applied to suffering mankind must be derived from above. Both he who has received this power as well as the one who appeals to him for health ought to have their souls aspiring to the divine. Materialism and scepticism will break to pieces before the Divine Science that streams from one soul to another. The real magnetism, the one that heals and relieves, is not a personal power depending on the possessor, or on his will; it has a higher origin; it is from God. That is the reason why at the feet of miraculous statues, *faith* has produced sudden cures; the believing soul has been magnetically cured by the Universal Soul which has come in contact with out-streaming currents from the kneeling crowd by the power emanating from the marble or wooden image which has become living under the influence of the ardent *will* concentrated thereon.

The illumined Spiritualism, whose hour has at last come, not only brings man the understanding of his immortal life, but gives him knowledge of the constant communion of the spiritual with the spiritual. It teaches him how to establish harmony with his astral life; how to evade illness, and how to cure it by affinity of will and thought.

And whether he makes application of the products of nature, or whether he asks relief from the human touch, he will find in the new conception of life, amelioration of his suffering.

Agglomeration of cities, excess of work and pleasure, too powerful or unwholesome food, privation of light and air, breed illness, which an irrational use of mineral medicine augments. Return to rational nourishment, and study of the disease by psychic means will re-establish the state of general health.

Magnetic cures will develop with the study of Spiritualism. The Great Initiates of old knew the secret of healing, because they possessed divine wisdom.

[*Editor's Note.*—The foregoing is one of a series of remarkable essays that have been written by a medium in the famous circle which has met weekly at the palace of the late Duchesse de Pomar, F. T. S., in Paris. The idea that homeopathic medicines produce their often marvellous effects by acting on the astral body, is one that is shared by some of the most enlightened homeopathic physicians.]

H. S. O.

H. P. B. PSYCHOMETRIZED.

IN turning over an old box of papers the other day I came across my notes of a psychometrical reading of H. P. B.'s character by the late John Murray Spear, who for many years practised the art of Psychometry as a profession. He was calling on us in New York one evening, and, at my request, gave the subjoined reading, I, writing out his remarks from dictation. The matter possesses the interest which attaches to all attempts to delineate the wonderful character of our great departed colleague. It is not so good or accurate, I think, as it would have been had Mr. Spear psychometrized a bit of her writing enclosed in a sealed envelope and handled elsewhere than in her room and presence. It has a certain tone of flattery and exaggeration due, of course, to the overmastering influence of her magnetic personality on his sensitive temperament. However, it is best that it should be placed on record, and so I give it verbatim.

Mr. Spear said:—

“ You have more knowledge than you can use. Things come to you like flashes sometimes ; at others, like a flowing stream, and you seem to be able to give forth what comes to you, as a stream flowing from your being. You have the power of concentration. You can, as it were, gather from the four corners of the earth what you have seen, what you know, and you can compress it into a sentence. You belong to the nomadic class. You don't know anything of home. You don't care to know anything about home, because your home is the Universe. Wherever there is work for you to do, there is your home. You are born to direct ; born to rule ; and what you want is to gather around you some of the mightiest intellects of modern times, and you will charge them with the elements that are in your being, and work through them as a sovereign works through his ministers. And yet you have the simplicity of a child. You can do the most menial services, if it is required of you, and feel that the little things you do are often the greatest. You seem to be divested of selfishness, in the ordinary sense of that term. You seem to live for others—for what religionists would call “ the glory of God,” but you regard it as glory to man. You see that what the world needs is a knowledge of substantial facts, and on these facts to build a philosophy. And you take into that philosophy the Occult Sciences :—you are as familiar with them as the financier with stocks ; the merchant with trade ; and you are the mightiest when you are apparently the weakest. If persons tread upon you, you come forth in a grand way, and you defy the world. You are immortal and know you cannot die. You belong to a class of persons—your ancestors—who have occupied positions of a most important character in the church, in the state, in the world ; and if it were possible to run back—to inspect the events of the past, it would be seen that you are of royal descent. These nobles stand behind you, and, so to speak, the sap of their being re-appears in you. You live, and do *not* live—that is, the living world cannot see you. You live in your own way ; you enjoy your own life ; walk on your own feet ; conceal yourself when you choose. You are very magnanimous,—grieved sometimes you are, but do not cherish feelings of animosity to any living being. You see God in everything ; in the claw of an eagle and in the animalculæ. You don't care where you see Him—in what form He appears, how long He has lived, where He resides ; these are

not questions that concern you; but that which does concern you is the development of the common humanity; and to that work you have consecrated yourself. You withhold nothing. You cannot be appreciated to-day. When you shall have passed out of the mortal form, and the historian shall have gathered up the facts, then the world will regret that it did not know you. You have lived before. This is to you only one of a series of lives. You know it must be so, and therefore have but little anxiety for the future; rejoice in what you can do in the present. A wonderful Horoscope is yours! Whoever shall be able to accurately sketch that, will find it different in several respects from others. You have your own house. There are several aspects that can be described with wonderful accuracy. You look, as it were, through a clear glass,—see the future, behold the present, and know what the past must have been. The spirit often is willing, while the flesh is sometimes weak. You can not do all you desire. If you had your true name you would be called *The Orientalist*. You have more Oriental knowledge than any person with whom you ordinarily converse. It seems to come to you naturally. You seem to luxuriate in it, and seem to see its relations to the future of Humanity."

In certain details, Mr. Spear has in the most extraordinary way hit upon aspects of H. P. B.'s occult history, but I cannot particularize to the general public.

H. S. O.

—

"THE PSYCHIC POWERS AND FACULTIES OF THE CHRISTIAN SAINTS."*

III.—The methods by which such powers were developed by the Saints.

THE first factor which appears strongly in the character of these men and women is an intense "faith," a moral quality of the soul, of necessity, since "faith" does not pertain to the physical body. This faith seems to connote thought-power, for a person to have this strong vital faith in any object or person, must think intensely, and must have made that object, or person a vivid reality to himself. The exercise of this faculty seems to have been a daily, nay hourly duty, and in proportion as it was exercised the power appears to have developed in all these cases. The Saints were constantly brooding over their belief in the divine life, as taught in the doctrine of the Catholic Church. Especially did this belief centre in and around the personality of Jesus Christ: thus the corner-stone of interior life and faith centred in him and the perfections of his character as set forth to them.

Hence by constant striving to be like that beautiful ideal, and by ever-repeated efforts to develop those qualities in themselves, they did develop some wonderful attributes of faith, love, peace, etc.

This soul faculty called faith is beautifully defined in "Light on the Path" as follows:—

"The sceptical laugh at faith and pride themselves on its absence from their own minds. The truth is that faith is a great engine, an enormous power, which, in fact, can accomplish all things. For it is the covenant or engage-

* An amplification of a lecture delivered before the Blavatsky Lodge, London, concluded from page 147.

ment between man's divine part and his lesser self. The use of this engine is quite necessary in order to obtain intuitive knowledge; for unless a man believes such knowledge exists within himself how can he claim and use it?"

And again in the New Testament we find many statements made by Jesus Christ about the necessity of having the vital faith and the results that will accrue from it. But the most practical view of it seems to be that given by the late T. Subba Row in a valuable article in "Five Years of Theosophy," on "The Twelve Signs of the Zodiac" where he is dealing with the Shaktis, and in speaking of Kriyâ Shakti we seem to see that the basis of the power is faith. The passage is as follows:—

"Kriya Shakti—The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.*"

This passage is very suggestive when we think of the mental condition in which these saints were during the time they were in prayer, or, 'rapture' as it is sometimes called. Their whole attention was intensely concentrated on the thought or ideal mentally before them. This, combined with the intense faith evolved by their daily life, is the real clue to the so-called miracles of the Christian saints. Hence the fundamental method used by one and all was the development of faith, unswerving, unshakable, until the whole life was dominated by this great power.

Coupled with this came those other virtues of love, humility, peace and charity, which, by constant effort and daily search, became the powers they wielded over the hearts and lives of all with whom they came in contact. The personal self was the enemy to be fought. The intense belief in the Divine Higher Self brought them into contact with that hidden heart of life divine which is veiled in every human soul.

Following on from these vital soul forces by which these persons became what they desired to be, we can trace the acts that they almost unconsciously did, and in every case without searching for the power by which to do them.

In their lives they followed the admonishment given them by their Master and Teacher. "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." Thus the method in every case has been a practical moral training.

IV.—Systems of Meditation and Concentration having a parallel in Eastern Teaching.

In the Catholic Church each saint appears to have evolved his, or her, own particular system of training the soul, and finding out its powers; there being no great traditionary systematic method of teaching them, as we find in the East; nay, the very facts as they arise in various lives seemed to have surprised the directors and spiritual instructors of these saints; and what is worse, some of the greatest souls

and those who have evolved the most vivid interior life, have brought down on themselves the doubts and persecutions of that very Church whose saints and confessors they afterwards became. We have a notable example of this in the case of Joan of Arc, who has now been canonized and is revered as Saint Jeanne, though she was burned at the stake for insisting on her psychic faculties as being facts, and not figments of her imagination.

Let us now trace a few of these methods of concentration that have a parallel in Eastern Teachings. Hugo of St. Victor, 1097, appears to have been one of those who was a scholar, as well as mystic. An Englishman by birth, his thirst for information seemed insatiable.

He makes, like Plotinus, of the inner faculties a threefold division. First and lowest comes cogitation; a stage higher stands meditation, or reflection and investigation: third and highest comes contemplation, or the immediate intuition of the highest. And curiously enough he speaks of an especial organ which seems to open at this third stage, which he terms the "eye of contemplation," and he asserts that this eye can see what is closed to the eye of reason and the eye of sense. This point is of special interest to students of the Esoteric Philosophy, for this special organ of the soul is mentioned both in the *Secret Doctrine*, and in the *Voice of the Silence*; Hugo especially directs that all sensuous images must be discarded and checked; and concentration must be on the inmost centre of our being. His very caution to his readers on the delusions of the imagination, and his fear lest they mistake a visionary phantasm, for super-natural manifestation, demonstrates that he has had such subjective experiences. In speaking of the highest illumination he thinks it cannot be separated from practices of devotion. The treatise in which he speaks of this inner eye is entitled *De vanitate mundi*. In that he says—"Thou hast another eye, an eye within; far more piercing than the other thou speakest of,—one that beholds at once the past, the present, and the future; which diffuses through all things the keen brightness of its vision; which penetrates what is hidden, investigates what is impalpable; which needs no foreign light wherewith to see, but gazes by a light of its own, peculiar to itself." (Lib. p. 172.) This passage is of peculiar importance when we compare it with the passage in the "Voice of the Silence," (p. 14, Ed. 1.) "The eye which never closes, the eye for which there is no veil in all her kingdoms." In the *Secret Doctrine*, (Vol. 1, p. 77,) footnote, speaking of this organ, it says:—

"In India it is called the "Eye of Shiva," but beyond the Great Range it is known in Esoteric phraseology as "Dangma's opened Eye." Dangma means a purified soul, His "Opened Eye" is the inner spiritual eye of the seer: and the faculty which manifests through it, is not clairvoyance as ordinarily understood, i.e., the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "third eye," which mythological tradition ascribes to certain races of men."

Thus strangely does knowledge of the subjective conditions, and of the internal organs of the soul, coincide. We may safely conjecture that St. Hugo of Victor had never read of the "Eye of Shiva" seeing that he comes in that period of mental darkness called the "Middle Ages;" yet the knowledge of the purified soul of this period, is precisely the same as the Esoteric teaching of the East.

Indeed very much of the teaching of St. Hugo bears this striking similarity. His careful and precise investigations of the subjective conditions, couched at times in somewhat metaphorical language, are familiar to the student of Eastern literature. St. Hugo also speaks of the "Eye of Contemplation" being closed by sin! which is strictly in accord with what is said on the 'third eye' in the *Secret Doctrine*, (N. Ed. Vol. II, 320—813.)

Let us take now the teaching of his pupil, Richard of Saint Victor, in whose writings we find reference also made to this "Eye of Contemplation."

On a basis similar to that of Hugo, Richard erects six stages of Contemplation. The first two grades fall within the province of Imagination; the next two belong to Reason; the highest two to Intelligence. The objects of the first two are *Sensibilia*; of the second pair, *Intelligibilia* (truths concerning what is invisible, but accessible to reason); of the third, *Intellectibilia* (unseen truth above reason). Within the depths of thine own soul, he would say, thou wilt find a threefold heaven—the imaginal, the rational, and the intellectual. The third heaven is open only to the eye of Intelligence—that eye whose vision is clarified by divine grace and by a holy life. This eye enjoys the immediate discernment of unseen truth, as the eye of the body beholds sensible objects. His use of the word Intelligence is not always uniform. It would seem that this divinely-illuminated eye of the mind is to search first into the deeps of our own nature, and then upward into the heights of the divine.

In the ecstasy he describes, there is supposed to be a dividing asunder of the soul and the spirit as by the sword of the spirit of God. The body sleeps, and the soul and all the visible world is shut away. The spirit is joined to the Lord, and one with Him,—transcends itself and all the limitations of human thought. In such a moment it is conscious of no division, of no change; all contraries are absorbed, the part does not appear less than the whole, nor is the whole greater than a part; the universal is seen as particular, the particular as universal; we forget both all that is without and all that is within ourselves; all is one and one is all; and when the rapture is past, the spirit returns from its trance with a dim and dizzy memory of unutterable glory.

For the highest degrees of Contemplation, penitence avails more than science; sighs obtain what is impossible to reason. This exalted intuition begins on earth, and is consummated in heaven. Some, by divine assistance, reach it as the goal of long and arduous effort. Others await it, and are at times rapt away unawares into the heaven

of heavens. Some good men have been ever unable to attain the highest stage; few are fully winged with all the six pinions of contemplation.

Here I must quote an interesting passage given in a letter from Plotinus to Flaccas, the concluding passage of which is almost identical with the last passage on the return of the memory. It runs thus:

"In ecstasy, the ideas perceived are within the mind. The mystic, according to Plotinus, contemplates the divine perfections in himself; and, in the ecstatic state, individuality (which is so much imperfection) memory, time, space, phenomenal contradictions, and logical distinctions, all vanish.

It is not until the rapture is past, and the mind, held in this strange solution, is, as it were, precipitated on reality, that memory is again employed."—*Vaughan*, Vol. I, p. 77.

The division of the mental conditions made by Plotinus resembles strongly that of St. Hugo of Victor. "Knowledge (says Plotinus) has three degrees, Opinion, Science, Illumination. The means or instrument of the first is sense; of the second dialectics; of the third intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing, with the object known."

Very full of suggestion are these passages to those who desire to find similarities in these widely different Teachers.

Turning to the life of Saint Theresa we find less of the scholar, a more strongly emotional nature, and the same deep burning faith, which turns every force to the interior life, and makes of it a vivid reality. At the same time her analytical faculties are also used, and she separates very clearly the various subjective states through which her soul passes in order to reach the ultimate goal. A good epitome of her system is given by *Vaughan* in his "Hours with the Mystics," from which I quote the following passages, but her whole life, and her own writings are well worth studying.—*Vaughan*.

"There are in her scale four degrees of prayer. The first is *Simple Mental Prayer*, fervent, inward, self-withdrawn, not exclusive of words, nor unaided by what the mystics called discursive acts, *i.e.*, the consideration of facts and doctrines prompting to devotion. In this species there is nothing extraordinary. No mysticism, so far.

Second Degree.—*The Prayer of Quiet* called also *Pure Contemplation*. In this state the Will is absorbed, though the Understanding and Memory may still be active in an ordinary way. Thus the Nun may be occupied for a day or two in the usual religious services, in embroidering an altar-cloth, or dusting a chapel; yet without the Will being engaged. That faculty is supposed to be, as it were, bound up in God. This stage is a supernatural one. Those who are conscious of it are to beware, lest they suffer the unabsorbed faculties to trouble them. Yet they should not exert themselves to protract this 'recollection'. They should receive the wondrous sweetness as it comes, and enjoy it while it lasts, absolutely passive and tranquil. The devotee thus favored often dreads to move a limb, lest bodily exertion should mar the tranquility of the soul. But happiest are those who, in the case just mentioned, can be Marys and Marthas at the same time.

Third Degree.—*The Prayer of Union*, called also *Perfect Contemplation*. In this prayer, not the Will only, but the Understanding and Memory also are swallowed up in God. These powers are not absolutely inactive; but we do not work them, nor do we know how they work. It is a kind of celestial frenzy—a ‘sublime madness,’ says Theresa. In such a transport she composed her ecstatic hymn, without the least exercise of the understanding on her part. At this stage the contemplatist neither thinks nor feels as a human being. The understanding is stunned and struck dumb with amazement. The heart knows neither why it loves, nor what. All the functions of the mind are suspended. Nothing is seen, heard, or known. And wherefore this sudden blank? That for a brief space (which seems always shorter than it really is) the Living God may, as it were, take the place of the unconscious spirit—that a divine vitality may for a moment hover above the dead soul, and then vanish without a trace; restoring the mystic to humanity again, to be heartened and edified, perhaps for years to come, by the vague memory of that glorious nothingness.

Fourth Degree.—*The Prayer of Rapture, or Ecstasy*. This estate is the most privileged, because the most unnatural of all. The bodily as well as mental powers are sunk in a divine stupor. You can make no resistance, as you may possibly, to some extent, in the Prayer of Union. On a sudden your health and strength begin to fail; the eyes are involuntarily closed, or, if open, cannot distinguish surrounding objects; the hands are rigid; the whole body cold.

Remarkable were the effects of the rapture on the body of the saint. An impressible lifting force seemed to carry her off her feet (they preserve the right foot in Rome to this day): it was the swoop of an eagle; it was the grasp of a giant. In vain, she tells us, did she resist. Generally the head, sometimes the whole body, was supernaturally raised into the air! On one occasion, during a sermon on a high day, in the presence of several ladies of quality, the reckless rapture took her. For in vain had she prayed that these favours might not be made public. She cast herself on the ground. The sisters hastened to hold her down; yet the upward struggling of a divine potency was manifest to all. Imagine the rush of the sisterhood, the screams of the ladies of quality, the pious ejaculations from the congregation,—watching that knot of swaying forms, wrestling with miracle,* and the upturned eyes, or open-mouthed amazement, of the interrupted preacher.

The state of rapture was frequently accompanied by a certain ‘great pain.’ After some two or three hours’ endurance of this combined spiritual and corporeal torture, the sisters would find her almost without pulsation, the bones of the arms standing out, her hands stiff and extended, in every joint were the pains of dislocation: she was apparently at the point of death.

‘This mysterious ‘pain’ is no new thing in the history of mysticism. It is one of the trials of mystic initiation. It is the depth essential to the super-human height.”

An intimate friend of Theresa is ‘John of the Cross’, who seems to have belonged to the most rigid type of the ascetics. Indeed we can only compare his life with that of some of the Hindu Yogis, for its rigorous self-denial and self-control. Intensely vivid appear to have been his

* An incautious word. It was no more miracle than the levitations of Homer, Gordon and other mediums: it was simple levitation.

various subjective states, and we can find parallel conditions given in many of the Eastern Scriptures. Certain passages in his "Night of the Soul" reminds us strongly of "Light on the Path." His idea of the denudations of the soul, the throwing off by it of its various garments, resembles very strongly the teaching of the "Seven Principles of Man," the clothing of Atma, the one divine spark, in various sheaths by which it can manifest on different planes."

John of the Cross was so named because of his austere life. He appears to have had a love of suffering, and he bids people put aside all worldly pleasures, if they would really throw off the personal self and seek that interior union with the Divine which is the only true life. Life is to be a battle with the senses, and even spiritual pleasures are not to be desired; a view which emphatically agrees with some passages in the "Voice of the Silence." I will now give a synopsis of his views as quoted by Vaughan, Vol. II, pp. 189—192.

Note.—Compare this with the "Voice of the Silence," and "Light on the Path."

"John of the Cross describes with almost scientific method, the process of spiritual unclenching,—preaches a series of sermons on the successive removal of each integument,—and perorates on the blessed reduction of the soul to a supernatural state of nature.

He describes the successive denudations of the soul as it passes,—the shadow of itself, into the infinite shade of the Divine Dark. We have seen how instantaneously Theresa could attain at times this obvious self-reduction. Her soul falls prostrate, with the ordinary attire of faculties, but rises stripped of all in a moment.

The 'Obscure Night,' would be the most fitting title for this treatise; for the night of mysticism is the sole subject, and Mount Carmel does but figure as a frontispiece, in compliment to the Order probably. In *La Nuit Obscure* the soul says—'I went out unhindered by sensuality or the devil. I went out, that is, of myself—out from my own poor and feeble manner of knowing, loving, and tasting God. I went out, unassisted by any action of my own powers; while my understanding was wrapped in darkness; while will and memory were overwhelmed by affliction. I went out, abandoning myself in pure faith to darkness—that is, to the night of my spirit and my natural powers.

'This going forth has crowned me with happiness; for I have been straightway elevated to operations entirely divine. * * * All my powers, in short, and all my affections, are renovated by the night of the spirit.'

The First Night is that of the *sense*: the long process of vigil and austerity which, with the caduceus of asceticism, tames and lulls to slumber the argus-eyed monster of the flesh. A painful work, but not without meet recompense. New pleasures, even of the sense, are supernaturally vouchsafed to the steadfast votary. The wearied eye and the unvisited ear are regaled by glorious visions and seraphic melody; yea, the parched tongue, and haggard, bleeding flesh, are made to know delights of taste and touch, that melt with most delicious pleasure through the frame, and beggar with their transport all the joys and banquets of love.

The Second Night—the Night of the *Spirit*. The deserted soul cannot think, or pray, or praise: as of old you seem to descend alive into hell; make no resistance, acquiesce in all: be in your desertion as absolutely passive as in your rapture. * * * You find that you still live,—or rather, you no longer, for you yourself are dead—a divine and winged radiance has taken your place, which animates rather than steers, guiding, in your stead, by mysterious impulse. To the higher faculty there are already visible breaking gleams of a super-celestial dawn.

The philosophy of John is summary. Two ideas alone have room there—All and Nothing. Whatsoever is created is finite: whether actual or ideal, it bears no proportion to the All,—it cannot therefore be helpful to any one on their way to the All. The Something is no link between the opposites of All and Nothing. You are aiming at the highest—to be lost in the All. Everything definite and particular—all finite apprehension, must be so much negation of the Infinite,—must limit that All. You should pass beyond such things to blend immediately with the Universal,—to attain that view of God which is above means—is unconditioned—is, from its illimitable vastness, an anguish of bliss,—a glory which produces the effect of darkness.

John does lull outward venturous Understanding, learned Memory, and fiery Will. Faith is the night which extinguishes Understanding; Hope, Memory; and Love, Will. The very desire after supernatural bestowments, would be a stirring in the torpor—a restless, not a perfect sleep. The serenest Quiet may be ruffled by no such wish.

This therefore is John's fundamental principle. All faculties and operations not beyond the limits of our nature must cease, that we may have no natural affection; but find magically substituted, divine apprehensions and divine sentiments quite foreign to ourselves.

The Third Night—that of the *Memory* and the *Will*. Here, not only do all the trivial records that may have been inscribed upon remembrance banish utterly, but every trace of the divinest tokens and most devout experience. The soul sinks into profound oblivion. The flight of time is unmarked, bodily pain unfelt, and the place of Memory entirely emptied of everything particular and distinct.

This torpor, John replies, is but transitory.

The perfect mystic, the adept established in union, has ceased to suffer this oblivion. Passing through it, he acquires a new and divine faculty for every duty proper to his station. He is in the super-natural state, and his powers have so passed into God that the Divine Spirit makes them operate divinely: all they do is divine. The Spirit makes such a man constantly ignorant of what he ought to be ignorant; makes him remember what he ought to remember; and love what is to be loved—God only. Transformed in God, these powers are human no more."

We have only, in reading such a passage, to change the terminology, and the essential ideas are the same as those given in the Yoga teachings. When once the lower self has been conquered then the self can act. Many passages in the Bhagavad Gîtâ give the same substance.

So, also, do we find one of the great Neo-Platonists teaching in almost the same words. I quote from a letter of Iamblichus to Agathocles:—

“Such a man lives no longer the life common to other men: He has exchanged the human life for the divine. His nature is the instrument and vehicle of Deity, who fills and impels him. Men of this order do not employ—in this elevation of their experience—the waking senses as do others. . . . They speak wisdom they do not understand, and their faculties absorbed in a divine power, become the utterance of a superior Will.”

Thus strangely do the statements made by mystics of various periods coincide with each other. Space lacks in which to go more deeply into this most interesting subject, but even tracing it thus lightly, shows that the mystic teaching has never wanted exponents; that in every age, men and women have given their testimony to the varied experience of the soul's life. We rise from such a study with a sense of gladness that so much is on record, and above all with a deep admiration for the characters of these saints of the Catholic Church, for, however mistaken may have been the dogmas they upheld, their lives were beautiful in moral development, and the lessons they teach us of self-abnegation are well worth remembering in this materialistic age.

ISABEL COOPER-OAKLEY.

THE LEGEND OF DWĀRAKĀ.

OF the seven great centres of Hindu pilgrimage, Dwārakā, or the Road to Heaven, is considered the most meritorious. The number of pilgrims who visit this shrine is comparatively not very large. About ten thousand go there every year, besides about two thousand Sādhus, Bawās or Yogis, who are attracted to the place as much by its sanctity, as by the *Sadāwarats* maintained there by the wealthy Bhatia merchants of Bombay, and other rich Hindus who feed these ascetic wanderers with sweetmeats and other kinds of dainties. Numbers of Sādhus remain at Dwārakā to die there in the hope of meeting Bhagavān. It is very difficult to find out whether any of these Sādhus are men of spiritual power and possess true sanctity. Some of the old inhabitants of Dwārakā relate how, some thirty years ago, an *Aghori* Bawā, established himself at the place and earned a reputation for producing marvellous phenomena. This however was nothing but sorcery. More than three years ago, during the hot season, a fearful type of cholera raged through the place, carrying off scores of persons daily. This fell disease followed on the footsteps of a terrible cyclone, which caused great damage to the town and harbour.

The people attributed these calamities to the presence of an *Aghori* who suddenly appeared at the time on the scene. To pacify the public feeling, this worshipper of the dark powers was twice deported from the place, but each time he came back, long before those in whose charge he was given, could bring back the news that he was safe beyond the limits of their jurisdiction. He was for a time put into jail to protect him from falling a victim to the public indignation, that ran high against him. In his confinement, at certain times when he was in a

higher mood, he used to quote the Vedas and discuss religion and philosophy in a manner that would do credit to a learned Pandit. He used to feed however on the most loathsome food, and carried with him a human skull. At last he of his own accord abruptly disappeared, and has not been heard of again.

The great age and the sanctity of the temple of Dwârakânâtha would lead one to believe that the city and its environs must be the abode of pious and learned men, and ascetics of a high order, but the anxious inquirer is likely to be very much disappointed if he go there on such a search.

Among the Gugli Brahmans who have been from time immemorial the special custodians of the temples, and masters of the ceremonies to be performed by the pilgrims, there are barely half a dozen men who could be termed fair Sanskrit scholars, and as to ascetics of renown, hardly any have been heard of. The legends and traditions about the founders of the temple of Dwârakânâtha are also very meagre.

It is said that Vajranâtha the grandson of Krishna, built the temple of Dwârakânâtha in honor of Krishna, in the beginning of the Kaliyuga, about five thousand years ago. Some writers have asserted that the temple of Dwârakânâtha resembles the temple of Dâmodarji at Junaghad, and that it is a Jain temple built in the times of Raja Gupta, about eighteen hundred years ago. This view has, however, very few supporters, and there is no doubt that the temple of Dwârakânâtha is not a Jain temple, and that it was built long before the time of Rajah Gupta.

Of the many and different temples dedicated to Krishna, his wife and other relations, the temple of Dwârkânâthji is the largest, and is built on the north bank of the Gompti creek. Every pilgrim has to purify himself by bathing in its holy waters, for which he has to pay a fee of Rs. 2 to His Highness, the Gaikwad, who is the ruler of this part of Kathiawad.

The temple is believed to have been built through superhuman agency. Its style of architecture is purely Hindu. From the base to the spire the temple exhibits the richest and most elaborate type of Hindu carvings in profusion. It is said that before Allahudin Khilji laid his sacrilegious hands upon the temple, it was nine stories high, three of which were demolished by him, and the idol taken away, so that the temple remained without an idol for many a year, until it was replaced by one of the Sankarâchâryas who obtained special permission to do so from the Court of Delhi. The main hall of the temple is supported on 60 columns of granite and sandstone, and there is a spiral sandstone staircase by which the spire is reached. While in other places no objection is made to non-Hindus entering temples, at this place none but Hindus are permitted to enter.

It is said that in this Kaliyuga, Bhagavân could be met with in Dwârakâ alone, which he has chosen for his residence, and the following legend is told to explain the reason of his choice :—

In the Kaliyuga, they say, S'rî Krishna Bhagavân brought the descendants of the Yâdavas under pretext of a pilgrimage to Pralhas. At this place, under the influence of wine, they fought amongst themselves, and were all destroyed. Sri Krishna then cast off his mortal body and retired; Arjuna left Dwâarakâ for Hastinâpura, and Dwâarakâ itself was immersed in the sea. Religion became extinct, irreligion took the lead, and the Vedas came to be forgotten. Thereupon Asita, Dêvala, Uddâlaka, and other Rishis, met together and discussed how they could find Vishnu Bhagavân, when Kaliyuga had laid its heavy hand on the Earth.

Uddâlaka then said, "O! Brahmins we are yet free from the taint of the Kaliyuga, let us then go to Brahma and seek from him the means of finding Vishnu on this Earth, and if we find that he is not to be found on this Earth then we shall put an end to our existence, for who can exist without meeting Bhagavân." The Munis then went to the four-faced Brahma, who asked them the reason of their visit. They replied that three Yugas had gone by, and that the Kaliyuga had come, and they did not know in what part of the earth Vishnu was to be found. Brahma answered that he worshipped the Matsya and Kachhia âdi rûpa Bhagavân, but that he did not know the place of his all-superior Mûrti. The Rishis bewailed that if even he did not know Vishnusthala then the only thing left for them was to go to Prayâgâ and yield up their existence. Brahma however told them not to despair, and that he would point out to them the way for their salvation. He advised them to go to the lower regions where Baliraj held sway, and ask him the whereabouts of Vishnu. The Yogis then went to Pâtâla and thus addressed Prahlâda: "O! Prahlâda best beloved of Bhagavân, show us the path to salvation." Prahlâda replied that there was a city in the Western seas by the name of Kusasthala which was formerly founded by Kush. Here the river Gomti flows, intermingling its waters with the sea, and that city is known as Dwâarakâ. There dwells Bhagavân, the Bestower of Mûkti, as also Bhakti, enveloped in twelve bodies, and perfected by the possession of sixteen accomplishments. Men will get Mukti by going to Dwâarakâ even in Kaliyuga. The Yogis asked the reason why Vishnu had chosen Okha (Dwâarakâ) for his abode on earth. Prahlâda replied that when king Ugrasena ruled over the earth, S'rî Krishna had made Dwâarakâ the most beautiful spot on the face of the world. Here he was one day informed that the sage Durvâsa was coming to make pilgrimage, so he and Rukhminî went forward to receive him. Durvâsa questioned Krishna about his abode, his wives and his children, and Krishna answered that the sea had yielded up to him twelve yojans of land, and that he had built there a city of gold, that he had 16,108 wives, among whom Rukhminî was the chief, and that each wife had presented him with ten sons and one daughter. Fifty-six crores of Yâdavas acknowledged his sway, besides others innumerable, and in his city they had built nine lacs of palaces of gold. Krishna invited Durvâsa to accompany him home,

but he promised to go only on condition that his car should be drawn by Śrī Krishna and Rukhminī. The two consented, but after some time Rukhminī in drawing the car felt thirsty, and asked her lord to give her some water. Krishna thereupon pressed the earth with his foot and brought forth water which Rukhminī drank, quenching her thirst. This aroused the ire of Durvāsa who got out of the car, and pronounced a curse that Rukhminī might for ever be separated from Śrī Krishna. Thus the unhappy Rukhminī was left alone in the forest to bewail her hard lot. *Bhāgīrathī gangā* however came to comfort her. She rendered her abode in the forest so charming, that Yogis and other persons from Dwārakā came to visit her *Āśrama*. This again enraged Durvāsa, and he cursed the spot where she lived. Rukhminī thus overwhelmed with curses, tried to put an end to her existence by attempting strangling, when Śrī Krishna came up to her and explained to her that she was *Māyā* and he was *Īśvara*, that she was *Buddhi* and he was *Jīva*, and that there could never be any separation between her and him.

While Śrī Krishna was thus admonishing Rukhminī, Durvāsa full of repentance came up, and prayed to Śrī Krishna to allow him to unsay the curses that he had pronounced in his anger, and that he should then go back to Dwārakā and live in the society of Rukhminī. To this Śrī Krishna answered that what a Brahmin had once said ought to come to pass, and that his words could not be withdrawn. That he (Krishna) had so ordained it, and so must it be, but that he would come every morning and evening and give Rukhminī the pleasure of his company. So saying he returned to Dwārakā along with Durvāsa, while he left Muni Upnath to keep Rukhminī company.

To mark this separation, the temple of Rukhminī is placed at a considerable distance from the temple of Dwārakānāthji. Before Śrī Krishna came to live at Dwārakā it was called Kusasthala. Kush or Kusesvara was a Rākshasas with a hundred pair of hands, and he was the ruler of Kusasthala. One day he insulted Durvāsa whereupon Krishna came to punish him. Krishna cut off all his pairs of hands except one. Kush then asked for a boon, and he was allowed an underground temple, and told that he would be worshipped first. This underground temple of Kush is close to the temple of Dwārakānātha, and the pilgrims who go there are supposed to render their homage first to Kush.

It is said that some people gifted with second sight see the ancient golden city of Śrī Krishna with its palaces and temples standing by the sea shore, casting their reflections in the waters. There are scores of persons now living in Dwārakā who in all earnestness describe the beauties of the ancient city; a sight of which they allege to have obtained in a clairvoyant mood.

The above legend is full of spiritual meaning veiled under an allegory. In one or two places the allegory has been unveiled. The terres-

trial Dwâarakâ is easily accessible, but the real Dwâarakâ where Bhagavân is found is not so much a place as a state. The legend is evidently an allusion to Râja yoga. I have given it in the hope that some of our learned Hindu fellows may explain the allegory in all its details, and bring to bear other and relevant illustrations from Sanskrit literature to throw additional light upon it.

J. D. K.

NOTES.

Having been asked to contribute some notes on the above legend of Dwâarakâ, I gladly comply with the request. It does not appear in any of the Hindu sacred books that I am aware of. It can not, in my opinion, find a place in the Skandha Purâna, as the chief characters that are to be found in the legend above given pertain to the incarnation of Vishnu.

Apart from the authenticity of the story, as found in our sacred books, it can be treated as a folklore legend obtaining in the different places of pilgrimage in India, and meant to illustrate the truths which each place of pilgrimage is intended to symbolize. Perusing the erudite article of the late Subba Row, we find that there are seats mentioned in India as places of pilgrimage conferring salvation on one who visits the same. The adepts of yore instituted these places as undying mementoes of the seven life-centres in man, when they found that they were not able to move freely amongst men and initiate them into the higher secrets. Sometimes it is said, they lived contiguous to the above places, leaving them as object-lessons to humanity. The seven centres in India so mentioned are, Ayodhyâ (Oudh), Mathurâ, Mâyâ, (Hardwar), Kâsî, (Benares), Kâncî (Conjeeveram), Avantikâ (Oujjen), and Dwâarakâ, corresponding to the seven centres in man, viz., Sahasrâra, Ajnâchackra, Visuddhi, Anâhata, Nâripûra, Svâdhishtâna and Mûlâdhâra. They are located respectively in the head, between the eyebrows, the throat, heart, navel, the generative organ and the anus. It should not be supposed that there is this kind of division alone located in the different centres above-mentioned; but each centre has its septenary sub-division according to the above analogy. The highest of these chackras has hence its septenary sub-division. The pure Râja yogis conquer this chackra only. The *Sahasrâra Kamala* has located in it all the other centres and Devatas presiding over the same. Therefore all the Devatas, viz., Ganapaty, Brahma, Vishnu, Rudra, Mahesvara and Sadâsiva are in the seventh. But these Gods, if they are looked upon from the standpoint of Vaishnavites or Visishtâdvaitins may be stated to be no other than Mahâvishnu in his different manifestations of Vishnu. This is the reason why, in Southern India replete with the strife of the superiority of Vishnu over Siva or *vice versâ*, we find the Vaishnavite Yogins dubbing the Devatas of the different chackras with Vishnavite appellations, such as Krishna, Aniruddha, Pradhymna and others.

The present story seems to have emanated from the brain of such a partisan. Dwâarakâ, which, according to its etymology, signified the

road to heaven, is the first entrance to the same, since it stands for the first portal to heaven, viz., Mûlâdhâra. The presiding deity over this chackra is Ganapaty, who is in this story substituted by Krishna. There are several Ganapaties who are generally said to be celibates, yet one of these has been in wedlock, viz., Vallabha Ganapaty. Perhaps Krishna and his spouse stand for them both in this story.

But to begin with the beginning. Kusasthalî is ascribed to have been founded, according to Bhâgavata Purâna, by Raivata, who built it within the sea. The subsequent part of the same Purâna shows that it was the same or on the same spot as Dwârakâ. But Vishnu Purâna says—"Thus the Yâdavas were exposed to a double danger (from the Yavana, Kâlayavana and the king of Mâgadha). He (Krishna) resolved therefore to construct a citadel for the Yadu tribe that should not be easily taken; one that even a woman might defend and in which therefore the heroes of the house of Vrishni should be secure; one in which the male combatants of the Yâdavas should dread no peril, though he himself should be drunk or careless, asleep or abroad. Thus reflecting, Krishna solicited a space of 12 furlongs from the ocean and there he built the city of Dwârakâ, defended by high ramparts, &c." According to the Sabhâ Parva of Mahâbhârata, Krishna is said to have enlarged and fortified the ancient city of Kusasthalî. Whatever may be the different accounts, it is certain that there was an ancient place called Kusasthalî, though Dwârakâ proper has been submerged under the seas. In no accounts do we find the name of Kusa, an Asura, coming in. It is only Raivata that is said to have founded this town Kusasthalî—Raivata, the father-in-law of Balarâma, and the ruler over Kusasthalî, who not finding a suitable match for his daughter on earth, is said to have gone to Brahma loka and returned, 28 Chatur Yogas afterwards, but to find a new order of things arisen—humanity utterly changed and everything else. Perhaps at the time when Raivata returns, Kusa the Asura may be stated to have lived, but in none of the Purânas does his name occur in reference to this town.

But if this story has to be interpreted merely as a legend invented by an adept in order to form the landmark of Dwârakâ, typifying the symbol of Mûlâdhâra, then some meaning can be eked out of the above story. The word Kusa means wicked or depraved. A yogi, if he is to be the master over his own self, has to conquer the different Saktis in each centre and locate his higher or spiritual intelligence therein. Therefore the conquest of each chackra includes the conquest of its lower or depraved powers. But these powers have not to be entirely expurgated, but have to be made our servants, in order that they may minister to our wants. The lower power that has to be mastered in Mûlâdhâra, is here represented by the Asura, Kusa, which represents the depraved powers in us, leading us to bestial tendencies. It is only after this, that the Saktis Ichchâ, Kriyâ and others which pertain to the other chackras, have to be mastered. Now this Asura is not utterly driven away and hence is given a subterranean

place lower than Krishna, in order that pilgrims may see him first, and then God, and thereby know the Asura whom they will have to conquer first and drive underground. When the visitor enters the temple, he finds the God and Goddess, *viz.*, Krishna and Rukhmini, living apart. Here is introduced the story of the curse of Durvâsas, that Rukhmini should so live, but be visited by her consort every morning and evening. Durvâsa is an incarnation of the Amsa of Siva, and is properly made the bifurcator of the two principles, Atma and Buddhi, or Spirit and its consort, the material side. I do not know if the separation of Spirit from its consort is a thing peculiar to this place or seat only. If it is so, then I can explain it on the ground that, though other Ganapatis are unmarried, the Vallabha Ganapaty presiding over Mûlâdhâra, has to be worshipped as living with a spouse and located in different seats in the same centre, unlike other Gods and Goddesses.

K. NARAYANSAMI.

A SCIENTIFIC EXPOSITION OF PURITY OF THOUGHTS, WORDS
AND DEEDS AS TAUGHT IN ZOROASTRIANISM.

No. I.

TO every student of the Zoroastrian religion and its scriptures, it will be obvious that the highest importance is given therein to purity of life in Thoughts, Words and Deeds, which ideas are expressed by the words Humata or Manashni, Hukhata or Gavashni, and Huvarashta or Kunashni. Passages in praise of these three sublime concepts will be found scattered in profusion throughout the Avesta. In fact the entire magnificent fabric of the religion of the High and Holy Zarthustra rests on these triune ethical concepts of observing absolute purity of life on the physical, mental, moral and spiritual planes. Almost every prayer in the Avesta begins and ends with the praise of "Ashoi" or purity, as for example:—"Purity is the highest good, is the highest happiness. Happy is he who is the purest in purity." In another place it is said—"The man who is pure is the ruler of the World." In the prayer "Vispa Humata" it is said:—

All good thoughts, good words, and good deeds proceed through knowledge;

All evil thoughts, evil words, and evil deeds proceed through ignorance;

All good thoughts, words and deeds lead to Heaven;

All evil thoughts, words and deeds lead to Hell;

All good thoughts, words and deeds end in Heavenly Bliss; so is it manifest to the pure."

A more clear and explicit enunciation of the great law of purity of thoughts, words and deeds cannot be met with elsewhere. In no other religion is it expressed so succinctly, though every great religion worthy of that name expresses the same ideas in a more or less diffuse or cate-

gorical way. To some, these precepts may appear very commonplace and trite, but if they will give a patient perusal to what follows they will soon find out their mistake, and will see that the question is one of vital importance to every human being to whatever nationality or creed he may belong.

Our main object in preparing this paper is to demonstrate in the light of modern western science, especially to our Parsee brethren the scientific truths underlying the teachings of the Holy Zarthustra on this subject, because the tendency of the present generation leads to the rejection or neglect of everything that savours of mere blind faith or dogmatic assertions. The truth of these teachings will not however be denied by any sane man who has the least moral sense left in him. In fact most people will be ready to admit them in theory but will hold them as impossible in practice. Our object then is to show that they are not so impracticable as imagined, and that their strict observance is absolutely necessary for one's own happiness as well as for that of those who surround him; from one's own narrow circle of family to the whole human race. This we are not going to prove by mere historical evidence or by religious dogmas, but by experimental evidence furnished by modern science itself; because a scientific or objective proof of the truth of a thing, makes a more lasting impression on men's hearts than any amount of exhortations, religious or otherwise. For instance, if we were to tell a man who is utterly unacquainted with the property of gunpowder, that nitre, sulphur and charcoal mixed in certain proportions form a dangerous compound possessing terrific destructive power, it is quite probable that he would deride or scoff at the idea; but let him once experience or see the effects of an explosion of gunpowder, and he will be the last man to approach it rashly, far less to handle it carelessly. Similarly, if the mighty potentialities of Thought, which is the very fountain source from which purity of speech and action proceed, for good and evil in one's own interest as well as in the interest of others, are brought home to the minds and hearts of the people by some physical and experimental proofs, they will at once perceive the necessity of keeping their thoughts pure through all the practical affairs of daily life, and once they taste of the true happiness and peace arising from this course of life, they will adhere to it under all circumstances and all risks (if there be any) to their personal selves.

All religious teachings are based on a knowledge of the higher science and higher laws of nature which cannot be investigated by mere physical senses or physical instruments, and about which our modern scientific men are as yet entirely in the dark, with the exception of a very few advanced seekers after truth who have the courage to declare boldly the results of their investigations, which quite upset all the pet theories of orthodox, official science of the day. This higher science and the higher laws of nature were perfectly well-known to all the great and holy founders of religions, but as the average human mind was incapable of comprehending these higher truths, they were obliged to veil

them under allegories and symbology which the initiated alone could grasp, and leave the bare results of their spiritual knowledge in the form of religious injunctions and dogmas, for the common mass of mankind. Hence it is that modern science which refuses to believe in anything that is beyond the scope of the physical senses, is incapable of apprehending or investigating the higher science which underlies all religious teachings. On the other hand the present exponents of all the religions in the world are quite ignorant of the true spiritual science on which they are all founded, and want to support their teachings by mere dogmatic assertions, without assigning any valid or reasonable grounds for their acceptance. Hence the constant conflict that we see between the religionists on the one hand and the scientists on the other, or rather between theology and dogmatic official science. True religion and true science can never be in conflict. Because religion is nothing but the reduction of the higher scientific laws of nature to precepts for the guidance of undeveloped humanity. True religion unfolds the mysteries of nature and of man and asks the latter to abide by the laws of the former in order to accomplish his grand destiny in the scheme of evolution. True science supplies reasons and explanations of these mysteries of nature either on the objective or the subjective plane, and thus furnishes a satisfactory explanation of all religious teachings as well as of all the phenomena of the objective world; and thus enforces obedience to them, not on mere blind faith or dogmatic assertions, but by rational, experimental, objective or subjective proofs. Hence it will be seen that religion and science are mutually interdependent and that neither of them can stand by itself. It is therefore foolish to think that if any religious teaching does not fit in with the precepts of modern science it is therefore baseless or superstitious. This only shows that science has not yet sufficiently advanced or developed.

We will now proceed to see what is the basis of thought in nature and in man. Thought is the motive as well as the creative power which brings into objectively all the phenomena of nature that we see around us; in other words, all the objects that we see on earth or in heaven. Thought lies at the bottom of every human joy and suffering, down to every sentient being crawling on this earth. In fact the whole Universe is a thought of God. It was apparently on these considerations that the Holy sage Zarthustra inculcated the paramount necessity of the strict practice of purity of thought, words and deeds, the latter two being merely the audible and visible outcomes of the invisible intangible thought. Words and deeds therefore being the manifestations of thought, unless the latter is kept pure the other two cannot be so. Purity of thought is consequently the main object to be attained; in fact it is the very basis of all Yoga practices. If pure thoughts, or thoughts of love and sympathy for every sentient being, without any distinction whatsoever,

however mean and unworthy the object may appear to us, are habitually entertained by one, the words which flow from his lips will be naturally gentle and pleasing, even when they are meant to restrain or reprove an evil-doer, and when thoughts and words are thus harmoniously pure, the deeds done through their instrumentality must of necessity be pure also. Thus we see that everything depends on keeping our thoughts pure. But this purity of thought is not to be exercised exclusively for one's own benefit. It is a holy trust vested in us by the most High for the common good of all, and any abuse or breach of this trust is sure to be visited on its perpetrator by condign retribution.

Now we will see what thought can do and undo in the ordinary affairs of life. It is by thought that an architect erects a building, a mechanic evolves mighty engines for human weal or woe, a painter creates beautiful images on blank canvas, and a poet breathes forth the images of his soul as if out of nothing. A thought can as certainly kill a man, as a pistol shot or a deadly blow from any other weapon, and it may also revive and resuscitate him while on the very point of death. In support of this assertion we may observe that it is a well-known incident in human life that a man in good sound health has suddenly dropped dead on hearing of some unexpected stroke of misfortune to himself or to some one nearest and dearest to him. In the same way a man who is hopelessly broken down in health and given up by the physicians as past all recovery, is seen to regain all his vital powers on hearing some good tidings on some subject about which he was most anxious, and to live very many years after that critical event. Now what is it that brings about two such utterly contrary and marvellous results, if not the power of thought? It is thought which kills a man in one case: it is thought which revives him in another. The sceptical or thoughtless may be inclined to attribute these results to imagination. Let them say what they will, but the stubborn fact is there, that thought or imagination is capable of causing results such as we have described above; that is, invisible, intangible thought is capable of producing visible and objective results. As another instance of the visible effect of thought we may state that it is a well-established fact in physiognomy and phrenology that the features and cranial developments of men show different lineaments according to the thoughts they habitually cherish, or which are most predominant in their nature. Thus showing that thought has the power to mould the solid features of men. In fact the faces of men are a constant revelation, or an open book revealing the innate character of each man, to those who know how to read it. Thus a man who habitually harbours noble and benevolent thoughts will have a benign countenance and a healthy and beautiful body, while one who entertains contrary thoughts—that is, thoughts of anger, hatred, jealousy, malice, &c.,—will have an ugly, repulsive countenance, and a deformed or diseased body as an index to his character. Those who wish to have more detailed information on this point will find ample evidence about it in works on Physiognomy and Phrenology. This is however a matter

which can be verified by any careful observer, for himself; of course admitting that there may be exceptions to this general rule which can be explained from other stand-points. The above are some of the commonest visible effects of the workings of invisible intangible thoughts. But the invisible effects of thoughts are far more subtle and far reaching, and are understood and appreciated only by the occultist or the student of Yoga philosophy. A Master of Wisdom has stated:—

“Every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms (of nature). It survives as an active intelligence—a creature of the mind’s begetting—for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active beneficent power, and an evil one as a maleficent demon, and so a man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions, a current which re-acts upon any sensitive or nervous organization that comes into contact with it, in proportion to its dynamic intensity.” (*The Occult World*, pages 89-90).

From the above passage it will be seen what fearful mischief we must be doing to ourselves as well as to those around us, by the evil thoughts we are thinking while we are in an angry, hateful, jealous or any other evil mood of mind. This is not a mere speculation or theory, but a real fact in nature as will be seen from what follows:

Now to understand the mysterious potency of thought on the objective plane, from a scientific stand-point, we shall have to examine the phenomena of sound—which is the same as words or speech—and its visible effects on the physical planes, because no words or deeds can be brought into manifestation without the agency of thought. So, if we examine the phenomena or effects of sound on the physical plane, we shall be able to appreciate the attributes and nature of its noumenon or source, which is thought. Modern science accepts the principles of matter and motion as the two factors in the evolution of the universe, without in the least recognising the spiritual forces underlying them. We will not here discuss the latter question, but will proceed with our investigation on strictly scientific grounds. Matter or motion each by itself could not be productive of any result. But when motion begins to act in matter, it generates vibrations, and all vibrations are fundamentally sounds, and therefore all vibrations are changeable or transmutable into sound. The first property generated in cosmic or primordial matter is sound, and it is by the power of sound that the whole universe comes into existence. “This power is Sabda Brahman: it is the force that builds the Kosmos, and it is also the force by which a Yogi brings about all the powers within himself.” Without sound there can be no form. Every sound has its own form, every sound generates and builds a form, and again changes (or breaks up) that form into a different form. Thus every sound has “this triple character, that it generates form, that it builds or upholds form, and that it destroys

form." (*Building of the Kosmos*, page 17, Indian Edition). This shows that sound lies at the very origin of forms, and that the infinite variety of forms that we see around us, ourselves included, arises out of the variety of sounds. Thus the whole objective universe is continuously resounding with sounds, and he who has developed the clairaudient faculty is capable of discerning these ceaseless sounds in all the kingdoms of nature on this earth, mineral, vegetable, animal and human; and to one who has developed his spiritual faculty, sounds beyond the range of this earth are distinctly audible. Thus the ancient idea of the "music of the spheres" is no idle fancy or mere imagination of the poets, but an actual fact in nature.

The triple potency of sound we have stated above, may be demonstrated by the following physical experiments.* Take an ordinary drum and draw the bow of a violin across the edge of its parchment head. It will be observed that a certain note is given out by the vibrating parchment surface. This note can be made to vary in accordance with the manipulations of the bow across the drum-head. In this case the tones generated can only be heard—nothing is perceived by the eye. But if, on the parchment surface of the drum, some sand or other light or finely divided stuff such as fine iron filings, or delicate seeds or spores of *Lycopodium* be spread, and then the bow drawn across the drum-edge, the sand or other substance will be thrown up in the air, and in falling back on the surface it will not fall evenly over it, but in some definite geometrical figures or forms. So that the sand spread over the parchment was compelled by sound to assume definite geometrical shapes varying in outline as the notes were changed in intensity or pitch by drawing the bow over different parts of the circumference of the drum. When the parchment is made to vibrate in harmonies, geometrical shapes of a far more elaborate character may be produced. Thus we have seen that sound can create forms. Further on we shall see that it can maintain forms as well as destroy them. Similarly, experiments can be made with metallic plates with like results whereby different figures and patterns are produced which are known as Children's figures, a full description of which will be found in Professor Tyndall's "Lectures on Sound." Another experiment for demonstrating the visible effect of the invisible sound may be seen thus:—

Take tuning forks—steel forks of different pitch, which vibrate and give out different notes when struck however gently. The vibrations caused by these forks when struck very gently are perfectly invisible to the naked eye. But it can be arranged by means of reflecting mirrors, so that these vibrations can be passed through a magnifying lens and thrown on a sheet by the means of a magic lantern, and in this way the invisible vibrations of the tuning fork may be traced and magnified, and then they are seen to form beautiful geometrical designs. On the sheet on which the image from the magic lantern is thrown, it will be

* For these experiments *vide* pages 18 *et seq.* of the "Building of the Kosmos" Indian edition.

found that every note gives rise to exquisite forms, which change as the notes are changed, so that whenever we are playing any piece of music we form the most exquisite shapes in the ether and the air around us, and those who have developed the clairvoyant faculty can see not only these forms and shapes, but even living, tiny creatures, commonly known as fairies, sprites, etc. Thus we see that that which in modern times is regarded as superstition and fanciful imaginings of the ancients, is really a living fact in nature. Experiments have been made by Mrs. Watts-Hughes, proving that when a succession of notes were sung into a horn-shaped instrument, more elaborate forms could be built; forms such as ferns, trees and flowers—all these being generated by the notes of the human voice. "Building of the Kosmos," p. 20. How this result was brought about can be demonstrated by the following experiment. Two pendulums are set swinging in a glass case, each of the pendulums having its own motion. These pendulums are then made to interact with each other, so that friction is produced and the motion of one pendulum modifies the motion of the other: and from these pendulums with their interacting motions—with a pencil attached by means of a lever which can be moved in the resultant direction obtained from the motions of the two pendulums—most complicated forms are traced on a card put under the point of the pencils; forms like shells of the most elaborate description, geometrical shapes most perfect in their angles and perfect in their curves. Now, as the vibrations of a note are always in one direction, and as the pendulum motions are simply swinging backwards and forwards, the interferences of the pendulums are really the reproduction of the true vibrations interfering with, or modifying, each other. Thus may be obtained a graphic picture of the modifications which may be caused by vibrations or sounds which are interfering, although each separate one is in one direction, and the result of this interference is this marvellous elaboration of form as stated above. Similarly when light-waves are made to interfere with one another, colour is produced, thus "what we call colour in mother-of-pearl, is only the result of a very delicate roughness in the surface, which makes interference of the light-vibrations with each other."

B. E. UNWALA.

(To be continued.)

A CHANGE OF PERSONALITY.

TRANSLATED FROM THE FRENCH BY ELIN SALZER.

THOSE who have carefully studied the recently published works on Hypnotism are undoubtedly acquainted with the phenomenon called *change of personality*; thus I limit myself to reminding my readers that as soon as a subject has become receptive to suggestions, it is sufficient to assure him that he is this or that person in order to make him carry out the rôle to such perfection that even his handwriting becomes identical with the person's in question. This change of personality can last for weeks without the slightest deviation, even during the most unforeseen and futile circumstances; it can disappear and reappear, as it were automatically, when the subject enters into or steps out from the conditions determined by the suggestion. It is in this way that a young man by the name of Benoit, with whom I experimented lately at Blois, believed himself to be one of my sons (who for the time was absent from home) from the moment he entered my house, and he lived in the most natural manner in the intimacy of my family, saying "thou" to his imagined sisters and brothers, ordering the servants about and manifesting the qualities of Benoit when he was spoken to. He adopted a handwriting perfectly resembling my son's, and found plausible excuses for not answering questions concerning him, just as if he had been afraid to deceive himself.* According to Mr. Charles Richet, who has made a special study of this branch of phenomena, the effect of suggestion would be a modification of the nervous equilibrium in the brain of the subject so as to rouse intensely the memory of the characteristics belonging to the suggested person, suppressing for the time being all other recollections; so that his reasoning faculty can only exert itself in reference to the first, namely in reference to the suggested person, a hypothesis that appears both correct and simple.

It is consequently with justified mistrust against explanations based on intervention of invisible beings that I have observed the distinct case of spontaneous change of personality, where the new personality of the so-called *spirit* † is that of a deceased friend of the subject, at present living in a world foreign to our solar system.

If I have decided to give a short account of the conversations held during nearly eighteen months with these hypothetical beings, it is partly because I am not entirely sure of their existence, nor can I abso-

* The particulars of this case have been described, in *Les Forces Non Définies* p. p. 221—227, reproduced some months later in *La Revue Philosophique*.

† With St. Paul and several other Church fathers, I admit the division of man into three parts:—the material body, the animal soul (*anima*) consubstantial with the body, and now-a-days called the *astral body*; and, finally, the *spirit* (*Mens*), of incorporeal and divine essence.

In the year 800 the fourth Council of Constantinople condemned the division of *Anima et Mens*; they declared (*Décret XI*) that man has only one soul; nevertheless the scholastics, long after the time of Aristotle, made the following three parts in the composition of man: The vegetative or organic part (*forma corporalis*), the sensitive or living part (*anima sensitiva*), and the intellectual or reasonable part (*anima intellectualis*).

lately affirm their non-existence, and, albeit there are some unimportant contradictions in their communications, they contain nothing repugnant to my reason; on the other hand the result of careful and honest investigations may prove useful in a new science.

Even in admitting that we find ourselves in the presence of a phenomenon analogous to the dream-state, *i.e.*, reviving a series of previous images bound up with more or less conscious reasoning, as in the case of change of personality, is it not of interest for science to prove how far the elements of these dreams, produced by magnetic influences, may be objectivised, co-ordinated, and precisely stated?

II.

The subject, whom I will call *Mireille*, is a woman of about forty, whom I have known since her birth, and whose parents were valued friends of mine. Her mother was a remarkable subject, possessing occasionally during instigated sleep, the gifts of sight at a distance, and discovery of remedies. *Mireille*, who suffers from an internal disease, asked me about 18 months ago to magnetise her in order to alleviate her suffering. She fell asleep after the first sitting, and as she seemed to derive benefit from it, I increased gradually the hypnotism until her astral body detached itself. In the *Lotus Bleu* (27th June, 1895), can be found the theory of this detachment of the astral body which *Mireille* herself revealed to me after a few sittings. I add here a few circumstances as recorded in my Diary.

July 9th, 1894 (5th sitting).—I put *Mireille* to sleep and she passes rapidly through the different hypnotic stages. She sees—not the formation of a kind of double placed at a distance of about one *metre* from her, as was the case of Laurent, Madame Lux, Mlle. OI, and Madame Z,—but a bell-like covering which surrounds her body completely, at a distance of a few centimeters, and follows as such all the outlines of her body. She sees this envelope from inside so that her projection appears hollow and inverse. During the progress of magnetisation, the envelope condenses and is lifted up in space, when *Mireille* ceases to perceive it, but she sees instead, her physical body, as if it were in front of her, and she is surrounded by luminous phantoms which she compares with balsam pods which, when they are ripe, open with subsequent shriveling. “Some,” she says, “are ghosts who approach and try to inhale the life that impregnates my astral body, still in communication with the physical; others appear as human beings.” She fears them and repels their touch.

July 19th, 1894 (6th sitting).—I carry the magnetisation further than at the previous sitting. *Mireille* feels herself lifted into space; she lands in an upper region where she is bathed in an intense light which she compares with the lustre of a yellow diamond. The beings that now surround her resemble comets with very large heads, shining with a green radiancy, differing, in intensity, with the individuals. These beings seem to have affinities, approaching or withdrawing themselves

by turns. Similar beings cross the space with very great rapidity as if they were summoned somewhere.

July 25th, 1894 (8th sitting).—Mireille, carried away to the higher region of which I spoke in the 6th sitting, says that she recognises among the phantoms that flit round her, a friend from her childhood who died 10 years ago, and to whom we henceforth will give the pseudonym of *Vincent*.

Here my Diary was interrupted, for different reasons, during many months; first, a voyage separated me from Mireille, and besides, her revelations seemed of such a strange nature that I would not take the trouble to write them down until I should be able to form an opinion as to their trustworthiness and their origin in her spirit. She told me, in fact, of her explorations in the astral body on the different planets, and gave me particulars concerning the electric stratum that limits our atmosphere, described in the above quoted number of *Le Lotus Bleu*. I intended to compare these statements with those given by Swedenborg and other mystics.

Vincent assisted us some time in our investigations when Mireille interrogated him, and he answered by a kind of thought-transference in a way that made me believe that the subject answered the questions herself; but towards the end of November 1894, Vincent disappeared suddenly and did not again come at our invocations.

III.

Early in January 1895, Mireille, while detached from her physical body, was struck by the sight of two luminous orbs hovering over our heads; notwithstanding my repeated demands and her efforts to find an explanation for all, she declared herself in doubt as to what it could mean. Without troubling myself further about it, I continued my explorations in the other world. One day I would send her to Mars; she was kept back by this planet's electric stratum which seemed to her much stronger than the one surrounding the earth, and she did not dare to entangle herself there. According to her statements large quantities of water intercepted her view: she saw the sparkling of the water and the scintillation of the polar ice. She discerned canals of an enormous size.* She added that these canals had been dug across the continents by the inhabitants of Mars, who, like the amphibians, prefer to live in the water, which they use in going from one sea to the other; they are infinitely superior to man as far as their physical strength is concerned, but far inferior intellectually†.

* On this point her descriptions might be recollections of what she had read when awake.

† Mireille could not see all this because the canal had been made in the past and when she was beyond the electric stratum, at too great a distance to distinguish the inhabitants, and at all events to judge of their intelligence. She had consequently a purely imaginary conception of things, or the effect of a particular sense, unknown to us. But I am rather inclined towards the first hypothesis, having several times proved the mistakes Mireille committed when she let herself be carried away to predict the future. I call the reader's attention to the point above, and in spite of the phenomenon whose objectivity seems doubtful to me.

All of a sudden she ceased to speak and fell into a swoon, while the pulsation became weaker and weaker. I hastened to awake her by an energetic effort of the will and transverse passes. After one or two minutes the body began to move and I heard to my astonishment the following words pronounced in a rough voice, entirely different from the subject's usual tone :

"You free her nicely ! Why have you not retained her ? You know that she is very curious and if I had not been there she would have been lost to you as well as to me." "Who are you ?" "I am Vincent and, since some days ago, I have assisted you in your experiments which interest me on Mireille's account." "What has she done and where is she now ?" "She wanted to penetrate the atmosphere of Mars, and its electric stratum would have dissolved her astral body had she remained longer. I don't know what the result would have been. I hastened to follow her and I have brought her back. I have deposited her spirit in the vehicle I use for coming into the atmosphere of the earth, and I have taken her astral body to put it back into her physical, and be able to communicate with you."

"Well, will you deliver her to me ?"

"Yes, take her by the hand and project magnetic fluid into her body, thus helping me to detach myself."

I did so : after a few minutes Mireille seemed to awake from a profound sleep, dejected from fatigue, speaking with difficulty and in monosyllables. When again asleep she confirmed what Vincent had told me. In the following séances I collected by degrees the information I am going to give a short account of.

Some weeks previously, Vincent, whose spirit and astral body had been, until then, retained within the earth's electric stratum, had lost consciousness and awoke in another world, with a body appropriate to its new conditions of existence and in the midst of beings resembling him*. This world is situated beyond the solar system ; we cannot see it. Its inhabitants have nebulous bodies, without legs, as they do not walk but float about in space to the places they wish to reach†.

* Vincent supposed that he had abandoned his earthly astral body in the earth's atmosphere where it ought to have been floating till disengaged and its elements had re-entered the circulation of the life on the planet. (Astral body).

† There are a great number of stars whose inhabitants are constituted almost according to the human type. The members which do not avail themselves of the particular life on a planet, become atrophied and disappear. The spirits continue to see, to hear and smell ; only a few of them speak, the others communicate with each other by thought-transference. Of all animals, only man has arms which do not aid him in moving on. With these beings, says Vincent, the arms have become organs of affection ; it is with the arms that he embraces and testifies his affection outside all sensual passion. The arms are not only preserved in the body of higher spirits but also developed so as to give the maximum of the effect of the embracement, entirely losing the particularities belonging to the use of these limbs in man, as for instance the hands and fingers for catching hold of objects. "The seers who have but little time to precisely state their perceptions, have almost always taken these appendices for wings as the spirits appeared in air."

The sight and its organ have also not been well developed ; the spirits have a kind of eye which goes round in their head ; hence the custom to think that the augurs have very large eyes.

They have at their command inferior beings resembling diaphanous bells, in whose interior they enter when they wish to leave their star for another; these living bells obey them, transport them and possess the quality to isolate them from the electric strata that they must cross. The lower edge of the bell is more luminous than the rest, and it is this edge that Mireille saw at the previous séances.

According to the acquaintances he has made after death* he believes that higher beings sometimes reincarnate on earth in order to fulfill some mission there; they are then, during their whole life, followed by the being who has brought them to our planet, which being I henceforth will call the *Cone*, as Mireille calls him. It is the edge of this cone that clairvoyants see shining above the heads of Saints, and which usually is represented by a circle of fire. It is beings of this kind that in the ascensions carry off the bodies and have been called chariots or clouds of fire. Of all this he is not certain, his actual existence being destined to penetrate this mystery by degrees.

He and his equals have the power at will to let the spirit go out of their bodies, which they quit on the star to which they belong. It is only in spirit that they enter into the cones when they want to journey.

They can maintain, with certain persons of other worlds, a kind of fluidic band, resembling the ray of a star. Vincent, thus called by Mireille (or rather by me who used Mireille when magnetically asleep and already detached from her physical body) arrived instantaneously, and can communicate with me by the following two means of procedure.

1st. Indirectly, by using Mireille's spirit, to whom he suggests what he is going to tell me, by a mental process; but this mode is imperfect, because Mireille is never sure that the thought that comes to her does not originate from herself.

2nd. Directly, by using Mireille's body. For this purpose I must magnetise the subject so strongly as to separate the three bodies, *i.e.*, to disengage her spirit from her astral body. Vincent's spirit enters then

The spirits are very sensible to odours, which play an important part among higher beings; it is even solely by a kind of respiration that they nourish their astral body, which, consequently, has a kind of nose. The ancients had the idea of this phenomenon, in burning perfumes on the graves of the dead.

As to the mouth there is hardly a trace of it, as the spirits neither eat nor speak.

The rest of the body, stomach, belly and legs, which no longer are of service, disappears by degrees and appears for a short time as a light drapery floating in the air. (Vincent's answer at the séance the 18th of March, 1895.)

* When Vincent was asked as to his actual occupation, he answered that he was developing his intelligence by the sight that is shown to him in traversing over the worlds, but that he does not know what he shall become, or when his new life will cease, as little as he knew, when on earth, what would happen to him after death, with the difference, nevertheless, that most of the truths that he now knows, help him to better feel the aim which he ought to attain. According to his expression he is getting "sober" after his terrestrial life.

I asked him if he had ceased to care for his parents and friends that he had left living; he answered that he was always interested in them, but that he was no more disturbed by the transient tribulations, inevitable on earth, than a father is disturbed by seeing his child weeping over a broken play-thing. (Séance, 13th April, 1895).

into Mireille's astral body instead of her own spirit,* when Mireille's astral body, with Vincent's spirit, takes possession of Mireille's physical body, so that definitely there is a complete reconstitution of a living being, with change of spirit.

Vincent's spirit maintains in Mireille's body the knowledge it has acquired, as well as the merits and defects that characterise it. Its memory is nevertheless a little obstructed, but in return, he has, almost completely that of Mireille's, which is stored up in the astral body that he actually inhabits.

In the exact moment when what one can indifferently call the *incarnation* or *possession*, takes place, Mireille, who, since the beginning of the magnetic sleep, had shown the phenomenon of cutaneous insensibility; who had ceased to hear and see anything else than the magnetiser; who, finally, had entirely lost memory (and this by a progression which, albeit her rapture, lasts more than a quarter of an hour), became again suddenly sensitive to every contact, seeing and hearing everybody and regaining her entire memory. My habit is to always hold Mireille's hands, which she gives with evident pleasure, between my own; after Vincent's incarnation she withdraws her hands with a gesture of impatience, as a man would do when being caressed by another man. Here we have a complete ensemble of physical and moral characteristics, of a most pronounced type, which seems to me to confirm the assertions made by the subject.† Thus, in his first incarnations, Vincent examined with curiosity his clothes, he looked for the pocket, to find the handkerchief, remarking that in his time the women had the pocket placed in a more convenient way; he examined his hair, he looked at himself in the mirror, from which he suddenly turned away with evident emotion, the cause of which he explained by saying that for a very long time he had not thus seen Mireille through human eyes; he asked for a cigarette, which would remind him of his terrestrial life, and smoked it to the last bit, although Mireille never smoked.

"In fact," Vincent told me one day, "I am alive, perfectly alive; you have resuscitated me; why are you astonished at the perfectly natural consequence of my returning to life? If I now and then close my eyes, it is because, being accustomed to the astral light, your light tires me; when I open my eyes, you look, to me, as if seen through a pair of bad spectacles."

* Mireille's spirit appears under the form of a luminous almond. It disengages itself from the upper part of the astral body which becomes dark, since it is no more illumined by the spirit. This spirit can remain in the air near us, but Vincent prefers to let it enter in the cone that he has brought, and where he knows it protected from astral disturbances, and also from temptations of its own curiosity, which might carry it away to unknown regions and thus cause too long an absence from its physical body.

† One must observe that a similar phenomenon, although less complicated, takes place in the case of change of personality during the waking state. In the moment when the suggestion is produced the subject loses suddenly the cutaneous sensibility, which does not come back until the suggested personality has disappeared.

“ Well, since you are Vincent resuscitated, and you appear to be in the normal state of a person awake, what would happen if I put you to sleep by magnetism ? ”

“ I don't know, Try ! ”

ALBERT DE ROCHAS.

(To be continued.)

EDITOR'S NOTE :—The foregoing original article, written for the *Theosophist*, is by one of the most distinguished European men of science. Colonel A. de Rochas, Director of the Ecole Polytechnique, at Paris, has advanced farther, perhaps, than any other Western investigator in the field of psychical research, and has made most valuable discoveries which have enchained the attention of the entire body of experimentalists in this branch of knowledge. He has, among other things, proved the fact that nervous sensitiveness can be destroyed at the surface of the human body and projected into space in concentric layers of our Akash at fixed distances apart, and that while the hypnotised subject's skin is insensible to prickings, pinchings, cuts or blows, the same violence applied to those layers of Akash instantly reacts upon the body and gives the same pain as the prick, pinch, etc., would to a person in full normal waking consciousness. Col. de Rochas proved this to me by several experiments when I visited his laboratory. One most convincing test that I saw in Paris, was to let the hypnotised subject hold a glass of water in her hands for a few moments, then put it away behind her back, out of her sight, and on pricking the surface of the water with a pin she at once started and cried out as if her skin had been pierced. This was shown me by Count Constantin, a renowned amateur mesmerist.

As regards the various revelations in the following report by Col. de Rochas' hypnotised sensitives but little can be safely said at this juncture. When an untrained psychic passes out of the physical body, and in the astral body wanders through space, it is virtually impossible to verify more than some details of her revelations. Knowing this, Col. de Rochas abstains from committing himself fully to what the psychic, Mireille, and the alleged disincarnate entity, Vincent, reveal. This gives all the more confidence to his readers, if any greater confidence were needed by so eminent a savant and so highly placed a Military Officer. His wide reading, practical experience and intellectual originality make it extremely difficult for him to avoid unconsciously transferring his own mind-pictures to a subject in close rapport with him. Those familiar with Theosophical literature, especially the students in the E. S., will be struck with the confirmation given to some of the teachings. The description of the bell-shaped, or cone-shaped vehicles, or *vahans*, used by travelling incarnate and disincarnate entities to penetrate into the electric atmosphere of planets, which would dissolve our astral bodies if unprotected, is very curious. I hope that some light may be thrown upon this subject by our Asiatic members.

H. S. O.

NOTES ON SCIENTIFIC EXPERIMENTS.*

No. II.

THE LAW OF THE CONSERVATION OF ENERGY, OR THE PERSISTENCE OF FORCE, VIBRATION, OCTAVES, &c.

(Continued from page 99.)

[Though the student of Physics may be already familiar with most of these experiments and deductions, the general reader may also be interested in acquiring a knowledge of the laws upon which the latter are based, and which sustain an important relation to occult forces. — *W. A. E.*]

THIS law means that motion can not come from nothing; that motion always comes from an equal amount of motion. No matter in what form the energy is, it is always capable of being transformed into an equal amount of energy in another form.

Because of various losses by friction and radiation, this transference of energy from one form of motion (as heat, light, electricity, &c.), in *equal amount*, is not always practicable; but these losses to the art of man, are not lost to Nature. We may not be able to save all the heat in a dynamo machine (generated by its motion), but the amount lost by friction or radiation can be measured and its energy computed.

One horse-power of energy has, by careful experiment been converted into sound, the sound into another force, and that force successfully converted into heat, light, chemical affinity, electricity, magnetism, &c., and then back again into sound and mechanical motion, losing in the actual experiment less than ten per cent. of the energy started with. An estimate of the energy lost by friction of machine, and radiation of energy from it to the atmosphere and surrounding substances in contact with the machine (passing off into them by vibration), confirmed the theory that there is no loss in the transmission of energy, or transformation of forces.

In the sum total of energy in the universe, there never can be any loss, neither can there be any gain. This universal energy is an eternal, unalterable entity as a whole. All forces are modes of it. in variety of motion, and these motions are convertible into one another. All forces are capable of producing definite quantitative effects.

All motion takes the direction of *least resistance*.

VIBRATION ILLUSTRATED BY THE PENDULUM.

It is necessary to clearly understand what is meant by vibration.

The law of vibratory motion may be illustrated by the swinging of a pendulum. Whether it swings backwards and forwards one inch or ten feet, one complete to-and-fro motion takes place during *exactly the same period of time*.

* (From the Posthumous MSS. of an American Theosophist, compiled by *W. A. E.*)

Pendulums of different lengths require different times for one complete oscillation—the longer the pendulum, the longer the time required for one complete swing. But with a pendulum of a given length, the interval of time elapsing between each complete to-and-fro motion is the same, whether it moves backward and forward only a short distance, or as far as it is capable of swinging. This kind of motion is called *Isochronous* (meaning equal time).

This isochronous motion is a property common alike to all oscillations or vibrations of any mass or aggregate of matter in wood, stone, iron, musical instruments, &c., as well as swinging pendulums.

A resilient steel rod (resilient—leaping, starting back), secured in a vise, can be made to oscillate with a rapidity dependent on its length and thickness, and if the rod be not too long, it will give forth a tone.

It may be readily seen that the frequency of the oscillations are dependent upon the *length*—the shorter the rod, the faster the motion—and that any given length of rod, oscillates with the *same frequency per second*, whether the motions be as large as they can be made, or as small as can be visible to the eye, or audible to the ear.

At first the motions are usually visible and audible, but they gradually become so short in their alternate motions, that they are no longer visible or audible, but the time occupied in each vibration, which determines the pitch of the tone, remains the same, as long as it can be heard. Accurate measurements have determined that they continue the same from the beginning to the end of the motion.

The lesson to be learned and *kept in mind* by this, is, that the *larger* (thicker) and *longer* the rod, wire or string that is oscillating, the *lower* will be the *pitch* of the *tone*, and less frequent the oscillations; and that the time of each vibration, which fixes the pitch, remains the same whether it be oscillating violently or imperceptibly.

Other substances besides wires, rods, and reeds are capable of emitting tones, such as blocks of wood, stones, metallic spheres, &c., in fact, any coherent, elastic aggregate of substance is capable of oscillating with a frequency depending upon its size and weight—the larger the object, the lower the pitch.

THE OCTAVE OF SOUND.

A knowledge of the octave is of the highest importance in this study, because it is the key to the knowledge of the marvels performed in the mathematical separations and combinations of the complex forms of the forces by which the universal energy manifests in the phenomena of Nature. By this multiplication of energy, and septennial law, the seven active principles are formed into endless combinations of phenomena.

The word octave is derived from the Latin *octavus*, meaning eight. The octave of any note is one which oscillates just twice as fast.

The important number seven appears everywhere operative in the universe; in the constitution of matter as well as in the constitution of

man, it is everywhere manifest. We see this in the seven colors of the spectrum, the seven notes of music, and also in the seven planes of matter and the seven principles in man's nature according to Theosophic classification; but these are only a few of the many septenary divisions of nature.

In music or sound, octave notes are eight notes apart. The seventh note is the last of the gamut of simple sounds. The eighth note begins compound notes, sounds, or *harmony* of oscillation between the vibratory substances. This perfect harmony never occurs in sound within the limit of seven notes, but any of the seven primary notes will instantly accord with the eighth note in distance from it. Strike note one and note seven, and discord is the result. Now discord is repulsion; but strike note one and note eight, and instant harmony ensues. This is a significant phenomenon, though one that is produced in accordance with law. What is the reason that notes whose rates of volume are as 1 to 8, will produce harmony, while notes whose volumes are as 1 to 3 or 4 or 5 or 6 or 7, will make discord? It is because the octave or eighth note oscillates twice as fast as note 1. This doubling of the speed of vibrations of one note, permits the vibrations of a note whose speed is just one half less, to interblend the attracted ether-waves of each other, and harmony, or attraction and unity of two sounds in accord is the result.

It will be seen that in vibrating the one and the eighth notes, every other or every second vibration of the eighth, occurs at the *same time* as the vibrations of note one. Note 8 is then the harmonic mate of note 1, and upon this law rests the art of music, or seven primary notes wrought into compound, complex harmonic sounds by the accordant powers of the eighths or octaves.

If a taut wire be sounded, it will emit a tone that is measurable. If the wire be made half as long, with the same tension as before, and the pitch again measured, it will be found that the vibrations are just twice as fast, and a musician, hearing the two sounds, would say they were an octave or 8 notes apart.

If all the strings of a piano were of the same thickness, the piano would occupy half an acre of ground, but the doubling of the length of a string (to produce its lower octave, mate), is avoided by making it thicker—thus dividing the doubling between thickness and length.

The lowest oscillations that can be heard as a tone, by the ear, are about 16 vibrations per second, but it is not an agreeable musical tone until the twice 8, or 16 vibrations are increased to four times 8, or 32 vibrations per second.

If the slowest oscillation be considered as *one* per second, then the slowest audible note will be just *four octaves higher*, and it is said that the lower limit of human hearing commences at the fourth octave above

* [The word discord is evidently used here in a relative sense only, as compared with the more perfect accord of the octave, for the author subsequently refers to the complex harmonic sounds. *Ed.*]

one vibration per second, which has a pitch of 16 oscillations per second. The next octave, or the doubling of 16 vibrations per second (32 per second) is generally the lowest note in an organ or piano. The doubling of the octaves are continued up until they pass in rapidity of vibration, beyond human hearing. From the octave of 32 vibrations the scale extends in the order of octaves by vibrations as 64, 128, 256, 512, 1024, 2048, 4096, 8192, 16384, 32768, and 65536;—this last being 16 octaves above one per second. The middle note, C, of a piano, is generally about 256 vibrations per second.

The limit of hearing, with the majority of people, lies between the 15th, and 16th octave; and but few people can hear beyond 65,000 per second. There is a vast region of vibration beyond, into which science has never entered.

If the 16th octave is the limit of human hearing, it is no wonder that the scientist could hear no sound in Keeley's compound vibrator, which, as he claims, runs up to 140 octaves. Electricity, which he defines as a certain form of atomic vibration, he estimates at 100,000,000 per second; and inter-etheric vibrations, from which he obtains his inter-etheric force, at 24, 300,000,000, per second of time. This of course is a state of motion transcending the imagination of man.

From these statements we can form the idea of a series of bodies or substances, diminishing in size—each one smaller than the preceding one—and each eighth object one-eighth smaller than the eighth preceding body, and that each eighth body oscillates or vibrates twice as rapidly as the one next it, a size larger.

Now these bodies of matter can vibrate in the air, or out of it. When they are put in a place from which the air has been pumped, that is, in a vacuum, the vibrations still continue but the ear can not hear them.

Sound travels about 1,100 feet, in a second. Light travels 186,000 miles per second. Thus the reflective student may perceive the key of great occult knowledge in the simple law that by making a body one-eighth its former size it is made to vibrate twice as fast as before.

Another key may be found when we learn why sound cannot be transmitted through a vacuum.

If it were possible to pump all the air from a room and still live in it, we could not hear speech or sound, because no air would be there to be thrown into sound-waves. Each vibration of a wire, bell, or other oscillating body throws the air into waves that flow out spherically from the centre of the body. Each oscillation gives out a wave—that is, starts the atoms composing the invisible gases in air, into waves—and there are exactly as many of these waves as there are alternate motions, or to-and-fro vibrations.

It is well known that the air is elastic and can be compressed or expanded by means of an air pump. This is no doubt because the atoms of the compound gas called air are themselves elastic and can be com-

pressed from the spherical to the oblong form, yet with a tendency to spring back to the spherical form as soon as the pressure is removed.

If the air were not an elastic medium, neither *sound* nor *wind* would be possible.

If one were to fill a box with thin, hollow, rubber balls, and then lay a flat board, heavily weighted, upon them he would get a good illustration of how the atoms which compose the atmospheric gases, are condensed by an air pump, or by any other means. This is what we mean when we say that sound vibrations alternately condense and rarefy the air. The air atoms pressing on all sides of a bell or wire, are suddenly pushed by the vibrating body into like motion, and are pressed out of the natural spherical, into the oblong form, when the vibrations are violent; and every time the vibrating body makes the return swing, the air molecules act just like a spring at the end of a rapidly oscillating rod or lever. Owing to this, there are as many waves in the air, as there are alternate motions of the oscillating body. The rate of speed at which these sound-waves travel through the air (as previously stated) is about 1,100 feet per second, and is much faster through water and faster yet, through solids. The air-waves move out in concentric globular form, equally in all directions.

Now it is because of these elastic air-atoms that a vibrating substance sets the air in like vibratory wave-motion, and also why these elastic atoms will convey and transfer the same vibratory motion from a wire or bell to distant bodies for miles around, and why Keeley, with a simple tuning-fork, may start some steel rods, of the same pitch as the tuning-fork, into like vibrations at a distance, and why, if that rod acts on one of the next octave, and that again on the next higher octave, and so on up to 140 octave vibrations, all of which are started by the tuning-fork, he may actually augment and increase vibratory energy, until at last the air-atoms, flattened like wafers under the great vibratory pressure of oscillations occurring a million times a second, break up; for the rate of vibration harmonising with that of the Ether has been reached, thus overcoming the attraction which existed between the atmospheric molecules, and touching the plane of the one universal Cosmic Force—of which all material forces are different modes of motion—called Ether or Akâsa, whose law being universal and Cosmic, acts with tremendous energy, transcending terrestrial laws or forces belonging to physical matter.



Reviews.

MAGAZINES.

Lucifer—November, 1895. "On the Watch-Tower" opens with a few thoughts on the past life of the Theosophical Society, suggested by the recent completion of its 20th year. The real significance of Nirvana, the pitiless slaughtering of goats by the Hindus, in their sacrificial rites, and the course pursued by the Psychical Researchers and wisacres in the line of phenomena are each discussed.

The continued articles are Mr. Mead's "Orpheus," and "Early Christianity and its Teachings," by A. M. Glass. The semi-historical article—"Theosophy among the Quietists"—is also to be continued. "Musings of a Neophyte," No. 2, by A. A. Wells, discusses "our dearest foes" and is of vital import to those who seek the right path. Mrs. Besant next traverses the comparatively untrodden field of "Occult Chemistry," wherein we are taught that "ether" has its "four sub-states which are as distinct from each other as are the solids, liquids and gases, and that all chemical elements have their four etheric sub-states" * * * so, with these sub-states in addition to solid, liquid and gaseous, we have *seven* states of matter.

An explanatory diagram accompanies this learned treatise and is intended to illustrate the appearance of an atom of Hydrogen, Oxygen, and Nitrogen (each in a separate column), down through the four sub-states of ether, and the gaseous state, to the visible condition of the liquid, as they each seem to the astral sight. This opens up an exceedingly interesting field of inquiry on the occult plane. "An Astral experience" is a republication of a thrilling record which appeared in the *Theosophist*, in 1888. The writer is well-known to the editors of *Lucifer*. An exceedingly interesting article on "Dreams" is given by C. W. Leadbeater, which will be concluded in a forthcoming issue.

E.

Mercury, October, 1895, contains an able paper by Bertram Keightley on "The signs of True Spiritual Progress." Alexander Fullerton's "New Wine in Old Bottles," is continued. The articles in the Psychic department are instructive and suggestive, and under the heading of "Practical Theosophy" we find teachings of especial value, "Around the Zodiac," "Echoes," and Reviews complete the adult portion. The "Children's Corner" is, as usual, full of attractive and useful reading.

E.

The Path—November, 1895. A short article by W. Q. Judge, on "Mechanical Theosophy" opens this issue. "Letters of H. P. Blavatsky" seem less interesting than formerly. "Bodily seats of Consciousness" an instructive article, by Herbert Coryn, is concluded. "Color Music", by Alice L. Cleather, treats of Mr. Rimington's interesting discoveries, which were also noticed in August *Theosophist*,—see London letter. William Brehon writes concerning the "Bhagavad Gîtâ", and also furnishes a brief paper entitled, "Claiming to be Jesus." A few "Questions and Answers" complete the main text.

E.

The Pacific Theosophist—November, 1895. The first instalment of a continued article on "The Iron Age," by Amos J. Johnson, treats mainly

upon the Lemurian and Atlantean periods. "Aspects of Consciousness," by the editor, and "Free Will and Influence," by A. E. Gibson, complete the main articles in this number.

E.

The Irish Theosophist, which has absented itself for some time, has again visited us. The November number opens with "Letters to a Lodge," by Jasper Niemand, "The World Knoweth us not" consists of extracts from some of W. Q. Juâge's letters, and "The Enchantment of Churchillian," is the first part of a continued article.

E.

The Theosophic Thinker. The last two issues in November contain editorials on "Family Life" and "Life's Aims," and articles on "Vedanta and Sidhanta," "Chaitra Masam," "The Caste System," "To Name a Nameless Being," and continued articles on "Doctrine of Grace," "Sankara's Hari," and "Tiru Mantra."

E.

Theosophy in Australasia, for November, has some very pertinent introductory paragraphs under the heading of "The Outlook," and a thoughtful editorial on "Evolution." Some notes on the Countess Wachtmeister's successful tour are next given, followed by "Questions and Answers." "Activities" show that the Australian theosophists have faith in Karmic law. The "Sketch of Lotus Lesson on Light," so useful for the Lotus Circle Groups, by Wilhelmine J. Hunt, is concluded in this issue.

E.

The Theosophic Gleaner—November, 1895, "Fire as a Symbol of the Deity and the Basis of all Existence" is concluded in this number. The rest of the articles are gleanings. The December issue, which is also before us, opens with a review, by C. Burrard, of Kidd's "Social Evolution." Next we find an abstract of a lecture delivered by the President-Founder, on the eve of November 2nd, before a large audience in the Hall of the Bombay Branch of the T. S., on the "Mission and Future of Theosophy." Reprints from Theosophical Magazines complete the main text.

E.

The Arya Bala Bodhini—December 1895. An interesting account of "Edison's Kinetoscope," by Col. H. S. Olcott, opens this issue, and we notice, as continued articles, "Our Religion," "The Student Community in India," and "How does Theosophy help the Young." "A Remarkable Change," notes the progress made in the realm of thought whereby some of the more candid of the Indian Missionaries are enabled to acknowledge the truths to be found in Eastern religions. "Brahminism" is an extract from *Mercury*, and "Missionaries and their Doings" gives the opinions of an English lady concerning the manner in which missionary work is conducted in Oriental lands.

E.

The Seen and the Unseen, is the name of a new monthly published in Brisbane, Queensland, Australia, by Theodore Wood, and devoted to the consideration of the facts relating to mystical and psychical sciences, which form one branch of Theosophy. Hypnotism, Magnetism, Telepathy, Psychometry,

Clairvoyance, and the Spiritualistic Phenomena have long been before the world; they have outlived the period of ridicule and are now regarded as legitimate subjects for scientific research. There is a growing demand among people who venture to think for themselves, for a rational explanation of these phenomena, and to meet this want in Australia this magazine has been started. The first number contains an "Introductory Letter" by the Countess Wachtmeister, and articles on "From the Seen to the Unseen," "What Theosophy is," "What Spiritualism Teaches," a paper on "Astrology," which is to be continued; one on "Reincarnation," and a "Spirit Sermon" received clairaudiently; also Local matters, Reviews, and Questions and Answers. This addition to the literary ventures of the day, unless it should fall far below the level of the initial number, cannot fail to interest and instruct its readers, and we wish it all the success it so well merits.

E.

Journal of the Buddhist Text Society of India, Vol. III, part first,—contains "Buddha's Journey to Badaradvipa," "Sketch of the Buddhist Ontology and the Doctrine of Nirvana," "Explanation of the Bhava Chakra," also "The Classic of the Buddhist Rosary" and some historical matter in the Appendix. Accompanying this Journal is a supplementary pamphlet containing a "Summary of Do Ka Zang, the Sutra of the Golden Age" which is an important translation from the Buddhist "Sacred Books of Tibet." Sri Sarat Chandra Das, (J.I.E.), is doing work of the very highest literary importance.

E.

The Lamp. The chief features of the November number are—an editorial on "The New Sorcery" (or hypnotism), which is very good, "A Song of Karma," and "Five Minutes on the Septenary Law."

E.

The Buddhist, 13th December, continues the publication of the "Maha Bodhi Temple Case" and the "Iron Age," and has an editorial on "The Christmas," in which the Births of Jesus and Buddha are contrasted. The rest of the articles are reprints.

E.

Theosophia has not appeared to us for two months—the rest of our foreign theosophical exchanges also *Prasnottara*, *Forum*, and *Vahan*, are acknowledged with thanks.

E.

·IN THE OUTER COURT.

BY ANNIE BESANT.

[Theosophical Publishing Society, London].*

This work embraces five Lectures which were delivered before the Blavatsky Lodge at the London T. S. Head-quarters, in August 1895. In the author's concept, the goal of the spiritual pilgrim is symbolised by a radiant Temple, in the centre of which is the "Holy of holies," surrounded by four circular concentric courts. This Temple caps the summit of an immense mountain and is reached by a spiral roadway which winds

* Price one Rupee eight Annas, paper covers.

around its sides and leads to the "Outer Court" which surrounds the Temple. On this roadway are the masses of human beings who are slowly toiling upward, in obedience to the law of karmic evolution. Few of these masses see the Temple or its luminous radiations, and fewer still notice the occasional narrow paths which, though steep and difficult to tread, lead directly to the gateway of this "Outer Court." Occasionally some soul becomes for a moment conscious of the real purpose of life, and catches a glimpse of the radiant light at the summit. Then it is that this soul leaves the masses who waste so much time on trifles by the roadside, and, casting aside all unnecessary weights, seeks and finds one of these narrow paths and commences the direct though difficult ascent. The five lectures which illustrate this pilgrimage are entitled, Purification, Thought-Control, Building of Character, Spiritual Alchemy, and On the Threshold. The difficulties and hindrances which beset the travellers on the steep pathways, and the method of overcoming these obstacles are presented in the author's well-known and beautiful style. The book contains 164 pages, is well printed on good paper, and neatly bound in cloth.

E.

THE GHERANDA SANHITA.

TRANSLATED FROM THE SANSKRIT BY SRIS CHANDRA VASU, B.A.*

This brief treatise on Hatha Yoga comprises seven lessons which describe exercises intended to promote (1) purification, (2) strengthening, (3) steadiness, (4) calmness, (5) lightness, (6) perception, and (7) isolation. The object of this system of Yoga seems to be the attainment of *Samâdhi* or concentration by means of bodily purification and the practice of specific exercises. It is admitted, in the introduction to the treatise, that some of the practices "may appear revolting and disgusting," also, "puerile and if not positively injurious, at least useless." Gurus are said to be absolutely indispensable to success in this difficult system of effort, and as modern Indian Gurus are not always trustworthy, in practising under one who is not so, there are three slight dangers to be apprehended, and, as the pupil is usually ignorant of the means of guarding against them, either one or all of them may be confidently expected to ensue. The dangers are simply these—*insanity, disease and death*. Fortunately, however, no one is obliged to practise Hatha Yoga, and the wise do not, save as a temporary means for attaining the nobler ends of Raja Yoga.

E.

THE STORY OF THE YEAR.

By THE AUTHOR OF "LIGHT ON THE PATH."

[George Redway, London].

In this neat booklet of 55 pages the author endeavours to present the esoteric aspect of the feasts and ceremonies of the year, as observed by the churches, and claims that there is a close correspondence between these and the astral life of the world, as well as of man. Commencing on page 22 we find the gist of the work recorded thus:—

" LOVE IS THE ONLY KING,
 " THE ONLY RULER,
 " THE ONLY CREATOR.

* Published by Tookaram Tatya, Bombay. Price 12 annas.

" Hate and Satan are one ; rebel, anarchist destroyer.

" Love's action is what men call charity.

" The action of hatred is known as malice.

" Love has only one punishment for the sinner, and that is forgiveness.

On the next page we read :—

" To this great effort we pledge ourselves, and bind ourselves to unite in doing so. It cannot be done alone. To live according to the law of Love means, first of all, the acceptance of every evil as good. By that acceptance, if it is done in the spirit of Love, the evil becomes good.

" The waters of Love wash away all corruption.

(The above extracts are a portion of an occult formula).

The tone of the work is lofty, and it seems calculated to raise the ideals of readers, whether in Eastern or Western lands, though it must be confessed that it falls far short of the high-water mark of "Light on the Path."

E.

HOMEWARD SONGS BY THE WAY.

By A. E.

[Thomas B. Mosher, Portland, Maine].

Those who have a passion for poetry can spend a few pleasant hours over the 87 short poems in this little book of 88 pages. The author's ideas embrace the religions of all lands and the humanity of all climes.

E.

THE INDIAN COMPANION.

By G. H. KHANDIKAR, POONA.

This comprehensive work of 1,400 pages can not fail to be of great use to the travelling public. It gives universal statistics of each province in India and adjacent lands, and contains a good map of India and the bordering countries, an appendix full of valuable information, and a complete index, so that each town can be easily referred to in the Gazetteer.

The Route Directory gives the distance from each Railway Station to the principal outlying towns, and mentions the chief points of interest within easy reach. Agents, merchants, tourists, and pilgrims will find the position, physical features, climate, products, commerce, people and government of all places in India and the provinces adjoining, described in this book, together with historical allusions, both public and private, and interesting particulars concerning old and new buildings and temples.

Strangers who intend visiting India will find it greatly to their advantage to secure a copy of this most instructive *vade mecum*.

E.

THE STANDARD DICTIONARY.

The issue of the second volume of the Funk and Wagnalls Company's Standard Dictionary of the English language, completes what is one of the most stupendous literary works of our race. At the same time its supreme merit as regards its mechanical features, the paper, press work, illustrations and binding, are evident at the first glance. This is another proof of the largeness of American conceptions and their national capacity to carry them

out to success. The Asiatic mind can hardly grasp the idea that a private commercial company would be ready to lay out nearly £ 200,000 of capital on a book before getting or expecting one rupee of return, or that an army of 247 scholars, some of world-wide renown, should be employed on large salaries nearly five years in its compilation. Certainly we have never before had so comprehensive a survey of our mother tongue, nor been afforded such an opportunity to realise its richness in synonyms and its full adaptability for the expression of human thought. The study of Philosophy and Metaphysics, however, being as yet in its infancy at the West, our vocabulary has not acquired that infinite copiousness of terms which makes the Sanskrit the chief of all human languages for expressing the minute shades of religious concepts. It is the standing reproach of English that the same word is used to define God and whisky, *viz.*, "Spirit." In Sanskrit there is no such fault: the majestic concepts of the Supreme Existence, while as varied as the intellectual powers and spiritual insight of the founders of our various Eastern schools, have all terms that are at once luminous and dignified. But as time goes on and a closer familiarity with Eastern religious thought is reached, this want in English will be supplied. In fact the spread of the Theosophical movement has already made familiar in Europe and America Sanskrit terms which a while ago would have been incomprehensible. This mutual literary relationship will, at the same time, do for Asiatics the great good of causing them to construct out of Sanskrit, new terms for Electricity, Magnetism, the Chemical Elements, Machinery and a thousand other things mentioned in modern Western books, of which the 'orthodox'—*i.e.*, the non-college-educated pandit and shastri are now totally ignorant; thus helping to advance knowledge and promote mutual respect. We are glad to see that the Standard Dictionary has set the example of giving definitions of many of the Sanskrit terms which the extension of our special literature is bringing into wide use in the West; a fact which especially recommends it to our Theosophists above other Dictionaries.

The immense comprehensiveness of the Standard Dictionary will be seen on comparing the numbers of words defined in the six chief ones now before the English-speaking public. The full number of words and terms in these Dictionaries for the entire alphabet is as follows :

Stormouth	...	...	...	...	50,000
Worcester	...	...	...	...	105,000
Webster (International)	...	...	...	...	125,000
Century (six volumes, complete)	...	...	...	...	225,000
Cassell's Encyclopedic* (seven volumes)	...	...	...	...	295,000
Funk and Wagnall's "Standard"	...	...	...	...	300,000

Leaving out of account the Dictionaries of China and Tibet, whose antiquity is unknown to us, English dictionary-making goes back to the year 1440, when Geoffrey, a Norfolk grammarian, compiled his "Promptorium Parvulorum Clericorum." Since then—counting the "Breve Dyxcyonary" of Henry Sutton (1562), whose spelling entitles him to this separate mention—there have appeared 608 Dictionaries of all sorts which relate to the English language and its derivations; each being in turn, sooner or later, made obsolete by successive lexicographers. It is, of course, possible that, like its predecessors, the "Standard" may have its day and be

* An approximation only, the actual number not being known to the present writer. The above figures were obtained by counting several pages, taking the average, and multiplying the total pages in the seven volumes by that.

superseded, but it seems equally possible that, so long as the acute minds and ripe and progressive scholars in the service of the Funk and Wagnalls Company live, later editions of the work will become relatively as copious as the enrichment of our language shall demand. In this connection it is pleasant to learn that already 30,000 copies have been sold, which gives fair assurance that the publishers will ultimately be recouped for their lavish investment of capital. The Manager of the *Theosophist* will be happy to register orders for the work if applied to. The price of the single volume Edition, in Half Russia binding, is £2-8-0 (Rs. 45), that of the two volume Edition £3-0-0, nett (Rs. 56-4-0), with cost of freight or postage added. It contains 5,000 illustrative engravings, executed in the highest style of art, and is in truth a whole library in itself.

H. S. O.

PSYCHIC PHILOSOPHY A RELIGION OF LAW.

BY V. C. DESERTIS.

[George Redway, London].

Prof. Alfred R. Wallace, the renowned English Scientist, having been asked by the publisher of this book, for an "Introductory Note," says:—

"It was well observed by the late Dr. W. B. Carpenter, that new and startling facts, however well attested, are often rejected because they are held to be opposed to the indisputable conclusions of science; hence people find that 'there is no place in the fabric of their thought, into which such facts can be fitted,' and until such a place can be made for them, further evidence of the same nature is useless. One great merit of the present work is, that it overcomes this initial difficulty by showing that the facts of psychical research and modern spiritualism are really in harmony with the most advanced conclusions of science, and especially with modern conceptions as to the constitution of matter and of ether.

Taking these facts and conclusions as starting-points, the author develops, with great lucidity, a philosophy of the universe and of human nature in its threefold aspect of body, soul, and spirit. He shows how we are thus led to a religion of Natural Law, which, when thoroughly realised, becomes a sure guide to right action both for individuals and communities, and often affords a clue to the solution of the most vital political and social problems.

The tone of the work is throughout sympathetic and elevated. It is full of suggestive ideas and high moral teachings; and it is well calculated to raise the ethical standard of public life, and thus assist in the development of a higher civilisation."

The author of this excellent work commenced his psychic investigations as a confirmed sceptic, but like so many others who have been determined to bow to truth alone, he soon found the phenomena which he was compelled to face, altogether too much for his unbelief, as will be seen in Part I. The "Theory and Inferences" which he deduces from his abundant facts are presented in a scientific, logical and law-abiding spirit, in Part II. The importance of the establishment of the "Religion of Law," in contradistinction to that of miracle is clearly and forcibly enunciated; also the divine beauty of altruism, or devotion to the needs of suffering humanity considered as a *unit*, as being the only force which is endowed with saving power. In the closing chapter, entitled "The Human Family," the basis of ethics, which is simple justice—that justice which "demands that what I desire for others should be the same as what I desire for myself"—is applied in solving the

commercial question, the *currency* question, that of the conflict between *capital and labour*, and the social question relating to the position of *woman*.

The author says on page 296 :—

“ In things spiritual we are egotists to a frightful and appalling degree. We actually think that the object of the last great revelation, was less to reform the world by turning it from the evil to the good, than to teach us how to ‘ save’ our individual souls, whoever else may be damned ; a piece of egotism so astounding that it is looked on by the angels who watch us as mania. For to them and to every healthy spirit it is as clear as daylight that, as salvation is no after-death reward, no saving from the consequences of wrong-doing, but the putting on of the white robe of a pure mind and a loving heart, so it follows as day succeeds night, that no man who thinks he can be blessed while others are in misery, can be ought but a contemptible, selfish wretch, neither intelligent enough to apprehend God nor kindly enough to love man, and is by that very fact damned as deep as his own darkness can damn him, never to rise out of that state till he can grieve over the sorrow of others and be ready to do all that in him lies to help them. That such men can be ‘ saved’ though they were selfishly innocent all their lives, is as impossible as for a man to be in two places (or states) at one time.”

Further on, we find this noble suggestion :—

“ If every family that can afford it, nay, if every father and mother who have lost a child for whom they must have provided, would undertake to keep one only, to save one of the ‘ hopes of earth’ (it can be done for £16 per annum, the price of a very few dozen of wine, or two dresses), one fruitful source of the pauperism of England, the upgrowth of a reckless, improvident, and criminal class, would be forthwith removed.”

The mechanical execution of this work of 340 pages calls for no criticism ; as a literary production it is a success, and if its sale is to be in proportion to its intrinsic merits, its financial success will amply repay both editor and publisher.

E.

CHRISTIAN MISSIONS AND HINDUISM.

By J. H. WILSON.*

The author of this valuable pamphlet of 115 pages has evidently been desirous of showing the subject in hand in its true light, and has presented an ample array of facts and testimonials in support of his conclusions. The subject of Christian Missions is evidently being agitated in Europe and America to an unprecedented extent, and this unpretentious work will help to open the eyes of many a reader to the folly of unduly urging the Christian religion upon the attention of Hindus, Buddhists or Mohammedans. Education they may need, and Missionaries have done good work in that line, but a foreign religion is to the Oriental devotee worse than superfluous.

E.

* James Spiers, London.

Theosophy in all Lands.

EUROPE.

LONDON, 3rd December 1895.

In the last number of *Lucifer*, we are reminded that the Theosophical Society has just entered its twenty-first year, and are assured that though the history of its past years has been one of great vicissitudes, it finds itself at this day standing fearless, confident and indeed joyful.

This jubilant attitude is one that comes from a feeling of perfect trust in the safe-guard of its true Founders, and is enhanced by the firm faith it places in those leaders and members who are now carrying on the Great Work. It is certain this feeling of security distributes itself greatly in the Society and especially amongst those who come into contact with the workers at Head-quarters, where the spirit of calmness, confidence and happiness present, is very apparent. Mrs. Besant takes her departure for India this week leaving the work here in the hands of some of the oldest members and firmest friends of the T. S.

Much work has been arranged for the winter months, in the Blavatsky Lodge. Informal Sunday evening meetings have been established, two of which have already taken place and been much appreciated. The programme of discussions is an attractive one. On the first Sunday the subjects were, "What is the Linga-Sharira and what the Thought-Body?" taken by Mr. Leadbeater: "The Astral Senses—sight—hearing—smell, Repercussion," taken by Mrs. Besant: and "Historic cases of Witchcraft," taken by Mrs. Hooper.

At the second meeting the subjects were, "Self-suggestion, and the Creation of a Personal Devil," taken by Mrs. Cooper-Oakley. "Magnetism, Telepathy, and Crime by Proxy;" taken by Mrs. Hooper and the Hon. O. Cuffe. These meetings met with great approval and gave opportunity for some friendly discussion.

The Thursday evening Lectures have also been numerous attended: that on "Elementals in the Middle Ages" by Dr. A. A. Wells was particularly interesting. Mrs. Besant lectured on the 22nd of November, and will do so again on the 5th of December, the evening before she starts for India on her third visit to that country.

Classes for the study of the "Secret Doctrine" are now held on alternate Saturday afternoons, alternating with the Sunday Meetings. A new work in the Blavatsky Lodge and one which promises to be a great attraction is that some evenings will be devoted to the study of "Modern Science." Mr. M. V. Moore has already commenced a series of teachings on Astronomy, and other subjects will follow in due course. The Lodge continues to gain in numbers, and has many visitors.

The sale of Theosophical literature is steadily increasing. There is great demand for Col. Olcott's "Old Diary Leaves," and the first edition, numbering 5,000 copies, of Mrs. Besant's translation of the "Bhagavad-Gîtâ" in its six-penny form, is *sold out*.

The day when Scientists will have to apply to Occultism for a solution of their difficulties, seems to be fast approaching. In a paragraph in the *Daily Chronicle* on the address lately given before the Institution of Civil

Engineers by their President, Sir Benjamin Baker, he is shown to have touched upon occult points when in his remarks he says that there exist phenomena long known to science, still waiting explanation, and which Scientists reluctantly have to call *mysterious*. He instanced the continued unknown action existing in hardened steel projectiles which often is the cause of violent explosions; also that phenomena, or action, which causes a sword to "lose temper" by lapse of time, though its edge becomes sharper. "Why again," he asked, "should the tough and flawless bar-iron suspension-links, which had carried the Hammersmith Bridge successfully for over sixty years, snap in two by the dozen during simple transport to Edinburgh, although in every case the halves of the broken links, on being thrown down 300 ft. from the top of the Fourth Bridge on to the rocks below, bent like a corkscrew without fracture?"

It is of interest to refer to an article by *H. P. B.* in the *Theosophist*, Vol. VII, on "Occult or Exact Science," where she says that unless scientific bodies turn to help from Occultism they will "have to bite the dust before the XXth century is very old", and goes on to point out the difficulty of such help being given, the explanations and demonstrations of occultists being limited. It would seem as if the time has come when many difficulties and restrictions will be removed, for in *Lucifer* for November we find an article by Mrs. Besant on "Occult Chemistry," with which a diagram is given where the chemical "Atom" is shown raised to its ultimate point as seen by astral vision. The article is written that these occult facts may be put on record to vindicate the truth of Theosophical teaching, for science in its rapid advance, will surely discover these things for itself and may be helped by the suggestions offered.

It is also interesting to notice that the recognition of civilisation in remote periods is slowly being made by the researches of scholars. This is shown very strongly in an essay on "Bird and Beast in Ancient Symbolism" read last year before the Royal Society in Edinburgh by Professor D'Archy Wentworth Thompson, Jr. It is an attempt to indicate how certain astronomical phenomena are to be found veiled or symbolised in ancient art and literature—notably so on ancient coins which frequently bear both Bird and Beast emblems. It is also an endeavour to understand the myths of antiquity by connecting them with Solar, Lunar, and Zodiacal emblems of unknown ages and to show how the tendency of these myths proves, how great is the part played by the Sun and Moon in them. Yet, though great, this does not account, in the mind of the Professor, for the earlier myths and symbols which have been used by the Wise as a store-house in which to preserve and conceal their knowledge. He recognises a civilization that must have existed in remote and pre-historic ages, finding, as he does, that what has been handed down by ancient art or literature comes as "the offspring of ages of antecedent culture," and that what we know of the ways and thoughts of mankind in remote ages shows that they came from the philosophical and scientific culture of an antiquity that we cannot fathom.

Behind early Greek civilization he finds the wisdom of Egypt and of the East, for things were seen then with a perception which was the result of an inheritance of accumulated knowledge. Generations of Greek priests, he said, had followed the Wise Men of the East in their adoration of the Stars; and the esoteric learning that they held, they gave out only in myth or allegory, or in the sacred art of the sculptor or poet:

" This dominant priesthood, whose domain was knowledge, holding the keys of treasured learning, opened the lock with a chary hand, and veiled plain speech in fantastic allegory. For such allegory Egyptian priests spoke to Greek travellers who came to them as Dervish-pilgrims or *Wandelude Studenten*. It was this Sybilline knowledge that an Æschylus, an Ovid, or a Virgil, Master of Wizards, here and there half revealed. It is this dragon-guarded treasure of secret wisdom that we may yet seek to interpret, from graven emblem, from symbolic monument, from the orientation of temple walls, from the difficult interpretation of non-Hellenic names of hero and heroine, or Solar God and Lunar Goddess, of mysterious monster or fabled bird, of celestial river and starry hill: names that were first written in the ancient and learned language of a people wiser and more ancient than the Greeks."

F. A. I.

AMERICA.

The most important Theosophical centre in America is naturally Chicago, where exist a strong Branch, a Head-quarters, and machinery for propaganda. At Head-quarters on Nov. 17th was celebrated the completion of the 20th year of the career of the T. S. Two piano solos and two songs were given, and a poem was read by the Secretary, Miss Netta E. Weeks, who also read a paper prepared for the occasion by the General Secretary of the Section, Mr. Alexander Fullerton, entitled "The Birth and Evolution of the Theosophical Society." About 50 Theosophists were present.

One valuable enterprise of the Central States Committee in Chicago has been the printing of various leaflets for propaganda work. Three new ones have been issued, *Theosophy, Reincarnation and Retribution*, and *The Septenary Constitution of Man*, each written by the General Secretary, and *An Epitome of Theosophy* has been reprinted, this being one of the leaflets belonging to the Section but appropriated by Mr. Judge's Society. A kind friend in New York State, who has at his own expense supplied the Section with printed Applications for Charters has offered to reprint for the Committee another leaflet. Thus the sectional property is in course of replacement. Letter-heads and envelopes have been supplied by still another member-at-large, who offers further services, and another reprinted the important circular, "How to join the T. S."

A majority of the members of Golden Gate Lodge, San Francisco, and of Narada Branch, Tacoma, Washington, voted to secede from the T.S. and join Mr. Judge's Society, but the minority in each case incorporated under State Law with the old name and applied to the Council for charter as a T. S. Branch. Although it is inconvenient to have in one town two organizations with like name, one in the T. S., the other in Mr. Judge's Society, the Council considered that loyalists had a right in the case, especially as the name must conform to the Articles of Incorporation, and charters were accordingly authorized.

Port Townsend T. S. has dissolved. It had no real force, intellectual or Theosophical, and was not expected to weather recent storms. There are now 14 Branches in the Section.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Mrs. Besant leaves Adyar for the North on the evening of Jan. 1st; she will be in Calcutta to work for *Mrs. Besant's movements*. the Branch there from Jan. 19th to Jan. 25th and intends to visit Bankipur on her way back from Calcutta to Benares. During February she will remain at Benares, and will there see all who wish to visit her for Theosophical conversation and study. She will leave Benares on March 1st for Bombay, where she will join the President-Founder for a fortnight's lecturing work in Scinde, leaving Bombay for England at the end of March. She hopes also to lecture at Surat and Bombay.

Her work this season in India has been very much curtailed by the loss of the two months in the autumn during which she was detained in England by the attack there made on the Theosophical Society, and her intention to visit the Punjab and Scinde has thus been frustrated. The visit however is only postponed for a year, and during the autumn of 1896 we trust that our brothers may have their long-deferred wishes gratified.

* * *

Regretted deaths. Besides the Duchesse of Pomár, our French group of allies has been grievously weakened by the death of Mons. Arthur Arnould, President of the Ananta Branch T. S. of Paris. While at Paris recently, I had the pleasure of spending some pleasant hours at his secluded retreat in the Forest of Bondy, with himself and family and was charmed by his conversation and his high ideals. M. Arnould was extremely well-known in literature as historian, journalist, romancist and politician. Than him H. P. B. had no more devoted disciple and he so jealously guarded her honor as to have once challenged a recalcitrant French F. T. S. to combat by duel, which the latter had not the courage at the time to accept. The *Lotus Bleu*, our French magazine organ, was under his Editorship and he has recently brought out a learned work entitled "Les Croyances Fondamentales du Bouddhisme." His body was cremated at the cemetery of Père-Lachaise and addresses were made by M. M. Thiandière and Jules Bois and Madame L. Kölly, the indefatigable Secretary of our Parisian Branch.

In India we have to deplore the death of Mr. N. Annaswamy Row, F. T. S., Government Pleader at Coimbatore, and President of our local Branch. The deceased brother was among my most valued friends, from whose acquaintanceship I have derived much pleasure on various occasions. He was an honorable man in his profession and his death is regretted by the whole local Bar.

* * *

An Oriental scholar from Germany,—Professor Dr. Geiger—has lately arrived in Ceylon, having been commissioned by the University of Erlangen to study Sinhalese. He has at once entered upon his work, and finds his task an easy one, owing to his proficiency in the Sanskrit and Pali languages. The Professor has visited the Musæus School and Orphanage for Buddhist Girls. He may come to India before returning to his University. He will be welcome at Adyar and, doubtless, feel repaid by examining the rich Manuscript collection in our Library.

* * *

We have received from that philanthropic lady, *The real* Mrs. E. Knowles of London, a map of India and *Hydrophobia* Ceylon, upon which are indicated 26 places where *cure.* the “Buisson Bath” may be obtained—the only really well authenticated cure for that dreaded disease, Hydrophobia.

This system of treatment by vapour-baths is at once simple and safe, theoretically sound and practically successful, which can certainly not be truly said of that very doubtful method—inoculation. Dr. Buisson—the first to regularly apply it—was himself actually suffering from Hydrophobia. The baths cured him, and subsequently over 80 people bitten by rabid dogs underwent his process, and *not one died*. He ordered seven baths at a temperature of 42° to 48° Reaumur (126° to 140° Fahrenheit), one each consecutive day, the wound washed with liquid ammonia, and the patient to drink freely of hot infusion of borage, to promote full perspiration. This was his preventive treatment. When the disease had declared itself, the patient remained in this vapour (or Russian) bath until cured—not a very long process, as Hydrophobia, when fatal is so within four days. It seems little less than culpable that sufferers should be deprived of such a means of rescue, and sent to Paris to undergo experimental inoculations of putrid matter into their circulations, in the hope—vain, unfortunately in at least 96* recorded cases—of preventing the appearance of symptoms which the French experimentalists are confessedly incapable of alleviating when developed. These baths can be procured at the twenty-six following stations in India and Ceylon :—

“Agaratallah (in Tipperah), Agra, Allahabad, Balasore, Bangalore, Bankipore, Benares, Bombay, Calcutta, Coimbatore, Cossipur, Delhi, Dinagopore, Ernacolum, (in Cochin), Hyderabad (in Sindh), Lahore, Lucknow, Madras, Mymensing, Nagpore, Naraenganj, (in Decca), Puna, Triplicane, (Suburb of Madras), Trivandrun. In Ceylon: Colombo and Jaffna.

Mr. Sasipada Banerji of Baranagore, near Calcutta, will, with pleasure, give full addresses of the bath establishments in these places to any one who may apply to him.

* 5th April, 1895, increased to 272.

It should be added that through the kindness of a philanthropist, needy patients will be treated in these establishments, free of charge.

* *

This question is being asked *à propos* of a recent article in the *International Journal of Ethics*: *Are animals useless-unselish?* ly, I think, in view of the numberless examples on record where the brute creation have displayed this noble trait. What other inference can be drawn from the many stories of dogs who have not only sacrificed their lives for their masters, not only starved themselves to death on their graves, but also have helped each other when sick, overmatched, or suffering? What of the equally numerous tales of the adoption of deserted young by animals of the same or other species? And how can we otherwise classify the actions of that old Muscovy drake and two of his duck-wives, when the third wife caught herself between the palings of our hencoop at Girgaum, and would have died if her two co-wives had not thrust their backs under her feet for her to stand upon until the drake could call Miss Bates? As the writer in question reminded us, arits will go to the rescue of wounded brethren (Lubbock). Ostriches have been known to die of love (Romanes). Elephants are full of sympathy (Bishop Heber). A monkey on a ship once jumped overboard to try and rescue a drowning brother (Malcolm).

The *Admiralty and Horse Guards Gazette* recently published an account of an incident which occurred during the Crimean war, and is "well authenticated," illustrating the strong affection of the horse for its master. A battery had been nearly annihilated when

"a solitary horse, which had apparently escaped unhurt, was observed standing with fixed gaze upon an object close beside him. This turned out to be his late master, quite dead. The poor animal, when a trooper was despatched to recover him, was found with copious tears flowing from his eyes, and it was only by main force that he could be dragged away from the spot, and his unearthly cries to get back to his master were heart-rending."

Other instances could, we dare say, be supplied by any lovers of animals and students of their ways among our readers.

* *

It is to be deeply regretted that so careful an Editor as Mr. Terry, should have published in his *Harbinger of Light*, without protest, a humbugging story of a very recent discovery of a manuscript, of the year 30, giving an account of the then new sect of Christians, and the miracles, crucifixion and resurrection of Christ. Certainly this is an age of miracles (scientific), and the public can swallow almost any strange story. But this is a touch beyond reason. Mr. Terry's "contributor" would have us believe that the char-

red remains of a dwelling house, believed to have been destroyed by fire at the capture of Jerusalem by Titus, have been excavated; that in a small vaulted chamber were found "several prepared sheets of sheepskin covered with Hebrew characters;" and that one of these contained the narrative in question. It must have been a tough sheep whose skin—whether prepared or unprepared—could last two thousand years; and a most "mysterious dispensation of Providence" that the gap in history, so notorious and so much deplored by Christian theologians, should have been so opportunely filled by the writing on the skin of this father of the flock. At different times we have seen accounts of a letter from the Virgin Mary affirming the doctrine of the Trinity found on the altar of the cathedral of Messina in Italy, of the finding of Noah's ark on Ararat, of the identification of the grave of Adam, which moved Mark Twain to tears, and at least one sailor boy satisfied his mother that a wheel of one of Pharaoh's chariots had been fished up by the ship's anchor. But this sheep-skin book of the year 30 equals the best of them and even goes them one better!

* * *

The *New York Telegram* publishes what seems a

A new version of an old story, to be found in the works

case of of Mr. Owen, Mrs. Crowe and other writers. But

Somnambul- the following facts are interesting as showing how

ism. perfectly an aroused sub-consciousness can operate

when the eyes of the body are asleep. The subject

was a young ecclesiastic at a Seminary, who would leave his bed in

the sleeping state, go to a table, secure paper, compose and write,

not only prose essays but also musical compositions. His ear was

deaf to the voice of his bishop who watched him, and that his eyes

were not used is proved by the fact that the bishop held a sheet of

cardboard between them and the paper, yet the writing still went on

as before. If a word he had written displeased him he would cross

it out and replace it with another. The process of composition was

perfectly normal, and showed that it was no case of spiritualistic

control, in which his hand was but the mechanical apparatus for an

outside intelligence. But says the *Telegram* :—

"His most astonishing production was a piece of music written with great exactitude. He used a cane for a ruler. The clefs, the flats, and the sharps were all in their right places. The notes were all made as circles, and those requiring it were afterward blackened with ink. The words were all written below, but once they were in such very large characters that they did not come directly below their proper notes, and perceiving this, he erased them all and wrote them over again."

* * *

*Another
proof of
Reincarna-
tion.*

A musical prodigy in the person of a boy of 11 years, named Soobbiah, has recently come to Madura from the Tinnevely District, and astonished all who have heard him. The *Madura Mail* says that he displays an unique skill and proficiency in the art of vocalitation, has a sweet voice and an exquisite method of interpreting all the subtleties of Indian time. His tuition has been *nil*, yet his performances are characterized by a scientific accuracy which, in the case of students of the usual capacity, would be attained only after many years' labour :—

"His singing is a very interesting phenomenon, and his tender age and wonderful capacity to sing much better than many who have been earnestly devoting a number of years to the acquirement of the art, suggest the great scientific problem involved in the ancient Hindu theory, that the sum of experience stored up during one life of existence, inures to the benefit of, and bears a fruit in, subsequent life. The considerate calmness which invests his performance with an enchanting spell and makes his notes exquisitely pleasing, is worthy of imitation.

* * * * *

The boy's conduct is exceedingly good and his modest behaviour and acute intelligence stamp him as one destined to come out as a prodigy as brilliant and successful as, if not more so, than the departed genius, Maha Vythi. What induces all to interest themselves most in him is that he is an orphan who has lost both his parents, and is now under the guardianship of his maternal uncle, a young fiddler who has accompanied him to this place."

* * *

*A
Yogi
Phaenix.*

The *Indian Mirror* prints, without the obviously necessary remark that, even granting the facts to be true, the apparent self-cremation of the ascetic was only a well-executed hypnotic illusion, the following narrative :—

"A Yogi is reported to have appeared in certain villages, south of Simla, and to have performed the following feat. He is said to have burnt himself alive on a large pyre in front of a whole wondering village, and then ten days later to have appeared in the same village alive and unhurt!"

* * *

The parade that was made by the Society for *The infallible* Psychological Research, of the decision of Mr. Netherclift, *Netherclift* the well-known London caligraphic expert, that the *once more.* K. H. letters were written by H. P. B., will be remembered by all. It will also be recalled that an equally famous professional, the official sworn expert of the High Court of Berlin, came to the opposite conclusion. It has furthermore been remarked in this magazine that it was this very Mr. Netherclift, who declared under oath that the Pigott forged letters approving of political murder were written by the late Mr. Parnell, and that it subsequently transpired that he had had nothing in the world to do with

either their writing or utterance. To complete the proof of this "expert's" incapacity, Mr. Stead cites in his recent pamphlet, "*Wanted; a Sherlock Holmes*," the fact that Mr. Netherclift and his colleague Mr. Inglis "duly swore that all the letters [*viz.*, those on which an innocent victim—Dr. Bynoe—had been condemned to nine years' penal servitude] written and cheques signed by Miss Rose [the real writer] were, in their opinion written by Dr. Bynoe in a disguised hand." The absolute valuelessness of expert testimony in this case is proved by the fact that *after poor Dr. Bynoe had been locked up in prison and deprived of all communication with possible accomplices, letters in the same handwriting and written by the same hand were sent to a number of persons, and the writer has since made a full confession.* No wonder that Mr. Stead should say:—

"But after this and other demonstrations of the worthlessness of expert evidence, it is not surprising that the man in the street is coming more and more to a decided conclusion that it would not be right to hang a dog upon the sworn testimony of all the handwriting experts in London."

* * *

A correspondent of *Light* is perplexed with a case which he found reported in the *Chronicle* for March 14th, by Dr. L. C. Bruce. The patient, when the subject of chronic mania, spoke English, when subject to dementia, Welsh.

"He could remember things noticed during his English period, but he was quite oblivious to anything which had occurred when the Welsh side of his brain had been active. He was right-handed, but could write with his left hand, and then produced 'mirror writing,' traversing the paper from right to left. But when in the Welsh stage he was left-handed, and had no idea of English, while his physical and mental conditions were altogether the reverse of what they were in the English stage. From these data it is concluded that hemispheres of the brain act independently, the patient having two separate existences during the two stages through which he passes."

From these data, I should conclude that the explanation is absurd. Neither lobe of the brain grinds out languages automatically, as the conjurer's bottle yields you several kinds of liquors from its various compartments. The physical brain is an accumulator and transmitter, not a creator: its Master is the power behind it. Before dogmatising upon its functions the theorist had better satisfy us that he knows what are the real mental states which he defines as 'dementia' and 'chronic mania.' Has the theorist ever heard of the word *Psychophobia*—one that I invented for *Isis Unveiled*? If not, it may interest him to know that he is a victim to the ailment himself. Hæckel and his whole class are Psychophobists: they dread 'soul,' as the dog-bitten dread water. Pity that Prof. Max Donan did not diagnose it in his recent great work on *Degeneration*!

Years ago I tried to persuade my learned friend Pandit Jaswant Roy Bhojapatra, to prepare for the *Theosophist* some papers on 'Hindu Domestic Remedies,' one of the divisions of which was to be classed as psychological: to include, remedies found really efficacious, from no known inherent virtues of their own, but from their influence on the imagination. Some day I hope my friend may comply, for no Indian medical man is more competent. Presumably, the following remedy might be included within that group. It is taken from the (Cawnpore) *Observer*:—

"It is popularly believed by the people of Orcha and the neighbouring places, that if a piece of string with seven knots be fastened round the neck of a snake-bitten person, uttering the name of 'Dhurag Singh' at each knot, then his life becomes safe so long as the string remains round the neck. In order to remove this string safely, the person is required to present himself before the Samadhi of 'Dhurag Singh,' at Orcha, a place some six miles from Jhansi. Then some one of the relations of 'Dhurag Singh' draws a *lota* full of water from a well, with the help of the left hand only, and, administering the same with some juice of *neem* leaves, cures the patient altogether.

Our correspondent, however, cannot vouch for the effect of the above mysterious process of cure, but he says that once a servant of a respectable European gentleman of Jhansi, who was given up by such an eminent Doctor as Dr. C. P. Lukes, M.B., F.R., C.P., was cured by it."

* * *

Of the same class as the seven-knotted string remedy for snake-bite, are the whole body of faith-cures, of which we have heard so much of late. One has come from Australia and is passing through the journalistic venous system of the reading world:

The power of faith.

"Dr. W. Y. Barkas, a physician of Sydney, describes a couple of cases on which he tried the effect of imagination, every other means of healing having utterly failed to give relief. The first was a well-to-do woman of about sixty, who for years had suffered from imaginary ailments. She thought every organ of her body was affected, complained of a burning sensation all over, and was able to take little or no nourishment or sleep. When Dr. Barkas was called in she was in such a condition that she was in danger of death. Massage and other remedies were tried unavailingly. Then at the last the doctor felt obliged to try the efficacy of the faith cure. He told his patient that death was near, and that she must prepare herself for it if the one last remedy which he would try failed to cure her. He explained that the drug he would use was colourless, tasteless, and odourless, but it would either kill or cure, it was so strong. It must be administered by an experienced person at exact intervals, and if taken one second before or after the time might cause death. The woman was all the more anxious to try it after this. Then the doctor administered with great care and precision a small dose of pure distilled water. The result after a few doses was a complete cure. Under the influence of her faith nature made the necessary effort, and life was saved."