

THE THEOSOPHIST

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EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

CHELAS.

NOTWITHSTANDING the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means a *disciple*; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

MADAME BLAVATSKY AND HER SLANDERERS.

Under the heading of "The Collapse of Koothoomi" an anonymous article has appeared in the September number of "The Madras Christian College Magazine," accusing Madame Blavatsky of having produced phenomena by fraudulent means with the assistance of one Madame Coulomb and her husband. It is alleged that this serious charge is based on the evidence of these two accomplices, and the proofs produced by them in the shape of certain letters said to have been written by Madame Blavatsky to them during her absence from the head-

quarters. As this defamatory article has made its appearance during the absence of Madame Blavatsky, it is unfortunately not possible for her to publish immediately her defence or take such proceedings against her slanderers and their abettors as may be considered necessary. As there is a vast mass of evidence in our possession to prove that the allegations made in the article in question are altogether unfounded, we are not yet in a position to put it into a proper shape and publish a crushing reply to the article in the missionary journal. But from the enquiries we have made we are in a position to assure our readers and the theosophists connected with the various branches of the Association that the accusation brought against Madame Blavatsky is entirely false. Far from taking "every precaution" which the seriousness of the case required, the writer of the article in question has not even attempted to obtain from the head-quarters of the Society, which is within his easy reach, such evidence as he might have got regarding the sources of his information. The article in question betrays a complete misunderstanding on the author's part of the real objects and aims of the Theosophical Society and a readiness to draw any inference from any fact provided it is unfavourable to the object of his attack. The fact that advanced proof sheets have been sent to the prominent newspapers in different parts of India to get up a general and simultaneous howl against the Society and its founders during their absence, reveals something more than a mere desire to defend "the interests of public morality." And, even supposing the letters to be genuine, which clearly they are not, the writer's conduct in publishing the private correspondence of a highly respectable lady, produced by her avowed enemy is, to say the least of it, extremely improper. It is proper to place before our readers a short history of the Coulombs as far as it is necessary for our present purpose, to enable them to form a correct idea regarding the value of their evidence.

Madame Blavatsky first became acquainted with the Coulombs in Egypt when, on account of a ship-wreck near its coast, she was obliged to take shelter in their house. In grateful remembrance of the assistance rendered by them on this occasion, Madame Blavatsky allowed them to live in her house when, subsequently, they were reduced to pauperism and asked for protection and help. The Founders of the Society came to India in February 1879 and the Coulombs in April 1880. The statement in the Magazine article that the Coulombs "have been with the leaders almost since the date of their landing in India," is clearly false and is evidently intended to mislead the public. From that time up to 25th May 1884 they were at the head-quarters of the Society. During this interval Madame Coulomb was doing the business of a house-keeper and her husband was nominally considered as the Librarian of the Society. When, owing to bad health, Madame Blavatsky left the head-quarters for Europe, Madame Coulomb offered to take charge of her rooms and was allowed to do so. She began, however, soon after, to circulate false rumours against Madame Blavatsky and the Society, as she imagined that she was prevented by Madame Blavatsky from getting 2,000 Rs. from a wealthy Theosophist in the Bombay Presidency. When a large number of complaints had been brought against her, it was considered necessary to convene a meeting of the General Council to try the charges. As no proper defence was forthcoming, the Coulombs were ordered to be expelled from the Society. For some time, they resisted and refused to give up possession of Madame Blavatsky's rooms. They further sent false reports to the founders in Europe, calculated to mislead them and lessen their confidence in the officers in charge of the head-quarters. When, finally these attempts failed and they found it necessary to leave the premises, Monsieur Coulomb made an effort to convince the members of the Board of Control that Madame Blavatsky was a cheat and that the so-called occult phenomena were mere tricks shown by

means of certain trap-doors and sliding panels which were constructed and worked by himself. He was assured that the members of the Board would fully and impartially investigate any evidence that he might bring forward. But he showed them only one hole in the wall behind the shrine which had no connection with it, and which instead of being so very "ingenious", as it is described in the Magazine article, appeared to be a queer looking hole which any handi-croft might easily make. When he was specially asked about the want of communication between the hollow in the wall and the shrine, he said that a small passage used to exist before Madame Blavatsky's departure, which was closed up by her orders. This statement was found to be false on enquiry. He further showed them a few sliding panels in the rooms, which he found it difficult to move though he struggled hard for several minutes to do so, and which appeared to have no connection whatever with any phenomena ever shown or offered to be shown by Madame Blavatsky. But, though he was extremely anxious to convince the members present that his statements were true, he did not say that there were any letters in his possession or his wife's possession which would prove the said statements, when they intimated to him that without further and more satisfactory evidence they could not believe him. The Coulombs finally departed from the Head-quarters on the 25th May 1884 and got their charges against Madame Blavatsky published in September after satisfying themselves that the founders would not support them as against the members of the Board of Control, and that the latter would not join them in believing that the founders were cheats.

These facts are sufficient to show what little reliance can be placed on the statements of the Coulombs, and with what amount of caution the letters they produced should be received as evidence against Madame Blavatsky.

The theory now put forward in the missionary journal regarding the nature of the so-called occult phenomena on the basis of these letters as *interpreted by the Coulombs* amounts to this :—

Madame Blavatsky has been producing all the so-called occult phenomena with the assistance of the Coulombs and the instrumentality of a trap-door behind the shrine in the Adyar house. Colonel Olcott and the rest of the officers of the Society are innocent dupes and "domestic imbeciles," who know nothing about the origin of these phenomena. The existence of the Mahatmas is a myth. Letters alleged to have been received from the Mahatmas in different parts of the world and during the last seven years, were all written by Madame Blavatsky herself in different languages suited to the occasion. The *astral forms* of the Mahatmas seen by different persons in different parts of the world were nothing more than the bodies of the Coulombs with "masks, bladders and muslin."

This summary of the latest theory put forward before the public regarding theosophical phenomena by the opponents of the Society is, in itself, sufficient to show to every one who is tolerably well acquainted with the contents of the various theosophical publications that it is decidedly the silliest, the most absurd, and the most ridiculous theory ever propounded.

Apart from the extremely wild character of the hypothesis now rashly proclaimed on the authority of the Coulombs, the letters themselves contain unmistakable signs to show that they are anything but Madame Blavatsky's productions. We are not, of course, in a position to examine the hand-writing and the appearance of the letters, but there is abundance of evidence to show that they are not genuine. The style is not that of the alleged writer, and sudden transitions from French into English, and from English into French indicate the way in which they have been manufactured. There are

inaccurate statements of facts which could not have occurred in Madame Blavatsky's writings. And, above all, the evidence of the gentlemen alluded to in the letters, the circumstances connected with the phenomena to which reference was made, and certain statements and communications signed by the Coulombs themselves, all tend to show conclusively that the letters in question could not have emanated from Madame Blavatsky, and that the absurd theory now suggested to account for the phenomena is anything but true. It is a significant fact that *dates* and the *names of places* from which the letters were supposed to have been written are conspicuous by their absence. Particulars of time and place are the great detectives of fraud. Perhaps for some mysterious and occult reason they have been omitted in publishing the letters. But the writer of the article under consideration takes care to point out that in the case of one solitary letter he has in his possession a cover (which may or may not belong to the enclosure) with post marks. There is another very important fact to which we must call the reader's attention. It is stated on the authority of these letters that Madame Blavatsky used to write replies (in the various writings of the Mahatmas!) in anticipation to questions which were likely to be put in the communication intended for the Mahatma. The questions asked would be definite and might refer to any subject in the world—religious or scientific, philosophical or historical. They sometimes referred to *particular subjects* connected with the past life or the present circumstances of the questioner or any event connected or unconnected with the Society. No complaint, however, was ever made, so far as we know, though such communications were almost innumerable, that the answers given were either unintelligible, vague, uncertain or oracular in their tone, which they would certainly be if Madame Blavatsky is not a Mahatma herself and had followed the foolish plan now suggested by the Coulombs and the *wise* exponent of their views. Here is a tremendous difficulty to be surmounted before accepting the utterances of the missionary organ as "verbum sapienti." The difficulty will be greater still if we attempt to account on the basis of this hypothesis for all the communications received by various enquirers in reply to questions only formed in the mind but never expressed orally or in writing.

But the Coulombs and their friends expect that the public will accept any absurd suggestion, provided it relates to any phenomena not yet sufficiently investigated and understood by the generality of people, and provided it tends to throw discredit on the person and the Society they hate. Every intelligent reader will, no doubt, ask himself whether it was possible for Madame Blavatsky or any other human being to deceive some of the most intelligent men in the East and in the West by means of such a plan which could not have escaped detection even for a single day. We cannot believe with the Coulombs and their supporters that even that portion of the public which is indifferent to theosophical or any other enquiry except that which immediately concerns them in the practical affairs of life, will accept the terrible absurdity now proposed to them as a "wise word." There is yet another important circumstance to which it is necessary to call the attention of our readers. It is asserted in the article under consideration that the Coulombs were inserting in the shrine the replies sent by Madame Blavatsky through the hollow in the wall behind the shrine above alluded to, and this hole opens from within a cup-board placed quite close to the wall on the other side. In the absence of the cup-board the opening in the wall would be clearly seen by every one going into the shrine room. But this cup-board was begun by Coulomb only in January last and no opening was ever seen by any body before that time, though several persons, whose evidence we have now before us, have carefully examined the wall, and though it was covered with paper in November

or December last under the immediate superintendence of Major-General Morgan. The ragged and irregular edges of the opening made into the wall through the back of the newly made cup-board, and the manner in which the paper spread on the wall was cut, unmistakably show that the said opening was made after the paper was put on and after the cup-board was made. But *all* the phenomena alleged to have been shown or attempted to be shown by means of this wretched hole refer to a period previous to November last. It is next to impossible for common-sense to establish any connection between the hole that came into existence after January 1884 and the phenomena that occurred previous to November 1883. But the public are called upon by the Coulombs and the "verbum sapienti" of the missionary organ to believe that some such connection did exist. But neither "public morality" nor common-sense will sanction such a belief, unless they are hopelessly perverted by personal or sectarian malice and hatred. Future events and further evidence and explanations will prove the correctness of our statements and establish the justness and the validity of our conclusions.

(Extract from the "Madras Mail.")

THE SCOTCH FREE CHURCH MISSION AND THE THEOSOPHISTS.

THE zealous Missionaries, connected with the Madras Christian College, have not shewn their usual discretion by stepping down voluntarily into the arena of polemical strife, and making a fierce onslaught upon the Theosophists in general, and on Madame Blavatsky in particular, by means of an article in the *College Magazine*. In this article, which has attracted much attention, Madame Blavatsky is described as "a clever, but not over-scrupulous woman" who has been "a party to deeds" not only short of the miraculous, but also of the honest. The "leaders of the Theosophical movement," we are told, "can no longer be spoken of with respect," and "our duty to the public, which both in its Native and in its European contingents, has been completely hoodwinked, demands that we speak out. We have weighed the responsibility, and resolved to take it up." "After satisfying ourselves by every precaution that the sources of the following narrative are genuine and authentic, we have resolved in the interests of public morality to publish it." The "sources" referred to, are letters which purport to have been written in the confidence of intimate private friendship by Madame Blavatsky to M. and Madame Coulomb "who have been with the leaders almost since the date of their landing in India, living at headquarters on the most familiar terms, and have recently been expelled from the Society for infidelity to the cause." We further learn that "from letters and other documents in Madame Blavatsky's hand-writing," which were "left with strange recklessness in the possession of the Coulombs, the following selections have been made." Assuming for the moment the authenticity of the documents, we are brought face to face with this ugly fact, that the *Magazine* has published, without the writer's authority, the private letters of a lady to another lady and her husband, who have confessedly quarrelled with that writer after a long and intimate friendship. This strikes us as a most questionable proceeding. Who is safe if the good people connected with the *Christian College Magazine* argue themselves into the belief, that it is their duty to make a public exposure of the private correspondence of any body for the indulgence of sectarian prejudice? Madame Blavatsky is in England; and it was peculiarly ungenerous, to say the least of it, to publish her private letters—always assuming their genuineness—in her absence.

If "letters and other documents" in what the conductors of the *Magazine* take to be Madame Blavatsky's handwriting were, as they say, "left with strange recklessness in the possession of the Coulobms," that does not for a moment excuse their publication by third parties. Missionaries are fallible like other men. Suppose, for example, that the Revd. William Miller, c. i. e., the greatly respected Principal of the Christian College, were in Scotland; and supposing some man whom he had greatly befriended for years, but who had quarrelled with him on the eve of his departure, walked into our office with a bundle of what purported to be Mr. Miller's private letters, that showed the writer to be anything but the excellent man we all believe him to be; and supposing that the bearer—the traitor—asked us to expose Mr. Miller by publishing these letters, would Mr. Miller's innumerable friends consider that we had a duty to perform to the public which fully justified our publication of this private correspondence in view to its telling its own cruel story against the absent man? The paper under notice, even if the letters are genuine, involves an inexcusable breach of confidence. But what will be said of it, if it is proved that the letters are spurious?

A FORGED THEOSOPHICAL LETTER.

DR. F. HARTMANN, who claims to be an "American Buddhist," the present Chairman of the Madras Council of the Theosophical Society, has placed in our hands the following letter, which he has received from Colonel Olcott, the President of the Society:—

"MY DEAR DR. HARTMANN,—The enclosure was received by me without explanation in a cover post marked Madras, some little time ago. An experience such as mine of the past 8 or 10 years making it impossible that I should be astonished at anything, and least of all be deceived by appearances, I offset my personal knowledge of you against this blackguard note, and laid the latter away in my despatch box, to be shown you on my return. But this morning in going through my papers, I noticed that the Master had been putting his hand on the document, and while reading his endorsement, I heard him tell me to send it you by to-day's post. It ought to prove to you and others that, whatever agency may be at work against the Theosophical Society—whether incarnate or disincarnate, vulgar forger or Dougpa—there are those watching over its destinies, who are stronger than they, and who can always be relied upon to see us through. I shall not even venture to hint from what source this forgery emanates. The trick was stupid enough for an idiot or a crazy woman. Whoever it was, must have awfully miscalculated my intelligence. Of course one cannot judge very accurately by the handwriting of an envelope whether it came from a white man, Eurasian or native; but the aura impressed me as that of some-body very inimical to us, and as the only interested party is not acquainted with the "Thinker" crowd, probably it came from one of the willing helpers included in the very Reverend Missionary body;—etc."

London, 10th July.

H. S. OLCOTT.

The enclosure contained in Colonel Olcott's letter is written on a piece of paper such as is usually used at the head-quarters of the Society in Madras. It is written in blue pencil, and signed with Dr. Hartmann's name. The writing has a general resemblance to Dr. Hartmann's. The following is a *verbatim* copy of the letter:—

Private.—Adyar, April 28, 1884.—MY DEAR MADAME COULOMB,—I was very glad to receive your kind warning; but I need a new and further explanation before I will believe in Madame Blavatsky's innocence. From the first week of my arrival I know she was a *trickster*, for I had received intimation to that effect, and had been told so by Mr. Lane-Fox before he went to Ooty, (and who added moreover, that he had come from England with this purpose, as he had received secret instructions from the London fellows) and even said that he felt sure she was a spy. She is worse than you think and she lied to me about lots of things; but you may rest assured that she shall not bamboozle me.

I hope to tell you more when I see you upon your return from Ootacamund and show you that Colonel Olcott is no better than he should be. Excuse short letter I am writing in the dark. Yours faithfully,

DR. F. HARTMANN,

Dr. Hartmann assures us that this is no more than a clumsy forgery. He wrote to us on Saturday to say:—

"On the back of this nonsensical letter which is neither grammatically nor orthographically correct, and which therefore must have been written in the dark, but which is executed in a tolerably good imitation of my own handwriting, was written in the handwriting of a Mahatma well-known to me:—'A clumsy forgery, but good enough to show how much an enterprising enemy can do in that direction. They may call this at Adyar—a pioneer.'"

This morning Dr. Hartmann has published in pamphlet form, at the Scottish Press, a "Report of observations made during a nine months' stay at the head-quarters of the Theosophical Society at Adyar (Madras), India." In a postscript added to this Report he says:—

P. S.—A few days after the above was in type, there appeared in a certain sectarian journal (*The Christian College Magazine*) published at Madras, an anonymous article, entitled "Collapse of Koot Hoomi," pretending to give extracts from a number of letters said to have been written by Madame Blavatsky to Mrs. Coulomb. Why such a title should have been selected for it is a conundrum; because it neither disputes the existence of the Mahatmas and their powers, nor does it deny the occurrence of such phenomena as have been described; all it does is to throw dirt at Madame Blavatsky and to make an attempt to cause the ignorant to believe that Madame Blavatsky had been implicated in the production of fraudulent phenomena by the assistance of Madame Coulomb and her husband. Thus Madame Coulomb exposes herself as a swindler, and cuts her own throat for the purpose of making Madame Blavatsky angry. Thus she gives herself up to the devil in the shape of a Rev. . . . to get her her sweet revenge. The letters, of which the one in which my own hand-writing was clumsily imitated, was called a pioneer, have come to light, and the prophecy of the Master has come to pass as predicted. Unfortunately we are not in possession of the originals, to compare their writing and spelling with the hand-writing of Madame Blavatsky; but their vulgar style and expression is sufficient proof that they could not have been composed by the author of "Isis Unveiled." Neither do they correspond with facts such as are known to me. There are a number of discrepancies and prevarications in those letters, sufficient to show that they could not have been written by Madame Blavatsky; but it is not at present my intention to go into these details; because they refer to occurrences that happened before my arrival at Adyar, and did not come under my personal observation. It seems, however, clear that the person who attempted to forge my hand-writing could find no difficulty in imitating or altering the hand-writing of one with whom she was much longer acquainted. Furthermore some of the statements made in the libellous article are direct falsehoods. Madame Blavatsky's enemies call her a clever woman. To charge her with such asinine stupidity as to go away and leave herself exposed to the danger of being betrayed by a woman of whose animosity she was fully convinced, shows very little judgment and discrimination. But neither Madame Blavatsky nor the Society has cause for fear. There can be no relative good without evil, and the energy expended in overcoming opposition only strengthens the truth. Cowards and imbeciles may be frightened away, but where one such runs away, a hundred useful people will come to fill his place. In vain the clerical pigmies will use their impotent hands to stem the tide.

And the Doctor concludes by quoting Mr. Grant Duff's favourite maxim about the hands of the clock not moving backwards, and by declaring that "the light that floods the world, shining from the snowy Himalayas, grows stronger and stronger, bringing to all the world the glad tidings that man, if he wills, can save himself, and that there is but one true religion which is "The Truth." We cannot follow the Doctor in his rhapsodies about the Himalayas, and all the rest of it; but we can understand his argument of *ex uno disce omnes* when he produces a "clumsy forgery" of a letter purporting to have been written by himself, and leaves us to form our own conclusions about the documents placed in the hands of the writer in the *Magazine*.—(*Madras Mail*.)

*ANIMAL LIFE BY ELECTRICITY, DESCRIPTION
OF MR. CROSSE'S EXPERIMENTS.*

[By PETER DAVIDSON, F. T. S.]

"In the course of my endeavours to form artificial minerals by a long continued electric action on fluids holding in solution such substances as were necessary to my purpose, I had recourse to every variety of contrivance which I could think of, so that, on the one hand, I might be enabled to keep up a never-failing electric current of greater or less strength as the case seemed to require; and on the other hand, that the solutions made use of should be exposed to the electric action in the manner best calculated to effect the object in view. Amongst other contrivances, I constructed a wooden frame, of about two feet in height, consisting of four legs proceeding from a shelf at the bottom, supporting another at the top, containing a third in the middle.

"Each of these shelves was about seven inches square. The upper one was pierced with an aperture in which was fixed a funnel of Wedgwood ware, within which rested a guard basin, on a circular piece of mahogany placed within the funnel. When this basin was filled with a fluid, a strip of flannel wetted with the same, was suspended over the edge of the basin, and inside the funnel which, acting as a syphon, conveyed the fluid out of the basin through the funnel in successive drops. The middle shelf of the frame was likewise pierced with an aperture, in which was fixed a smaller funnel of glass, which supported a piece of somewhat porous red oxide of iron from Vesuvius, immediately under the dropping of the upper funnel. This stone was kept constantly electrified by means of two platina wires on either side of it, connected with the poles of a voltaic battery, of nineteen pairs of 5 inch zinc, and copper zinc plates, in two porcelain troughs, the cells of which were filled at first with water, and 1-500th part of hydrochloric acid, but afterwards with water alone. I may here state that in all my subsequent experiments relative to these insects, I filled the cells of the batteries employed with nothing but common water. The lower shelf merely supported a wide-mouthed bottle to receive the drops as they fell from the second funnel. When the basin above was nearly emptied, the fluid was poured back again from the bottle below into the basin above, without disturbing the position of the stone. It was by mere chance that I selected this volcanic substance, choosing it from its partial porosity; nor do I believe that it had the slightest effect in the production of the insects to be described. The fluid with which I filled the basin was made as follows:—I reduced a piece of black flint to powder, having first exposed it to a red heat, and quenched it in water, to make it friable. Of this powder I took two ounces, and mixed it intensely with six ounces of carbonate of potassa, exposed it to a strong heat for fifteen minutes in a black lead crucible, in an air furnace, and then poured the fused compound on an iron plate, reduced it to powder while still warm, poured boiling water on it, and kept it boiling for some minutes in a sand-bath. The greater part of the soluble glass thus fused was taken up by the water, together with a portion of alumina from the crucible. I should have used one of silver, but had none sufficiently large. To a portion of the silicate of potassa thus fused, I added some boiling water to dilute it, and then slowly added hydrochloric acid to supersaturation.

"A strange remark was made on this part of the experiment, at the meeting of the British Association, at Liverpool, it being then gravely stated that it was impossible to add an acid to a silicate of potassa, without precipitating the silica! This of course must be the case; unless the solution be diluted with water. My object in subjecting this fluid to a long-continued electric action through the intervention of a porous stone, was to form, if possible, crystals of silica at one of the poles of the battery, but I failed in accomplishing this by those

means. On the fourteenth day from the commencement of the experiment, I observed, through a lens, a few small whitish excrescences, or nipples, projecting from about the middle of the electrified stone, and nearly under the dropping of the fluid above. On the eighteenth day these projections enlarged, and seven or eight filaments, each of them longer than the excrescences from which it grew, made their appearance on each of the nipples. On the twenty-second day, these appearances were more elevated and distinct, and on the twenty-sixth day each figure assumed the form of a perfect insect, standing erect on a few bristles which formed its tail. Till this period I had no notion that these appearances were any other than an incipient mineral formation; but it was not until the twenty-eighth day, when I plainly perceived these little creatures move their legs, that I felt any surprise, and I must own that when this took place, I was not a little astonished. I endeavoured to detach some from their position on the stone, but they immediately died, and I was obliged to wait patiently for a few days longer, when they separated themselves from the stone, and moved about at pleasure, although they had been for some time after their birth apparently averse to motion. In the course of a few weeks, about a hundred of them made their appearance on the stone. I observed that at first each of them fixed itself for a considerable time in one spot, appearing, as far as I could judge, to feed by suction, but when a ray of light from the sun was directed upon it, it seemed disturbed, and removed itself to the shaded part of the stone. Out of about a hundred insects, not above five or six were born on the south side of the stone. I examined some of them with the microscope, and observed that the smaller ones appeared to have only six legs, but the larger ones, eight. It seems that they are of the genus *Acarus*, but of a species not hitherto observed. I have had three separate formations of similar insects at different times, from fresh portions of the same fluid, with the same apparatus.

"As I considered the result of these experiments rather extraordinary, I made some of my friends acquainted with it, amongst whom were some highly scientific gentlemen, and they plainly perceived the insect in various states. I have never ventured an opinion as to the cause of their birth, and for a very good reason. I was unable to form one. The most simple solution of the problem which occurred to me, was that they arose from ova deposited by insects floating in the air, and that they might possibly be hatched by electric action. Still I could not imagine that an ovum could shoot out filaments and that those filaments would become bristles; and, moreover, I could not detect, on the closest examination, any remains of a shell. Again, we have no right to assume that electric action is necessary to vitality, until such fact shall have been most distinctly proved.* I next imagined, as others have done, that they might have originated from the water, and consequently made a close examination of several hundred vessels filled with the same water as that which held in solution the silicate of potassa, in the same room, which vessels constituted the cells of a large voltaic battery, used without acid. In none of these vessels could I perceive the trace of an insect of that description. I likewise closely examined the crevices and most dusty parts of the room, with no better success.

"In the course of the same month, indeed, these insects so increased that when they were strong enough to leave their moistened birth-place, they issued out in different directions, I suppose in quest of food; but they generally huddled together, under a card or piece of paper in their neighbourhood, as if to avoid light and disturbance. In the course of my experiments upon other matters, I filled a glass basin with a concentrated solution of silicate of potassa, without acid, in the middle of which I placed a piece of brick, used in the neighbourhood for

*For ages the Occult doctrine teaches that *life* is vital electricity and the latter the real life-giver, the creator of all.—*Ed.*

domestic purposes, and consisting mostly of silica. Two wires of platina connected either end of the brick, with poles of a voltaic battery, of sixty-three pairs of plate, each about two inches square. After many months' action, silica, in a gelatinous state, formed in some quantity round the bottom of the brick, and as the solution evaporated, I replaced it by fresh additions, so that the outside of the glass basin being constantly wet by repeated overflowings, was of course constantly electrified. On this outside, as well as on the edge of the fluid within, I one day perceived the well-known whitish excrescence, with its projecting filaments. In the course of time they increased in number, and as they successively burst into life, the whole table on which the apparatus stood, was at last covered with similar insects, which hid themselves wherever they could find a shelter. Some of them were of different sizes, there being a considerable difference in this respect between the large and smaller; and they were plainly perceptible to the naked eye, as they nimbly crawled from one spot to another. I closely examined the table with a lens, but could perceive no such excrescence as that which marks their incipient state, on any part of it.

"While these effects were taking place in my electric room, similar formations were making their appearance in another room, distant from the former. I had here placed on a table three voltaic batteries unconnected with one another. The first consisted of twenty pairs of 2 inch plates, between the poles of which I placed a glass cylinder, filled with a concentrated solution of silicate of potassa, in which was suspended a piece of clay slate by two platina wires, connected with either pole of the battery. A piece of paper was placed on the top of the cylinder to keep out the dust. After many months' action, gelatinous silica, in various forms, was electrically attracted to the slate, which it coated in rather a singular manner, unnecessary here to describe. In the course of time I observed similar insects, in their incipient state forming around the edge of the fluid within the jar, which, where perfect, crawled about the inner surface of the paper with great activity. The second battery consisted of many pairs of cylinders, each equal to a 4 inch plate. Between the poles of this I interposed a series of seven glass cylinders, filled with the following concentrated solutions:—1st, Nitrate of Copper; 2nd, Subcarbonate of Potassa; 3rd, Sulphate of Copper; 4th, Green Sulphate of Iron; 5th, Sulphate of Lime; 6th, Water acidified with a minute portion of Hydrochloric acid; 7th, Water poured on powdered metallic arsenic, resting on a copper cup, connected with the positive pole of the battery. All these cylinders were electrified, and united together by arcs of sheet copper, so that the same electric current passed through the whole of them. After many months' action, and consequent formation of certain crystalline matters which it is not my object here to notice, I observed similar excrescences with those before observed, at the edge of the fluid in every one of the cylinders, excepting the two which contained the carbonate of potassa and the metallic arsenic; and in due time a host of insects made their appearance. It was curious to observe the crystallised nitrate and sulphate of copper, which formed by slow evaporation at the edge of the respective solutions, dotted here and there with the hairy excrescences. At the foot of each of the cylinders I had placed thick paper upon the table, and upon lifting them up, I found a little colony of insects under each, but no appearance of their having been born under their respective papers, or on any part of the table. The third battery consisted of twenty pairs of cylinders, each equal to a 3 inch plate. Between the poles of this, interposed likewise a series of six glass cylinders, filled with various solutions, in only one of which I obtained the insect. This contained a solution of silicate of potassa. A bent iron wire, one-fifth of an inch in diameter, in the form of an inverted syphon, was plunged some inches in this solu-

tion, and connected it with the positive pole, whilst a small coil of fine silver wire joined it with the negative. I have obtained the insects on a bare platina wire, plunged into fluo-silicic acid, one inch below the surface of the fluid, at the negative pole of a small battery of two-inch plates, in cells filled with water. This is a somewhat singular fluid for these insects to breed in, who seem to have a flinty taste, although they are by no means confined to silicious fluids. This fluo-silicic acid was procured from London some time since, and consequently made of London water, so that the idea of their being natives of the Broomfield water, is quite set aside by this result. The apparatus was arranged as follows:—a glass basin (a pint one) part filled with fluo-silicic acid to the level, a small porous pan, made of the same materials as a garden-pot, partly filled with the same acid to the level, with an earthen cover placed upon it, to keep out the light, dust, &c., a platina wire connected with the positive pole of the battery with the other end plunged into the acid in the jar and twisted round a piece of common quartz; on which quartz after many months' action, are forming singularly beautiful and perfectly formed crystals of a transparent substance, not yet analysed, as they are still growing. These crystals are of the modification of the cube, and are of twelve or fourteen sides. The platina wire passes under the cover of the pan; a platina wire connected with the negative pole of the same battery, with the other end dipping into the basin, an inch or two below the fluid, and, as well as the other, round a piece of quartz. By this arrangement it is evident that the electric fluid enters the porous pan by the wire, percolates the pan, and passes out by the wire. It is now upwards of six or eight months since this apparatus has been in action, and though I have occasionally lifted out the wires to examine them by a lens, yet it was not till the other day that I perceived an insect, and there are now three of the same insects in their incipient state of appearing on the naked platina wire, at the bottom of the quartz in the glass basin of the negative pole. These insects are very perceptible. It should be observed that the glass basin has always been loosely covered with paper. The incipient appearance of the insects has already been described. The filaments which project are in course of time seen to move, before the perfect insect detaches itself from its birth-place."

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

VI. IMAGINATION.

"The universe is a product of divine thought."

THE first power that meets us at the threshold of practical occultism is the power of imagination. Man is conscious of having ideas and of being able to put his ideas into form. He possesses an interior world of his own, where those ideas exist. He is the solo autocrat in that world of mind, the master of its creations and lord over all it contains. He governs there by the supreme power of his will, and if ideas intrude, which have no legitimate existence, it is in his power either to annihilate them or suffer them to grow. It is a world like the outer world, sometimes dark, sometimes illuminated; its space and the things which it contains, are as real to its inhabitants, as our physical world is real and objective to our senses; its space is either narrow or expanded, limited in some and without limits in others; it has its beautiful sceneries and dismal localities, its sunshine and storms and lightnings, its forms of beauty and horrible shapes.

It is the privilege of intellectual man to retire to that world whenever he chooses. Physical enemies do not persecute him there, bodily pain cannot enter and the vexations of material life must remain behind, but ignorance and superstition will go with him.

The boor when he closes his eyes and shuts his ears can hardly be said to have any human existence. There is nothing in his interior world to attract his attention ; but the poet or artist, when his individuality retires into the interior chamber of his mind, finds it filled with visions of beauty ; and, wrapt in their admiration or listening to its melodious harmonies, he forgets the existence of the objective world ; while the true Adept, who consciously evolves those images under the guidance of his educated Will, not only creates for himself at any time the surroundings he chooses, but also makes them by the same power visible to others.

Imagination forms the basis of all magical operations, and art and magic are closely related. Both give objective shape to the products of the imagination, and only the manner in which this is effected differs. The sculptor shapes the picture of a beautiful form in his mind and mentally projects it into the marble. He then employs mechanical force to free that form from all irregularities, and the result may be a Venus or an Apollo. The painter covers the canvass with the creations of his imagination and makes them visible by the application of paint. The magician forms an image in his mind and projects it directly upon the minds of others, or he may project it into space, and by the attractive power of his Will clothe it with matter and render it visible and tangible.

This power of the Adept to project images is neither so incredible nor so difficult to explain as is commonly believed, and the phenomena of mind-reading, transmission of thought and sometimes clairvoyance are based upon it. If we fully realise the fact that the seat of high intellection is an universal principle, or, to state it more correctly, a function of the Omnipresent Spirit, there will be no difficulty to conceive how the vibrations created by that centre of forces, called the brain, can be transferred and brought to a focus in any other part of that principle by the Will. Images thus projected by the mind upon another person can be brought to his consciousness either in the waking or sleeping condition, but a power to transmit also presupposes the power to receive, and the images projected must not only be of sufficient strength to impress themselves upon the mind of the receiver, but the latter must also be in possession of a sufficiently sensitive organisation and in a receptive state to perceive those images. No sound affects the deaf and no images can be impressd upon the brain of a corpse.

Various means have been adapted to produce an abnormal receptivity for such purposes. They are all calculated to lessen or suspend the uproar of vital forces going on in the physical system by lessening its vitality, and all such practices are injurious in proportion as they are efficacious. The only safe and sure way to accomplish the object in view, is to preserve always and under all circumstances a *serene tranquillity of the mind*.

The surface of a lake whose water is in motion reflects only distorted reproductions of the images projected upon it, and if in our interior world the elements are in uproar and confusion, if it is clouded by prejudices, darkened by ignorance, hallucinated by desire or disturbed by passion, the true images of things seen will be equally distorted. The state of our imagination is a great factor in our observation and appreciation of things, and an object or an idea may be agreeable or disagreeable according to our inclinations and understanding. The savage may see in the sculptured Venus only a curious piece of rock, and the beautiful painting is to him only a piece of canvass daubed over with colors. To the poet the forest swarms with fairies and the projecting rocks or wandering clouds take weird and curious forms, while the coward sees an enemy or a ghost lurking in every corner. The greedy miser on looking at the beauties of nature only thinks of the money value they represent, but true art finds beauty everywhere, and to him

whose mind is poetic, every symbol in nature becomes a poem and suggests to him new ideas.

The images formed in the mind either by the will or by impressions received, may act powerfully upon the physical body of the person. They change or distort the features either temporarily, or if continued or often repeated, permanently. They may render the hair white in a single hour, mark, kill or break the bones of the unborn child and make injuries received by one person visible upon the body of another. They may cause or cure diseases, induce hallucinations and visions and produce "stigmata." Imagination performs its miracles either consciously or unconsciously in all departments of nature. Frequently we see instances of "protective coloring," which means a close resemblance between the color of an animal and that of the locality in which the animal lives, and the cause of this is the powerful effect of surrounding colors on the imagination of animals when breeding. By altering the surroundings of animals at such times, their color can be changed at will. The tiger's stripes are said to correspond with the long jungle grass, and the leopard's spots resemble the speckled light falling through the leaves.* The forces of nature—influenced by the imagination of man—act on the astral plane and create tendencies and shapes, which in the course of progress find expression through material forms. In this way the vices of man give rise—as has often been pointed out by occult writers—to the evolution and reproduction of monsters, noxious plants and poisonous reptiles, and as man's imagination will become purified, so will the last remnants of disgusting animal forms disappear, and the earth become more beautiful and refined. The refined and more cultured ideation of the Universal Mind causes each planet at each new "day of creation" to evolve higher forms than it possessed on the previous "evening," when the life-wave in its cyclic "round" passed on to the next planet to fulfil its destiny there; and if after untold ages the impulse given "at the beginning" has again passed through its seven rounds and the great "year of creation" is ended, when our whole solar system has passed through its slumber and *Brahm* reawakening again begins to evolve forms, his more exalted and perfected imagination will make the new world still more exalted and perfect.

In our normal condition our will can guide our imagination, in abnormal conditions the will of another may take its place. A person who dreams does not control the actions which he performs in his dream, although he may dream that he is exercising his will. The things seen in his dream are to him realities and he does not doubt their substantiality, while external physical objects have no existence for him, and not even the possibility of their existence comes to his consciousness. He may see before him a ditch and dream that he wills to jump over it, while in fact he does not exert his will, but only follows the impulses created during his waking condition. A person in a "trance" may be so much under the influence of a "magnetiser," as to have no active will of his own and be only led by the imagination of the operator. The avenues of his external senses are closed and he lives entirely in the region of ideas, in which material objects can find no place and into which such objects could by no means be introduced. Still, what he sees is real to him and if the operator creates a precipice in his imagination, perhaps represented by a chalk mark on the floor, the "subject" will on approaching it experience and exhibit the same terror as he would in his normal state, if an abyss were yawning under his feet, and if the operator should have the cruelty to make the entranced jump into that precipice, the most serious consequences might follow. A glass of water transformed into imaginary wine by the will of a "mesmeriser," may make the subject intoxicated, while it would not necessarily have such an effect on persons in the normal state, and if that water has been transformed into imaginary poison, it

* Sir John Lubbock, "British Association Proceedings."

may injure or kill the sensitive. A powerful "mesmeriser" can form either a beautiful or horrible picture in his mind, and by transferring it by his will upon the mental sphere of a sensitive even in his normal condition, cause him either pleasure or suffering, and the qualities of the products of the imagination, either unconsciously or consciously evolved, attract us to certain persons or repel us from others and create sympathies and antipathies in the human and animal kingdoms.

The creations of the imaginations as well as their material symbols on the physical plane are more or less lasting according to certain conditions. High and spiritual ideas make a more lasting impression than those on a lower plane, and it is well known that after leaving a place where we have resided, we, generally speaking, remember without effort only pleasurable events, while disagreeable ones are forgotten, unless they have made a very strong impression upon the mind. A cause which produces a sudden terror or acts otherwise strongly on the imagination produces a lasting impression not only through life, but beyond it. An idea which has been ingrafted into the mind by education or study is difficult to uproot or to destroy. A person who during his life has strongly believed in the existence of eternal damnation and hell-fire, may on his entrance into the subjective state after death, suddenly behold all the terrors of hell, which his imagination during life has conjured up. There has been no "premature" burial, the physical body was actually dead; but the terrified soul again rushes back into the deserted body and clings to it in despair, seeking protection, and finds itself alive in the grave, where it may pass a second time through more terrible pangs of death, or by sending out its astral form in search of sustenance from the living, become a vampire and prolong for a while a horrible existence. Such misfortunes in Christian countries are exceedingly numerous, and the best remedy for it is a rational education or the cremation of the body soon after death.

On the other hand the convicted murderer, who before stepping on the gallows has been fully "prepared" by the clergy and been assured of his "salvation," who has been cheated into a false belief that his sins are forgiven, and who firmly expects to jump from the place of execution into the arms of the angels, may on his entrance to the subjective state really see the creations of his imagination before him and thereby be saved from becoming a vampire; but whether the clergy by saving him from such suffering confer any real benefit upon him, or rather retard his progress by impeding and postponing the action of his Karma, is a subject which we will not examine at present.

What has been said previously in regard to the development of the will, is also applicable to the development of the imagination, because imagination is strengthened and cultured by the will.

When the will is held in suspense, the imagination is rendered passive, that is the mind takes in the reflects of pictures stored up in the astral light, without choice or discrimination. Fortune-tellers and sooth-sayers therefore employ various things, such as crystals, cards, coffee-grounds, water, etc., to fix their attention, and thereby keep the will from guiding the imagination, thereby producing a waking dream.

Life has been called a dream, and it only differs from other dreams, that during our occupancy of the physical body we can make use of our will to guide and control our thoughts and actions, while in the subjective condition during sleep and after death that guidance is wanting. It is therefore of the utmost importance, that we should control our will by the higher impulses of the moral law and at all times cultivate a pure and exalted imagination.

A. B.

ARE THE "ARABIAN NIGHTS" ALL FICTION?

By W. Q. J.

FOR many years it has been customary to regard that collection of interesting stories called "The Arabian Nights," as pure fiction arising out of Oriental brains at a time when every ruler had his story-teller to amuse him or put him to sleep. But many a man who has down in his heart believed in the stories he heard in his youth about fairies and ghosts, has felt a revival of his young fancies upon perusing these tales of prodigies and magic. Others, however, have laughed at them as pure fables, and the entire scientific world does nothing but preserve contemptuous silence.

The question here to be answered by men of science is how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth—such as the Devil or Serpent myth—over large numbers of people or vast periods of time points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. The name Red Sea may have arisen from the fact that it was believed really to cover hell: and its lower entrance at the island of Perim is called "Babel Mandeb," or "the Gate of Hell." This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian adepts, or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis.

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Cabala and Talmud speak of Solomon with great reverence. His power and the power of his seal—the interlaced triangles—constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his travelling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large iron pot, with a metal cover, on which was engraved Solomon's Seal. The unlucky man opened the pot, when at once a vapour rose out of it that spread itself over the whole heavens at first, and then condensed again into a monstrous form who addressed the fisher saying, that ages before he had been confined there by Solomon; that after two hundred years he swore he would make rich the man lucky enough to let him out; after five hundred years that he would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere who have dealings with elemental spirits that bring them objects instantaneously, &c., will laugh before reflecting on the circumstances.

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping, and the seal on the cover barred

that way. There were no marks on the sides of the pot. His spreading himself into a vast vapour shows that he was one of the elementals of the airy kingdom—the most powerful and malignant: and his malignancy is shown in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapour, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporous state, in which he again put himself into the pot.

In another story we see a young man visiting an elemental of the nature of a Succubus, who permits him now and then to go out and perform wonders. But the entrance to her retreat is unseen and kept invisible to others. In India there are those who are foolish enough to make magnetic connection with elementals of this class, by means of processes which we will not detail here. The elemental will then at your wish instantaneously produce any article which the operator may have touched, no matter how far away it may be or how tightly locked up. The consequences of this uncanny partnership are very injurious to the human partner. The records of spiritualism in America will give other cases of almost like character, sufficient to show that a compact can be entered into between a human being and an intelligence or force outside of our sensuous perceptions.

In other stories various people have power over men and animals, and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis, they dash a handful of water into the unfortunate's face, crying: "Quit that form of man and assume the form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhootan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The white magician has no talisman but his Atman, and as that cannot be destroyed, he is beyond all fear.

But this paper is already too long. We are not forcing a conclusion when we say that these admirable and amusing tales are not *all* fiction. There is much nonsense in them, but they have come to us from the very land—now bleak and desolate—where at one time the fourth race men held sway and dabbled in both White and Black Magic.

EXPERIENCES IN ORIENTAL BLACK MAGIC.

BY X., A CHELA.

I HAVE made the above distinction regarding the Orient and the Occident, because there is a school of Black Magic in the West also. It is chiefly practised among the negroes of the Southern United States, where it is called Voodoo and Oboe, and is also known to, and practised by, many persons in various parts of South America. Several of the phases of modern American spiritualism are of the nature of Black Magic.

But it is in this mysterious India, in Cashmere and Bhootan, that the perfection of Black Magic is to be found.

My grandmother was acquainted with some of the secrets of this diabolical art, and was feared and hated by all her acquaintances. It was said that she killed her husband through these practices, merely because she wanted his money. In his last moments he called out to be relieved of her destroying influence. She did not like me because I feared her not, and often when my dinner had been spread on the plantain leaf, she would walk past, treading as if by chance upon my food so as to spoil it. She could make a person sick, and we have often seen her do it, simply by making a peculiar and very disagreeable noise in her throat. Many a time have I known her to say: "I will stop that dog from barking." In another moment the violent brute ceased to bark and remained silent for a week or more until she chose to loose the spell.

There are some men in India, who can be seen any day, who have gone a little distance into Black Magic, or Low Magic, but who will inevitably suffer. One of

them is known to several people in Madras. They have learned how to attract to them an elemental of the lower order, quite powerful but vicious. With the aid of this being any object called for will be produced. You may ask for a fruit, say, that is on sale in the bazaar, instantly it appears; or for any object, and it at once is produced. The *modus operandi* can be explained, and also the practices needed, but we will not go into that part of the matter. It is a sort of Black Magic, not practised for hurtful purposes, but nevertheless injurious to the person using it.

I was once in Bhootan, not far from the border, and had been, foolishly perhaps, talking in some temples and other places, against the black magicians there, calling them Dug-Pas. They call themselves Ning-Ma-Pas, and the other opposing school which is in Cashmere, they call Loonees. Fortunately enough, and perhaps by the design of the Blessed Masters, there is a division among these devils. They are jealous of each other and have no unity.

In the evening I and my companion took up our lodgings in the verandah of a poor carpenter's house. I bought some boxes and after breaking them up made a frail barricade in front so as to shield us from sight. In the night about thirty of the black magicians came with torches to the house and asked the poor man, "Where are those Cashmiri Loonees," as they thought we belonged to the opposing school. They had come to make away with us. The carpenter being neutral and afraid, showed our retreat, and they advanced. The leader put his hand upon the loose plank serving for a door. Indeed, a good pull would have overthrown the whole structure. But at that instant I laid myself on the floor with my head facing them, and at once, by the power of a talisman on my person they were seized with a different intention, letting the door go. They turned round, drove some nails in the ground—a practice among such people for a purpose—and went away, no doubt intending to come the next day.

Early in the morning we started off before they came. While walking along a very steep and very stony declivity, not far away, I suddenly fell, as if pushed, down to the rocks below, but just as I fell, the Blessed Masters held me up so that not a contusion resulted, and in fact I was thereby helped along the road as we intended to reach the bottom of the steep by another way. My friend expected to find me dead. I afterwards discovered that the black magicians had succeeded some way in putting into my travelling bag one of their cloths. By means of this just as I reached the hill they established the connection, and had I not been sustained, death would have been the result.

STUDIES OF SWEDENBORG'S PHILOSOPHY.

BY H. C. VETTERLING, M. D., F. T. S., U. S. AMERICA.

I.—PSYCHOLOGY.

SWEDENBORG, the Swedish Seer, teaches that there are two worlds: a substantial and a material. The former is not a variation of the latter, but a distinct, primary creation. The substantial world is distinguished for "discrete degrees," the material, for "continuous." "Discrete degrees" are seen in end (will), cause (understanding) and effect (work); "continuous degrees," in the progression from rare to gross, from light to darkness, etc.

He teaches also that the "soul," the vital part of man, belongs to the substantial world; and that the "body," the inert covering of the "soul," belongs to the material. The "soul" is vital, because it is an accretion of substance; the "body" is inert, because it is an accretion of matter. The life of the "body" is only apparent; its life is the manifest life of the "soul," and is derived from the Ineffable One.

Above the three "discrete" degrees of the substantial world, stands the Ineffable One, hidden in heat and light, unapproachable. We have then: (1) the Ineffable One,

hidden in the Divine Sun, the first manifestation of His life; (2) the Substantial World,—to which *all created life* belongs; and (3) the Material World,—the inert foundation of the former. The latter world is indeed, "illusion," "darkness," "Maya" or the "abode of the spirit of error."

Let us this time take four different teachings of Swedenborg, concerning man:

I. Man is made up of

SOUL
and
BODY.

By the "Soul" is here meant all of man that is vital, the whole spirit; by the "Body," all that is inert. The former is made up of substance, and is immortal, *volens volens*; it is the very man himself; the "body" is but an instrument that enables him to live in the material world. The "soul" belongs to the spiritual world, and dwells in it; the "body" belongs to the material world, and dwells in it. The former cannot come out into the material world, nor can the latter enter the spirit.

II. Man is made up of a

SOUL PROPER,
MIND,
and
BODY.

The "Soul proper" is the inmost or highest degree of man's life. It is the first receiver of life from the Spiritual Sun that comes forth from the body of the Ineffable One. It is that part of man's life that is above his consciousness and is alike in the good and the evil.

The "Mind" is the seat of the will and the understanding; The will is the holder of the love—good or evil—that is at the bottom of every word and work. The understanding is the holder of thought. When love descends from the will into the understanding, thought is produced; and when thought descends into the body, word and work. "All power," says Swedenborg, "resides in ultimates;" by which he means that, in the word or work, is the fulness, the trinity of love, thought, and action.

The "body" is the material part before spoken of.

III. Man is made up of a

SOUL PROPER,
INTERNAL MIND,
EXTERNAL MIND,
SPIRITUAL BODY, and
MATERIAL BODY.

The "Mind" is here divided into two parts. The "Internal mind" belongs properly to heavens; the "External mind," to the "World of Spirits" and to the material world. The former is, as a rule, unopened during man's life in this world; but the latter is opened. An exception to this rule occurs in the case of him who turns his mind's face toward the Divine Sun,—by incessantly shunning evils as sins against Him, in will, thought, and work,—for his "internal mind" is then opened and a flood of divine heat and light, or love and wisdom, is poured into his "external mind" and life, from above, and he becomes a son of the Most High, being, as Jesus said, "born from above." "He must be born from above" (as a *νωθεν*). John iii. 7. But otherwise the "internal mind" remains closed in *secula seculorum*, and the man remains on an animal plane of life; or what is worse, he immerses himself in the corporeal senses, and develops an infernal manhood.

The "Spiritual Body" is the external shape in which man appears upon his separation from the "material body."

IV. Man is made up of a

	SOUL PROPER,	
INTERNAL MIND.	{ Celestial degree, Spiritual degree, Natural degree.	} Received from the Divine Sun through the natural father.
EXTERNAL MIND.	{ Rational degree, Scientific degree, Sensual degree.	
	SPIRITUAL BODY.	} Received from the Earth through the natural mother.
	{ Limbus.	
	{ MATERIAL BODY.	

We are here taught what man receives from the Divine Sun through his natural father; and what he receives from the Earth through his natural mother;

The "internal mind" is sub-divided into three degrees; so also, the "external mind."

The "Sensual degree" is the degree of the five senses; the first degree opened in infancy. The "scientific degree" is opened in childhood and youth, by study, observation, and experience. The "Rational degree" is opened in manhood, by comparison, sifting, weighing, and drawing just conclusions.

The opening and development of the "Rational degree" makes it possible for man to rise higher; to have the first or "natural degree" of his "internal mind" opened. But this is accomplished only by living a holy life. Not indeed the kind of "holy" life understood by "faith in Christ," church-going, prayers, pseudo-chastity, or pompous morality, but the kind of holy life understood by a *steadfast looking God-toward, and by a determined subjugation of the corporeal senses*; or to use these words of Swedenborg: by "love to God and charity toward the neighbour." Let a man begin to live this kind of holy life, and the degrees of his "internal mind" will be opened, and divine love and wisdom will descend into his "external mind" and life.

The opening of the "natural degree" of the "internal mind" places man on a level with the holy men (angels) of the first or "natural heaven;" and he becomes versed in *spiritual science*. Indeed, should he, at this stage, depart from his material body, he would become an angel of this heaven. But, if not, he may advance to the "spiritual degree," and become an angel of the second heaven, in which case he would be versed in *spiritual intelligence*. The highest degree to which he can advance is the third, or "celestial," in which degree he would be versed in *spiritual wisdom*. Paul speaks of this degree when he says he was caught up into the third heaven.

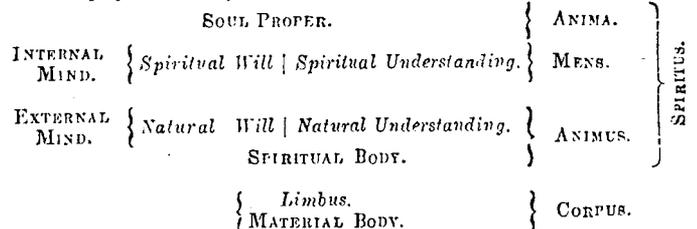
The "spiritual body" has been spoken of before. This and all that is above it is immortal.

In his work the *True Christian Religion*, No. 103, Swedenborg says: "after death, every man puts off the natural that he had from the mother, and retains the spiritual that he had from the father, together with a kind of *limbus* [translated, "border," "circumambient accretion," and, in German, "Saum"] from the purest things of nature."

The use of this "*limbus*" seems to be that of a cuticle for the integument of the "spiritual body." In his work, *The Divine Love and the Divine Wisdom*, No. 388, the "*limbus*" is spoken of as "some fixed containant for spiritual things; from the purer substances of the world" ("*aliquid filum continens spiritualium expurioribus substantus mundi*").

II. THE MIND.

From the statements already made we have seen that the "Mind" occupies the middle region of the human nature. Its seat is in the head (in the brain); but, by extension of its force, as will and thought, it is present in the whole body. "Its abode is within the substances that constitute the gray matter of the cerebrum, and also, in a scattered way, in the white matter, especially in the striated bodies; its abode is also within the substance of the cerebellum and the spinal cord. It is the origin of motion and sensation in the physical body."



The regions of the mind, which correspond to the three degrees of the atmospheres of the spiritual heavens and of nature—the aura, ether, and air, have been spoken of as the "celestial," "spiritual" and "natural" degrees of the "Internal Mind," and as the "rational," "scientific," and "sensual" degrees of the "External Mind." We have above a representation of these six degrees, as the spiritual and natural wills and understandings; the former belonging to the "Internal Mind," and the latter to the "External Mind." These faculties of the minds are successively opened from infancy to old age,—provided, evil and false influences are not permitted to get the upper hand.

Man is born "corporeal," says our Author, and in proportion as the mind is opened from below, he becomes

"rational;" rational as to the affairs of the world; and in proportion as his "rational" degree is purified, and as it were drained of the fallacies that flow in from the bodily senses, and the concupiscences that flow in from the allurements of the flesh, in the same proportion it is opened to the inflow of the wisdom from the Divinity, through the "Soul proper," and through the degrees of the "Internal Mind," and he becomes "spiritually rational;" rational as to the affairs of the soul.

Now as man advances from spiritual rationality into "knowledge" (the "spiritual science" of the "natural degree") and from "knowledge" into "intelligence," and from "intelligence" into "wisdom," his mind changes its form; for it is opened more and more, and conjoins itself more nearly with the good and true that is in the spheres nearest the Divine Sun (the heavens), and by this conjunction with the Divinity, and becomes more enamored of the true, and more desirous of the good. Having reached the highest degree of the mind the man has ascended the true Jacob's ladder, and he can, with the mystic that wrote the sixteenth Psalm say: "thou wilt show me the path of life; there is fulness of joy in thy presence, there are pleasures at thy right hand for ever."

Such, in general, is the orderly process of development from animality to spirituality; such is the process of development of "those few that live near God." The esoteric teachings of Swedenborg are sublime: divine!

In the "Golden Age" the mind of man was a unity. What he willed, he thought, and what he thought, he spoke. This is ever the case with him that is of the "stature of a man, that is, of an angel." Only a degenerate man can speak contrary to his thought and think contrary to his speech. Hypocrites are experts in these feats.

The "Internal Mind" has two faculties: the "Spiritual Will" and the "Spiritual Understanding": they are distinct from each other, but act in unity. The "Will" was formed to be a receiver and holder of what is good from the Creator's divine love; the "Understanding," to be a receiver and holder of what is true from His divine wisdom. The good and the true are inseparable. The mind that holds the former, holds also the latter. Swedenborg calls this inseparable union of the good and the true, the "heavenly marriage;" and when he speaks of a man and a woman that are united by soul-affinity, that is, united regardless of caste, rank, and wealth, he speaks of them as a union of what is good and true, the man holding the true and the woman, the good.

At this day, the Will and the Understanding of the "Internal Mind," are, as a rule, unopened; that is, inoperative; dormant. It was otherwise in the "Golden Age;" it is, unquestionably, otherwise, at this day, in the case of the unknown few that know and practice the one noble truth of Jesus, or the "four noble truths" of Buddha Gautama.

The development of the "External Mind" (or man) has been hinted at before. It is necessary to say only that the "Natural Will" and the "Natural Understanding" are the receivers and holders of all that comes in through the physical senses; that they incline to the matters of the senses, the things of the world; and that they are disunited. Their ownership of all that comes from below makes them the depositories of countless fallacies; their inclination to the matters of the senses makes them devilish and satanic, evil and false; the devilish dwelling in the Will, and the satanic, in the Understanding; and their disunion makes hypocrisy easy and necessary.

The faculties of the "External Mind" are, therefore, full of the evil and the false. To use Swedenborg's own words, when he speaks of the "civilized" man, the "Western" mind, or man: "for will, he has lust, and for understanding, he has science." By "lust" he means the diabolic force that is behind autoeracy and plutocracy, statecraft and priest-craft, sensuality and bestiality. And, when he speaks of "infernal fire," or "hell-fire," he invariably means "lust." "Lust" is the force that is behind all that is low and brutal in human nature. "Lust" is so general that it is not necessary to point to Torquemada for cruelty, to Talleyrand for craftiness, to Shylock for greed, or to Brigham Young for sensuality; for wherever "lust" dwells, there, latent or active, dwell also these vices and crimes. Torquemadas, Talleyrands, Shylocks, and Brigham Youngs may be found in

every church, in every political assembly, on every exchange, and in every social coterie. By "science," in this instance, Swedenborg means the knowledge sought and possessed by "lustful" men. Knowledge whose object is position, wealth, and power; not the good of the individual heart, not the elevation of the individual mind above gross selfishness, not use to Humanity. Who, but an ignoramus, a sophist, or a hypocrite, would say that the end in view of the secular, educational institutions of the "civilized" nations, is the inculcation and practice of the one majestic teaching of Jesus: "love ye one another, even as I have loved you?" And yet, this should be the primary object of a christian education. Swedenborg has much to say about the self-satisfaction, self-congratulation, and self-delusion of the "Christians," founded upon their spectral "religion" and inflated science. Let the "benighted heathen," that trembles at the bare mention of the "high culture" of the "Western mind," visit the great centres of Europe and see how the millions fare in passing through this "beautiful" world, and his respect for this "culture" will probably lessen.

Degeneration of the mind affects not only the spiritual nature of man, but also the physical. Our Author says that the "men of Golden Age did not die, but slept away." That is, they did not die of disease, but of old age. It is otherwise at this day. The reason is given in the following passages:

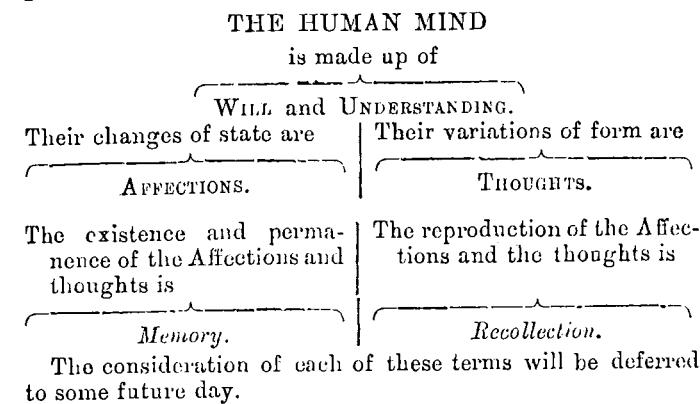
"The origin of diseases, in a general way, are acts of intemperance, luxury, bodily pleasures, envy, hatred, revenge, lewdness, and the like, which destroy man's inner parts, and drag him into disease, and thus into death."—*Arcana Caelestia*, No. 5712.

"Evil is the first cause of disease, and it acts in the body by closing the minutest vessels that enter into the texture of the larger; hence the first and inmost obstruction, and vitiation of the blood."—*Ibid*, 5726.

"Every individual disease corresponds to its own evil."—*Ibid*, 8364.

The "lust," the desire of the degenerate mind or man for dominion and gratification of its evil loves, is thus the cause of sorrow and disease. The "Science" of this mind, with its profound sophisms; its use of the tongue and pen of priest and press to pervert the plainest teachings of a Jesus or a Buddha, is the supporter of "lust." Remove "desire," said Buddha Gautama, and you reform Humanity; remove "lust," echoed Swedenborg.

The various terms used by our Author to describe the operations of the Mind may, for ease of comprehension, be grouped as follows:



COLONEL OLCOTT'S HEALINGS.

It seems that the exhaustion of the President's vital strength by his magnetic cures of the sick in Ceylon and India last season was greater than he suspected when he left for Europe. Though his general health has been as usual excellent, and his constitution appears as able as heretofore to stand the strain of his official work, yet a few attempts that he has made in Europe, by his Guru's permission, to relieve suffering friends of their maladies, warned him that he could not recommence healing with impunity. He writes that he could distinctly notice throughout the course of the spinal ganglia a condition of lassitude and prostration threatening the most serious consequences, unless the nervous system were reinforced

by rest and total abstinence from psychopathy for a long time. "Nothing," says he, "seemed to restore the tone of the spine; it was like an uncoiled spring, without elasticity." But one bright day, when at Ammerland, in Bavaria, on the shore of the lovely Starnberger Sea, the summer Villa of Prof. Gabriel Max, F. T. S., he be-thought him of a fact, taught him long ago by his Guru, that nervous power may be regained by one's lying flat on the back, upon the ground beneath a healthy fir, pine, cedar or spruce tree, and putting the soles of the feet up against the trunk, and making oneself negative, or absorptive, to the magnetism of the earth and the tree's *jiva* or aura. Putting this into practice, he derived benefit instantly, and, at each repetition of the experiment, normal vigour began to be felt again in the spinal cord. He now hopes to be all right after a few months; but his Guru has not removed his restriction against the Colonel's making those drains upon his vitality, and it is doubtful if he will be permitted to heal the sick again, for some years to come at all events. Needless to say, no one so regrets this fact as Col. Olcott himself, whose compassion for the sick and suffering is sincere and deep; yet nothing will tempt him to disobey the orders of his beloved and revered Master. Our friends throughout Asia will kindly make a note of the above facts, and "govern themselves accordingly."

THE FOUNDERS IN EUROPE.

COLONEL OLCOTT'S VISIT TO SCOTLAND.

OUR "devoted" enemies, the Scotch Missionaries, will, of course, be delighted to hear that the theosophical "Apollyon," our President-Founder, has found his way to the capital of Scotland and obtained a hearing, and a respectful one, moreover, of that Presbyterian community. He was neither mobbed nor even insulted; but a large audience, which included clergymen and college professors, assembled in the Oddfellows Hall on the 17th of July, to hear him discourse upon "Theosophy: What it is, and What it is not." His exposition must have been both clear and satisfactory, since a Reverend Doctor, one of the most famous preachers of the city, came and shook hands most cordially with him at the close and, in the hearing of several newspaper reporters and many other persons, assured him of his entire sympathy. "I find," said he, "that your Theosophy is the very essence of my religion. Every Sabbath I preach to my congregation the idea that it is possible for there to be a true brotherhood between man and man, *as men*, irrespective of race or creed. I want you to feel that to whatever country in the whole world you may go, you will carry with you our warm sympathies." Col. Olcott was much delighted with this charming proof of tolerance, so entirely unexpected in such a bigoted place as Edinburgh, the house of John Knox and even the seat of furious religious intolerance. Whether the reverend's kindly influence affected the reporters or not, we can only surmise, but certain it is that neither the *Scotsman* or *Courant* of Edinburgh, nor the *Herald* of Glasgow, had a word of abuse in their reports of the lecture. A number of respectable ladies and gentlemen applied to the President-Founder for information about the Society, and as it was evident that the materials for a working Branch could be got together, he then and there organized one with the title of the "Scottish Theosophical Society." Mr. Robert M. Cameron was chosen President *pro. tem.*, Mr. E. D. Ewen, Corresponding Secretary *pro. tem.*, and other officers were temporarily selected, it being thought advisable to postpone the permanent organization of the Branch until it should be seen what additional members would come in. While in Edinburgh Colonel Olcott visited Holyrood Palace, the Castle, the Antiquarian Museum and other historical places. In the Museum he saw the instruments of torture formerly used by one sect of Christians to compel other Christians to come

over to their way of thinking, and "the Scottish Maiden," a rough guillotine which had chopped off the heads of some hundreds of worthy persons who would not listen to reason, nor be made 'orthodox' by the thumbscrews, or red-hot irons, or imprisonment! He also saw implements of torture that had been used upon unhappy "witches," to drive the devil out of them!

Before coming to Edinburgh the President-Founder had made a visit of several days to a warm friend of our Society, a nobleman who is one of our Fellows, and who did everything in his power to make the Colonel's stay at his delightful country-seat pleasant. On the 18th of July, the President went to Manchester to meet Mr. William Oxley, F. T. S., Mr. John Yarker, F. T. S., and Mr. Gallagher, the well-known medical clairvoyant. Mr. Oxley showed him his unique collection of Egyptian-curiosities, which embraces some rare Scarabai, and statuettes of Isis and Horus, dating back to a great antiquity.

BRILLIANT RECEPTION TO THE FOUNDERS IN LONDON.

On the 19th Colonel Olcott returned to London, and on the evening of the 21st delivered an address before a large and distinguished audience in Prince's Hall, Piccadilly, the same place where the reception of the London Lodge T. S. to Mr. Sinnett occurred last year. Invitations to this "open meeting" or *conversazione* were issued by the officers of our London Branch, and so great was the pressure of applications for them that the edition of 500 tickets was speedily exhausted, and others had to be prepared. So large a gathering of eminent men and women never attended a theosophical meeting before. Among those present were their Excellencies the Russian Ambassador, the Chief Secretary to the French Embassy, the Dutch Ambassador, the Roumanian Ambassador, the Russian Consul-General in Egypt, the Under Secretary of State for India, gentlemen from the Colonial Office, the Office of the Chancellor of the Exchequer, the India Office and other departments of Government, a number of British Peers and Peeresses, of foreign nobles, of Members of Parliament, representatives of Science and Literature—among them, Dr. Ginsberg of the British Museum, who exposed the fraud of the Shapira MSS.; Prof. William Crookes, F. T. S.; Mme. Olga de Novikoff, the Russian Author-ess whom Mr. Gladstone, in common with all others who know her, so highly respects; Mr. Hargrave Jennings, Author of *The Rosicrucians*; the Rev. H. R. Haweis; Mr. Edmund Gurney; Mr. F. W. H. Myers; Prof. H. Sidgwick, of Cambridge University; Mrs. Campbell Praed; Lady Duffus Hardy; Dr. Anna Kingsford and Mr. Edward Maitland, Authors of the *Perfect Way*; Mrs. Laura C. Holloway and Mrs. Louise Chandler Moulton, the American Authoresses; Mr. M. Mull, ex-Editor of the *Bombay Gazette* and founder of the *Times of India*; Mr. Cholmondeley Pennell; Mr. Oscar Wilde; etc. etc. etc. to the number of some scores. In short, it was in every sense a brilliant audience, representing at once the rank, the culture and the intellect of Europe.

After an hour spent in general conversation, Mr. Finch, President of the London Lodge T. S., called the meeting to order and welcomed the Founders, Mme. Blavatsky and Col. Olcott, in an eloquent address, ending by introducing the latter to the audience. The President-Founder upon coming forward was received with great applause. His remarks we shall be enabled in a later number of this journal to print *verbatim*. They comprised a brief historical review of the origin and progress of the Theosophical Society and of the ideas it represents, together with a statement of what has actually been accomplished to date in each of the three departments of work contemplated in the three declared objects of the Society. The address was applauded both during its delivery and at the close. The next speaker was Babu Mohiui M. Chatterji, who explained the relation which India bears to the Theosophical movement, and the reason why Europe

should take an interest in it. Mr. A. P. Sinnett was the last to address the meeting. His theme was the doctrine embodied in the Esoteric Philosophy of the East, and it was expounded with his usual ability and earnestness. Like the other speakers he was cordially applauded. Another half hour's general conversation then ensued and brought to a close one of the pleasantest soirees imaginable. Needless to say our dear Madame Blavatsky was the observed of all observers, and her time was constantly taken up, when the speaking was not going on, with introductions and conversations with the most eminent people in the room. She has excited the admiring wonder of all who have met her at Nice, Paris and London, by her learning, wit, good humour, and graciousness of manner, as well as by her occasional displays of occult power. But it is most painful to see that her vital force is not recuperating; she is very debilitated and soon becomes exhausted. Yet she struggles on with her literary work and tries her best to fulfil her engagements of this description. The rush of visitors to see her is constantly so great that at least half of her day has to be given to them, and by the time they are disposed of she is too worn out to do any work at her desk. If they come out of mere curiosity they might be easily shut out, but they come to talk about Theosophy, and being the cleverest and most influential people in London, she feels it her duty to make the most of the chance to push on the movement which has now so tremendous a start in the West. It is hoped, therefore, that the subscribers to *The Secret Doctrine* will kindly excuse all delays in the appearance of that work, unless Mme. Blavatsky should entirely break down—and that is not probable—it will come out soon.

Two days after the London reception, Colonel Olcott crossed over to the Continent and proceeded to Elberfeld, Germany, where at the house of Herr G. Gebhard, F. T. S., he was to hold a meeting of delegates from different parts of Germany.

M. G.

OBJECTIVE EFFICACY OF PRAYER.*

It is asserted by some that men possess the faculty of obtaining results over which they have little or no direct personal control, by means of devout and earnest prayer, while others doubt the truth of this assertion. The question regards a matter of fact that has to be determined by observation and not by authority; and it is one that appears to be a very suitable topic for statistical inquiry.

An argument in favour of the efficacy of prayer may be drawn from the general use of it. The greater part of mankind during all historic ages, have been accustomed to pray for temporal advantages. How vain, it may be urged, must be the reasoning, that ventures to oppose this mighty consensus of belief! Not so; the argument proves too much and is consequently suicidal. It either compels us to make the monstrous admission that the prayers of pagans, of fetish-worshippers, and of Tibetans who turn praying-wheels, are recompensed in the same way as those of orthodox believers; or else the consensus proves that it has no better foundation than the very general tendency of man to invest his God with the character of a human despot, who can be swayed by entreaties and mollified by supplications.

The collapse of this argument leaves us solely concerned with the simple statistical question. Are prayers answered or are they not? There are two lines of research, by either of which we may pursue the inquiry. The one that I shall follow promises the most trustworthy results; it is to examine large classes of cases, and to be guided by broad averages. The other, which I have pursued for my own information, but will not employ in these pages, is to deal with isolated and remarkable in-

stances. An author who made use of it would certainly run the risk of being suspected of choosing one-sided examples.

The principles are broad and simple upon which our enquiry into the efficacy of prayer must be established. We must gather cases for statistical comparison, in which the same object is keenly pursued by two classes, similar in their physical but opposite in their spiritual state; the one class being prayerful, the other materialistic. Prudent pious people must be compared with prudent materialistic people, and not with the imprudent nor the vicious. Secondly, we have no regard in this inquiry to the course by which the answer to prayers may be supposed to operate. We simply look to the final result—whether those who pray attain their objects more frequently than those who do not pray, but who live in all other respects under similar conditions. Let us now apply these principles to different cases.

A rapid recovery from disease may be conceived to depend on many causes besides the reparative power of the patient's constitution. A miraculous quelling of the disease may be one of these causes; another is the skill of the physician, or of the nurse; another is the care that the patient takes of himself. In our inquiry whether prayerful people recover more rapidly than others, we need not complicate the question by endeavouring to learn the channel through which the patient's prayer may have reached its fulfilment. It is foreign to our present purpose to ask if there be signs of a miraculous quelling of the disease, or if, through special intervention, the physician has showed unusual wisdom, or the nurse of the patient unusual discretion. We simply look to the main issue—do sick persons who pray, or are prayed for, recover on the average more rapidly than others?

It appears that in all countries and in all creeds, the priests urge the patient to pray for his own recovery, and the patient's friends to aid him with their prayers; but that the doctors make no account whatever of these spiritual agencies, unless the office of priest and medical man be combined in the same individual. The medical works of modern Europe teem with records of individual illnesses and of broad averages of disease, but I have discovered hardly any instance in which a medical man of repute has attributed recovery to the influence of prayer. There is not a single instance, to my knowledge, in which papers read before statistical societies have recognised the agency of prayer either on disease or on anything else. The universal habit of the scientific world to ignore the power of prayer is a very important fact. To fully appreciate 'the eloquence of the silence' of medical men, we must bear in mind the care with which they endeavour to assign a sanatory value to every influence. Had prayers for the sick any notable effect, it is incredible, but that the doctors, who are always on the watch for such things, should have observed it, and added their influence to that of the priests towards obtaining them for every sick man. If they abstain from doing so, it is not because their attention has never been awakened to the possible efficacy of prayer, but, on the contrary, that although they have heard it insisted on from childhood upwards, they are unable to detect its influence. As I revise these lines, it happens that the latest number of the *Journal of the Statistical Society* (Sept. 1882) is lying on my table, which contains an elaborate inquiry into the relative mortality after amputations in large and small hospitals, in the course of which quotations are made from other painstaking investigators on the same subject. There is a column in the memoir headed "Previous state of Health," but there is no allusion to "Devotional Habits," though if there had been, the results would afford a distinct proof of the efficacy of prayer, if it existed to even a minute fraction of the amount that religious teachers exhort us to believe. The medical men thus seem to disregard its agency altogether. Most people have some general belief in the objective

* Extracts from *Inquiries into Human Faculty*. By Francis Galton, R. S.

efficacy of prayer, but none seem willing to admit its action in those special cases of which they have scientific cognisance.

An inquiry may be made into the longevity of persons whose lives are publicly prayed for, and that of the praying classes generally, for both of which cases statistical facts exist ready at hand. The public prayer for the sovereign of every State, Protestant and Catholic, is and has been in the spirit of our own, "Grant her in health long to live." Now, as a simple matter of fact, has this prayer any efficacy? There is a memoir by Dr. Guy, in the *Journal of the Statistical Society* (Vol. xxii, p. 355) in which he compares the mean age of sovereigns with that of other classes of persons. His results are expressed in the following Table:—

Mean age attained by males of various classes who had survived their thirtieth year, from 1758 to 1843. Deaths by accident or violence are excluded.

		Average.	Eminent mon.
Members of Royal Houses	... 97 in number...	64.04	...
Clergy	... 945 " ...	69.49	66.42
Lawyers	... 294 " ...	68.14	66.51
Medical profession	... 244 " ...	67.31	67.07
English aristocracy	... 1,179 " ...	67.31	...
Gentry	... 1,632 " ...	70.22	...
Trade and commerce	... 513 " ...	68.74	...
Officers in the Royal Navy	... 366 " ...	68.40	...
English Literature and Science.	... 395 " ...	67.55	65.22
Officers in the Army	... 569 " ...	67.07	...
Fine Arts	... 239 " ...	65.96	64.74

The sovereigns are literally the shortest lived of all who have the advantage of affluence. The prayer has therefore no efficacy, unless the very questionable hypothesis be raised, that the conditions of royal life may naturally be yet more fatal, and that their influence is partly, though incompletely, neutralised by the effect of public prayers.

It will be seen that the same table collates the longevity of clergy, lawyers, and medical men. We are justified in considering the clergy to be a far more prayerful class than either of the other two. It is their profession to pray, and they have the practise of offering morning and evening family prayers in addition to their public devotions. A reference to any of the numerous published collections of family prayers will show that they are full of petitions for temporal benefits. We do not, however, find that the clergy are in any way more long-lived in consequence. It is true that the clergy, as a whole, show a life-value of 69.49, as against 68.14 for the lawyers, and 67.31 for the medical men; but the easy country-life and repose of so many of the clergy are obvious sanatory conditions in their favour. This difference is reversed when the comparison is made between distinguished members of the three classes—that is to say, between persons of sufficient note to have had their lives recorded in a biographical dictionary. When we examine this category, the value of life among the clergy, lawyers, and medical men is as 66.42, 66.51, and 67.04, respectively, the clergy being the shortest lived of the three. Hence the prayers of the clergy for protection against the perils and dangers of the night, for security during the day, and for recovery from sickness appear to be futile in result.

In my work on *Hereditary Genius*, and in the chapter "Divines," I have worked out the subject of their general well-being with some minuteness, and with precisely the same result. I showed that the divines are not specially favoured in those worldly matters for which they naturally pray, but rather the contrary, a fact which I ascribed in part to their having, as a class, indifferent constitutional vigour. I gave abundant reason for all this, and do not care to repeat myself; but I should be glad if such of my readers as may be accustomed to sta-

tistics, would refer to the chapter I have mentioned. They will find it of use in confirming what I say here. They will believe me the more when I say that I have taken considerable pains to get at the truth in the question raised in this present inquiry, and that, when I was engaged upon it, I worked, so far as my material went, with as much care as I gave to that Chapter on "Divines;" and lastly, I should add that, when writing that chapter, I had all this material by me unused, which justified me in speaking out as decidedly as I did then.

A further inquiry may be made into the duration of life among missionaries. We should lay greater stress upon their mortality than upon that of the clergy, because the laudable object of a missionary's career is rendered almost nugatory by his early death. A man goes, say to a tropical climate, in the prime of manhood, who had the probability of many years of useful life before him at home. He has the certainty of being able to accomplish sterling good as a missionary, if he should live long enough to learn the language and habits of the country. In the interval, he is almost useless. Yet the painful experience of many years shows only too clearly that the missionary is not supernaturally endowed with health. He does not live longer than other people. One missionary after another dies shortly after his arrival. The work that lay almost within the grasp of each of them lingers uncompleted.

It must be here repeated, that comparative immunity from disease compels the suspension of no purely material law, if such an expression be permitted. Tropical fever, for example, is due to many subtle causes that are partly under man's control. A single hour's exposure to sun, or wet, or fatigue, or mental agitation will determine an attack. If the action in response to prayer had been directed only on the minds of the missionaries, that action might be as much to the advantage of their health as if a physical miracle had been wrought. They might receive a disinclination to take those courses which would result in mischance, such as the forced march, the wetting, the abstinence from food or the night exposure. We must not dwell upon the circumstances of individual cases, and say, "this was a providential escape," or "that was a salutary chastisement," but we must take the broad average of mortality, and, when we do so, we find that the missionaries do not form a favoured class.

The efficacy of prayer may yet further be tested by inquiry into the proportion of deaths at the time of birth among the children of the praying and the non-praying classes. The solicitude of parents is so powerfully directed towards the safety of their expected offspring, as to leave no room to doubt that pious parents pray fervently for it, especially as death before baptism is considered a most serious evil by many Christians. However, the distribution of still-births appears wholly unaffected by piety. The proportion, for instance, of the still-births published in the *Record* newspaper and in the *Times* was found by me, on an examination of a particular period, to bear an identical relation to the total number of deaths. This inquiry might easily be pursued by those who considered that more ample evidence was required.

When we pray in our Liturgy "that the nobility may be endowed with grace, wisdom, and understanding," we pray for that which is clearly incompatible with insanity. Does that frightful scourge spare our nobility? Does it spare very religious people more than others? The answer is an emphatic negative to both of these questions. The nobility, probably from the want of wholesome restraints, felt in humbler walks of life, and very religious people of all denominations, probably in part from their meditations on the terrors of hell, are peculiarly subject to it. Religious madness is very common indeed; I have already referred to this.

As I have already hinted, I do not propose any special inquiry whether the general laws of physical nature are

ever changed in response to prayer; whether, for instance, success has attended the occasional prayers in the Liturgy, when they have been used for rain, for fair weather, for the stilling of the sea in a storm, or for the abatement of a pestilence. The modern feeling of this country is so opposed to a belief in the occasional suspension of the general laws of nature, that most English readers would smile at such an investigation. If we are satisfied that the actions of man are not influenced by prayer, through the subtle influences of his thoughts and will, the only probable form of agency will have been disproved, and no one would care to advance a claim in favour of direct physical interferences. I may, however, add that I have some knowledge of meteorological science, and access to the numerous publications upon it in this and other countries, and that I am unaware of any writer remarking that the distribution of weather has, on any occasion, been modified by national prayer. The subject of the influence of prayer for rain or for fine weather, has never, so far as I know, been alluded to in any meteorological memoir.

Biographies do not show that devotional influences have clustered in any remarkable degree round the youth of those who, whether by their talents or social position, have left a mark upon our English history. Lord Campbell in his Preface to the *Lives of the Chancellors*, says, "There is no office in the history of any nation that has been filled with such a long succession of distinguished and interesting men as the office of Lord Chancellor," and that, "generally speaking, the most eminent men, if not the most virtuous, have been selected to adorn it." His implied disparagement of their piety as a class up to very recent times is fully sustained by an examination of their respective biographies, and by a taunt of Horace Walpole, quoted in the same preface. An equal absence of remarkable devotional tendencies may be observed in the lives of the leaders of the political parties of former generations. The founders of our great families too often owed their advancement to trickery and time-serving courtiership. The belief so frequently expressed in the Psalms, that the descendants of the righteous shall continue, and that those of the wicked shall surely fail, is not fulfilled in the history of our English peerage. Take, for instance, the highest class, that of the ducal houses. The influence of social position in this country has been so enormous that the possession of a dukedom is a power that can hardly be understood without some sort of calculation. There are only about twenty-eight dukes to about nine millions of adult male Englishmen, or less than one duke to each three hundred thousand men, yet the cabinet of fourteen ministers which governs this country, and India too, has commonly contained one duke, often two, and in recent times three. The political privilege inherited with a dukedom in this country is at the lowest estimate many thousand fold above the average birth-right of Englishmen. What was the origin of these ducal families whose influence on the destinies of England and her dependencies is so enormous? Were their founders the eminently devout children of eminently pious parents?

Have they and their ancestors been distinguished among the praying classes? Not so. I give in a footnote a list of their names, which recalls many a deed of patriotism, valour, and skill, many an instance of eminent merit, of the worldly sort, which we Englishmen honour six days out of the seven—many scandals, many a disgrace, but not, on the other hand, a single instance known to me of eminently prayerful qualities. Four at least of the existing ducal houses are unable to claim the title of having been raised into existence through the devout habits of their progenitors, because the families of Buccleuch, Grafton, St. Albans, and Richmond were thus highly ennobled solely on their ground of being descended from Charles II, and four of his mistresses, namely, Lucy Walters, Barbara Villiers, Nell Gwynne,

and Louise de Querouaille. The dukedom of Cleveland may almost be reckoned as a fifth instance.

The civil liberty we enjoy in England, and the energy of our race, have given rise to a number of institutions, societies, commercial adventures, political meetings, and combinations of all sorts. Some of these are exclusively clerical, some lay, and others mixed. It is impossible for a person to have taken an active share in social life without having had abundant means of estimating for himself, and of hearing the opinion of others, on the value of a preponderating clerical element in business committees. For my own part, I never heard a favourable one. The procedure of convocation, which, like all exclusively clerical meetings, is opened with prayer, has not inspired the outer world with much respect. The histories of the great councils of the Church are most painful to read. A devout man who believes his thoughts to be inspired, necessarily accredits his prejudices with divine authority. He is therefore little accessible to argument, and is intolerant of those whose opinions differ from his own, especially on first principles. Consequently he is a bad coadjutor in business matters. It is a common week-day opinion of the world that praying people are not practical.

Again, there is a large class of instances where an enterprise on behalf of pious people is executed by the agency of the profane. Do such enterprises prosper beyond the average? For instance, a vessel on a missionary errand is navigated by ordinary seamen. We do not care to ask whether the result of these prayers is to obtain favourable winds, but simply whether they ensue in a propitious voyage, whatever may have been the agencies by which that result was obtained. The success of voyages might be due to many other agencies than the suspension of the physical laws that control the winds and currents; just as we showed that a rapid recovery from illness might be due to other causes than a direct interference with the Cosmic order. It might be put into the captain's heart to navigate in that course, and to perform those acts of seamanship which proved links in a chain that led to eventual success. A very small matter would suffice to make a great difference in the end. A vessel navigated by a man who was a good forecaster of weather, would considerably outstrip another that was deficient in so accomplished a commander, but otherwise similarly equipped. The perfectly instructed navigator would deviate from the usual course by perhaps some mere trifle, first here, than there, in order to bring his vessel within the favouring slants of wind and advantageous currents. A ship commanded by a captain and steered by sailors whose hearts were miraculously acted upon in answer to prayer, would unconsciously as by instinct, or even as it were by mistake, perform these deviations from routine, which would lead to ultimate success.

The missionaries who are the most earnestly prayed for, are usually those who usually sail on routes where there is little traffic, and therefore where there is more opportunity for the effects of secret providential overruling to display themselves than among those who sail in ordinary sea-voyage. In the usual sea-routes a great deal is known of the peculiarities of the seasons, and currents and of the whereabouts of hidden dangers of all kinds; the average risk of the ships that traverse them is small, and the insurance is low. But when vessels are bound for ports like those sought by the missionaries the case is different. The risk that attends their voyages is largely increased, and the insurance is proportionately raised. But is the risk equally increased in respect to missionary vessels and to those of traders and slave-dealers? The comparison between the fortune that attends prayerful and non-prayerful people may here be most happily made. The missionaries are eminently among the former category, and the slave-dealers and the traders we speak of in the other. Traders in the

unhealthy and barbarous regions to which we refer are notoriously the most godless and reckless (on the broad average) of any of their set. We have, unfortunately, little knowledge of the sea risks of slavers, because the rates of their insurance involve the risk of capture. There is, however, a universal testimony in the parliamentary reports on slavery, to the excellent and skillful manner in which these vessels, are sailed and navigated, which is a *prima facie* reason for believing their sea risks to be small. As to the relative risks run by ordinary traders and missionary vessels, the insurance offices absolutely ignore the slightest difference between them. They look to the class of the vessel, and to the station to which she is bound, and to nothing else. The notion that a missionary or other pious enterprise carries any immunity from danger has never been entertained by insurance companies.*

To proceed with our inquiry, whether enterprises on behalf of pious people succeed better than others, when they are entrusted to profane hands, we may ask—Is a bank or other commercial undertaking more secure when devout men are among its share holders, or when the funds of pious people, of charities, or of religious bodies are deposited in its keeping, as in the Union Generale, or when its proceedings are opened with prayer, as was the case with the disastrous Royal British Bank? It is impossible to say yes. There are far too many sad experiences on the contrary.

If prayerful habits had influence on temporal success, it is very probable, as I must again repeat, that insurance offices of at least some descriptions, would long ago have discovered and made allowance for it. It would be most unwise, from a business point of view, to allow the devout, supposing their greater longevity even probable, to obtain annuities at the same low rates as the profane. Before insurance offices accept a life, they make confidential inquiries into the antecedents of the applicant, and a schedule has to be filled up. But such a question, or such a heading to a column of the schedule, has never been heard of as, "Does he habitually use family prayers and private devotions?" Insurance offices, so wakeful to sanitary influences, absolutely ignore prayer as one of them. The same is true for insurances of all descriptions, as those connected with fire, ships, lightning, sail, accidental death, and cattle sickness. How is it possible to explain why Quakers, who are most devout and most shrewd men of business, have ignored these considerations, except on the ground that they do not really believe in what they and others freely assert about the efficacy of prayer? It was at one time considered an act of mistrust in an overruling Providence to put lightning-conductors on churches; for it was said that God would surely take care of His own. But Arago's collection of the accidents from lightning showed they were sorely needed; and now lightning-conductors are universal. Other kinds of accidents befall churches, equally with other buildings of the same class, such as architectural flaws, resulting in great expenses for repair, fires, earthquakes, and avalanches.

The cogency of all these arguments is materially increased by the recollection that many items of ancient faith have been successively abandoned by the Christian world to the domain of recognised superstition. It is not two centuries ago, long subsequent to the days of Shakespeare and other great men whose opinions still educate our own, that the sovereign of this country was accustomed to lay hands on the sick for their recovery, under the sanction of a regular Church service, which was not omitted from our prayer-book till the time of George II. Witches were unanimously believed in, and were regularly exercised and punished by law, up to the beginning of the last century. Ordeals and duels,

most reasonable solutions of complicated difficulties according to the popular theory of religion, were found untrustworthy in practice. The miraculous power of relics and images, still so general in southern Europe, is scouted in England. The importance ascribed to dreams, the barely extinct claims of astrology, and auguries of good or evil luck, and many other well-known products of superstition which are found to exist in every country, have ceased to be believed in by us. This is the natural course of events, just as the waters of Jealousy and the Urim and Thummim of the Mosaic law had become obsolete in the times of the later Jewish kings. The civilized world has already yielded an enormous amount of honest conviction to the inexorable requirements of solid fact; and it seems to me clear that all belief in the efficacy of prayer, in the sense in which I have been considering it, must be yielded also. The evidence I have been able to collect bears wholly and solely in that direction, and in the face of it, the *onus probandi* must henceforth lie on the other side.

MR. ARTHUR LILLIE'S PAPER ON "INDIAN YOGA."

Little learning is a dangerous thing, drink deep or taste not the Pyrean spring.—(Pope.)

WITHOUT the slightest pretensions to a knowledge of the Sanskrit language or its religious and philosophical literature, Mr. Arthur Lillie undertook to enlighten the members of "The Hermetic Society" of London on the mysteries of Indian Yoga. An abstract of his essay or lecture appears in the issue of *Light*, dated 12th July 1884, and discloses a very large number of the most ridiculous blunders in his statements. The lecturer commenced, it would appear, by assuring his hearers that there were no more secrets to be learnt as regards Indian Yoga, as a very large number of Brahmin and Buddhist books were already published. He pointed out that these secrets were, before the introduction of letters, handed "in certain treatise called Upanishads, also Aranyakas (Tree or Forest mysteries)." He had probably in his mind the Druids and the mistletoe in giving this curious interpretation of the word Aranyaka. He then proceeded to state that three causes have brought these secrets to light, viz., (1) the introduction of writing at about the time of Asoka (B. C. 250); (2) the prolonged controversies between the Buddhists and the Brahmins; and (3) the "ransacking" of temple libraries by the English, the French, and the Portuguese.

In reply to this statement, I venture to affirm that the real secrets of Aryan Raja Yoga and ancient Hindu and Buddhist initiation remain as carefully guarded now as they were thousands of years ago. The most important secrets were never committed to writing, and an European Orientalist will search in vain for them in Sanskrit and Pali books. Even if all the Sanskrit manuscripts now remaining in India—and there are thousands yet unrevealed to the European public—were published with translations by the so-called Orientalists, the veil of mystery in which they are shrouded will remain as impenetrable as ever. It is quite true that some secrets are to be found in the published works. But even an army of Western Orientalists will not be able to "ransack" their hidden meaning, though it may be easy enough for English and French soldiers to break open and plunder temple libraries (Indian history shows however that they cared more for temple jewels than for temple libraries). And this hidden meaning was never brought to light in the Buddhist and Brahminical controversies. The combatants never cared for the esoteric doctrine; and no initiates ever took part in such foolish controversies. If, indeed, the real secrets of Indian esoteric philosophy were brought to light in such disputes, there would have been an end of all controversy and a perfect reconciliation between the two hostile religions would have ensued from the revelation. The lecturer then explained the meaning of the word Yoga. It is true Yoga means "conjoining." But it would appear it is the conjoining of "heaven and earth" which, in his opinion, are identical with Aditi and Brahma. This is no doubt a startling revelation to the Hindoos and the Buddhists. Every Yogi will now learn from this lucid exposition that he has been wasting his time and energy in a most foolish attempt. Mr. Lillie

* But there is a widespread belief among captains and sailors that if a minister or priest be aboard, there will surely come disaster.—(Ed.)

seems to have brought to light some more secrets of Indian Yoga for the instruction of the members of the Hermetic Lodge. These are as follows:—

“Earth or what we call matter” is Aditi.

(a.) Aditi is identical with Dharma which is Pragna; Pragna therefore is Earth!

(b.) *Buddhi* mentioned in Sankhya Yoga among the 24 *tatwams* is the “*intelligence of the Cosmos!*”

(c.) “Mahabharata is nothing more than an account of the incarnation of Dharma” in the form of the hero Yudhistara. Dharma is earth as above shown; therefore Yudhistara is the incarnation of Earth, and the sole object of Bharata is to describe this curious incarnation!

(d.) The word “*Samgha*,” it would appear, means conjoining!

It will be a mere waste of time to criticize these foolish statements. These are cited here for the purpose of showing how easily a man may acquire in Europe the reputation of being an Orientalist. There is not the remotest prospect of the secret of Indian Yoga being revealed to the Western public if such men as Mr. Lillie come forward now and then to intensify the obscurity which hides them by such expositions. The self-complacent lecturer then went on to inform his hearers that the ritual followed in *Tantric ceremonies* for receiving “*Vija mantras*,” which in reality have nothing to do with Raja Yoga, was the very ritual adopted in the initiations of Yogis. He then described pranayama (this great secret at least he is not the first to reveal,) and the practice followed by a Yogi in conceiving the figure of Vishnu as ordinarily described and then gradually disposing of it “*piecemeal*.” He then summed up his lecture after saying something, which is not reported, about the zodiac. The summary must have left his hearers as wise as ever about the secrets of Indian Yoga, for, if I am allowed to sum up this summary, it amounts to saying that the object of Yoga is, by some means or other, to “*conjoin*” the world of sense with the world of spirit.

If these are the secrets that Mr. Lillie has learnt about Indian Yoga, there is no justification whatever for the exultant tone with which he seems to have assured his audience that all the secrets of ancient Aryan philosophy had already been learnt. It is not possible to disturb the imperturbable self-complacency of Mr. Lillie’s mind, but we hope European students and investigators of Asiatic religions will search for better lights to help them.

AN ADWAITEE.

THE LATE LORD LYTTON AND THE “MASTERS.”

THE *World* says that the *Life* of Lytton promises to be very interesting, though it is naturally very Bulwerian. “One of the most curious passages in the biography will be that (yet to come) which relates to Lytton’s researches in the occult world, partly described in *Zanoni*, the *Strange Story*, &c. He thoroughly believed in the powers with which he invested Mejnour, and practised the art of divination with a curious, and to me unaccountable, success; an example of which will be found in this first instalment of the work, Vol. II. pp. 328-9). It appears that in 1860, he cast the horoscope of Disraeli, who was at that time in one of the darkest eclipses of his life. He had enjoyed a brief taste of office, but was doomed to a long exclusion from it—from 1859 to 1866. In 1860, then, Lord Lytton cast his nativity, and declared that the ‘figure’ surprised him, ‘it is so completely opposed to what I myself should have augured, not only from the rest of his career, but from my knowledge of the man.’ Among other things he predicted that Disraeli would gain honours ‘far beyond the most favourable prospects that could be reasonably anticipated from his past career, his present position, or his personal endowments;’ ‘he will leave a higher name than I should say his intellect quite warrants, or than would now be conjectured;’ ‘his illnesses will be few and quick, but his last

illness may be lingering. He is likely to live to old age, the close of his career much honoured;’ ‘he will die, whether in or out of office, in an exceptionally high position, greatly lamented, and surrounded to the end by all the magnificent planetary influences of a propitious Jupiter;’ ‘he will bequeath a repute out of all proportion to the opinion now entertained of his intellect even by those who think most highly of it;’ and so on. Who would have believed all this of Disraeli in 1860?

“Whatever may be the differences of opinion regarding Disraeli’s political views, it cannot be disputed that he predicted long ago with great accuracy the present position of parties and politics. He had himself something of the old Hebrew seer in him, and, unknown to himself he was made the subject of a very remarkable study by one who is still claimed by the mysterious brotherhood in India as a member of their own body, although he never avowed his connection with them.”

Perhaps he is not the only one who has been “the subject of a remarkable study by the mysterious brotherhood in India.” Who knows?—[*Ed.*]

Answers to Correspondents.

Raj Ooomar, Boy F. T. S. (Jamalpur)—Declined with thanks.

Vera.—Although we are personally lovers of poetry, yet we must forbear to print that poem, as we do not desire to appeal to the sentimentality of our readers.

S. D. F. M. (Rivaach)—Declined with thanks.

Levi Bing (Paris)—“The Theosophist” not being exclusively devoted to linguistic discussions, the correspondence is too voluminous to print.

Kunja Bechari Ghosh, F. T. S. (Dacca).—Declined with thanks. Too lengthy; and it is written on both sides.

T. R. Subramania Sastri (Negapatam) and Sarat Chandra Mukerjee (Allahabad)—Your questions, being of general interest, will be answered in the *Theosophist*.

TO VARIOUS CORRESPONDENTS.

WE are constantly receiving from subscribers and others, from those who are and who are not Theosophists, voluminous letters, giving details of visions and dreams that they have had, which they admit were not fulfilled and plainly are pointless, and asking us to be good enough to reply giving full explanations of these dreams, their meaning, cause and application. This magazine was not founded with that object; nor can we, as Theosophists either, undertake to open correspondence for the purpose of reading unfulfilled dreams. If correspondents have interesting visions, or curiously prophetic or useful dreams, they may of course send us the details, leaving to us the liberty of publishing them or not, as we see fit. But we must refuse to spend time, paper and postage in analyzing nocturnal cerebrations which in most cases are the results of over-eating or a fit of indigestion.

Letters to the Editor.

“THE ART OF BEING HAPPY.”

FROM a perusal of some of the past Nos. of the *Theosophist*, I have been made acquainted, generally, as to how one may attain to a knowledge of the Great ‘Om’, or Brahma—the Eternal Essence and All-pervading Principle of the Universe, and how, and by what processes and conditions, one is to realize the state of ‘Nirvan’ or supreme bliss—the ‘Alpha and Omega’ of all individual and universal aspirations.

Until we all know much of this, certain secrets of universal happiness,—the sure panacea for the evils, or supposed

evils, of humanity,—which, however, requires great efforts and unflagging attention and action on our part (and even then, I doubt whether the majority of us can attain to this, in our present state).—I think the doctrine of personal responsibility, as directed by a belief in a personal God, will do much good and no harm to mankind.

Any action that is the result of an enlightened and well informed conscience, as a whole, and which is not unduly biassed by any party consideration, or lower propensity, is right, and cannot be wrong.

HARI NARAYAN.

Note.—The belief in a personal god may do some good under certain circumstances, but it may also do a great deal of harm according to the attributes which we give to that personal god. A personal god without personal attributes is unthinkable and illogical; because it is his personal attributes, which constitute him a "personal" god. If we believe that such a god is passionate, revengeful and changeable, if we believe that he favors some and condemns others, that he can be persuaded to forgive our sins and thereby act contrary to the law of justice, such a belief not only impedes our own progress, but is highly pernicious.

The words "right" and "wrong" may be used in the absolute or in the relative sense. Generally speaking it is the intention with which the act is done, that constitutes its right or wrong. If it is in accordance with the law of justice, it cannot be wrong; but we cannot obtain a perfect sense of justice without a corresponding degree of knowledge.—*Ed.*

STRAY THOUGHTS OF AN ASPIRANT.

[EXTRACTS FROM A PRIVATE LETTER.]

I BELIEVE that to man, when his latent powers are developed, belong very unusual powers; and all the evidence points strongly in the direction of the belief that men whose powers have been so developed not only now live in your part of the globe, but that they have never, or for many thousands of years, been absent from the world. This is not a narrow belief, suddenly conceived, since the appearance of *Isis Unveiled*, and the organisation of the T. S., though it may have since then been formulated; but...my mind has been prepared for it, by rather a wide range of reading, by a natural taste for psychology and occult subjects, and by my own mental and psychic experiences. I believe that there is a spirit in man closely wedded to the flesh in the gross and sensual, but which can be set free, and control that which has heretofore held it in bondage. I find this the logical sequence even of our crude physiology of the West, necessitated by analogy, as well as reason. Turning to the writings of the Alchemists, the plays of Shakespeare, the Fairie stories, Fables and Myths of all lands, I find underlying these, the same view as the philosophy of Plato, Pythagoras, Swedenborg, Jacob Boehme, and Schopenhauer, although differing in all these, as to mode and degree of expression, as they saw more or less clearly. Turning to the writings of the Alchemists, the plays of Shakespeare and myths of all lands, I find vague hints of a "Great Work," a "Great Secret," &c., &c.; and so I find that this esotericism is directly related to man's inner and real being. Then to realise this fact and find this inner being, first through intellectual conception, and then—or rather coincidentally intuitively—consciously. Or, in other words, to find one's self. This I think is passing the outer veil of *Isis*. As the light from beyond the veil illumines one's nature, we discover the tables of the money changers, *i. e.*, greed, lust, passion, and all unclean things; and charmed with the light and ashamed of our own filth, we begin to cast out the unclean things, and purge the "den of thieves." We feel that we are part of the ONE LIFE, that our joy is the joy of all life, our sorrow a faint echo of the wail of that "Great Orphan," Humanity; and pushing aside our own woes, go about the relief of all who suffer, only to find that our little griefs have largely disappeared. And thus my life has grown and my horizon extended, and the veil has lifted. Peace within, if not what is called happiness or rather a feeling of inner rest, even in the face of outer distraction has begun to dawn. A new light illumines the "Sacred page;" truths are recognised and fit into their niches in the grand *all truth*, agreeing with itself, I have found a *Path* in the wilderness and my feet rest

firmly, though as yet I can see but a little way clearly in advance. I see the truth and am *determined* to become the Truth. For help and communion with those who have sometime passed this way, though now far in advance, I should be more grateful than words could tell, though if it comes not, I shall *go on*, for this alone is *real*; this alone is True Life, and all temporary affairs fade into insignificance beside it. One-third of all the ills of life are found to be imaginary, one-third avoidable, and the remainder enduring. As the spirit triumphs over the body—over matter,—time, sense, and passion, we help others by exposing the delusion of imaginary ills by showing them how to avoid the avoidable, or to bear the unavoidable. This gives conscious power and one becomes a helper—a "worker in the Lord's Vineyard." There is "joy in heaven over one sinner that repenteth." Do they not see the need of laborers in the "Vineyard already white for the harvest?" Through what countless ages does nature labor.....to bring man to a knowledge of the Lord, within his own soul. When the Western mind will say "natural and spiritual" in place of "natural and supernatural," and realise that the laws of the spiritual are the laws of the natural,—for both are *One*—then a great step will have been taken. Even so-called science will discover that evolution though true, is but *half* the truth, and involution be discovered to be the other half of the problem, the other side of the equation. Then will Philosophy be revived, not the Philosophy of Plato or Spinoza or Pythagoras, but *the Philosophy* as philosophy also is *one*; and true science is *one*; and both philosophy and science are *ONE*. I know that in some measure I am helping to bring that day, when the gates shall be lifted up and the King of Zion shall come in. It shall be the business of my life. I am nothing; and whether I "live" or "die" is a matter of small moment, except to the few who depend on the labor of my head and hands. But the Great Work is not a thing of time; it is of the Eternal Nature. Drop my present ego out of existence, and little care I; but so long as I am conscious of the ONE LIFE, that cannot be destroyed, that is my immortality, and I have conquered Death, for "He who has conquered the fear of Death has nothing left to fear." It is something to conquer the fear of death, but far more to *know* in this sense that death is impossible. This, it is, to "find refuge in the Lord" and to "know that my Redeemer liveth." So far as I know my own heart, I am nothing and desire to be nothing, aside from this *One Life*; and to reduce all within me to the rhythm and harmony, this is the true *at-one-ment*—the true Nirvana, which Max Müller calls "annihilation." Well, my highest hope is to be *thus* annihilated. To know, is not necessarily to become. To intuitively recognise truth, to seize it, and assimilate it, become one with it, this is true knowledge. And this "tree of knowledge" grows beside the "River of Life" in Paradise. The Serpent-Wisdom, encompasses the garden, and man awakens from the sleep of the senses, to find the woman by his side, the Divine Sophia. Let him demand her in marriage and hold her in an everlasting embrace. Let the fruit of his loins be the joy of her soul, and the Divine Lord of Humanity be as a garment to cover their former nakedness of which they are now ashamed.

AN AMERICAN F. T. S.

QUESTIONS.

It is said in a note on page 217 of the *Theosophist* for June 1884, that "a Dhyau Chohan will appear again on this planet as a teacher and guru at the end of the seventh root-race." Why appear at so late a period; will not the races be then about to pass on to the next planet? Will this great being be born like an ordinary man, and be unrecognised by men, as was Jesus and others, *except* by the beauty of life and teachings?

Mention was made in a recent *Theosophist* of the possession of the *seventh sense*. I think it was called, by the Count de St. Germain, and Sceress of Prevost (so far as I remember). Would you kindly state what are the *indications* of the possession of the *seventh sense*?

How may one *know* that one has evolved the sixth sense, and the seventh sense? May not one possess spiritual faculties, be even born with them, as children are born with the five material senses, or gradually evolve, and exercise them daily, without knowing how to *class* them?

VERA, F. T. S.

ANSWERS.

Q. (1). The Dhyan Chohan will appear thousands of years before the close of the Manwantara. That being an important and a critical period, his presence is necessary. He will not be born in the ordinary sense of the word; nor will he go about preaching to men as Christ and Buddha.

Q. (2). Clairvoyance and psychometrical power are some of the indications of the 6th sense, while the 7th sense is manifested by a clear perception of the Astral World.

Q. (3). A child may be born with spiritual faculties, and the existence of such faculties will very soon be detected by the display of some extraordinary power in some direction or other.—*Ed.*

KARMA.

In the June number of your valuable Journal I find on page 223 an editorial note in reply to the question of Mr. G. N. Chakrawarti whether animals are subject to the law of Karma. The editorial note in question is neither so lucid nor so satisfactory as a reply to such an important question should be. As far as I could make out the positions taken in the reply seem to be—

(1). The Law of Karma is a moral law (whatever that may be) and has nothing whatever to do with the lower animals.

(2). The Law of Compensation applies in the cases of the lower animals.

In the first place, I should very much like to know the difference between the Law of Karma and the Law of Compensation. To my mind the distinction made in the reply between the two seems to be a distinction without a difference.

In the second place I emphatically deny that the canine race is devoid of the sense of moral responsibility. The feeling of moral responsibility is generated in us through the strong habit of regarding certain courses of conduct as evil.

(1). Because they have been associated with punishment in this life or the next.

(2). Because they have been associated with pain to fellow beings.

(3). Because our ancestors had such associations, and the aversion due to such associations has been inherited by us.

(The feeling of moral responsibility in the highest natures is due principally to the second and third causes.)

Such being the origin of the feeling, (and any other explanation of its origin *musit posit* a miracle) I cannot in the least understand how the dog which hangs down its head in shame when caught red-handed in some nefarious act by its master and humbly crouches to receive the expected lash; or the elephant which feels remorse for killing its keeper and carefully takes up the keeper's child thrown before him in his headlong career; or the ass which quietly walks out of the rut wherein a frog was thrown by cruel urchins,—can be said to have no feeling of moral responsibility. Of course owing to the greater complexity of man's acts and owing to his more extensive knowledge of the good and evil effects of various acts, the sense of moral responsibility is trained for greater acuteness in sympathetic natures among mankind; and even in the case of inferior humanity the idea of social, legal and divine punishments operates very largely to strengthen the feeling. But to deny to other animals the feeling is simply the effect of thinking loosely on great problems.

Of course in the case of *certain* kinds of idiocy and insanity, the feeling cannot arise. But where the idiocy or insanity is such that a mental association capable of influencing conduct can be established between punishment and crime notwithstanding, such idiocy or insanity, moral responsibility clearly arises. In the case of minerals, plants and those inferior animal organisms which cannot co-ordinate nervous impressions, no moral responsibility could arise as there could be no knowledge that certain actions are productive of pain to others. The bull of the Bible mentioned in the editorial note deserved severe punishment, if severe punishment would have cured it at least in part of its vicious propensities.

From the foregoing considerations it is plain that while minerals undergo the effects of their simple Karma of mutual attraction and repulsion in integration or dissolution,

intelligent beings at the other end of the scale are obliged to submit to the effects of their complex Karma in happiness or misery in one or many lives.

T. SADASIVIER, F. T. S.

Note.—The whole of Nature is based on the law of *Compensation*, and it has therefore been stated that it is also active in the animal world. It is the law of cause and effect and must act in all departments of Nature. The law of Compensation and the law of *Karma* are the same thing, namely, the law of cause and effect; but I have chosen to call them by different names to indicate the action of that law on *different planes*. "Compensation" is a term used in mechanics and in physical science; while the word *Karma* is used to signify the action of that law on the *moral plane*, where the action of the law of compensation can be modified by *Will* and by *Reason*, and where personal merit or demerit (judging from the stand-point of moral responsibility) exists.

A piece of iron is attracted by a magnet, without having any choice in the matter. If it is exposed to air and water it may become rusty and cannot prevent it. A plant or a tree may be straight or crooked on account of circumstances over which it has no control. An animal usually follows the instincts of his nature without any merit or demerit for doing so, a child or an idiot may smilingly kick over a lamp which may set a whole city on fire; the cause will have its effect, but the child or the idiot cannot be held responsible for it, because they have not sufficient intelligence to fully control their actions or to judge about the consequences. A person can only be held responsible according to his ability to perceive justice and to distinguish between good and evil. The power to discriminate properly is an attribute of the human mind, and the higher that mind is developed the more it becomes responsible for the effects which it produces.

A cat may kill a mouse and a tiger a man, or an ox gore a man; and to hold them morally responsible for it would be an act of injustice, cruelty and stupidity. Whether or not a dog may have sufficient reason to incur any moral responsibility, is a matter of opinion, and no "emphatic affirmation or denial" will decide the case. Only a dog endowed with human intelligence and speech could decide the question *ex cathedra*; but it is reasonable to suppose, that a dog, although he may have sufficient reason to know what is good or bad for himself or for those to whom he is attached, has no moral responsibility. If a dog dies on the grave of his master, the question is: Did the dog die from selfish grief for having lost his benefactor, or from grief for the misfortune that befell his master, or from an unsatisfied desire to be with his master, to whom he is attached by instinct? If a dog, when caught in some mischief submits to punishment, does he do so, because he knows that he deserves punishment, or because his experience tells him that in such cases punishment is unavoidable and that it is of no use to run away? I think the latter view is more reasonable, because if the dog had sufficient reason to argue about the justice of his punishment, he would also see that the lash is unjust and only serves as a means of revenge.

It is not a question, whether or not there is a distinction between the simple law of Compensation and the more complicated law of Karma; but the question is whether or not it is advisable to make such a distinction, and as it is the object of words to convey correct ideas, I consider it best to employ such terms as will indicate the action of the law of karma on the various planes of life. A similar distinction is usually made in all departments of thought. The law of Attraction and the law of Love are one and the same thing. "Love" usually means attraction on a higher plane. A man usually does not say to his wife: "I am attracted to you," neither is it customary to say: "Opposite poles love each other." Reason and Intuition are the same thing; but Intuition is a higher aspect of it, and therefore we use two different words. If it is intended to use only one word to signify the law of cause and effect, no matter on what planes it acts, then there would have been no necessity to introduce the word "Karma," and we might have been contented to call it the law of Compensation.

If I am requested to answer the previous question: "Are animals under the operation of the law of Karma AS APPLIED TO HUMAN BEINGS?" I answer: No. If I am asked: "Are animals under the operation of the law of Compensation?" I say yes. My reasons are, that it would be unjust that animals should incur punishment for acts for which they are not responsible; while the suffering which is entailed upon them necessarily brings with it the corresponding compensation. This is exactly what the note referred to by our correspondent attempted to explain.—*H.*

BIBLE-INTERPRETATION.

In the September number of the *Theosophist* there is a review, headed "The Government and the Buddhists in Ceylon," and signed by F. H., and in this review there is an outrageous calumny against Christ—mind, against Christ, not against his so-called Christ—which no right thinking man should allow to pass unchallenged.

The reviewer, in describing the assault committed by the Roman Catholics of Colombo upon an inoffensive procession of Buddhists, says, "At the ringing of the church bells, the followers of Jesus assembled, inspired by the spirit of Torquemada, excited by liquor and by religious exhortation to carry out the instructions of Him who said: 'Think not that I am come to send peace on earth; I am come not to send peace but a sword' (Matt. x. 34)."

Who could read these lines without believing that Christ actually instructed his followers to spread his religion or his doctrine by the sword? And yet nothing was farther from the mind of Christ in having uttered the above quoted words; the sword spoken of being a sword *the persecutors of his followers will put to use against those very followers of his*. In fact Christ, in this grand and noble address to his disciples, as recorded in the tenth chapter of Matthew, prepared them for all sorts of calamities and tribulations, death by violence included, they will have to suffer for the sake of the truth they are going to teach. The whole chapter from beginning to end bears witness to this interpretation of mine, and distorted must be the mind of a man, indeed, who, like the reviewer, could turn the sense of the above quotation in the way he did. If this sentence of mine be too hard for F. H., let him remember the words of Christ, "Judge not that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye meet, it shall be measured to you again."

In the name of the many who are, and who are to become Theosophists, while they still mean to retain their highest respect for the memory of Christ, I claim satisfaction from your hands, Mr. Editor, for the mischief perpetrated in the columns of the *Theosophist* and I beg at the same time most respectfully to state that nothing else will satisfy me, but the publication in full, along with this letter, of the tenth chapter of Matthew, in the columns of your valuable journal.

Yours fraternally,

L. SALZER, F. T. S.

CALCUTTA, SPENCE HOTEL, }
9th September, 1884. }

Note.—F. H. fully agrees with our correspondent that the literal interpretation of the passage quoted from Matthew involves an outrageous calumny against the spirit of the said sentence, but it was not the reviewer, who took the quotation literally; but the self-styled followers of Jesus at Colombo who committed the mistake. Of course we do not know what "Christ" had on his mind, when he uttered that sentence; we do not even know whether it is true that he ever uttered it; but we know that if the religionists of all classes would learn the esoteric meaning of their sacred books, there would be no repetition of the assault on the Buddhists in Ceylon. We hope that this answer will restore the equanimity of our esteemed correspondent.—*Ed.*

Acknowledgments.

THE THIRD ANNUAL REPORT OF THE SECUNDERABAD ALBERT READING ROOM AND LIBRARY, FOR THE YEARS 1878 TO 1883. The object for which this "Institution was first called into existence" was to supply the want of such an Institution in Secunderabad (Dekkan), to which "young men of the community at large, whose circumstances prevent them from remaining long enough in school to complete their course, might resort for purposes of private study, by which their further improvement in English literature and general knowledge will be effected by mutual conversation, discussion and the reading of the useful works and periodicals, besides being afforded opportunities of listening to valuable lectures, on various subjects calculated to promote the social, moral, and intellectual status of that community." The present report affords an illustration of what perseverance and persistent effort can achieve. Beginning with very little support, the Institution within the last five years has been able to erect a small hall of its own; and has a number of volumes in its library and several of the newspapers and periodicals on its tables. We hope the Institution will receive the further support from the public it asks for, for the completion of its building and for increasing the number of its books, &c. We are glad to notice that some of the members of its General Committee are Fellows of our Society.

NOTES ON INFANT MARRIAGE AND ENFORCED WIDOWHOOD IN INDIA; by Behramji M. Malabari, 25, Hornby Row, Bombay. This short paper contains several suggestions whereby, it is hoped, the evils of "Infant Marriage" and "Enforced Widowhood" in India, may be removed. Of course, there are some points in which many will disagree with the author,

as he himself anticipates. But all will be agreed in appreciating the high motives and noble sympathy which Mr. Malabari, although a Parsee, evinces in the interests of the Hindus, out of purely humanitarian feelings. We regret that the subjects being of a purely social character are outside of the province of this Journal. But we would ask Mr. Malabari to send copies of his "Notes" for the consideration of various prominent members of our Society in India; and we have no doubt that they will help him as best as they can, in a discussion of these subjects so as to get at some practical good results. We would also suggest to those of our members, who as members of Hindu Society may be engaged in a solution of these difficult and intricate questions, to correspond direct about the same, with Mr. Malabari, the well-known editor of the *Bombay Indian Spectator*.

Reviews.

BRABMOISM; OR HISTORY OF REFORMED HINDUISM. By Riam Chandra Bose, M. A., of Lucknow, India:—

THIS work purposes to give the history of Brahmoism from the time of Raja Ram Mohun Roy, and to show the various phases of thought and creed through which that movement has passed. In doing so, it tries to point out the defects of the different factions of that system, in contradistinction to the dogmas of Christian Theology. Although approving of the tenets of the *Sadharan Brahmo Samaj*, as far as they go, it shows how it falls short of the expectations of the author who is a Christian convert. It is so full of narrow ideas that it is impossible to discuss them at length unless the review is twice as big as the book itself. Most of these, however, have been thoroughly refuted by various able and advanced thinkers; and the wonder is that any educated gentleman could put them forth in such a solemn manner. There is, however, one essential feature in the book; and that is, that it distinctly shows that none of the present three sects of Brahmoism holds entirely to what was preached by Raja Ram Mohun Roy who, if one can judge from the spirit of his writings and utterances, was a *Philosophical Adwaitce*. Of course such high philosophical and such metaphysical discussions are condemned by the author, for the evident reason that they are beyond the four corners of his particular theological and sectarian *ism*.

KESHUB CHUNDER SEN AND THE PEOPLE AMONG WHOM HE LIVED AND WORKED. By a Hindu. Published by Upendra Krishna Gupta, B. A., Sangbad Prabhakar Press, Calcutta (Price 2 annas):—

THIS small pamphlet purports to give the life of the late Keshub Chunder Sen, as a social and religious reformer. It is rather a matter of regret that the author should now and then take an entirely pessimistic view of the present situation of the country. The system of education is greatly defective, no doubt, but the current must be recognised as a necessary phase of evolution. Of course, one must be careful to profit by experience and avoid faults for the future, thus assisting the onward natural progress. The *New Dispensation* of K. C. Sen is said to be an attempt at the unification of the divergent religious systems. If he had gone to the *basic philosophy* upon which they all more or less rest, he would undoubtedly have done a great deal of good. As it was, however, he tried to effect a reconciliation where none was possible, namely, in external rites and forms. At any rate, his work in this direction has tended towards one good result; and that is, that he has filled the minds of some men with the idea that there is the possibility of a religious union. And if this impulse works itself out in the right direction, it must produce beneficial results. One sentence of the author is especially worth reproducing:—"The English physical intellect joined to the old Hindu spiritual intellect would make man greater than ever." The author wisely abstains from mentioning the defects of K. C. Sen. While he was alive, this journal now and then exposed his vagaries with a view to enable him to see his defects as others would see them and thereby increase his utility to his country; but now that he is dead, let us honour his memory by acknowledging his good work, howsoever little it may have been compared to what he might have done if he could but get rid of some of his idiosyncracies.

THE GENERAL READER.—This is a fortnightly Magazine published in Hyderabad, containing choice selections from English, Indian and American papers and periodicals. We have just received the first five numbers. They are printed on very good paper and of the size of the generality of monthly magazines. As well as giving interesting selections of a general literary character, we notice that the projector devotes some space to notes of decisions in the Indian Law Courts. This ought to recommend it to the Indian pleader, as the decisions are evidently selected by a pleader, and are upon points of importance. There is also a selection from the June, 1884, number of *The Theosophist* upon the Power of the Human Will. In the 5th No. there is an article abridged from an American Magazine, upon the Mormons, which Indians would do well to read.

We believe the Editor and projector is a Theosophist, and we sincerely trust that his venture will have, as it really deserves, an encouraging success.

The subscription rates are, per annum Rs. 5, half yearly Rs. 3, and single copy annas four; application to be made to the Manager of the Gladstone Press.

“PSYCHOGRAPHY.”

“Psychography,” by M. A. (Oxon), second edition, published by the *Psychological Press Association*, London, is a valuable contribution to the literature of “Spiritualism.” It deals with one of the objective forms of so-called Psycho or “Spiritual” phenomena, by which writing is performed without the visible aid or contact of a person present in bodily form; and besides describing a number of well authenticated experiments, it discusses the various theories that have been advanced for their explanation.

The theory that such phenomena are always produced by fraud, needs hardly any further discussion; its inadequacy has been demonstrated so often, that any one who now insists upon bringing it forward, only shows a deplorable want of information. The “Spiritualists” however are committing a blunder quite as serious by jumping at the conclusion, that such writing must necessarily be done by a disembodied spirit. The author gives us the following summary of propositions as a result of his investigations.

1. That there exists a force which operates through a special type of human organism, and which is conveniently called *Psychic Force*.

2. That this force is (in certain cases) demonstrably governed by intelligence.

3. That this intelligence is (in certain cases) provably not that of the person or persons through whom the force is evolved.

4. That this force thus governed by an external intelligence, manifests its action in (amongst other methods) the writing of coherent sentences without the intervention of any of the usual methods of writing.

That the force which produces the phenomena comes from the “medium” is evidenced by the frequently observed pulsations and throbs, convulsive shudders, etc., which often agitate the frame of the “medium” before the manifestations begin. Dr. C. Blake furthermore noticed in his seances with H. Slade, “a rythmical pulsation in the table, commencing some time before any other objective manifestation of the force is shown, and gradually increasing until it culminates in percussive sounds, or in movements of the table. The movements will then continue at request without contact of any hands, until the stored-up force is exhausted, when contact again becomes necessary.” Very interesting are the accounts given in regard to the action of the supposed “Psychic Force.” The Rev. J. Page Hopps took away with him a slate, which in an unaccountable manner *on his way home* became pulverised, and other slates split into fragments. A gentleman forwarded to Mr. Monk a slate, which he had so prepared as to render it impossible that it should be tampered with. He had embedded over the slate a plate of stout glass by means of plaster of Paris, leaving a space of

about an inch between the slate and the glass. Into this chamber a fragment of pencil was introduced, and yet a desired word was afterwards written upon the slate in his presence. It was then proposed that an attempt should be made to add a word at the separate dictation of each person present. The slate was put under the table, to obtain the necessary darkness, a heaving, as when the confined steam lifts the lid of a kettle, and in a moment an explosion took place, that scattered the glass in fragments over the carpet. Mr. Colley instantly took up the slate and found the words written in the order in which they had been dictated.

Other interesting experiments are mentioned, especially such as show the absolute necessity of faith (not exercisable during the normal state of existence) for the full development of will power. Conviction of power is the surest road to success; “he who hesitates is lost.”

But what is the guiding intelligence that directs the operations of that blind force? M. A. (Oxon) cites explanations given in “*Isis Unveiled*,” but they do not satisfy him and his doubts are excusable, because he is not familiar with the high source from whence these explanations came. He still hopes for the Messiah that will come and explain and distribute the “forbidden fruit” amongst the scientists of the West. Let them follow his advice: “Try the results you get by the light of reason. Maintain a level head and a clear judgment, do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity and error; and this lies nearer to the surface than that which is wise and good. Never for a moment abandon the use of your reason. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.”

“PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.”

Our present age may without impropriety be called the *age of authority*. Whenever a new book appears, it is not asked: “What does it contain?” but: “Who is the author?” The greatest truths may be offered and be passed by without notice, while even the smallest fragments of truth, if offered by one who has an “established reputation” will be taken up with avidity by the public. It is therefore very gratifying to see, that a body of men whose authority on scientific matters cannot be doubted, have at last resolved to investigate the so long pool-pooled phenomena of mind. They have conducted their investigations in the most approved scientific manner, so that even the most orthodox and fossil adherents of antediluvian theories can do no more than shake their heads and wisely keep silent.

The formation of the “Society for Psychical Research” is at last a beginning. Its members are many of the most prominent scientists of the age and others will follow; for there are yet many of the descendants of those who had a good laugh at the antipodes, who almost split their sides about the rotundity of the earth, would not believe in the circulation of the blood, proposed to eat up the first steamer that would cross the channel to Dover, declared meteors to be an impossibility, and so on; but it seems that the day will now arrive, when it will begin to dawn even upon their minds, that an occurrence which seems to go against their comprehension of a law of a nature, does not break the law, but simply illustrates the deficiency of their accepted theories.

Henry Sidgwick, Esq., the President of the Society, in his inaugural address alludes to the difficulty with which new ideas are accepted: He says: “Thirty years ago it was thought that want of scientific culture was an adequate explanation of the vulgar belief in mesmerism and table-turning. Then as one man of scientific repute after another came forward with the results of individual investigation, there was quite a ludicrous ingenuity exercised in finding reasons for discrediting his scientific culture. He was said to be an amateur, not a professional, or a specialist without adequate generality of view or training, or a mere discoverer

not acquainted with the strict methods of experimental research, or he was not a Fellow of the Royal Society, or if he was, it was by an unfortunate accident. Or again, national distrust came in; it was chiefly in America that these things went on; or as I was told myself in Germany; some years ago, it was only in England, or America, or France, Italy, or Russia, or some half-educated country, but not in the land of *Geist*.

Professor Balfour Stewart, L. L. D., F. R. S., one of the Vice-Presidents, makes the following remarks: "It so happens that there is in science a phenomenon that has been frequently observed, by trustworthy observers, but that until very recently has hardly been accepted at all as anything that could possibly have occurred. I allude to the case of globular lightning, that is to say, a thunderbolt travelling at a slow rate, and afterwards exploding and giving rise to lightning of the ordinary kind, that what occurs is an electric discharge, and that all electric discharges must necessarily take place in a moment of time inappreciably small. Of late years however, some physicists have suggested that this globular lightning, instead of being an ordinary electric discharge, is really a sort of travelling Leyden jar, and I believe one foreign observer has shown in some experiments that something analogous to that on a small scale may be artificially produced. I think I am entitled to say that a change of tone has consequently taken place amongst physicists with regard to the evidence for globular lightning... The fact, that we are able to explain this phenomenon without overthrowing entirely our received views on electricity, has certainly enabled people to accept evidence that they would not have accepted before."

This last sentence sounds like a prophecy of what the *Society for Psychological Research* may expect. As long as a fact can be explained without overthrowing a view sanctioned by received authority, the explanation may have a prospect of being accepted; but the phenomena of *Mind* are clashing against received theories. As long as *Mind* is believed to be a product of the physical brain, the manifestations of the *One Life* will not be fully explained.

However, the members of the *Society for Psychological Research* have made a great step in advance. They have appointed a number of committees to examine the various psychic phenomena, such as Thought reading, Mesmerism, *Reichenbach's* Od, Apparitions and Haunted Houses, besides a literary Committee; and their library is rapidly increasing in size.

These committees have accumulated a vast amount of valuable material by the very simple method of inviting correspondence and communication of well established facts from all parts of the country. Their reports are highly interesting and instructive and leave the experiments of so-called "muscle reading" which have of late become the craze of the hour entirely in the shade. The most interesting of them are those referring to the transference of pictures formed in the mind and their reproduction by the sensitive. Many drawings accompany the reports, showing how if a picture—say a geometrical figure—was thought of by one of the experimenters, the sensitive would receive its mental impression and either reproduce its correct copy or its caricature. That committee came to the conclusion, "that there does exist a class of phenomena to which the word" thought-reading, or as we prefer to call it, *thought transference*, may be fairly applied; and which consists in the mental perception, by certain individuals at certain times, of a word or other object kept vividly before the mind of another person or persons, without any transmission of impression through the recognized channels of sense. How this *thought-transference* may be mistaken for actual clairvoyance, is shown by the following experiment:

"A mesmerist, well known to us, was requested by a lady to mesmerise her, in order to enable her to visit in spirit certain places of which he himself had no knowledge. He failed to produce this effect; but found that he could lead her to describe places unknown to her but familiar to him. Thus on one occasion he enabled her to describe a particular room which she had never entered, but which she described in perfect conformity with his recollection of it. It then occurred to him to imagine a large open umbrella as lying on a table in the room, whereupon the lady immediately exclaimed; "I see a large open umbrella on the table."

The ghost stories reported are very interesting and present the especial value of being well authenticated and given without exaggeration. Haunted houses, apparitions of the living and of persons at the point of death are discussed and very curious illustrations are given. One of the most interesting of these is a case of a gentleman in Brighton, who, while his wife in London had a severe operation performed on her eyes, and being under the influence of an anæsthetic felt herself no pain, yet her husband felt the effects of that operation in his eyes while he was at Brighton; which would go to show a close sympathy between their physical bodies. Under the head of "Casual Apparitions" some accounts are given of what was evidently the appearance of the *Astral Body*, or the "Double" of living persons. The committee report pertinently says that cases like these "cannot well be brought under the head of thought-transference or of exaltation of support;"—and we believe that the attempt to explain such apparitions will meet with serious obstacles unless the *sevenfold constitution* of man as taught by the Eastern Adepts is taken into consideration, which we hope, the *Society for Psychological Research* will not regard as an "illegitimate" line of inquiry. We believe that in this way alone will they be able to properly classify, distinguish and explain the various phenomena of conscious and unconscious apparitions, the projections of *astral bodies* of the living and dying with or without any accompanying intelligence, the involuntary magnetic attraction of *Shells* or *Elementaries*, the voluntary appearance of "Devils" and *Elementals*, and the reflections of pictures impressed in the *Astral Light*.

Thirty years ago the scientific world enjoyed a hearty laugh at *Reichenbach's* newly discovered *Od-light*, a force known to the ancients and mentioned in Sanscrit literature. His discovery has been perseveringly ignored, and to the "*Society for Psychological Research*," belongs now the honor of bringing it to light again before the scientific eyes of Europe. Their experiments go to confirm the "hallucinations" of *Reichenbach*, and to prove the existence of a "Magnetic Sense." Their experiments in Mesmerism are very interesting, but as yet they contain no new features, such as are not already known to the majority of our readers. The volume closes with an interesting report on the "*Divining Rod*;" and a number of authenticated cases are given in which water was found by such means, while in regard to the finding of mines its use is, to say the least, exceedingly doubtful.

How far the members of the *Society for Psychological Research* will be able to go by following the authorised way of induction, remains to be seen. We have reason to believe that if they wish to do more than simply collect facts, they will soon be at the end of the string, unless they call the deductive method to their aid and submit themselves to the necessary training, by which alone they will be enabled to develop those powers, whose knowledge leads to a true understanding of nature.—H.

THE "SUDESA NESAN."*

As far as we have seen, neither the tone of this weekly nor its matter belies its name. It is devoted to the political and religious welfare of India. Wedded to no sectarian or party interests, it is catholic in its views. What many of its contemporaries attack rabidly, the *Sudesa Nesan* only ridicules. The religion and philosophy of the country seem to be almost as dear to its editor as politics itself. Theosophical contributions and translations of extracts from the *Theosophist* appear often.

The paper under review need not be supposed to be a supernumerary. Let our English-knowing minority talk about the progress of science and arts as they much as please, the nineteenth century is a sealed book to the bulk who do not know the language of their rulers. To them, their own district, taluq or town is all the world. They seldom hear even a stale news save what is imparted to them second-hand, often distorted, by some condescending graduate who visits his native place for the Christmas vacation, or by one who

* A Tamil paper published at Negapatam—Annual subscription Rs. 3-8-0. Apply to P. T. Aravamudiengar, Proprietor and Manager.

has heard it from such a graduate. We know that, five years hence, the late eruptions in Java or the Egyptian war will be "news" to thousands. The educated young men turned out in large numbers every year from colleges cannot express their ideas in their mother tongue and therefore become outlanders in their own families. The gap between the two classes is daily growing wider and wider, each despising the ignorance of the other; the one courting materialism, drunkenness and other necessary concomitant vices of modern civilization; the other bigotedly sticking to their dead-letter theologies. Both parties ignore alike the virtues of what they pretended to study. Editors of Vernacular papers should not therefore lose sight of their duty in raising the status of the latter class and bringing them nearer to the former. To effect this object, want of competent Tamil papers is seriously felt. We hope that "Sudesa Nesan" will prove useful in this direction.

One word more. It is not enough if such papers treat of Politics and Religion apart. The two must become blended into one, as true religion and true politics cannot conflict. The ruling motto for one engaged in the politics of Humanity is well expressed in *Maha Bharata*.* We are taught that, for the welfare of a family, the interests of one of its members may be sacrificed; for that of a town a whole family may be ignored; for the sake of a country the privileges of a town ought not to be asserted. So, for the cause of Humanity, the claims of a country may be waived. Very often, the prestiges of the influential few are set up against thousands of the poor. It is high time that this principle should begin to be adopted practically.

"ANIMAL MAGNETISM," OR MESMERISM AND ITS PHENOMENA.

This work, written by *William Gregory, M. D., F. R. S. B.* (Professor of Chemistry at Edinburgh University) is published by the *Psychological Press Association* and will be complete in six parts, which are to appear monthly. The first two numbers are to hand, and state in a concise manner the results which have been obtained and the progress which has been made in the study and practice of Animal Magnetism. The author's motto is: "*Mesmerism is the key-stone of all the occult sciences*," and as the mesmeric phenomena are produced by Will, the truth of the motto will hardly be disputed. The work therefore recommends itself not only to every student of Animal Magnetism, but also to every one interested in the study of occult science. The name of the author is too well known to need any eulogium. It is a very useful work and will undoubtedly have great success.

"A NEW BASIS OF BELIEF IN IMMORTALITY.†"

By *John S. Farmer*, has appeared in its third edition. The book has been especially recommended by *Canon Wilberforce* at the Church Congress held at Newcastle-on-Tyne. The book is well written and is quite entertaining, and recommends itself especially to such as desire to have the chains by which they are bound to old orthodoxy, elongated a little, so as to allow them more freedom, but who are afraid to break loose from them entirely.

The new basis of belief which it presents is *Modern Spiritualism*; but why this should be called a basis for a belief in *immortality*, is not quite clear. *Spiritualism* goes to prove that when the physical body dies, something still survives. What that something is and how long it survives, what is its destiny, will it die or is it immortal, what are its attributes, how far is it conscious, what is its intelligence, has it perceptive faculties, can it think, or will or reason, etc.—all these questions *Spiritualism* has not yet solved, and as long as these questions are not solved it will form a very shaky basis upon which to rest a belief.

Another serious error we find in the book, is the attempt to explain some of the allegorical fables of the *Bible* by the analogy which certain "spiritual" phenomena present. It is

well known in law that he who proves too much damages his case. To attempt to explain the passage where Jacob says he "saw God face to face," by assuming, as the book attempts to do, that God "materialized" himself either with or without a "cabinet" and a "medium," makes a larger demand on the credulity of the reader, than to say that the expression is simply symbolical, and that Jacob meant to say that his highest intuitive perception was so open and exalted, that he could see the absolute truth. Again, when Ezekiel was lifted up to heaven, he left his cloak behind. By his cloak is meant his *physical body*, and that sort of lifting up bears no analogy to the levitation of "mediums" in spiritual seances. If Ezekiel had been lifted up bodily to heaven, he would have done well, to take his cloak along, because it is said that the temperature in the highest strata of the earth's atmosphere is exceedingly cold; not to speak about nose bleeding, asthmatic affections and other inconveniences connected with such a high elevation. However anything that promotes free inquiry is welcome. To be afraid to investigate is one thing, and to investigate and arrive at erroneous results is another. Before the sun rises the dawn appears, and by continued study we come nearer the truth. In this aspect "Spiritualism" may be called a stepping stone from darkness to light. The majority of so called "believers" believe nothing at all. They only pretend to believe; are trying to persuade themselves that they do believe; like a man who tells the same lie very often and finally believes it himself. To such persons Mr. Farmer's book may properly constitute a "new basis" to drive in a nail, on which to hang their belief.

FACTS.*

"FACTS" is an interesting monthly journal devoted to the description of mental and spiritual phenomena. It gives a collection of the most important occurrences in the field of psychology and so-called spiritualism, and fills an important place in that new kind of literature, which belongs to the science of mind. Facts must be collected before conclusions can be drawn, and one fact is often worth more than a dozen theories. If the spiritualists would confine themselves more to a collection and a comparison of facts, instead of attempting to adapt the facts to their pet theories, they would sooner arrive at the truth; but unfortunately the danger for modern "spiritualism" is that it will develop into a creed and leave the troublesome work of an unbiassed investigation for the easier task of clinging to a superstitious belief. We hope that "Facts" will help to avert that fate.

NOTICE.

As the notice in the last number appears to have been misunderstood, it is hereby requested that all orders for the *Theosophist* and for books advertised in that journal should be sent to the Manager of the *Theosophist*, while those for the *Secret Doctrine* should be forwarded to the Manager of that publication. It is only the correspondence and remittances for the Theosophical Society, that should be sent to the officers of the Society.

SPECIAL NOTICE.

As, in consequence of recent events, Madame Blavatsky's early return to India is expected, it has been decided to postpone the issue of the first part of the "SECRET DOCTRINE," so as to ensure an uninterrupted succession of numbers after her arrival.

Subscribers are requested to be lenient and have patience, as Madame Blavatsky, besides being in very bad health, has been overwhelmed in Europe with visits and correspondence which have made great inroads upon her time and exhausting drains upon her strength.

* So, the "utilitarian theory" was not unknown to the ancient Hindus.—*Ed.*

† W. Allen, 4, Ave Maria Lane, London,

* Facts Publishing Company, P. O. Box 3539, Boston, Mass, Price \$ 1. per annum.

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

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

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

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

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

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SPECIAL NOTICE TO CORRESPONDENTS.



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

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

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

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin. Proper names and foreign words should be written with the greatest care.

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

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

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

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

(SUPPLEMENT TO THE THEOSOPHIST.)

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No. 10.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

IX.

THE SACRED BOOKS OF SCIENCE.

THE invention of the art of writing is the most remarkable manifestation of human genius, the divine principle in man. At the time of that discovery man ceased to be a brute and human divinity began.

Rudimental geometry preceded the art of writing. Those who exercised their faculty of thinking, traced lines, divided them, put them together, and compared them; Enoch following the Hebrew and Hermes the Egyptian custom, engraved upon pieces or tablets of stone the rudimentary and elementary signs of all sciences, a point, a line, an angle, a triangle, a square, circle and a cross, which seven figures were augmented to nine by compounding them, to represent the numbers and arranged into three times seven, to represent the general ideas of things and to form letters; four of these letters were selected to indicate the segments of a circle and to measure the heavens; a square formed of four times nine and a triangle composed of three times seven, such was the primitive book called the genesis of Enoch.

It may be that the Y-Kin of Kobi is only a Chinese version of this first and primitive book; the letters of the celestial empire are so mixed up, that the people understand them no more and cannot explain the famous trigamies, of which that book treats. However the explanation is simple enough. The trigamies represent the universal equilibrium of all things through the equilibrated alternations of the Active and the Passive, and the result of this mutual action is expressed by the two fundamental principles of occult philosophy: "*That which is below is like that which is above, and harmony is the result, of the analogy of opposites.*" The laws of universal equilibrium leave to the free will of man only the possibility to fall, when he attempts to keep erect and render any abnormal intervention of a God impossible. All arbitrary despotism is an absolute assertion of the eternal and unchangeable order, before which is shaking and before which will ever fall into pieces the building of ecclesiastical religion, which has been so often rebuilt.

Next to the "Genesis of Enoch" and the Y-Kin of Kobi we must place the "Siphra Dzeniouta" and the "Sopher Jezirah," which are the dogmatic and fundamental books of the Hebrew Kabala. The "Siphra Dzeniouta" or "book of mystery," forms the key to the "Sohar," of which we will speak further on. The "Sopher Jezirah" gives the explanation and application of the Hebrew numbers and letters in the "Genesis of Enoch," it reveals to us the hieroglyphic value of the sacred letters, arranged in triangles, squares and circles; a unity in the centre, three mothers, seven duads and twelve monads, representing the sole and supreme principle, the active and passive and their harmony, the seven powers of man and nature in connexion with the principal planetary signs, and the twelve houses of the sun in the cycle of the Zodiac.

The "Sohar," whose name signifies splendour, is a very voluminous and heightened, but also very veiled explanation of the symbolism of the "Bible." These explanations are the result of an admirable philosophic theogony, contained in the "Siphra Dzeniouta," the fiction of a human figure, clothed with all the attributes of a divine principle, which man can imagine or conceive. This figure is monstrous like the gods of Egypt and India and the Baphomet of the Templars, to indicate at once, that we have to deal with a symbol, and that in reality God cannot be compared with a man; but at some future time God will be worshipped under a living human form. The artificial man of the Sohar indicates that God is yet distinct from man, and that the real man of Christianity will prove to us that the true God will be manifested in man and for man, or in other words, that a divine humanity shall worship a human divinity in the mystery of the Man-God.

The prophecy of Ezekiel illustrates the harmony of the forces and the intelligence which directs them, the problem of the concentric wheels, which has afterwards been called the Aristotelean wheel, the cabalistic sphynx with four heads, of which the man's head is in the centre. The sphynx is five fold, four at the four cardinal points and one in the centre. The human form, which has been chosen to represent God, symbolises the necessary

union between God, Man and Nature, the production of effects proportionate to the causes, the equilibrated and perpetual action, the unchangeable wisdom of divine laws, and the vices of the priesthood.

The Apocalypse puts again before us the symbols of Ezekiel, but with a variation. The fictitious man has become real, he has descended from heaven upon the earth; the book of truth, sealed and closed by the seven capital vices, opens gradually under the influence of seven virtues. Seven trumpets sound, seven noises are heard, seven lights become revealed, seven monstrous heads are cut off, representing an apotheosis of Man-God and Divine Woman; the old world under the symbol of Babylon the Great is left to perish; agitations, revolutions, final fires appear and the humanity of the future under the symbol of Jerusalem the New, descends in a finished condition from heaven; death and hell are thrown into the pit of oblivion, the good triumphs and the evil is bound with chains.

Almost at the same time, when the Apocalypse made its appearance in the hierarchic world, the wonderful legend of the "Golden Ass" came to light, being a cutting and bloody sarcasm of vulgar Christianity: A man travels in Thessaly, the land of enchantments; he desires to steal the secrets of a female magician, whose servant he seduces, he gets an ointment prepared, by which he expects to be changed into a bird, and he finds himself transformed into an ass. (This is an allusion to baptism and blind belief). To regain his original human form it is necessary that he should eat only roses, (symbols of the true initiation,) but a watchful cudgel protects the rose bushes with great energy against all asinine presumptions, and the poor ass which reasons, falls from the hands of one executioner into that of another, passes from torture to torture, he is several times carried away by thieves, and is in danger of his life, because he is suspected of reasoning. During one of his captivities he overhears the beautiful tale of Psyche, and the great goddess Isis comes herself to assist the poor beast. Psyche is in a dying condition carried to heaven and marries the god of love and at the beautiful sky of ancient divinities unrolls itself the panorama of a beautiful theory; a procession of great mysteries; ancient science comes to save a world which has become exhausted by Christian miseries, the ass eats his roses and becomes again a man and a child of light. Apuleius of Madura seems to have been the first one who gave the world the mysteries of Free-Masonry and with it the reaction which this order produced against the barbarous and cruel superstitions of the Middle ages.

Apuleius, who was himself accused of practising magic, ridicules enchanters and necromancers. At his time the world was full of such, Judaea having become enslaved, mixed a profane and corrupted Kabala with the rites of Thessaly; people began to hide away their conjuring books and to sell for fabulous prices pretended "Solomon's keys."

There are still several apocryphal books in existence, which bear that title. The oldest of them always contain a series of seventy-two circles, containing geometrical figures and characters of either Hebrew or magical origin and the 72 circles of the "Schema transphorash." Those 72 circles are the marks of 36 talismans, that is four times nine, and the hieroglyphic signs like straight lines, curved lines, crosses and circles refer to the four letters of the name Jehovah. The talismans were therefore truly Solomon's keys, or small cabalistic keys, said to originate from Solomon, and the text of the books, which has been added to them, is alone only apocalyptic and superstitious; but those keys, whether Solomonic or not, have also existed in Egypt and were used to consult fate. From thence are derived our tarots, whose representants we find in China and India, and which express in modern and very complicated forms the primitive hieroglyphics of the Genesis of Enoch.

There is still another book contemporaneous with the four gospels, and which was written for the purpose of opposing the new belief by ancient science; it is a sort of pagan gospel; pretending to give a history of the life of Apollonius of Tyana. It is a collection of fabulous tales, which all have an allegorical meaning. The mysteries of Magnetism and of the secret fire of nature are therein pointed out; somnambulism, hypnotism, clairvoyance, the great chemical arcanum of terms, all this is given under the form of miracles performed by Apollonius, of his travels to the country of the sages, and of his adventures in India. These are Chaldean traditions, bringing before as a ma-

gician sometimes masked and at others unmasked; but to give a full exposition of the secret meaning of that book, would require a long and difficult course of instruction.

We now come to speak of the celebrated school of Alexandria, which may be said to represent a mixture of ancient and Christian mysteries. Pythagoras and Plato appear to join hands with the prophets of the new faith, Trismegistus as well as Denys the Areopagite, Porphyry and Plotinus write like Synesius. The atrocious murder of Hypatia, daughter of Theon causes the alliance to be ruptured, and apparently separates for ever the elements which unite them. Trismegistus is repulsed, the Areopagite becomes apocryphal, the key to St. John's revelation is lost, and only the dubious and ambiguous books of Synesius remain.

This great man, at once a poet and philosopher, a bishop and warrior, had accepted the episcopacy only after reserving his entire independency; he was married and did not wish to leave his wife, he was a freethinker and became nevertheless a saint of the Greek church. His hymns show a great poetical genius and profound occult knowledge; we find in them all the elements of the Kabala, and White Magic, the great universal agent, the magnetic attraction between worlds and men, the animated as well as the molecular movements and revolutions of living substance. At this point the official church can follow him no longer, because she is incapable of understanding, and stands hesitatingly still, not knowing whether to approve or to condemn; and only for this reason do we call the works of Synesius dubious and ambiguous, whose treatise of *insomnia* is an admirable collection of the doctrines of occultism and which certainly are neither dubious nor ambiguous for us.

Occult philosophy, having been proscribed and persecuted by the church, has taken refuge in the gnostic sects and in secret societies, where the gold of the ancient sanctuary becomes mixed with impure slags. During all the middle ages the cabalistic books as well as the books of the wizards are burnt and the initiates accused of practising magic.

The books of Paracelsus are wonders of sagacity. Paracelsus was a man of genius, who gave himself the appearance of a charlatan. He and not Mesmer was the discoverer of that magnetism of life, which has been very incorrectly called animal magnetism; he effected cures by the sympathetic force existing between blood and metals, made great use of talismans or magnetised discs; and knew what power certain strange characters would produce over the imagination.

Who has not fought during the restless night of a fever against the grotesque figures, which haunted his brain, who has not felt the sensations in his brain during sickness, as if a thousand engines were at work; lines crossing and recrossing each other, some of which represented pain and others symbolising relief? Baron Dupotet in his researches in magic tells us, that he often experienced the inconceivable power of certain lines traced around the somnambules, he even gives us certain figures traced by his own hand in each of his books, because he did not dare to have them engraved. One of these signs produces, according to his assertions, convulsions in the patient, another one may kill him. The sight of these dangerous characters produces disagreeable sensations and a fatiguing effect even upon people who are not subject to magnetic spasms, and similar signs are to be found in books on witchcraft.

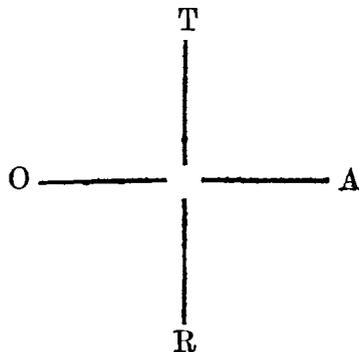
Paracelsus gives in his magic archidoxes a classification of such characters and transferred them upon a number of talismans, which he used to govern the imaginations of his patients. Modern physicians may ridicule the talismans of Paracelsus, but if old Bombastes were able to speak to them again from his tomb, he would undoubtedly tell them in his rather unparliamentary fashion, what he said to the doctors of his times—"There is more science in a single hair of my braid, than there is under all your wigs." Would he be right to say so? No, certainly not; because at our times it is necessary to be more polite.

Agrippa, who was perhaps more learned but less deep than Paracelsus, and who has been brought forward as the great oracle of magicians, did not believe in magic. He drew upon himself by his own imprudence a number of persecutions and his writings were falsified after his death. Those of Trithemas, who was his master, exhibit more knowledge, but are truly hieratical, that is disguised by a threefold veil. In our "Dogma and Ritual of high Magic" we have examined his treatise of second causes; he seems to believe in the influence of the stars over the destinies of empires; but it may be that by "stars" he means other things than the stars on the sky and we must take care not to take his sayings literally.

At that time there were in the world a society of unknown adepts, having nothing in common with the known secret societies, but morally united by a sign of recognition and subject to certain rules. The sign consisted of a rose fastened to a cross; they were believed to possess certain beneficent powers and were generally respected on account of their charity and purity of morals. They were the true brothers of the "Rosycross." These Rosicrucians were synthetic characters. They united the science of the Kabala and the hermetic dogmas with a perfect understanding of Christian symbolism, they respected all religions and practised primitive Christianity. The Marquis de Luchet in his book of the Illuminates, says with a show of incre-

dulity, that they were believed to possess a book in which all mysteries were revealed and which they called "Proteus," because its loose leaves could be arranged into an infinite number of combinations, and they called it also the "wheel," because the whole book could be formed into a circle which represented the universe. That book still exists and was well known in the last century to the philosophers of the school of Pashalis Martinez.*

Saint Martin gives us the 22 keys of that book in his work, called "Natural table of the relations which exist between God-Man and Nature." It is referred to by the learned William Postel in his rare book, called "Clavis absconditamis a constitutione mundi." He compares it with the Genesis of Enoch and it bears four letters arranged one at each of the four segments of a circle, forming a cross, so that they can be read by



beginning from below ROTA, or by beginning from above backwards in Hebrew fashion TORA (a name which the Hebrews give to their sacred book) and again by reading it beginning from the top in the usual manner and repeating again the first letter to close the circle form the word TAROT.

BUDDHA IN THE BOUDOIR.†

BY AN OLD FOGEY.

I'm fairly puzzled now, old friend,
 'Mid Fashion's many mazes;
 I see strange follies without end,
 And note the latest crazes.
 And lo! the newest "fad" of all
 That fills the female noddle
 Is philosophic talk—I call
 The most outrageous twaddle.
 For Science now has had its day
 Of drawing-room protection;
 Girls never quote what *savants* say
 Of natural selection.
 Time was when protoplasmic lore
 Their warmest zeal would kindle;
 But now 'tis voted quite a bore,
 With Huxley and with Tyndall.
 And even Art's forsaken now,
 Its jargon waxes fainter,
 While pretty critics wonder how
 They raved about a painter.
 They're weary of exploring slums
 And watching slaughtered pigeons,
 And all the rage at kettledrums
 Is trying new religions.
 What time I sat *sub tegmine*
 As Virgil tells us *fagi*,
 I little dreamt the girls would be
 Thus mad about the Magi.
 I thought we'd nothing from the East
 But bangles and bananas,
 But Fashion spreads a mental feast
 Of Shastras and Puranas.
 When tea comes in the afternoons,
 You'll see each verbal fencer
 Raise high antagonistic spoons,
 With talk of Herbert Spencer.

* See "Magicon" in *The Theosophist*, Vol. V.

† This clever 'skit' which we reproduce from the London *World* of July 2nd, is one of those straws which clearly show us the way in which the wind of London social thought is blowing. Theosophy is now most undeniably one of the chief topics of talk in not only British, but European drawing-rooms generally. It is not likely to sink out of sight after 'having its day,' like the several frivolous subjects which have 'been the fashion' from time to time. For, unlike them, this strikes down to the very root of human existence; the others touched only its surface. The Oriental philosophy is the sole panacea for the spiritual sickness that now affects the Western mind. The more they examine it, the more will they find that upon its solid basis of absolute truth alone can they rebuild the structure of religions thought which has been shattered by modern science. How deeply instructive should all this be to educated Asiatics, whose confidence in their ancestral teachings has been unsettled by the pernicious influence of materialistic pessimism!—[*Ed. Theosophist.*]

You hear of "dear old Buddha" then,
Of esoteric preaching,
Of Kant and Strass and mystic men—
And Schopenhauer's teaching,
And so the conversation swings
'Twixt man and mind and matter;
Next year they'll talk of other things
With just as ceaseless chatter.
The while methinks the mild Hindoo,
In far-off Rajpootana,
Might smile to think how very few
Will ever reach Nirvana.

The World.]

H. S. C.

THE MORALITY OF HAPPINESS.

BY THOMAS FOSTER.

CARE OF OTHERS AS A DUTY.

WHILE we recognise that our well-being depends so greatly on the well-being of others—their health and bodily capacities, their sense and knowledge, and their moral qualities—that due regard for others is essential to the happiness of self, we see further that each member of the body social gains directly by the possession and exercise of such qualities as lead or enable him to help his fellows. Even mere material success—which does not always mean happiness—is not advanced in the long run by disregard of others. The man of business gains in unnumbered ways by consideration for the rights and interests of his fellow-workers, and loses in as many by selfish disregard for them. Nay, even in the trivial affairs of ordinary life, at home and abroad, the kindly and considerate gain constantly while the careless and indifferent as constantly suffer. It is, however, when we consider happiness as distinguished from mere material success, and the general balance of comfort and enjoyment as distinguished from the effects of individual actions, that we see how much men gain by sympathetic and kindly conduct. We see even first-rate abilities and untiring energy beaten easily in the race of life by the kindness which makes friends of all around, and leads to opportunities which the hard and ungenial fail to obtain. But when we rightly apprehend the nature of life, and what makes life worth living, we find the chief gain of the kindly, not in these material opportunities, but in the pleasanter ways along which their life's work leads them. Compare two men, towards the evening of life, of whom both perhaps have achieved a fair amount of material success in life, but one of hard, unkindly manners, the other genial and sympathetic, one alone in life's struggle, the other with "troops of friends" from first to last. Who can doubt as he compares the worn and weary look of one with the bright and cheerful aspect of the other, that regard for others counts for something towards the welfare and the happiness of self?

Care for others helps so surely in life's struggle that it would be good policy for the naturally hard man to benefit others for purely selfish motives, and still better policy to cultivate kindness and consideration as qualities sure to be fruitful of profit. The kindly nature which leads to spontaneous good will towards others, independently of any consideration of gain to self, is even more profitable than cultivated kindness. Those are lucky who possess such a nature. Yet the will has much to do with the development of kindness; and many, by sensible reflection and constant watchfulness over the undue promptings of self, have trained themselves to a kindness and geniality of manner such as they were not naturally gifted with, and this without any direct reference to self-interest, but as a matter of right and justice to their fellows.

Among the good effects of kindly regard for others, we may note the reflected happiness derived from those around. Men vary with their company, and undoubtedly the man of sympathetic temperament whose presence is a pleasure to others, finds others much pleasanter in their relations with him than they would be were he of hard ungenial nature. The wife and children of the kindly man are a constant pleasure to him, where the wife and children of the sour-tempered ungenial husband and father are apt to grow gloomy and quarrelsome. His friends and relatives are kinder than those of the harsh and selfish. Abroad, he sees few faces which do not reflect something of his own brightness and cheerfulness.

Not only has the hard and ungenial man fewer gratifications, but those which he has he enjoys less than the man who cares for the wants and wishes of others. The one loses the power of enjoyment through his over-anxiety for self-gratification, the other unconsciously pursues—through his kindness of character—the very course which a wise and thoughtful consideration of the plan best qualified to secure self-gratification would suggest. The one, while caring unduly for himself, is exhausting and satiating his power to care for any form of pleasure, the other while ministering to the enjoyments of others is fostering his own capacity for enjoyment. Here again if one wished to suggest a course of action by which a man who suffered from

life-weariness might again know the charm of happiness, one could advise no better course than to minister systematically to the enjoyments of those around. The very tide of life is made fuller thus, even as the tide of thought is made fuller by turning from mere reflection to an interchange of ideas and thoughts with those around. While there is work to be done in the way of increasing others' happiness, no man—not even the most jaded and satiated—need ask himself the sickly question, "Is life worth living?"

But not only does altruism increase the pleasures of life; the exercise of the altruistic qualities is in itself pleasurable. The state of mind when kindly actions are performed affords pleasure. It directly increases happiness, and thus (like other pleasures) enhances physical well-being. It is true that a sympathetic nature suffers where a hard and callous nature would feel no pain. Undue altruism has no doubt its bad effects, nor can it be denied that even such altruistic feelings as are desirable for the social well-being cause, at times, some degrees of suffering; but the exercise of the altruistic qualities is in the main pleasurable, and it cannot be doubted that altruistic emotions give more pleasure than sorrow. When we sorrow for a friend's grief, we experience pain and undergo such depression of the vital functions as always accompanies pain; but in the long run the joy felt in sympathy with the joys of others surpasses the sorrow occasioned by their troubles.

Then, too, it must be remembered that those pleasures which we derive from the arts owe a large part of their value to altruistic emotions. Consider the pleasure given by a painting representing a scene which moves our sympathies, or the delight with which we read some work of fiction in which kindly emotions are dealt with, and it will be seen how large a portion of our aesthetic gratifications depend on our sympathy with others. The hard and selfish care little for art and nothing for fiction. What material gains, what sensual gratifications, what power, wealth, or fame, would make up (to us) for the pleasure we derive from the higher emotions? and how largely do these depend on the sympathies by which men are moved to loving care for the well-being of their fellows?—*Knowledge.*

MR. LANE-FOX IN MADURA.

A CORRESPONDENT writes to us from Madura:—

Mr. St. George Lane-Fox, a member of the London Branch Theosophical Society, and well-known in London circles, came to India in January last, on a visit to the Theosophical head-quarters at Adyar. He arrived at the Madura Railway Station from Dindigul on the night of the 5th instant, where he was received by the President, and some members of the Branch Theosophical Society. From the station he drove to Mr. E. Turner's. The next morning he delivered a public lecture, which lasted for nearly an hour and-a-half, in the hall of Tirnal Naick's palace, to a large and appreciative audience. The subject of the lecture was "Theosophy in its relations to Modern Western Science." After explaining the objects of the Theosophical Society, and the exalted position and character of the Mahatmas, the real founders and promoters of the movement, the learned lecturer forcibly pointed out how all the nations of the East and West were sprung from a common stock; how all the languages, including even Sanskrit, were derived from a common Mother-tongue; how the highest advances in modern Western Science, went only to corroborate the little that has yet been published of the sublime truths of occultism; and how men of high scientific attainments and reputation in England and the Continent, have joined the Theosophical movement, attracted by its high intellectual stand-point. The spirit of earnestness, fairness, and tolerance evinced by the lecturer, was very striking, so much so, that Mr. T. M. Scott, a non-theosophist, stood up at the conclusion of the lecture, evidently under a powerful impulse, and addressed the most thrilling words of sympathy, recommending the Theosophical movement to a surprised audience. At half past four in the afternoon, Mr. Lane-Fox presided at the distribution of prizes to the pupils of the Native High School, where many of those that were present in the morning's lecture, had again assembled. The proceedings commenced with an exhibition of the gymnastic skill of the lads. The Head Master then read his report on the progress of the School during the year 1883-84, in which he alluded to the unwholesome and unfair competition especially of one of the newly started High Schools. Mr. V. Cooposawmy Iyer, M. A., the Secretary, thereupon read the proceedings of the N. H. S. Committee on the Head Master's report. After distributing the prizes to the pupils, Mr. Lane-Fox addressed the audience at considerable length, pointing out forcibly that on a broad view of the matter, competition in general is not quite an evil, and that it is productive of more good than harm, inasmuch as it tends to evoke all the latent energies of both the teachers and the managers concerned, and thus give them greater self-reliance and the institution greater stability. At about half past 6 in the evening, Mr. Lane-Fox visited the Madura Union Club in response to an invitation that had been given him by the members thereof. The next morning, at about half past ten, a vegetarian dinner, for he is a strict vegetarian, was given to Mr. Lane-Fox

by the Branch Theosophical Society, at the house of its Secretary, Mr. V. Coopoosawmy Iyer. The members of the branch had there pleasant and instructive conversation with Mr. Lane-Fox on Theosophical subjects, which lasted till 4 p. m. He left Madura for Tinnevely by the Mail train on the morning of the 18th instant.—*The Madras Mail*, 27th August 1884.

THEOSOPHY AT TRICHINOPOLY.

A VERY interesting lecture was delivered by Mr. Lane-Fox, F. T. S., on Thursday, the 14th instant, in the local Town Hall. Mr. S. Krishnama Chari, B. A., Secretary to the Local Theosophical Branch, proposed that Mr. T. Pattabhirama Pillai, F. T. S., (Huzur Sheristadar) be requested to take the Chair, and this being seconded by Mr. P. Subbaiyar, B. A., F. T. S., (Vice-President), the proposition was carried unanimously.

Among others, there were seen Messrs. T. M. Swaminada Aiyar, B. A. (Assistant Collector), N. Swaminada Aiyar and T. Doraiswami Pillai (District Munsiffs), Condaswami Pillai (Tahsildar), L. Krishna Aiyangar (Vice-president, Srirangam Municipal Commission), T. Adinaraina Chettiar, B. A. (Sheristadar), Moonooswami Naidoo, K. Singam Aiyengar, and Venkatesa Tawker (Municipal Commissioners).

There was a large gathering, and the lecturer, after a few prefatory observations, said, he was requested to address the audience on the subject of the existence of the Mahatmas and their connection with the Theosophical movement.

He said a great misconception prevailed as to who the Mahatmas were. A Mahatma is more than a phenomena worker. There are many who can produce startling phenomena, and they are at times improperly called *yogis*, but a Mahatma is a far higher being—he is not known to a large majority, because he is not appreciated. Long before Theosophy began to spread its influence in England, the lecturer said, he believed in the existence of these beings, and his hopes and aspirations were confirmed, when he read Mr. Sinnett's *Occult World*. He assured the assembly that he readily accepted what was asserted by the Theosophists about the Mahatmas, as this did not clash with his previous experience. He would only add that Bulwer Lytton, the novelist, was acquainted with the exalted Mahatmas. Bulwer was a student of occultism and had studied the mysteries of Nature. He (the lecturer) observed, "I was satisfied with the genuineness of the Theosophical Society," for, he said, he was an ardent student of modern science and an experimenter of electrical appliances and the Society of Psychical Scientists, composed of earnest enquirers, to which he belonged, has discovered that there are latent potencies in man, which, when developed, may raise him to an exalted being. The existence of the Mahatmas is believed by some, relying on ancient writings, others believed, because they (the Mahatmas) are connected with the Theosophical Society. He, the lecturer, would observe, that many archaeologists have made excavations in Mongolia, Burma, Egypt, &c., and their investigations lead one to believe in the existence of these superior beings. The scientific researches prove that there were 7 main root races, and that a million years ago, the 5th race began to evolve, which was developed from the 4th. The 5th race was the parent of the Aryan stock, whose seat of civilization was beyond the Himalayas—the regions of Mongolia and the northern part of Thibet. This 5th race communicated with the other parts of the globe, and were able to navigate the air. The main race began to degenerate. The Hindus form the 1st sub-race of this 5th main race. The lecturer then dwelt at length as to how this highly spiritual class has degenerated; and observed that it rested with the educated classes to find the ways and means to develop the latent faculties of man. It was quite possible that telegraphic communication might be supplanted by thought reading. Man can transcend and become a Mahatma, but the Mahatmas do not show themselves, as they will be blindly defied, but they do continue to interest themselves in the elevation of Humanity.

As for the Theosophical Society, it was a mere manifestation of the desire of the Mahatmas to work for and influence and develop Humanity. This is a mere experiment. They exercise their powers as economically as possible, but they cannot alter your will. They love Humanity, but they are just. That you should be diligent, cautious and throw your energies into the good of others, is their essential advice. The lecturer concluded by remarking that no physical proof of the existence of the Mahatmas was possible, but the intellectual proof was abundant. With a vote of thanks to the Chairman and the lecturer, the proceedings closed at 7 p. m.—*The Hindu (Madras)*, 20th August 1884.

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

No. 2.

PSYCHOMETRY (Concluded.) By F. T. S.

It will be found, upon trial, that out of say every 7 persons, more are sensitive and able to psychometrize, than the investigator

at first supposes. And of those sensitives some, or may be but one, will be found to excel all the others in rapidity and clearness of vision.

Experiments should not be confined to placing the objects examined to the forehead. Other parts of the body are sensitive, and other portions also of the forehead than that just above the root of the nose. Many persons get the impressions most accurately and easily through the nerves of the fingers. I knew one psychometer who took impressions from letters merely by holding them in his hands, so that the writing was close to his skin, while another could get nothing from handwriting unless it was pressed to the forehead. Therefore, if a person places an object to the forehead and sees nothing, let the experiment be changed by trying with the hands, and *vice versa*.

Nor is it necessary to concentrate your imagination upon the object as you hold it to your forehead. Indeed such concentration rather prevents one getting any impression. The true way is to make your mind passive and simply watch what impressions or images float into the field of mental vision. Now, you will get merely a mental impression; then, it will be a picture.

The experimenter then should, the moment the experiment begins, immediately repeat to those who are with him, just what is passing in his mind, no matter whether it seems absurd or not, or evidently due only to associations and his surroundings. This narration of what he is seeing tends to clear away old impressions, and if sensitive, he will in a few minutes begin to see scenes and feel impressions due entirely to the object he is examining. Some persons, the moment they take the object, see just those pictures which are connected with its history; they are good psychometers.

During the experiments quiet should be preserved, because noises and conversation draw off the attention. With beginners sometimes a slight noise throws them entirely out of relation, and breaks up their passivity together with the experiment.

Dr. Buchanan and Mr. Wm. Denton, both found that the number of substances which could affect sensitives, was very large. Sugar, salt, pepper, acids, and other substances of a decided taste, made such a decided impression that each could be recognized and named by many upon whom the experiment was tried. Forty-three, out of one hundred and thirty-six students of the Eclectic Medical College in Cincinnati, Ohio, certified in writing, that when various medicines were enveloped in paper, so as to be unknown to them, distinct effects similar to the ordinary effects of the medicine taken internally, were produced upon them after they had held them in their hands from five to twenty minutes.

Denton found that his sister Mrs. Cridge, was highly impressive. After a few experiments, in which she held in her hand letters just received from persons that she did not know, or being in ignorance of the contents, or writer of the letter, she was able to delineate the character of the writer merely by holding the letter in her hand. At the same time, rather curious to relate, as Denton says, "at times *she saw and described the writers of the letter* she was examining, and their surroundings, telling even at times the color of hair and eyes correctly."

This corroborated Dr. Buchanan, who so long before as 1849, had published reports (see "Journal of Man") of his experiments of a similar character. The Dr. says he took several letters written by persons of strong character. He gave them to a young man who held them in his hands, and reported the mental conceptions that rose in his mind, and also the characters of the writers. His descriptions were exact, not only of the appearance of the persons, whom he did not know, but also of their intellect, character and modes of action. He thoroughly sympathized with their views, and discovered that between two of them there was great antagonism, which affected him very disagreeably.

These things may be explained, in one way, if we remember the remarks of the eminent Sir David Brewster, that "all bodies throw off emanations in greater or less size, and with greater or less velocities; these particles enter more or less into the pores of solid or fluid bodies, sometimes resting on their surface, and sometimes permeating them altogether". More lately the Society for Psychical Research of London has confirmed the researches of Baron Reichenbach as to the luminous emanations from crystals, magnets, and other bodies.* These emanations may be the cause of the pictures which are seen by the psychometer.

That psychometry has been re-discovered, as was said in the opening words of this paper seems quite clear after reading how the priestesses in the eighth of the towers of Belus in Babylon, and also at Thebes, and Patara in Lycia used to prophesy by pressing sacred stones (aërolites) to their heads and bosoms.† The sacred betyli (stones) were worshipped in Egypt and Samothrace, and the priests of Cybèle wore a small betylos on their bodies. They could not have failed to strike upon psychometry, though of course giving it another name. But setting all conjecture aside, this art has been known and practised from ancient times, in India and Asia. More attention is given to it in the

* Proceedings of Psychical Research Society, Vol. I. (1882—3.)

† Herodotus, B. I, C. 181, "Isis Unveiled," Vol. I, p. 331.

United States at the present time than any other country, and there are many persons there who for a remuneration will delineate character and sometimes tell of the future, merely by holding a lock of your hair, or your writing, or your photograph. Their advertisements are to be found in the various journals devoted to Spiritualism. However we do not bring the subject to the attention of Theosophists as one which should be pursued for a living.

No. 3.

CRYSTAL SEEING AND MAGIC MIRRORS, BY F. T. S.

The practice of looking into crystals so as to read the future; to find the absent, the lost or stolen; has been in vogue for ages. It prevails in both the East and the West.

For the purpose, many different kinds of crystals are used, both natural, such as quartz crystals, or so-called crystals made of pieces of fine glass, which have been carefully rounded and polished. Or they may be of any shape. Sometimes a square flat one will give good results and again a spherical one will answer. I saw a crystal ball once from Ceylon which when taken in hand by a young man who gazed into it steadily for a few minutes, showed to him in its depths the figure of a fierce Bengal tiger that was rushing at him with glaring eyes and jaws wide open. The picture was so intensely real, that the seer threw down the crystal in affright, trembling from head to foot. In another case the crystal was a natural flat one which was smooth on one side and rough on the other. It was beautifully clear, cool and soothing to the eye. In this many people see clearly figures and emblems of all sorts.

In London, about the time of Lilly the Astrologer, there were many crystal seers, but the most famous of them was one Dr. Dee, who pursued the art for his living and is reported to have been highly gifted. His crystal is said now to be in the possession of some person in Europe.

The first question which naturally arises is, "can every one see images in the crystal?" If the property of showing to the seer a picture or written characters, were inherent in crystals, then any person who might take up one could see within it. But as we find that many may gaze into the clear depths until their eyes run away in tears, without seeing aught but their own reflection, while another person will at once see forms, scenes, and characters, we must conclude that it is not a property inherent in the crystal. We are forced to this conclusion also when we know that there are many ways of producing this result. For instance, a seer will see just as well if he puts in his hand a drop of black ink. And in India there is a well known practice of besmearing the palm of the hand with some kind of black, sticky varnish, from the polished surface of which the gazer sees images and future events reflected.

The subject of crystals is so intimately connected with that of "magic mirrors" that you cannot touch upon the one and leave the other unnoticed. And it brings you also into the realm of the virtues of precious stones. The last have always been regarded as possessing peculiar properties, such as paling or becoming dark upon the approach of danger; or, as was related of Count St. Germain, showing the presence of poison by smashing the goblet instantaneously. It is said that one of the prominent members of the Theosophical Society possesses a certain curious yellow diamond that denotes by its colors the state of health of certain people.

"How then do people see things in crystals and mirrors?" Prof. Reichenbach showed many years ago that natural crystals and magnets give out strong emanations which can be seen in dark rooms by sensitive people. This has been confirmed by committees of scientific men very lately in the researches of the Psychical Research Society of London.* These emanations must affect the seer's brain through the eye. Thus an effect is produced of some kind. Or again the constant gazing into the crystal or mirror may bring on in the person a state in which he gets into relation with the astral light, or Akasa, in which all things, past, present and to come, are found. To this last view I am inclined, but do not care to lay down the rule.

Mirrors may be either regularly silvered or made in other ways. A celebrated American medium has an ordinary silvered mirror which is said to have been the property of Bulwer Lytton, and in which she and others can see with success. I have looked in it but could see nothing but my own face.

But those who were successful declared that after a few minutes their faces faded out and the other images came into the field of view.

A good mirror can be made by merely filling a goblet with black ink. Another way is to take the bottom of a glass caraffe or other object which presents a flat surface and a cavity that can be filled with black ink, the orifice to be afterwards sealed up. Or a golden goblet of a round tapering shape can be used, by gazing intently into its shining, circular interior. This was a method used by the Jews and prohibited by their laws.

The experimenter takes the crystal or mirror in his hands, and seating himself, or herself, in an easy posture and a quiet spot, concentrates the gaze upon the crystal or mirror, which should be so held as not to reflect surrounding objects. If at all a seer he will first see small spots, then perhaps clouds, and then objects, apparently inside of that which he looks into. If living beings appear he may direct questions to them and they will answer. Women are usually most sensitive in these cases. The wife of one of our members has seen a great deal in a common glass magic mirror made with ink.

It has been sometimes found that a person who is under the mesmeric control of another can be made to see images in crystal or mirror by being magnetized in the head while gazing.

Members may try upon these suggestions and report the experiments to the *Theosophist*.

Psychological Experiences.

AFTER identifying the Mahatma of my dreams with the Mahatma K. H., whose picture graces the shrine at Adyar Head-quarters (as mentioned in the September number of the *Theosophist*), I resolved to call to my mind the form of the Mahatma, and after a few determined trials I succeeded in impressing my mind with his exact features, not omitting even the Buddhist's gown and bare feet. I willed this often, and each time the features became more and more clearly defined. At one time the Mahatma appeared seated, oftentimes standing, and on a few occasions he appeared standing on an elevated place; and in my efforts to approach him from the low land, in which I then fancied I was, he extended his hand as if to help me in climbing up. All the above were visions in open day time during my hours of prayer, and they were not dreams.

As time rolled on I observed the features of the Mahatma to wear an expression of sorrow, and this I thought was due to my sinful life.

A change, however, came over me soon, and to my extreme regret I perceived that mental clouds intervened between the Mahatma and me, hiding him altogether from my view; and they followed each other in rapid succession. When they were dispersed by an effort of the will, the internal light which enabled me to see the Mahatma with my mind's eye became so intense and displayed such variegated colors, that I was not able to see any thing. On other occasions this same internal light became so unsteady that an effort to see him pained the mind's eye.

I felt very sorry for the above interruption, when one day, while in prayers, I perceived a ray of light of golden hue shine within me, and as I followed it, it grew in intensity, and the golden hue was diffused all over in me. It did not however stop here, and it extended itself to the whole earth, and even went beyond it, lighting up as far as the mind's eye can reach or comprehend. In this light I perceived worlds moving and all sorts of matter and human and other forms moving in this ocean of light. The vision was splendid to behold, and after a lapse of about five minutes the light gradually contracted itself to the original single ray, and in the light which it diffused, I perceived the sublime and glorious form of the Mahatma. I must, however, add here that so long as this ray of light of golden hue was seen by me, neither the clouds, nor the intensely strong light with variegated colors, nor unsteadiness of light, disturbed the vision.

I have no control over this splendid ray of light as it appears when I am unaware, and does not appear when I want it to appear. Its duration is also not fixed nor its intensity either.

I mentioned all this to my esteemed friend Mr. Soobha Row, and he advised me to see well and distinguish what objects I saw in that glorious light, and I did not waste the advice.

One day while at prayers the golden ray of light appeared, and in seeing through it I perceived the figure of the Mahatma; and as I found my mind's eye upon him he receded. I followed him, and steadily he walked over an ascent, and then I perceived that a mountainous country was at hand. He went up mountains and down again, now turning to the right and then to the left, until at last he came upon a broad river and then disappeared. Instinctively I walked alongside of the bank of the river in the hope of finding a ford, and came to its narrowest part. There was a rude bridge of reeds here spanning the river, and trusting myself to the protecting care of the Mahatma, who brought me so far, I made a venture, and before I was aware of my dangerous position, I found myself on the other side. Here was up and down hill work again, and when I perceived that I was much exhausted, a large lake was disclosed to my view, the margin of which was graced with clusters of beautiful trees, with a sprinkling of rudely built houses on the shore; and on my nearer approach I perceived they were inhabited.*

* The correspondent could not have described the place more accurately, if he had seen it *physically*. If he had persevered a little and gone further, only a short distance, he might have seen a certain place allowed to be visited only by initiates. Perhaps to prevent his approaching it his course might have been diverted on the way.—*Editor*.

* See Vol. I, page 230, *et seq.* Proc. of Society for Psychical Research, 1882-3.

Thirsty and hungry, I ventured into the house nearest to me, and with one voice all the inmates greeted me and made me participate in their meals. After this, they clothed me in a gown and hood of pale yellow color, and after similarly clothing themselves, they took me to the rock temple in "Husthagery" (described in the September number of the *Theosophist*) where to my surprise and infinite joy I found the Mahatma K. H. seated before the altar on the same low stool as before. We all prostrated before him, and thus ended this interesting vision.

About the latter part of last August I was in prayers as usual when the golden ray of light having appeared the Mahatma stood in it in all his glory. He receded again, and I followed him close, and after traversing the same path over mountains as before, he disappeared at the lake. There were no persons living on the borders of the lake and the houses were all empty. Without knowing the why or the wherefore I tried to reach the rock temple, but I missed my way. After traversing many mountains and dangerous valleys, I came upon a broad tableland and at some distance I perceived a cluster of fine tall trees beneath the shadow of which there stood a neat house facing eastward. Thither I went, and at its entrance I saw Mahatma K. H. seated alone, and my mind told me it was his own house. I mentioned this curious vision to Mr. Damodar K. Mavalankar, and he told me that I must try and see what more I can; and this resolve I at once made.*

Three or four days after this interview, the same vision appeared to me, and facing the house of the Mahatma K. H. there appeared another cluster of trees with a house under, with a distance of about a mile or two between the houses; and there was also a small temple with a circular dome half way between them. This other or second house I learnt by intuition belonged to another Mahatma.†

There was no exchange of words between the Mahatma and myself in any one of the visions.

I am sorry I am not an artist or I would have sent you a sketch of the scenery of the two houses with the picturesque temple half way between the houses.

C. RAMIAH.

MADRAS,
4th September 1884. }

BORN MATHEMATICIANS. 1

THE case of Zerah Colburn, the son of an American peasant, especially remarkable among these, not only for the immediateness and correctness with which he gave the answers to questions resolvable by simple but prolonged computation,—such as the product of two numbers, each consisting of 2, 3, or 4 figures; the exact number of minutes and seconds in a given number of time; the raising of numbers to high powers; or the extraction of the square and cube roots; but, still more, for his power of at once answering questions to which no rules known to mathematicians would apply. It was when the lad was under six years of age, and before he had received any instruction either in writing or in arithmetic, that he surprised his father by repeating the products of several numbers; and then, on various arithmetical questions being proposed to him, by solving them all with facility and correctness. Having been brought over to London in 1812, at the age of 8 years, his powers were tested by several eminent mathematicians; among them Francis Baily, from whose account of him the following examples are selected:—

He raised any number consisting of one figure progressively to the tenth power; given the results (by actual multiplication, and not by memory) *faster than they could be set down in figures* by the person appointed to record them. He raised the number 8 progressively to the sixteenth power; and in naming the last result, which consisted of 15 figures, he was right in every one. Some numbers consisting of 2 figures he raised as high as the eighth power, though he found a difficulty in proceeding when the products became very large. On being asked the square root of 106,929, he answered 327, *before the original number could be written down*. He was then required to find the cube root of 268,336,125; and with equal facility and promptness he replied 645.

He was asked how many minutes there are in 48 years; and before the question could be written down, he replied 25,228,800, and immediately afterwards he gave the correct number of seconds.

On being requested to give the factors which would produce the number 247,433, he immediately named 941 and 263, which are the only two numbers from the multiplication of which it would result. On 171,395 being proposed, he named 5+34,279, 7+24,485, 59+2,905, 83+2,065, 35+4,897, 295+581, and 413+415. He was then asked to give the factors of 36,083, but he immediately replied that it had none, which is really the case, this being a prime number. Other numbers being proposed to him indiscri-

* This is a correct description, as far as it goes, of the house of the MAHATMA.—*Editor*.

† This description corresponds to that of the house of the other MAHATMA, known to Theosophists.—*Editor*.

minately, he always succeeded in giving the correct factors, except in the case of prime numbers, which he generally discovered almost as soon as proposed. The number 4,294,967, 297, which is $2^3 + 1$, having been given to him, he discovered (as Euler had previously done) that it is not the prime number which Fermat had supposed it to be, but that it is the product of the factors 6,700,417+641. The solution of this problem was given after the lapse of some weeks; but the method he took to obtain it clearly showed that he had *not* derived his information from any extraneous source.

When he was asked to multiply together numbers both consisting of more than three figures, he seemed to decompose one or both of them into its factors, and to work with these separately. Thus on being asked to give the square of 4,395, he multiplied 293 by itself, and then twice multiplied the product by 15. And on being asked to tell the square of 999,999, he obtained the correct result, 999,998,000,001, by twice multiplying the square of 37,037 by 27. He then of his own accord multiplied that product by 49; and said that the result (*viz.*, 48,999,902,000,049) was equal to the square of 6,999,993. He afterwards multiplied this product by 49; and observed that the result (*viz.*, 2,400,995,198,002,401) was equal to the square of 48,999,951. He was again asked to multiply this product by 25; and in naming the result (*viz.*, 60,024,879,950,060,025) he said that it was equal to the square of 244,999,755.

On being interrogated as to the method by which he obtained these results, the boy constantly declared that he did not know *how* the answers came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident (alike from the facts just stated, and from the motion of his lips) that *some* operation was going forward in his mind; yet that operation could not (from the readiness with which the answers were furnished) have been at all allied to the usual mode of procedure, of which, indeed, he was entirely ignorant, not being able to perform on paper a simple sum in multiplication or division. But in the extraction of roots and in the discovery of factors of large numbers, it did not appear that any operation could take place: since he gave answers *immediately* or in *very few seconds*, which according to the ordinary methods, would have required very difficult and laborious calculations; and *prime* numbers cannot be recognized as such by any known rule.—*Carpenter's Mental Physiology*.

Note—The foregoing account shows, that all knowledge is not the result of experience or of the development of the mind acquired during one life on earth. Even taking "inherited tendencies" into consideration, the phenomenon is inexplicable by modern theories. The Aryan maxim, that all Knowledge is imbedded in *Pragna*, gives the real clue to the mystery.—*Editor*.

THEOSOPHY IN AMERICA.

THE creation of a Board of Control, by a special order of the President-Founder, dated 15th May, was noticed in the July *Theosophist*. Two new members have since been added, as will be seen from the following

SPECIAL ORDERS OF 1884.

ELBERFELD, GERMANY,

17th August, 1884.

The following persons are hereby added to the American "Board of Control" created by Special Order of the 13th of May 1884:—

1. Professor Elliott Cones, M. D., Ph. D., F. T. S., of Washington, D. C.
2. Mr. Mordecai D. Evans, F. T. S., of Philadelphia, Pa.

The Secretary of the Board will kindly notify the members accordingly upon receipt of this order.

By the General Council,

H. S. OLCOTT,

President, Theosophical Society.

Attest:

M. CHATTERJI,

Private Secretary.

MR. EVANS is a very old fellow of our Society, having joined it almost at the commencement, and has always felt and exhibited a deep interest in its prosperity. He is also a warm personal friend of both the Founders. Philadelphia is the second largest city in the United States, and the seat of one of the oldest and most renowned universities.

In Professor Cones we have secured a very important colleague, one who must be placed in the same group with Mr. William Crookes, F. R. S., Mr. Alfred R. Wallace, F. R. S., Monsieur Camille Flammarion, of the Paris Observatory, Messrs. T. A. Edison and St. George Lane-Fox, the Electrician, and other men of science who are his seniors in the membership of our Society. He is the author of about fifteen works on scientific subjects, five of which have been at different times published by the United States Government at its own cost, as public documents. The

bare enumeration of the titles of his books and scientific monographs would more than fill a page of the *Theosophist*. He has received the degrees of M. A., M. D., Ph. D.; is a member of the National Academy of Sciences, (U. S. A.), and many other American learned bodies; Corresponding Member of the Zoological Society of London; Foreign Member of the British Ornithologists' Union; Professor of Anatomy in the National Medical College, U. S. A., and Professor of Biology in the Virginia Agricultural College. For eighteen years he held the commission of Captain and Assistant Surgeon in the United States Army. These few items out of the multitude that might be given about our new colleague are accorded place for the instruction and delectation of those unhappy wisecracks who are continually croaking that the Theosophical Society is a failure—an absolute one in America, its birth-land! and attracts only raw college lads and credulous spinsters! Professor Cones parted from the Founders at Elberfeld, Germany, on the 18th of July, and was to have sailed on the 30th for New York. American Theosophy is looking up and will be heard from anon.

A. T. S.

Elberfeld, 21st July.

Official Reports.

THEOSOPHY IN EUROPE.

THE GERMAN THEOSOPHICAL SOCIETY.

A MEETING of members of the Theosophical Society was held at Elberfeld, in Rhenisch Prussia, on the 27th of July 1884, at 7 o'clock p. m. Delegates attended from Germany, Russia and America, and the President-Founder occupied the chair. Madame Haemmerlé of the Odessa (Russia) branch T. S. acted as Secretary. Madame G. Gebhard, as the oldest German fellow of the Society, was invited to take her place at the right hand of the President-Founder.

The meeting being called to order, a discussion occurred on the present attitude of German thought towards philosophical and religious questions; and it was agreed that the moment was propitious for introducing the Eastern esoteric philosophy to public notice, as best adapted to the intellectual necessities and moral aspirations of the cultured class. It was also the sense of the meeting that the organization into a branch of the scattered members of the Society throughout North and South Germany and Austria was a timely measure. To give practical effect to this opinion, Madame Gebhard moved, Dr. Hübbe-Schleiden of Hamburg seconded, and Professor Elliott Cones of Washington, U. S. A., supported the following resolution: "That a new branch of the Society be now formed, for the purpose of inaugurating and directing the theosophical movement in German speaking countries."

The motion being put to vote, was unanimously carried.

Upon motion of Herr Franz Gebhard, seconded by Herr Rudolf Gebhard, it was resolved: "that the bye-laws of the Parent Society be temporarily adopted," and the following persons were appointed by the Chair a committee to frame bye-laws:—

Dr. Hübbe Schleiden, Frau G. Gebhard, Frau Franz Gebhard, Herren F. and R. Gebhard. Upon motion it was unanimously resolved, that the new branch shall be entitled "Theosophische Societät Germania" (The Germania Theosophical Society), and that the Head-Quarters shall be at No. 12, Platzhoffstrasse, Elberfeld, where all correspondence should be addressed to the Secretary, now to be chosen.

The election of officers being next in order, the following persons were unanimously elected:

President, Herr Dr. Hübbe-Schleiden of Hamburg;

Vice-Presidents, Frau G. Gebhard and (other names to follow by next Mail);

Treasurer, Herr Consul G. Gebhard, C. R., and Councillor of the Parent Society;

Secretary, Herr Franz Gebhard.

Upon motion of Professor Cones the election of Members of Council was deferred until distant German Theosophists could be consulted.

Various suggestions were made and agreed to as to the best works upon theosophical subjects to first translate into the German language. It was also thought best that the members of the Society in North and South Germany, Aus-

tria and Hungary, should be requested to organize as quickly as possible local branches of the Parent Society.

There being no further business pressing, the meeting adjourned until the following day, after a general exchange of congratulations over the favorable auspices under which the new German branch begins its useful career.

(Signed) AGATHE HAEMMERLE,
Secretary to the Meeting.

Approved. Let Charter issue.

H. S. OLCOTT, P. T. S.

Elberfeld, 24th July 1884.

The Branch was convened for further discussion at the Villa Vera of Herr Franz Gebhard, Herr Dr. Hübbe-Schleiden, President elect, in the Chair, and the same Fellows present as on yesterday. The President-Founder delivered an earnest charge to the officers elect and duly installed them in their respective offices. Upon motion Herr Arthur Gebhard, P. T. S., of New York, U. S. A., was appointed representative in America of the Germania T. S., with authority to communicate on its behalf with all branches of the Parent Society in that country, and admit as foreign members of this branch persons of German birth there resident, who may sympathize with and wish to aid by their influence the theosophical movement in the Fatherland. The Secretary was also instructed to notify Herr A. Gebhard of his appointment, and request him to convey the fraternal salutations of this Branch to the Secretary of the Board of Control recently constituted in America by the Rule of the President-Founder, dated at London, the 13th of May 1884.

Upon motion it was resolved that the President, Dr. Hübbe-Schleiden, be empowered to prepare or cause to be prepared all necessary documents in the German language for introducing the Eastern Teaching to the notice of the German public.

Upon motion the President with Herr A. Gebhard were appointed a Special Committee to accompany the President-Founder, Madame Haemmerlé and Professor Cones to Munich to confer with certain persons there in the interests of the work of this Branch.

The meeting then adjourned *sine die*.

FRANZ GEBHARD,

Secy. to the Theosophische Societät Germania.

Attest:—

HÜBBE-SCHLEIDEN,

President.

THE CHINSURAH THEOSOPHICAL SOCIETY.

THE first anniversary of the Chinsurah Branch Theosophical Society was celebrated on the 24th May last in the garden house of Baboo Koylash Chunder Mookherjee. After the annual report on the proceedings of the Branch during the first year of its existence was read by the Joint Secretary, Baboo Koomud Lall Dey,—Baboo Nundo Lall Paul, Sr., addressed the gentlemen present in an earnest and eloquent speech, explaining the aims and objects of the Theosophical Society.

The President of the Branch, Babu Koylash Chunder Mookherjee, also spoke at great length on the occasion.

Office bearers were then re-elected for the current year, as under:—

Baboo Koylash Chunder Mookherjee, President;

„ Nundo Lall Paul, Sr., Vice-President;

„ Kally Churn Dutt, Secretary;

„ Koomud Lall Dey, Joint Secretary and Treasurer.

CHINSURAH, }
30th June 1884. }

KOOMUD LALL DEY,
Joint Secretary.

THE HIMALAYAN ESOTERIC THEOSOPHICAL SOCIETY.

At a meeting of the Himalayan Esoteric Branch of the Theosophical Society, held on the 29th June, the following officers were elected for the ensuing year:—

Mr. C. P. Hogan, President;

„ L. Liotard, Vice-President;

Babu Kamund Chundur Mukherji, Secy. and Treasurer, (*re-elected*.)

Babu Girish Chundur Coondoo, Councillor.

Babu Kamund Chundur Mukherji, who was also Librarian during the preceding year, having expressed a wish to be relieved of a portion of his duties, Mr. Liotard was appointed Librarian in his place.

CHAS. HOGAN,

SIMLA, 2nd July 1884.

President.

THE BARABANKI THEOSOPHICAL SOCIETY.

At a special meeting held yesterday, the following members were elected office-holders for the ensuing year:—

Babu Hemnath Mojundar, President,
 ,, Brij Mohanlal, Vice-President,
 Pandit Brij Mohanlal Shukla, Secretary and Treasurer.

BRIJ MOHANLAL SHUKLA,
 Secy. *Ayanodaya T. Society.*

BARA BANKI, 1st August 1884.

THE BANKIPUR THEOSOPHICAL SOCIETY.

BAHU Purna Chandra Mukherjee, Secretary, and Babu Bani Nath Banerjee, Joint Secretary, Bankipur Theosophical Society, having left this place for good, Jogesh Chandra Banerjee has been elected Secretary and Babu Haran Chandra Mitra, Joint Secretary in their places.

BANKIPUR, } JOGESH CHANDRA BANERJEE.
 10th July 1884. }

MR. W. Q. JUDGE AT SECUNDERABAD.

MR. W. Q. Judge arrived at Secunderabad on the 29th of July. He delivered the same evening a lecture at the Mahboob College Hall, the subject being "Theosophy and the Destiny of India." After he was formally introduced to the audience by Mr. C. Sabapathy Iyer, B. A., B. L., he, in an eloquent manner, addressed the audience, numbering more than 500 persons of all nationalities, castes and creeds, in words to the following effect:—

He stated that he had come all the way from America, to help in the work of the Theosophical Society. He said that, as the organisation of the Society in New York was made under the auspices of the venerable Mahatmas, the Theosophical Society really had its rise in India, or, as he called, "The Land of Mysteries." He gave a short and interesting account of the circumstances under which it was organised, and said he was one of the founders with Madame H. P. Blavatsky and Colonel H. S. Olcott. While describing, in general terms, the continent to which he belonged, and more particularly the country where the Society was first organized, he said that *freedom of thought* was one of the best privileges enjoyed by this place more than any other, perhaps, England excepted—freedom brought about by the people receiving *free education* up to a certain standard, so as to enable them to find employments congenial to their tastes. He impressed upon the minds of the public the fact that *freedom of thought* led men to practise Universal Brotherhood, to some extent, in the same way as persons engaged in trading transactions, cultivate a kind of brotherhood with persons in foreign countries, forgetting the artificial differences imposed by caste, creed and color. He said that the country always known as The Union but now called The United States, is a proof of the possibility of such a union: the Americans being free in mind and in action, each one had his own mode of belief in speculative affairs and consequently, though America is called a Christian country, the Americans having broken the shackles of the theological creed of the country, embraced different faiths. He gave a brief account of the rise and progress of Spiritualism and of the strength of its followers. He went on to say that he himself was one of those who believed in the facts of Spiritualism, or more properly spiritism, and was present at many of the spiritualistic *seances*, and further, that, while he felt convinced of the truth of the astounding phenomena exhibited through the agency of the mediums, he disconnected himself from the institution, finding that there was something more in spiritism, which called for an investigation, and for which purpose he turned to the investigation of truths contained in Aryan literature which, the Theosophical Society recommends every honest truth-seeker to study. Theosophy, he said, is "as old as the hills," but the Theosophical Society was of later growth. He made reference to the existence of Theosophists in England in more remote times and Rosicrucians and Cabalists all over Europe, all practising Universal Brotherhood in the circles to which they severally belonged, and trying to discover the laws of the Universe. He gave the literal meaning of Theosophy as derived from two Greek words *Theos* (God), and *Sophia* (wisdom or knowledge), and he said that since God includes the Universe, the object of the Theosophical Society is to study the laws of the Universe, so that Pantheists, Deists and Theists could easily belong to the Society. One of those laws, he said, is Universal Brotherhood and in illus-

tration of this fact, he pointed out that the laws of the Universe or the laws of Nature being just and unchangeable, the sun shines equally upon the just and the unjust, the selfish and the unselfish, the good and the wicked, the richest and the poorest, and in the same manner, the rain, instead of falling upon any particular person, falls equally upon all men, thus proving that the laws of Nature are impartial, though men, from king down to the beggar, may try their utmost to infringe such laws. On the strength of this, he asserted that the laws of Nature require Universal Brotherhood which the Theosophical Society declares to be its first and chief object.

He went on defining the second object of the Society and explained satisfactorily to the audience how "Modern" science has been found defective in treating questions on *Man, his origin and his destiny*, and how well the literature of the East offers a complete solution to those problems—problems which have always engrossed the attention of the intellectual classes in the different parts of the globe and on which speculations have been busy. While rejoicing in the fact that the Westerns have already begun to appreciate the literature, philosophies and sciences of the East, and that the persons who have received the benefit of education in those branches in Eastern schools are actually engaged in translating them for the good of the public, he regretted to find that the translations are not always genuine, and that, for reasons which must appear quite plain to every Indian, the translators themselves could not help their being otherwise, since they did not receive a technical education in the different schools of philosophy and sciences, &c. He maintained that, for a person to translate works on subjects which are foreign to his land, it is necessary that he should, besides receiving a technical education, thoroughly understand the mental action and mode of expression of the people who produced, them so that, in translating them, he may not mistake the letter for the spirit, as is the case in the writings of Professor Max Müller and others. These translations, he explained, far from enlightening the readers on matters of doubt, serve only to increase confusion and to influence their minds with a belief that such philosophies are so very vague that they cannot be true. He further pointed out that, in all Eastern literature, each subject has two aspects, the exoteric or superficial, and esoteric or concealed, and that Professor Max Müller and others have tried to give only the exoteric significance of the subjects they had translated, forgetting that the ancients had left their writings in allegories, riddles and parables. He therefore hoped that the Indians knowing that they have the key to unravel the mysteries of their land, will set themselves to work, heart and soul, in the mine of truth without looking for any light from without.

He then formulated the third object of the Society. He commenced by saying that every man has psychical powers latent in him, in the same way as he has physical powers, and that such powers develop in proportion to the training which the several organs receive. He gave numerous illustrations in proof of the existence of these powers and said that *mesmerism* amply testifies to the same.

He said that, while persons who have made mesmerism their special subject of research, are spoken of in very high terms by all men in consequence of the powers which they have cultivated, it is nothing to be wondered at if the Mahatmas are accredited with extraordinary powers—powers which have been acquired after a process of training extending over years which requires patience, perseverance, unselfishness and, above all, a strong will. He, in referring the hearers to the Eastern literature which teems with the works of Mahatmas and Rishis, &c., said, that if they would only cultivate their psychical powers, they could also, in course of time, become Mahatmas themselves, and was glad that the Society's third and last object was to promote enquiry in this direction and thereby to bring about this end.

He next proceeded to the second part of the lecture, *i. e.*, "The Destiny of India." He said that India, in spite of the frequent conquest by various nations, at different periods, had ever remained the same, preserving its literature, religions, laws and customs in their entirety. He referred to the vast amount of intellectual progress made by the Hindus, or rather the Indians, in very remote ages, and to the existing literature, sciences, philosophies, Vedas and Shastras, &c., which characterise such progress. He wished it to be under-

stood that the existing works are only a few of those that had survived the fury of the conquerors and which had been carefully concealed from them at the time, at great sacrifice. He stated, and rightly too, that the mere fact that India, notwithstanding the frequent invasions she had been subjected to, had not changed materially her religions, laws, manners and customs, showed great moral strength and pointed to its destiny, which *always was* to preserve this great mine of truth and to give the West and the world, the system of philosophy, religion and science that it very much needs. He detailed the progress which the Theosophical Society has made since its organisation in almost all the places in India and, in fact, all over the world, with some exceptions, and said that most of the scientific men, far from discountenancing the objects which this movement has undertaken to propagate, have the more willingly joined, convinced as they are of the necessity for the formation of such a Society in the interests of humanity, and of the truths contained in Eastern literature.

The Chairman then said that the Theosophical Society has already done a world of good to India and to all places where its branches existed, and that it is making vigorous efforts to regenerate India in every sense of the word. He quoted some passages from the Vedas and the Upanishads and explained their exoteric and esoteric meanings. In doing so, he pointed out clearly how Hindu works on Theology and Religion have been entirely misunderstood and misrepresented by the Westerns, and how the idea of gods have always been laughed at. In proof of this, he stated that the events recorded in Mahabharatha, Ramayana and several other works have, with the exception of a comparatively few, been mistaken by the people of the West for real facts, not knowing that they were written in allegories and that the several personages therein represented, were so many forces in man which had been at war with the spiritual element in him. He referred to the incorrect translations by the Sanskrit professors of the West, and rejoiced that the Theosophical Society has undertaken to work in right earnest for the revival of Eastern literature, religions and sciences, &c., which have hitherto been entirely neglected by the enlightened Hindus so called. He, in conclusion, said that he perfectly sympathised with the Theosophical movement, knowing that it is for the good of India and of the world, and hoped that all who call themselves Aryans, Hindus or Indians will heartily co-operate in the gigantic work which the Theosophical Society has undertaken to accomplish.

In the evening Mr. Judge made experiments in Psychometry with ostrich eggs and old Indian coins. The attention of the members was next directed to Crystal reading. Mr. A. took a fine Ceylon crystal belonging to Brother P. Iyaloo Naidu, and after gazing at it for about ten minutes, perceived a white cloud and then a large fierce tiger coming out of a jungle. The animal had such a fierce appearance and was so real to Mr. A. that he threw the crystal violently from him, suddenly exclaiming, "a tiger, a tiger." He had forgotten his surroundings and thought he actually saw the tiger. It was with great difficulty that he was persuaded to try again; but though he gazed at it for some time, he said he couldn't trace the tiger he had seen before, and that the fear which its appearance had occasioned, made him unsteady and unfit to continue the experiment.

On the next evening Mr. Judge delivered another lecture at the Mahabooob College, Secunderabad, at 6 p. m., the subject being "Is there a soul in man?" Mr. N. M. Duraisami Pillai, B. A., who presided on the occasion, gave a very able speech by way of preamble and in introducing Mr. Judge to the audience, Mr. Judge began by asking why such a question was needed, and said that although it was universally admitted that man has a soul, and although the burden of proof was not on him to prove it, yet, the address was needed, because many young untrained minds were being led away by the sophistry of persons who had only a superficial knowledge of what the West really believed, to think that there is no soul, supposing themselves thus to be imitators of Western progress. He regretted very much that the young Indians have become the disciples of Mr. Bradlaugh without studying deeply the literature, philosophies and sciences which their own ancestors had bequeathed to their children and without a due investigation of the truths therein contained.

Science, he said, is a book of Nature and is ever changing without a firm footing on which to stand. He gave several instances to show how people in all countries were at first slow to believe facts founded on sciences, and how, after lapse of time, the very facts which they once refused to believe, have afterwards been accepted as scientific facts. He also made allusions to the several persecutions which attended the authors of such discoveries. Western science, he stated, is yet on the road to progress and is consequently incomplete, there being several facts which cannot be explained away by science. In illustration of this statement, he said that the exact functions performed by the organ called the *spleen*, have not been fully defined by the faculties in medicine, beyond stating that it is an essential organ in a man's body. He asked whether Western science, in such an infantile state, is in a position to decide, once for all, the question of the existence or non-existence of the soul. Those who denied soul had to prove their position, because there was a vast mass of testimony and belief in it from remote ages and the disbelievers were in the minority.

He defined soul according to Hindu philosophy and esoteric doctrine, and read interesting passages from "the Theosophist" and the "Draper's Conflict between Religion and Science" to illustrate the nature of the soul. He showed a vast and hoary tradition of the soul's existence in all time and places, and also that all the accepted authorities, Greeks, Romans and all else, including Christians, declared in favor of soul. He stated that Plato and Aristotle, the greatest philosophers who really founded Western Philosophy, and Cicero, the greatest orator, believed in soul. He read a passage from "Draper's Conflict between Religion and Science," wherein Al Gazzali, the most learned among the Mahomedans, gives the nature of soul as understood by him and his co-religionists, and then showed that the investigation by means of Spiritualism, Mesmerism, Psychometry and kindred subjects, proved the existence of soul. He said that the science of soul had its own rules and he could not expect to pursue the science by ordinary methods used with material objects.

He referred to the 1st object of the Theosophical Society, and invited all the persons who have the welfare of India at heart, and who wish to redeem India from her present morally degraded condition, to give their best assistance in promoting the same which, though it may appear a very difficult task, he said, can yet be accomplished by united efforts alone. He spoke at length about the Mahatmas, their powers and their modes of communicating to their *chelas*, and said that, he was fully convinced of their existence and had heard several reliable accounts from persons who were the *chelas* of certain Mahatmas.

He concluded his lecture by refuting some malicious and ill-founded charges against the Society which were published and circulated in pamphlets, by some *self-opinionated* and *narrow-minded* atheists and Christians, and showing how the Theosophical movement has been *wilfully* misrepresented, and how utterly ignorant the authors of those publications were of the declared objects of the Society and of the progress which it has, within the last five years, made in India. He said, with great emphasis, that, instead of the Society "going to a smash," as has been *kindly* represented by those *Truth-seekers*, it is growing stronger and stronger every day, forming branches all over the World, and that it is destined to be so *for ever and ever*, no matter whatever the opposition.

The Chairman next addressed the audience and seemed to fully endorse the views of Mr. Judge.

He received from the members of this branch the following Address:—

DEAR BROTHER, MR. JUDGE,—It gives us the greatest pleasure to have to address you this evening, as the time for taking a farewell leave of us, has well nigh arrived.

It is no exaggeration if we say that we have been very much benefited by your advent to this station, and you have awakened in us a desire to further the interests of our Society in every possible way. We sincerely thank you for the most interesting instructions you have given us in Mesmerism and Psychometry, and hope that you will continue to aid us in this way, knowing that our Society is yet in its infant state and the members themselves in a state fit and ready to receive,

In conclusion, we again offer our sincere respects and obligations for the readiness with which you have condescended to pay this place a visit.

C. V. LOGANADA MOODR.,

SECUNDERABAD, }
16th August 1884. }

Joint Secretary, Theos. Socy.,
Secunderabad.

MIDNAPORE THEOSOPHICAL SOCIETY.

The first anniversary of the Midnapore Theosophical Society was celebrated on the 29th of June 1884 at the local Public Library Hall. Babu Kali Prasanna Mukerjee was in the chair.

An address written for the occasion by our esteemed Brother Dr. Salzer was then read out by Bipin Bihari Dutt. Dr. Salzer's paper was chiefly intended for the nominal members of the Theosophical Society, and the good brother's earnest appeal seems to have made a lasting impression on them.

Babu Hari Charan Kay next read a paper on Theosophy, in which he gave a short history of the Theosophical Society, explained its noble aims, pointed out the enormous amount of good the Society had already done and was still capable of doing for India, and then tried to bring home its claims on the support of all good and earnest lovers of India.

The following office-bearers have been elected for the current year.

Babu Hari Charan Kay, M. A., *President.*

Babu Krishnadhan Mukerji, *Secretary and Treasurer.*

With the permission of our brother Dr. Salzer, his paper, which was read at the anniversary meeting, is annexed hereto for publication in the journal of the Theosophical Society.

KRISHNADHAN MUKERJI,

Secretary, Theosophical Society.

MIDNAPORE, }
30th July 1884. }

THE SECUNDERABAD THEOSOPHICAL SOCIETY.

MR. BEZONJI ADERJI has been elected President for the unexpired term *vice* Mr. M. Ethirajulu Naidu, resigned.

A SANSKRIT SCHOOL AT MELUR.

WE opened a Sanskrit school here on the 17th August 1884 with 7 boys; there are now 15 boys on the Roll. One Subramanien Sastri is the teacher.

C. NARAYANASAWMI AIYER, F. T. S.,

MELUR, MADURA DISTRICT, }
19th August, 1884. }

CHARITABLE DISPENSARY IN BOMBAY.

In view of the practical realization of the philanthropic aims of the Theosophical Institution, the Bombay Branch resolved, on the motion of Brother Tukaram Tatyā, to open a charitable dispensary. With his usual philanthropic spirit, Brother Tukaram Tatyā has offered to defray a large share of the expenses of the Institution for a term of one year, during which time efforts will be made to raise funds, by way of donations and monthly subscriptions, to secure permanency for the same. The dispensary is, at present, under the managing care of a committee, specially appointed for the purpose, of which the President is Brother Cowasji Merwanji Shroff, Secretary, Mr. Tuljaram Chunilal Khandwala, L. M. & S., who is also the physician in charge of the dispensary, and Brother Tukaram Tatyā, the Treasurer. Messrs. Fakirji Ratanji Bonesetter and Chunjibhai N. Patel have been appointed attending physicians. The whole staff is drawn from the ranks of the Fellows of the Theosophical Society. The treatment in the dispensary is conducted on the lines of homœopathy and mesmerism, and not only the poor, but also the rich and well-to-do people apply at the dispensary to receive the magnetic treatment at the hands of Mr. Tukaram Tatyā, the best known magnetic in Bombay. Within the last month of July, there were as many as 450 new admissions, many of whom suffering from the most inveterate chronic affections, insanity, hypochondriases, the various manifestations

of hysteria, chronic neuralgia, and diseases peculiar to the fair sex, these are the types of cases which we receive in the dispensary for treatment, and the dispensary is open daily (except on Sundays) from 9-30 A. M. to 12 noon. Looking to the past, it appears that a good future is before the dispensary. A poor box is placed on the dispensary door, in which those people whose position in life makes them unwilling receivers of charity treatment put their voluntary contributions, which go to swell the permanent funds of the dispensary; the current expenses being defrayed by brother Tukaram Tatyā. Brother Tukaram Tatyā may rest assured that his noble conception is already finding its practical realization—a fact, which would well serve to give a further stimulus for other good and equally charitable aims.

BOMBAY, }
21st August 1884 }

TULJARAM CHUNILAL KHANDWALA,
Hon'y. Secy. T. S. II. C. Dispensary

Personal Items.

The fifty-sixth birth day of Herr Consul G. Gebhard, F. T. S., was celebrated at Elberfeld, Germany, on the 18th of July, by a joyous company of Theosophists. There were present the Founders, Mme. Blavatsky and Colonel Olcott; Professor E. Cones, of the American Board of Control; Mrs. Holloway, of New York; Babu Mohini M. Chatterji, of India; Countess von Spretil of Munich; Dr. Hübbe Schleiden, of Hamburgh; Frau Gabriele, Max and Fraulein Kitzing, of Munich; Mrs. and Miss Arundale; of the London Lodge; Mr. Bertram Keightley, of the same; Mme. A. Haammerlé, of the Odessa Branch; Messrs. Franz and Rudolphe Gebhard and Frau Franz Gebhard, and last, but chiefest of all in every beautiful trait of womanly character, Frau G. Gebhard, wife of the esteemed brother in whose honour the feast was spread. The kindest wishes were expressed in the several speeches of Colonel Olcott, Prof. Cones, and others for the long life and happiness of Mr. Gebhard, his wife and children (of whom all save a married daughter who lives in a distant city, are members of our Society), and the best of feeling prevailed all around. It struck every one present as an augury of the future progress of Theosophy in Germany that so large and cordial a gathering should be possible at the very outset. Strange to say the company without any premeditation, *numbered seventeen* and all Theosophists!

OBITUARY.

ARCOT, 12th September 1884.

It is with extreme regret I beg to announce to you that my dear father, M. R. Ry. A. Arroomoga Mudeliar Avergul, one of the Vice Presidents of the "Madras Theosophical Society," died on the 1st instant of heart disease.

A. THANACOTY MUDELIAR.

SPECIAL NOTICE.

As, in consequence of recent events Madame Blavatsky's early return to India is expected, it has been decided to postpone the issue of the first part of the "SECRET DOCTRINE," so as to insure an uninterrupted succession of numbers after her arrival.

Subscribers are requested to be lenient and have patience, as Madame Blavatsky, besides being in very bad health, has been overwhelmed in Europe with visits and correspondence which have made great inroads upon her time and exhausting drains upon her strength.

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BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

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

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

PUBLISHER'S NOTICE.

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

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REPORT OF THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

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