

NOTICE.

THE Manager of the *Theosophist* wishes to draw particular attention to the alterations in and additions to the list of books for this month. Since much may often be very pleasantly and easily learnt from *Occult Stories*, a special heading has been opened for them; and as it is frequently of great importance for a man (especially if engaged in teaching, or in the study of law or medicine) to be able at a glance to form an estimate of the character, temperament, and capabilities of those with whom he is brought into contact, some space has also been devoted to *Character-Reading*, and books treating of all the various methods employed for this end will be found under that heading.

BOOKS NEWLY ARRIVED.

Heads and Faces. The latest and most popular book of its kind, combining the sciences of Phrenology and Physiognomy in such a manner as, with the help of the numerous illustrations, to render the path of the student of this fascinating subject as easy as possible. Its size and appearance will surprise the purchaser; it contains 184 pp. large 8vo. (more matter than many books at double its cost) and 188 illustrations—many of them portraits of distinguished men—and is altogether really a wonderful work for its price—quite the cheapest ever published on the subject: while the fact that the author is the celebrated Professor Nelson Sizer is a guarantee of its accuracy. It was published only three months ago in America, and has already had an enormous sale there.

Indications of Character in the Head and Face, By H. S. Drayton, M. D. A work on the same subject by another author, and consequently valuable for comparison with the last.

Across the Zodiac: a Story in 2 vols., by Percy Greg. This is a most remarkable occult novel. Every one will read with pleasure and profit its ingenious description of life in another planet and under entirely different conditions; while students of Occultism cannot fail to be deeply interested in the account of the mystic Brotherhood of the Silver Star and its initiations. This edition was originally published at a guinea, but the few remaining copies are now offered at a much reduced price.

The Wonderful Story of Ravallette, by P. B. Randolph. This book well deserves its title of "The Wonderful Story;" and those who once read it will never forget it. Some of its descriptions of magical performances are startlingly correct and very suggestive, though the magic employed is more of the black than the white order.

The Virgin of the World. (See articles on pp. 95 and 153 of the *Theosophist*). A few damaged copies of this rare work are still for sale as advertised.

Zoroaster, a high-class Occult Story by F. Marion Crawford, author of the well known "Mr. ISAACS." It was so fully reviewed in the December Magazine that no more need be said here.

The Aim of Life, by Siddhesvar Ghosh. A useful book giving instructions how to prolong life.

Hints on Esoteric Theosophy in Urdu, by Thakur Ganesh Singh. It is a very useful book for Urdu knowing people who are ignorant of English.

The Sankhya Karika of Iswara Krishna; an exposition of the system of Kapila, with an appendix on the Nyaya and Vaisheshika systems: by John Davies. In this book the learned author exhibits "the connection of the Sankhya system with the philosophy of Spinoza, and the connection of the system of Kapila with that of Schopenhauer and Von Hartmann." It is a valuable addition to a philosophical library.

The Birth of the War-God, by Kalidasa, translated by Professor Ralph T. H. Griffith. A very spirited rendering of the *Kumdrasambhava*, well known to all who are interested in Indian literature.

The Sarva-Darsana-Samgraha, or Review of the different systems of Hindu Philosophy, by Madhava Acharya: translated by Professors Cowell and Gough. In this book the author passes in review the sixteen philosophical systems current in the fourteenth century in the South of India, giving what appear to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them.

Modern India and the Indians, (with illustrations and map) by Professor Monier Williams. A much enlarged edition of a well known book, containing the impressions of an able and thoughtful man on some of the most important questions relating to the Empire of India.

History of Indian Literature, by Professor Albrecht Weber. Perhaps the most comprehensive and lucid survey of Sanskrit literature extant, though unfortunately somewhat partisan—especially useful to students in our Indian Colleges and Universities.

Indian Poetry, containing the *Gita Govinda* of Jayadeva, two books from the *Mahabharata*, the *Hitopadesa*, and other Oriental poems, by Edwin Arnold, C. S. I. A volume by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

Intending purchasers of any of the above books should apply early, as orders will be executed strictly in rotation as received, preference being given to those accompanied by remittance.

The Indian Press Guide and Eastern Advertiser's Hand-book, by Tom Luker, Sub-Editor, *Madras Mail*—The work is a useful one for person wishing to advertise in Indian Newspapers with postago Re. 1-1-0.

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THE THEOSOPHIST

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ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

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NOTICE.

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No anonymous documents will be accepted for insertion. Contributors are requested to forward their MSS. in the early part of the month, so as to allow the Editor plenty of time for correction and arrangement. Writers of contributed articles are alone responsible for opinions therein stated.

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नास्ति परो धर्मसत्त्यात् ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

JACOB BOEHME AND THE SECRET DOCTRINE.

JACOB Boehme (or as some say Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet, from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this Trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its centre, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the Kabbala, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the Baghavad-Gita, he has been already or will shortly be "born into a family of wise devotees," and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without

a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

His work was called "The Dawning of the Eternal Day." In this he endeavours to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its chief three hierarchies, and the awful effects which thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the Baghavad-Gita we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously." (Baghavad-Gita, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two eternal principles of positive and negative, the *yea* and the *nay* of the outspeaking *Supreme One*, together constitute eternal nature,—not the dark world alone, which is termed the "root of nature,—" the two being as it were combined in *perfect indissoluble union*.

This is nothing else but Purush and Prakriti, or taken together, what is referred to in the Baghavad-Gita where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purush alone, nor in Prakriti alone, but in both when *indissolubly united*.

This scheme is adhered to all through this great philosopher's works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles; and furthermore in "De Triplici Vitâ Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratiâ" he goes into a subject that often proves a stumbling block to many, and that is the *inevita-*

bleness of evil as well as of good. From this it is easy to pass to a contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or guna, which in the Baghavad-Gita is denominated *राज* or *raja*—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in Baghavad-Gita, Chap. IV: "There are three kinds of action; first, that which is of the nature of *Satyam*, or true action; second, that which is of the nature of *Raja*, or bad action; third, that which is of the nature of *Tamas*, or indifferent action." He then says: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom;" and a little farther on "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world." And in another chapter in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole secret doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the Baghavad-Gita, and many other books treating on the Secret Doctrine, must be regarded from seven points of view; and that imperfect man is not able to look at it from the centre, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the "Dawn of the Eternal Day," and the second was devoted to an elucidation of the "The Three Principles of Man." In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in "Esoteric Buddhism."

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures," which we may call principles. According to him there are two principal ones, the watery, and the igneous. These ought to be united in Man; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to the birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated

are well worthy of study not only by Western but also by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

"Jacob Boehme took for granted the existence of an Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound*, and the seventh he called BEING or the *thing itself*."

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

"The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*, and allows a passage to *fire*, which was shut up in the *astringent* principle."

There are in this many suggestions and a pursuit of them will repay the student.

"Now the Divine Sophia caused a new order to take birth in the centre of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This centre is the Separator." It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers enter into Para-Nirvana, their accumulated goodness pours itself out on the world through the "*Door of the Sun*."

The Baghavad-Gita says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

"The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley." It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unravelled.

Boehme proceeds: "When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an igneous eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchained unerupted Mars, proceeded by its own power to the bottom or end of the rigidity of Nature, whence unable to proceed further it stopped, and became corporeal; remaining there

it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

"Saturn does not originate from the sun, but was produced from the severe astringent anguish of the whole body of this Universe. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in moral nature corresponds thereto." (This is all the highest astrology, from one who had no knowledge of it). "As in the Sun is *the heart of life*, so by Saturn commeneth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation nor any corporification.

"Venus originates in *effluvia* from the Sun. She lights the unctuousity of the water of the Universe, penetrates hardness, and enkindles love.

"Mercury is the chief worker in the planetary wheel; he is *sound*, and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power."

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: "The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar centre."

As to the Moon, it is curious to note that he says, "she was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse." Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme, shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the "Theosophic Correspondence" or, "Man—His Nature, &c.," of Saint Martin, will show that from that study he learned much. How much more then will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

WILLIAM Q. JUDGE.

OCCULT OR EXACT SCIENCE?

ECCE Signum! Behold the sign foreseen in a brighter future; the problem that will be the question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither the life of a *chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psycho-physical man—even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so—in *this* cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old—especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,* one can read the following: "It is then given to us, at last, to know (?), to grasp, to handle and measure the forces through which it is claimed, that God proceeded... We have made electricity our postman, light our draughtsman, affinity our journeyman," etc., etc. This is in a French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non scient.* Verily—"the world was delivered to them that they should never know it."

How likely the scientists are to succeed in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: "Science begins for man only when his mind has mastered MATTER!"† The word "spirit" for "matter" might perhaps have expressed a greater truth. But M. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam "imponderable" forces—whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented—is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical

* *Bulletin de la Société d'Anthropologie*, 3. fasc. p. 384.

† *Kosmos*, Vol. I, pp. 3 and 76 (with same ideas.)

nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work,* "If but a few of the new forces were proven, they would necessitate the admission in their domain (that of forces) of agents of quite another order than those of gravitation."

"I have read a good deal about occultism and studied Kabbalistic books: I have never understood one word in them!"—was a recent remark made by a learned experimenter in "thought-transference," "colour-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

Some forty years back, I knew a child—a little girl of seven or eight—who very seriously frightened her parents by saying:

"Now, mama, I love you. You are good and kind to me to-day. Your words are quite blue"...

"What do you mean?"...asked the mother.

"Your words are all blue—because they are so caressing, but when you scold me they are red...so red! But it is worse when you fly in a passion with papa for then they are orange...horrid... like that"...

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful rainbows," she explained, but when her aunt played, it was "fire-works and stars," "brilliant stars shooting pistols—and then...bursting"...

The parents got frightened and suspected something had gone wrong with the child's brain. The family physician was sent for.

"Exuberance of childish fancy," he said. "Innocent hallucinations...Don't let her drink tea, and make her play more with her little brothers—fight with them, and have physical exercise..."

And he departed.

In a large Russian city, on the banks of the Volga, stands an hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years—to the day of her death in fact—as a "harmless" though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson"—the colours of the *Evil one*.

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings—physicians thought in those days—could be due but to one reason; such impressions whenever experienced without any traceable cause, denoted an ill-balanced mind, a weak brain—likely to lead its possessor to lunacy. Such was the decree of

* *Della Forze*, etc.

science. The views of the piously inclined, supported by the affirmations of the village *cures*, inclined the other way. The brain had nought to do with the "obsession," for it was simply the work or tricks of the much slandered "old gentleman" with cloven foot and shining horns. Both the men of learning and the superstitious "good women" have had somewhat to alter their opinions since 1840.

Even in that early period and before the "Rochester" wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in "Old Nick's Chancery," made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyze the *impressions* at first hand, he took a large dose of *hashisch*. "My hearing," he writes, "acquired marvellous capacities: I heard the music of the flowers; sounds,—green, red and blue—poured into my ears in clearly perceptible waves of smell and colour. A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within me* like so many claps of thunder. At the gentlest contact with objects—furniture or human body—I heard prolonged sounds, sighs like the melodious vibrations of an *Æolian harp*..."*

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that "abnormal" class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand—in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis—is that the sensitives who manifest them are all HYSTERICAL! They are *psychopates*,† and *neurosis*‡—we are told,—no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and—quite hopeful for the future.

* *La Presse*, July 10, 1840.

† A Greek compound term coined by the Russian Medical Faculties.

‡ From the word *neurosis*.

"Hysterical hallucination" is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word "hallucination" as "an error of our senses, shared by, and imposed (by that error) upon our intelligence."* Now such *hallucinations* of a sensitive as are objective—the apparition of an "astral body" for instance,—are not only perceptible by the sensitive's (or medium's) "*intelligence*," but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to any one who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man's spirit, *naturalising* before the churchman the "miracle," and *supernaturalising*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptance of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. "Hallucination," says an authority quoted by Brierre de Boismont,† "is the reproduction of the material sign of the idea." Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything—"a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients."

This is an additional proof, that "hallucination" was hardly ever studied "*too seriously*" as self-sacrifice is not quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot's school, have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon—of the class *accepted* and verified by men of science in the year 1885—remains as unexplained by them, as it was in 1840.

If, admitting for argument sake, that some of the common herd out of their great reverence—often amounting to *fetich worship*—for science and authority, do accept the dictum of the scientists

* *Dictionnaire Medical*.

† *Hallucination*, p. 3.

that every phenomenon, every "abnormal" manifestation, is due to the prauks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe, that Mr. Eglinton's *self-moving* slate pencil is also labouring under a fit of the same epilepsy as its medium—even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the "miracles" of the Bible, those of Pythagoras, Apollonius and others—belong to the same family of *abnormal* manifestations, as the hallucinations of Dr. Charcot's Mlle. *Alphonsine*—or whatever her name—and her erotic descriptions and her poetry—"in consequence of the swelling with gases of her great bowel" (*sic*)? Such a pretension is likely to come to grief. First of all "hallucination" itself, when it is really the effect of a physiological cause, would have to be explained—but *it never has been*. Taking at random some out of the hundreds of definitions by eminent French physicians (we have not those of the English at hand) what do we learn about "hallucinations?" We have given Dr. Briere de Boismont's "definition," if it can be called one; now let us see a few more.

Dr. Lelut calls it—"a *sensorial* and *perceptive* folly;" Dr. Chomil—"a common illusion of the *sensorium*;"* Dr. Leuret—"an illusion intermediary |between sensation and conception" (*Psychol. Fragments*); Dr. Michéa—"a *perceptive delirium*" (*Delusion of the Senses*); Dr. Calmeil—"an illusion due to a vicious modification of the nervous substance" (*of Folly*, Vol. I); etc., etc.

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*théophania*)† and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. "There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*."

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst "certain men," and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially mysteries of nature,—*in abscondito* as the alchemists called it,—were known to the *Aryas* of the *premahabarata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration, from some recent investigations in France by learned "*specialists*" (?) with regard to the confusion made by their *neurosis*ts and *psychomaniacs* between colour and sound, "*musical impressions*" and *colour-impressions*.

* See *Dictionary of Medical Terms*,
Communication with Gods.

This special phenomenon was first approached in Austria in 1873 by Dr. Newbamer. After him it began to be seriously investigated in Germany by Blaver and Lehmann; in Italy by Vellardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedronneau of France. The most interesting accounts of *colour-sound* phenomena may, however, be found in *La Nature*, (No. 626, 1885, pp. 406, *et seq*) in an article contributed by A. de Rochat who experimented with a certain gentleman whom he names Mr. "N. R."

The following is a short *resumé* of his experience.

N. R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. N. R. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results:—The letter *A*—appears to him dark red; *E*—white; *I*—black; *O*—yellow; *U*—blue. The double-vowelled letters; *Ai*—chestnut colour; *Ei*—greyish white; *Eu*—light blue; *Oi*—dirty-yellow; *Ou*—yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba, ca, da* are all of red-grey colour; *bi, ci, di* ash coloured; *bo, co, do* yellow grey, and so on. *S* ending a word and pronounced in a hissing way, like the Spanish words *los campos*, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends thus on the colour of the letters that compose it, so that to N. R. human speech appears in the shape of many coloured, or variegated ribbons coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N. R. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin—black; and the guitar—silver grey, etc.

The names of musical notes pronounced loudly, influence N. R. in the same manner as the words. The colours of a singing voice

and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than "N. R." does.

Besides Galton's interesting chapter upon this subject, in his "Inquiries into Human Faculty and its Development," we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I hear the sounds of a guitar, I see vibrating chords, surrounded by coloured vapours." The piano produces the same: "coloured images begin to float over the keys." One of Dr. Pedronneau's subjects in Paris* has always colour impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says, "I feel a great number of coloured points floating over the heads of the singers. I feel them, for my eye receives no definite impression; nevertheless, I am compelled to look at them, and while examining them I feel perplexed, for I cannot find those bright coloured spots where I look at them, or rather feel them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and—remains powerless to explain them. "*Neurosis and hysteria*" is the only answer obtained, and the "*canine hallucinations*" of the French academicians quoted in *Isis*, have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at "Blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena, are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and

colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his *Vedas*, can suspect what the real phenomenon means; simply—a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are found to have their derivation from the same roots.* (2) *Mythology* shows, in her turn, the evident law—the uniformity of which precludes the possibility of chance—that led the ancient symbolists to represent all their *sun-gods* and *radiant deities*—such as the Dawn, the Sun, or Aurora, Phœbus, Apollo, etc.—connected in one way or the other with music and singing,—with *sound* in short,—associated with radiancy and colour.†

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words "sound" and "light," "to hear" and "to see," are always associated. In Hymn X, 71, verse 4, we read "One—though looking, sees not the speech, and the other seeing—does not hear it." And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or "one furnished with eyes" and "one furnished with ears." The latter is natural—the singer has a *good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist, tells‡ us that "the Sanskrit verbal root *ARC* is used to denote two meanings—(a) "to sing," and (b) "to shine," to radiate beams or rays. The substantives *rc* and *arka*, derived from the root *ARC* are used to signify (1) *song, hymn*, and (2)

* Introduction à la Mythologie de l'Odysée. "Voyvodsky."

† Essay on the Bacchic Cults of the Indo-European Nations.

‡ Professor Ovseniko Koulikovsky, the Author of the Essay on "Bacchic Cults."

* Annales d'Oculistique, Nov. and Dec. 1882.—Journal de Médecine de l'Ouest, 4me. Trimestre, 1882.

brilliancy, ray, sun...In the conception of the ancients a speech could be seen...he explains. What does the Esoteric Doctrine,—that universal solvent indeed of all scientific difficulties and puzzles—say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.* *Human* speech, as known to us, came into being in the Root-race that preceded ours—the *Fourth* or the “Atlantean”—at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight*—as a physical sense—while the four other senses (with the two additional—the 6th and 7th—of which science knows nothing as yet)—remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-races. Thus, if human “speech”—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight,” or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*. “Sound is *seen* before it is heard,”—says the Book of *Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one SENSE, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses...

But we are in the 5th race, and we have already passed the turning or *axial* point of our “sub-race cycle.” Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of our Race) at the end of the 7th sub-race. In plainer and fuller language—*plainer* and *fuller* to some theosophists only, I am afraid—we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd Root-race of the FOURTH Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the THIRD Round. In the words of one in whom live Truth and Wisdom—however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists,—“in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality;” Humanity was on its *descending arc* in the first half of that round and in the last half on its *ascending arc*: *i. e.*, “his (man’s) *gigantic* stature had decreased and his body improved in texture; and he had

* See *Esoteric Buddhism*—for the Rounds, World-periods, and Sub-races. The chapter referred to will appear in the *Secret Doctrine*, which will shortly be published.

become a more rational being though still more an ape than a *Deva-man*.” And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles—we have to infer the following:—that the latter half of our Round,—as shown to correspond with the 1st half of the 3rd,—must have already begun to be once more overshadowed by re-nascent “primordial” spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold *human Reason*.

On the principle of that same law of correspondences,—as shall be shown and thoroughly explained in the forthcoming SECRET DOCTRINE—civilized humanity will soon begin to show itself, if even less “rational” *on the worldly plane*, at any rate more *Deva-like* than “ape-like”—as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still “ape-like” propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system—Science and her authority,—something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th sub-race of the Parent race, and none of us shall live to see the 7th—when things shall mend naturally,—that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than any one else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by “improving the texture” of their spiritual minds.

H. P. BLAVATSKY.

(To be continued.)

KIMÉNIS.*

I

I OPENED the page I had already marked in my volume of *Records of the Court of Appeal*. I re-perused it and hastily transcribed it:—

“As regards the application of article 366 of the same code, it appears from the preceding decision of the Court of Appeal that the fixing of the sum to be paid for damages and interest rests with the court, and hence.....”

The construction of the sentence did not seem correct:

“No,” I said. “It is not that, I must change it.”

I put down my pen, I rose from my chair and walked up and down the room. The candles with their shades threw the light down on to the table-cloth and the books and papers that were on it. All other objects disappeared in semi-darkness. The fire in the grate was almost out. All around me was still, as there was no noise from the street, and in the house all the other inmates were asleep.

I was feeling rather tired. I had been working at this report for the last three hours and it had to be ready for my chief in the morning without fail.

I sat down again at the writing-table and began to correct my sentence.

“Hence”...I was going to add: “it would appear reasonable.”

When all at once my hand began to tremble and after “hence,” instead of “it would appear reasonable”...it wrote the words: “I am here, I am here, I am here”...

I closed my eyes, then I opened them again and had some difficulty in convincing myself that it was not an illusion. At the same moment my right hand was bent by an involuntary movement and seemed to wish to approach the paper.

Then, without idea or will on my part, my pen began to write: “I am here, I want to speak to you.”

“But who are you then...who?” I said involuntarily.

“Kiménis” traced the pen on the draft of my report.

“What nonsense! What does all this mean?”

“Whence comes this strange name?”

I do not know whether I was thinking or speaking aloud.

The pen wrote rapidly: “Kiménis is my name: it means beauty, for I am beautiful. I am here because I wish you well. I love you. Do not torment me by suspicion; henceforth I shall be with you often.”

I threw down the pen and left the table.

It was true that I had a vague idea of so-called spiritual correspondence, as the table-turners call it, but I had never investigated it. These stupidities in no way interested me.

But whence came all that had just happened and how was it to be accounted for, especially at a time when I was completely absorbed in my work and was thinking of nothing but my report?

However I did not linger over this question, for I was decidedly tired; I went to bed and fell asleep at once.

II

The next day I rose early and it was only when I had seated myself at my writing-table to finish my report that the adventure of the previous evening occurred to me.

This recollection caused me a certain amount of annoyance for the sheet had been spoiled by the writing of Kiménis and I had to copy it out afresh.

In an hour or two I finished my work and took it to my chief.

On my return home I felt unwell. The weather was disagreeable. There was a thaw. Mist emanated from the houses, from the pavement, from horses and even from men. Nothing was easier than to fall ill under such conditions. Already I began to feel feverish. My head was heavy and my throat sore. This was the more annoying since I had promised to go to the opera in the evening and did not wish to break my engagement.

In this unpleasant disposition, morose and irritated, I sat down to my table, and took up the first book that came to hand; but I found it uninteresting and soon closed the volume.

All at once my left hand began to tremble: it raised itself and then fell again without any volition on my part.

Could this be a repetition of what took place yesterday? I took a sheet of paper wondering if I could manage to write with the left hand. My hand sped rapidly over the blank paper.

I shut my eyes. At length the pencil stopped. My hand rose, then suddenly falling, struck the paper as it made an energetic full stop at the end of the sentence.

I looked; it was impossible to understand anything; but the idea presently occurred to me that the phrases were written the reverse way and must be read by holding the paper up to the light.

In a fine hand, that of the night before, were traced the following words:

“Your suspicion and contempt offend me. You do not want me; but I am here and I cannot go away. Believe me, I wish you well. You are ill but I will cure you in an instant with sea air.”

I had barely time to read these lines before I felt around me a soft caressing breath of air.

“What has come to me?” I thought with terror. “Is it possible that my nerves have become affected to this extent? Whence comes this sickly imagination?”

But the breath of air increased. It was sea air, the air we all know so well, fresh, electrifying, vivifying, as on a bright spring day when one is standing on the deck of a ship: I felt it on my face and drank it in greedily.

Reality disappeared. I was wrapped in dream, a dream of Southern seas. I seemed to hear the regular and monotonous murmur of the waves. The far-off blue sparkled before me. I breathed with full lungs.

Gradually the breeze ceased, and I came to myself. My fatigue, my head-ache, all had disappeared as if by magic. A sense of supreme well-being enveloped me. I felt fresh and well.

Again my left hand was drawn to the table, and a few seconds after, holding the paper to the light as before, I read:

"You see, you are cured. But I will do even more for you: This evening I will save your life. Then perhaps you will have confidence in me."

But after all, this is pure madness! It is impossible that I can give myself up like this, I thought. And crushing the paper in my hand I threw it into the fire.

Then from the walls and from the frames of the pictures I began to hear strange sounds that had never till then been produced in my rooms. It was a short hard noise as if some one was tapping something hard, a crackling like the bursting of some tiny object, or rather like slight electrical discharges.

The bell sounded in the antichamber. I went to the door to meet a friend who had just come. I was feeling exceedingly well.

III.

After dinner I prepared to go to the theatre and ordered my servant to bring me my large pelisse.

He looked at me with surprise. I only used this pelisse, a very capacious and heavy one, for travelling and going out in the evening when there were at least twenty degrees of frost. During the whole of that winter I had not once had occasion to use it.

"What did master ask?" said my servant.

"The large pelisse."

"But master forgets how warm it is to-day. Even with the small one master would be suffocated. I was thinking he would only need his overcoat."

"Give me the large pelisse."

He shrugged his shoulders slightly with a stupefied air, fetched the pelisse, and put it round my shoulders.

I drew it round me, went out and got into my carriage.

At this hour of the evening the promenade called the Grand Morskaya was, as usual, thronged with equipages which passed and repassed one another in the fog.

I had already nearly reached the door of the theatre, when, all at once, a vehicle rushing along at full gallop emerged from a side street in front of my carriage. In an instant my coachman uttered a cry and pulled at the reins with all his strength. I felt at the back of my neck the warm breath of the horses who were following. Something struck me in the back and pushed me forward. I was pitched over to the right and then found myself, wrapped in my enormous pelisse, thrown like a sack on to the muddy pavement.

I succeeded in raising myself. The carriage that had knocked down mine had driven away rapidly. The drivers were shouting and quarrelling, and a crowd began to collect.

Some one gave me my hat. I heard another say:

"And what a good thing it was that the grey horse took fright! Did you see how he threw himself on his haunches? But for that it

would have been impossible to stop him. The gentleman would either have been crushed altogether, or at any rate would hardly have escaped without the fracture of a limb."

"It is fearful to think of! But we live beneath the eye of God."

I put on my hat all splashed with mud and took my place in the carriage again.

"Master is not hurt?" asked the coachman. "That rascal ought to have been taken to the police-station. Such careless people ought to be punished."

"No, I have received no harm. Go on quickly."

In a short time I was completely myself again.

"But then," I thought, "the pole must have struck me in the back. The shock must have been pretty strong, because I could not keep my seat. I feel nothing now, it is true; but perhaps that is only because it is the first moment."

I felt myself all over. I felt no pain, but my pelisse was badly torn.

In the passages of the theatre, my torn garment, the wadding showing through its rents, and the mud with which I was covered, drew the attention of everybody upon me.

The box-keeper was most attentive to my mishap. He did his best to clean my hat, and promised to pin up my pelisse so that I might be able to leave the theatre without "causing contemptuous remarks."

It was a charming evening. The opera was *Faust*. Mazine and Marie Durand sang most enchantingly. There seemed to be something mysterious and supernatural in the scene.

Still I did not once think of Kiménis.

IV.

When I arrived home, my servant raised both his hands at seeing my pelisse in such a sad condition, and when he heard my account of the accident, made the sign of the cross.

"Yes, we may well say that God specially protects our master!" he cried. "If you had not put on that pelisse perhaps you would never have come back. See it is cut as if by a knife, and all the wadding has been torn out. There is nothing but the fur left." And he gravely shook his head as he looked at the pelisse.

"Ah! the very thought is terrible! With the great-coat you would have been cut to the bone; and even the bone might have been broken! The fall has been nothing, thanks to this pelisse, it is so thick; but without it, you would have had your limbs broken. What surprises me the most is that you should have insisted on wearing it in such warm weather. Yes, it is just that, and no one can deny that it was a presentiment?"

Then he became pensive. It was only after hearing what he had said that the truth of the matter occurred to my mind.

"Yes, he is right, the pelisse must have saved my life. But what made me put it on? Was it not absurd to dress in this way with the thermometer ten degrees above zero?"

I could not understand it in the least. Why it was I do not know, but I had certainly felt that I must necessarily wear that pelisse, and that I could not in fact do otherwise.

"This evening I will save your life."

These words came back to my memory and I shuddered. After having ordered tea to be sent to my study, I sat down at the table. I waited for my hand to be drawn towards the paper, and even longed for it; but it remained immoveable.

Some minutes elapsed. It seemed to me that something moved in a corner of the room. I looked...nothing.

Then, on the looking-glass above the mantel-piece I distinctly heard taps. They passed on to a picture that hung near, as if some one was gently striking the canvas. But again...nothing....

What could it all be?

High up, quite near the ceiling, there came an almost imperceptible sound like that of a tiny glass bell. It sounded louder; then louder again, till at last I heard it close to my ear.

Was it within me or without? I could not tell, but I heard it.

A warm soft breath like the air agitated by a fan passed close by my face, and on my cheek I felt a kiss; long, tender, silent. Yes, a kiss; and then, again I could not tell whether within me or without, something seemed to murmur:

"Kiménis!"

This time I was really afraid.

Up to this time I had certainly been struck by the surprising writing, by the mysterious sea-breeze: but I had made no attempt to think the matter out and probe it to its depths. The affair of the pelisse too had disturbed me considerably. I awaited, with more impatience than I cared to confess to myself, the appearance of written lines that should be signed "Kiménis."

However this Kiménis itself, this something that seemed to obsess me throughout the day, took no definite form in my thoughts. I did not represent it to myself as anything having a real and definite existence.

But now, all at once, after this mysterious kiss, I felt positively that Kiménis existed, that she was there close by me. In a word I believed in Kiménis, and I told myself that henceforward nothing in the world could remove that belief.

And this is why I was afraid.

I rushed into my room where fortunately, as on the night before, I fell at once into a sleep as profound as if I had been under the influence of some narcotic.

V.

The next morning I received from the stationer's some paper and envelopes that I had ordered.

As I opened the packet I mechanically took up some of the envelopes and examined them attentively.

On one of them I noticed some marks in relief like those produced by writing in pencil over some soft substance. I thought I could distinguish the letter K and opened the envelope to look inside.

Right at the bottom, close to the lowest fold, I read the words, in a well-known hand:

"I am gaining strength,—Kiménis." It was impossible to suppose that any one could have written so well and so regularly at the bottom of an envelope. It would have been folly to have allowed this hypothesis, or to look for any reasonable explanation; so I did not try.

Hence I really believed in this Kiménis.

If she grew stronger, I became weaker. Though I was not ill, a great change took place in and around me.

It seemed as though I was enveloped in a thick fog, and in this fog I was able to distinguish nothing of what, up to a couple of days before, had belonged to my life.

The hours passed on and I remained at home with my door locked, incapable of working, un-nerved by expectation.

I went into the dining room and dined mechanically. When I returned to my study I stretched myself on a large Turkish couch and waited. The evening closed in, but I never thought of lighting the candles.

A large fire was burning on the hearth. Its fitful flame, sometimes bright and sometimes dull, lighted the high roomy chamber. Out of this semi-darkness I saw emerge from time to time the fantastic design of a heavy piece of tapestry, the angle of a picture, a vase or a statuette, and all these familiar objects seemed to take on a strange appearance; there was about them something new that I had never before remarked.

My eyes closed, but I did not sleep.

I heard the crackling of the logs on the hearth and the ticking of the clock.

Then a fresh breath of air fanned my face, and a strong perfume of violets filled the room.

I opened my eyes and, a couple of yards from where I was lying, in a space lighted up by the fire, I distinguished what looked like a small cloud, which seemed to revolve as it grew gradually more dense. I remained immovable. My breathing stopped and my heart began to beat violently and painfully. My eyes did not leave the cloud. It did not disappear but went on growing denser by degrees. Little by little it began to assume the vague appearance of a human form. I still gazed at it with my hand over my heart as if to stifle its beatings.

A feeling of terror, of trouble and of sadness came over me; and yet I felt that had this vapoury form disappeared, I should have been in despair.

All at once I had the impression that some one was gazing fixedly at me. I saw no eyes, there were no eyes, but something incomprehensible, at once sad and yet attractive, gazed at me fixedly making me feel hot and cold by turns.

An instant after I saw them, those deep dark eyes.

In this bluish cloud which became brighter and brighter a radiant form began to manifest itself. I could contain myself no

longer, but threw myself on it madly. My trembling hands seizednothing.....then fell to my side as if deprived of strength. All had disappeared.

VI.

Another day passed. I tried to calm myself, to drive away this dream, to return to reality.

I went to my office and returned home with some fresh work. In the evening I was looking for an article I wanted in one of the innumerable volumes of the "Laws of the Russian Empire."

"No," I thought; "I will give way to this folly no longer. It is madness."

"The law passed by the Senate No. 16181, is it that? No. 16000....." But the figures and the words danced before my eyes. I read whole pages without understanding a syllable of their contents.

Suddenly the enormous volume that I was holding closed of its own accord and fell to the ground with a loud noise.

I trembled; rose hastily and, as I turned round, I saw, behind my chair..... Her.

This time it was no vague and uncertain form, it was no longer a cloud, a vapour, a phantom. A living woman of extraordinary beauty stood before me. It was the same gaze that I had felt the evening before, the same smile.

Black silky hair braided with rows of pearls shaded her face, covered her shoulders and fell in thick waves to her knees. Her breast was half uncovered. With one admirably formed hand she leant on the high back of my chair. Her other arm, white as alabaster, appeared through her waving hair.

She was clad in a sort of tunic that reached to the ground, of two colours, white and pale blue, of some indescribable stuff, supple, velvet-like, very fine; and so closely did it cling to her lithe form that it might have been damped.

Yes, it was a woman; but so brilliant, and so radiant that she could not be compared to any human creature, even in the freshest blossom of youth and beauty. She was the incarnation of an artist's dream at the most ecstatic instant of his creative frenzy. I contemplated her ardently with a feeling of unspeakable suffering. My whole being seemed dissolved before her.

Suddenly she took my hand, and her touch thrilled through me like an electric current.

I wanted to cry out, but I could not; and I do not know how it was, but I found myself seated beside her on the sofa.

Her warm hand still clasped mine. She leaned towards me and I felt her breath on my cheek. At the slightest movement a perfume of violets exhaled from her person and made me feel quite giddy.

Then she spoke. And who but she could have expressed her thoughts in that mysterious rippling speech that filled my heart with terror, with delight and with suffering?

"Is it possible that you are afraid of me?" she murmured with a smile as she looked into my eyes, and drew herself more closely towards me.

Then, marshalling all my last remaining forces, I said, almost with a sigh:

"But who are you?"

"Who? I might tell you that I was a spirit who has long quitted the earth. I might make up some sort of interesting story; but I do not want to deceive you.....I do not know what I am, I have never lived as you live, and *I want to live.*"

She pronounced these last words in a tone that vibrated with passion, with pain and with tears.

"Whence do you come then? Why are you here? What is it you want of me?"

"Whence do I come? From everywhere. I have been about you for a long time, but I could never make myself known. I am here because I belong to you. You yourself have created me,* you have evoked me; and I love you. I want to live.....Give me life... life!"

Her eyes sparkled and grew dull by turns. She threw herself on my breast folding me in her arms, and her hot lips seemed to drain the life from mine.

I felt my blood freeze in my veins and snatched myself from her embrace.

Then she gazed at me with a triumphant smile. Her cheeks a glow red, her bosom heaving, she tried to approach me again. But I repelled her with violence.

An indescribable horror seized me. All at once I felt such a hatred for her, that I could have strangled her, annihilated her; but I could not move. A mortal weakness had taken hold of me.

She laughed gently and murmured; "Till to-morrow."

It seemed to me she threw something over me and then she disappeared.

For a long time I remained motionless, hardly able to breathe, and covered with a cold perspiration. Then I perceived on my knees a fragrant bouquet of violets. I seized them and approached my table with tottering steps. While I was looking at the flowers, as fresh and scented as if they had just been gathered, I saw them suddenly dissolve and evaporate in my hand.

VII.

I passed a horrible night, alternately burning and shaking with fever, without a minute's sleep. As soon as there was an interval in the fever, horrible, formless night-mares passed before my eyes. Then I woke with a start with a feeling of suffocation and a violent beating of the heart. It was only towards morning that I became somewhat calmer and was able to sleep.

* *Khimenu* is the female demon created by the desires and will of man himself. In ancient Egypt during the twelve trials of the candidate for Initiation, the purity of the neophyte was tried by surrounding him with conditions that created temptations. If the will of the candidate was strong, all was well. But woe to him if his lust was stronger: it created *Khimenu* and he was caught in the snares of his own creation. The writer tells us he had never even heard the name before. He pledges his word that the facts of his story happened exactly as told and are in no way exaggerated, and his family corroborate him. A terrible nervous prostration dates from that time, three or four years ago.—Ed.

It was late when I awoke, with shattered nerves and a heavy head. At last my ideas became pretty clear. Although my firm faith in the reality of the existence of Kiménis was not shaken, yet I was no longer under the spell of this indefinable being. I no longer awaited her coming with dread mingled with delight, but was determined to allow her to influence me no more. I resolved to fight against her and to conquer her, be the cost what it might.

"No," I said to myself, "it is impossible that a mysterious force can thus take hold of a man against his will, and exercise such dominion over him as to render resistance impossible. No, if I do not succumb to her charms, if I remain cold and strong, she will disappear like a fog, as if she had never existed."

These reflections calmed me and gave me confidence in myself.

Several times during the day my hand began to tremble, to bend until it pained me; but I resisted. I did not touch a pencil and succeeded in concentrating my whole attention on my work.

I passed the evening in company. My wearied, unhealthy air attracted attention. I felt indeed very ill, but I did not wish to show that this was the case. It was midnight when I returned home, and I went straight to my bed-room without entering my study. As I put out the light, I suddenly saw Kiménis before me; but she was not the same as on the previous evening. Her vapoury form floated in undecided lines, as she fixed a sad and suppliant gaze upon me.

I called up all my strength and said as I looked steadily at her; "Vanish!"

A sound that resembled a sigh or a groan was heard, and then it vanished.

The phantom disappeared in the twinkling of an eye.

I put out the light, closed my eyes and slept.

But I saw her again in my dreams as clearly as in reality.

She stood before me, with flaming eyes, her face distorted with anger and said:

"Ah! you do not want me; you drive me away; you do not give me life! Very well! then....."

She made a movement and behind her I saw an enormous monster of an ourang-outang which threw itself on me and began to tickle me. I might struggle as much as I pleased, it would not release me. I was being suffocated, and felt as if I was dying in terrible pain.

I rose from my bed with a cry. Groping with trembling hands I lit my candle.

Kiménis and her ourang-outang had disappeared, but my horror may be imagined when I felt the tickling continue. I ran round the room like a madman, covered with cold perspiration. The invisible paws continued to tickle me and this torture lasted more than an hour. I was at the end of my strength and an irresistible impulse drew me towards the razors on my dressing table. But all at once I felt within myself such fury, such thirst for life, that horror, despair and terror were all forgotten. Then suddenly this insupportable tickling ceased.

I fell exhausted on my bed. Little by little I came to myself, but sleep was impossible.

From that time all has ceased.

Kiménis has left me in peace. Nothing recalls her existence to me. But I am broken. There is not a sound spot in my body. There are weeks, even months, during which I feel as if I was going to die every moment. Life becomes insupportable to me. And can this incessant torture be called life? I am poisoned for ever.

"Nervous disorder," say the doctors with a shrug of the shoulders.

VSEVOLOD SOLOVIOFF.

SOME CASES OF CEREMONIAL (EUROPEAN) MAGIC.

(From a scarce and curious book, "The Astrologer of the 19th Century" by the Members of "The Mercurii," London. 1825.)

RAISING the spirits of the Moon.

"The following curious facts were related to us by three gentlemen, students, of undoubted veracity, with whom we are well acquainted, and who actually experienced them:—

"On the night of October 22, 1822, we resolved upon invoking the spirits of the moon, and, accordingly, having prepared the circle, and used the necessary ceremonies and incantations, there suddenly came such a furious storm of rain and hail, and such a dreadful tempest arose with fearful blasts of wind, that the elements seemed as if waging war with each other. We every moment expected the dome skylight over our heads would be shattered into a thousand pieces. The rain continued to fall in gushing torrents; the wind howled mournfully, and the lightning flashed in our faces, while the thunder actually shook the building to its foundations. Expecting these occurrences, we were nothing dismayed thereat; but persisted, notwithstanding this fury of the elements, to urge the spirits more powerfully to visible appearance. What followed we cannot at present reveal: suffice it we had ample proof of the reality of spiritual agency. At the close of our mystic labours, as we were *dismissing* the spirits by powerful restrictions, we were suddenly astonished by a tremendous noise, evidently supernatural, for, had twenty parks of artillery, a hundred loaded wagons, or a thousand pedestrians, passed by at this period, the noise we heard could not have been equalled. It resembled the most furious crashes, incessant cracking of whips, trampling of horses, sound of organs, and innumerable voices, united in an unintelligible jargon. It lasted without intermission for nearly twenty minutes, then suddenly ceased. As soon as we could (which was almost on the instant the noise ceased), we rushed into the street, eagerly inquiring of the guardians of the night if any vehicles, or if any particular company, had passed; but they all agreed none had gone by. This was a little before two o'clock in the morning (our ceremonies began at midnight), and the

experiment was performed in a now dilapidated, but once fashionable, place of public resort, at the west-end of the town." (London).

2. An attempt to raise the spirits of the Moon. (As related by Mr. Flight, the Bristol astrologer).

"A few years since, Mr. Flight and another student in the occult sciences resolved upon making an attempt to raise a spirit. They accordingly, after mature deliberation, determined upon raising the lunar spirits, or those attributed as such to the government of the moon; for this purpose they repaired to a field in the neighbourhood, and commenced their operations. They drew the circle correctly upon a plain part of the field, and had no sooner began their magical incantations, than there came most fearful noises, to which succeeded copious showers of rain around the circle, but none fell inside thereof. After this, there came a figure apparently resembling a woolpack, which perambulated the circle, and, as may well be supposed, terrified the operators. However, the next appearance was still more fearful and terrific. For there now came a most furious bull, which, hideously roaring, darted directly at them. The assistant operator, no longer able to keep up his courage, ran in dismay out of the circle, got over a stile which adjoined, and escaped. The bull pursued him to the aforesaid stile, and then vanished. Mr. Flight persists in the truth of this, and declares that it was only by the most powerful incantations that he ensured his own safety."

AHURA MAZD AND THE AMESHA SPENTAS.

THE original Being, the indefinable, incomprehensible, infinite, unconditioned, uncreate First Principle, the Cause of all Causes, in its inconceivable state before its manifestation into the state of existence, is variously denominated by various philosophies and doctrines, though recognized by them all as *the God*. Some call it the invisible light; while, according to the Vedantists; it is the everlasting intelligence and bliss, or Parabrahm. The latent properties of the Being are two, consisting of the spirit and the substance, which are co-existent and co-eternal. In the process of manifestation is produced the idea of manifestation, which is the same thing as the intelligence or wisdom. The expression of this idea is called the divine spirit or divine mind or consciousness. It is sevenfold (or its constituent powers are seven), and its existence is pervaded by sevenfold systems.

The order of manifestation, according to the Vedantists, is this: (1) Parabrahm, (consisting of Atma and ignorance,) or according to the Sankhya philosophy, of Purush (spirit) and of Prakriti (substance); (2) Mahatatwa (Buddhi or intellect); (3) Ahamtatwa (collective aggregate of egoism, the Ishwar, the manifestor, the creator.)

According to the Platonists, there are three hypostases in the divine nature. The first is *the One*, who is above everything, a pure will, an absolute love (or intellect). The second is the intelli-

gence. The third is the Demiurgus, the universal spirit, soul or life, the manifestor or the creator.

The idea of Being always carries with it the idea of non-Being. The two ideas are co-existent and co-eternal. No philosophy or doctrine, therefore, is perfect that exclusively regards the Being without the non-Being. There can be conceived no idea of Being without non-Being, of light without darkness, of knowledge without ignorance, of good without evil, of truth without falsehood.

"If it seem to you that the hypothesis must be defective, which represents the principles of good and evil as co-eternal and co-equal, and neither proceeding from the other; and nevertheless makes the latter to some extent inferior and subordinate to the former,—remember that, although in one sense they must be on an equality, inasmuch as both have an identical source in the human faculty of idealization; yet that it lies with man to determine to which side the balance of power shall incline, and that it pleases him, theoretically at least, to give the preference to his ideal of good, and making that the Supreme, to commit all creative power into his hands, even the power that produces the Devil; a fact recognized in the Hebrew saying, 'I the Lord create evil.'

"But though we thus attain our conception of the existence of the personified evil by a process identical with that which brings us to God, namely, by imagining one side of our nature as divested of limitations, it does not follow that the natures of these two beings correspond in detail. In the devil there is no distinction of persons or distribution of functions; no trinity of Father, Son and Spirit, of God, Woman and Offspring. These are the essential attributes of creative intelligence only and of loving impulse. Hate creates nought, save a hell for itself and its victims. The function of the 'sole Being sole,'—the personified selfishness—is destruction." (The Key of the Creeds.)

In the Zend Avesta of the Zoroastrians, the words, Ahura, Mazd, and Ahura Mazd, are promiscuously used; but it appears that Ahura is equivalent to the Being; Mazd, to the wisdom or intelligence; and Ahura Mazd, to the Demiurgus, the creator, the universal spirit; yet, as we have said, all the three terms are used for one another,—a fault not uncommon with many doctrines. The Anra Mainyus is equivalent to the principle of non-Being, though the word has another signification as opposed to the Spenta Mainyus. This subject has, however, been sufficiently dwelt upon in my last paper.

That Ahura Mazd is eminently the divine spirit will be gathered from the following rather lengthy but very valuable quotation from the work of the German Doctor Wilhelm Geiger, entitled "Civilization of the Eastern Iranians in Ancient times:"

"Ahura Mazd is the Ruler and King of the invisible, as well as of the visible world. It is He Himself who has revealed His holy religion to Zarathustra. In His being Ahura Mazd is a Spirit. His most conspicuous attributes are *Asha*, 'Holiness, and *Chisti*, 'Wisdom.' Even His name describes Him as the 'Wise' (Mazd), and

as the 'Lord' (Ahura). Extremely characteristic is the very address which constantly recurs in the Vendidad: 'Ahura Mazd the most blissful spirit, creator of the corporeal world, Thou Holy!' or more briefly only: "Creator of the Corporeal World, Thou Holy!"

"With this we may also further compare the first words of the first Yasna:

'I declare it, and I venerate the Creator, Ahura Mazd, the Brilliant, Radiant, the Greatest, Best, Most Beautiful, Mightiest, Wisest, Best-formed, most exalted through Holiness, Giving Profusely, Granting Much Bliss, Who created us, Who prepares us, Who maintains us, the Most Blissful Spirit.'

"In the above are given the principal attributes that constitute the nature of Ahura Mazda.

"*He is a Spirit.* He is not anthropomorphous. Though He is represented as speaking, thinking and acting, no passage of the Avesta authorizes us to assume that Ahura Mazd was thought to exist in any definite visible form. The expression 'Best formed,' must not be pressed too far, and if, on the other hand, mention is made of 'the most beautiful body of Mazd,' we must regard such language as symbolical. For the sun is expressly spoken of 'as the body of Mazd,' and no one could well affirm that this designation should be understood literally. Light is indeed of the essence of Ahura; and hence the sun as the source of perceptible light renders Mazd, so to say, visible himself.

"*Ahura Mazd is a Spirit.* He is a superhuman and transcendent being. His attributes are therefore chiefly spiritual ones. He is the Wise, the Omniscient, the Holy or Pure, the Benign.

"Ahura Mazd is also identified with the Best Holiness, with *Ashavahista*. 'Holy' and 'Pure' are his constant epithets. All is good in Him, as also only goodness issues from Him. And as the believers in Mazd shall imitate Him, so also they, as the 'pure' or 'holy' are styled the *Ashavānō*.

"Ahura Mazd does not stand alone. He is also the highest amongst all the spirits. Thus He is surrounded by a body of genii or angels, who assist Him in His work, or to whom certain spheres of activity are assigned. The mightiest and most venerable amongst them are "the Amesha-Spenta. Their name signifies the blissful immortal."

Plato compares the First Principle to the sun. "For as the sun by his light not only confers the power of being seen on visible objects, but is likewise the cause of their generation, nutriment and increase; so *the good*, through superessential light, imparts being, and the power of being known, to everything which is the object of knowledge." "Hence," says Damascius, "this highest God is seen afar off as it were obscurely; and if you approach nearer, he is beheld still more obscurely; and lastly, he takes away the ability of perceiving other objects. He is, therefore, truly an incomprehensible and inaccessible light, and is profoundly compared to the sun: upon which the more attentively you look, the more you will be darkened and blinded; and will only bring back with you eyes stupefied with excess of light."*

* The Introduction to the *Parmenides* of Plato by Thomas Taylor.

The Divine Spirit is sevenfold or has seven Divine powers which are called the Amesha-Spentas, or the Immortal Benefactors. They are called; (1) Ahura-Mazd; (2) Vohumano; (3) Asha-Vahista; (4) Khshtira-Vairyā; (5) Spenta-Armaiti; (6) Haurvetat; (7) Amertat.

According to the Kabbalists, these Divine powers are called God's spirits, the spirits of the invisible light, and are respectively denominated thus: (1) the Spirit of wisdom; (2) the Spirit of understanding; (3) the Spirit of counsel; (4) the Spirit of power; (5) the Spirit of knowledge; (6) the Spirit of righteousness; (7) the Spirit of Divine awfulness. "They are the Powers or the Elohim of God, and are co-equal and co-eternal. Each has in itself the nature of the whole. Each is a perfect entity. Of them all is the whole of God's substance pervaded. And in their individual manifestations, they are the Gods."*

According to Zoroastrianism, each of the seven powers which collectively constitute the Divine Spirit, respectively impart, (1) wisdom, divine knowledge and perfection, (2) good mind, (3) truthfulness, (4) fruitfulness, (5) devotion and piety, (6) healthfulness, (7) immortality.

The Zamyad Yasht has the following description of the Amesha-Spentas:

"The strong kingly majesty, created by Mazd praise we, which belongs to the Amesha-Spentas, the shining, having efficacious eyes, great, helpful, strong, Ahurian—who are imperishable and pure.

"Which are all seven of like mind, like speech, all seven doing alike, like is their mind, like their word, like is their action, like their Father and Ruler, namely, the Creator Ahura-Mazd.

"Of whom one sees the soul of the other, how it thinks on good thoughts, how it thinks on good words, how it thinks on good deeds, thinking on Garo-nemana. Their ways are shining when they come hither to the offering gifts.

"Which are there the creators and the destroyers of the creatures of Ahura-Mazd, their creators and overseers, their protectors and rulers.

"They it is who further the world at will so that it does not grow old and die, does not become corrupt and stinking, but ever-living, ever-profitting, a kingdom as one wishes it, that the dead may arise, and Immortality for the living may come, which goes according to wish, furtherance for the world.

"The worlds which teach purity will be immortal, the Drukhs will disappear at the time. So soon as it comes to the pure to slay him, and his hundred-fold seed then it is (ripe) for dying and fleeing away."

On the physical plane, the Amesha-Spentas represent the various stages of the evolution of the substance in their due order. Ashavahista represents the ethereal elements; Khshtira-Vairyā, the minerals; Spenta-Armaiti, the earthly elements; Haurvetat, the watery elements; Amertat, the vegetable kingdom; Vohu-

* "The Perfect Way."

mano, the animal kingdom; and Ahura Mazd, man (not rudimentary man but man regenerate). These are the various stages through which the Divine Spirit passes or has to pass before arriving again at the point or the state from which it originally started. The Gahambars or the season festivals, which the Zoroastrians celebrate, and which are six in a year, appear more in accordance with the six passion days of the Christians. The Gahambars in their consecutive orders refer to the evolutions thus: (1) the heaven (or the ethereal elements); (2) the watery elements; (3) the earthly elements; (4) the vegetable kingdom; (5) the animal kingdom; (6) the human kingdom. These are the six stages of the evolutions of the substance, after passing through which, the Divine Spirit ultimately enters the seventh state, the state of Itself, and arriving there, rests from the activity of evolution, before another turn of manifestation is ripe and this rest is the end of the Kalpa of the Hindus.

The Amesha Spenta, Spenta-Armaiti is often mentioned in the Zend Avesta, as the daughter of Ahura Mazd; while Fire (the ethereal element) represented by the Amesha Spenta, Ashavahista, is the son of Ahura Mazd. The peculiar characteristic of Spenta-Armaiti is that of purifying. Now it is well known that many doctrines take water to be the symbol of matter and possessed of the property of purification, and call it either the spouse or the daughter of the Spirit. Matter is, again, the symbol of the divine substance, in that matter is the densified state of the substance, and is that something which is essential to the purifying of the Spirit. In the Zoroastrian ceremonies matter is symbolized by water (or what is called the Zasthra) and the Spirit, by the Haoma juice. In the Christian symbology, the equivalents are water and wine respectively. Thus when Spenta Armaiti is spoken of as the daughter of Ahura Mazd, the interpretation is that she is the symbol of the divine substance. Fire is the symbol of the Spirit or soul regenerated by means of the Substance or of water, or otherwise expressed, it is the result of the spirit purified, by its conjunction with or its crucifixion through matter:

“When the coming Asha shall smite the Drukhs, when there comes what was announced as delusive; immortality for men and Daevas, then shall thy profitable land increase, O Ahura!” (Yasna 47). The word *Asha* here as elsewhere stands for Ashavahista. The arrival of the Asha indicates that ultimate Mahapralaya, when the totality of the spirit shall have completely passed through the ordeal of purification and when the substance too shall have resolved itself into the original state of Being. It will be then that the truth will be realized that the immortality of men and of Daevas (the evil spirits of the astral sphere) was delusive and not real. Applied individually, the attaining to Asha or Ashavahista means the accomplishment of that spiritual perfection, which is and which ought to be the ultimate and the only object of mankind.

Ardivisur is another name for water or for the symbol of substance and is of feminine sex. She is often spoken of and praised in con-

nection with the Mazdiasnian law. This Mazdiasnian law is the Zoroastrian doctrine, the essential precept of which is purity in thought, word, and deed, and which leads one to God.

DHUNJIBBOY JAMSETJEE MEDHORA.

SARTHANTHIKA SAMADHI.

PART II.

Vākyaṃs (Sentences.)

1. The state in which the individual soul merges into the universal soul, where there is no *thriputi*—i. e., the distinctions of the Sight, the Seeing, and the Seen,—and the condition of infinite blissfulness and the form of pure energy, is *Samādhi*.

2. Having given up the meditation and the position of a meditator, the act of knowing, with as calm a mind as the steady lamp in windless room, essentially the object of meditation is *Samādhi*.

3. The mind becoming motionless, assimilates itself, with *Paramāthma*. This is *Samādhi*.

4. While knowledge growing to higher knowledge reveals the existence of *Paramāthma* in one's own heart, self pride (*Ahankāra*), Mind (*Manas*) and *Buddhi* disappear. This is *Samādhi*.

5. Uniting *Prāna Vāyu* and *Apāna Vāyu*, and storing up breath, and resolutely looking at the tip of the nose, and sitting in the well known posture of *Shanmukti** and listening to the sound of Pranava—*Om*; with these helps, mind sinks away there only. This is *Samādhi*.

6. As there is no milk in the cow's teats after the cow is milked, so there is no mind after the destruction of all passions. This is also *Samādhi*.

7—8. When the fine knowledge-giving senses rejecting their sensations and uniting themselves with mind, remain in their true and original nature, and when *Buddhi* is steady and firm, then that state is the best one as they say.

Slokams (Verses.)

9—10. The one and supreme state of existence is that which is perfectly calm, which has desires and designs, and which is yet as steady and unmoving as a piece of stone, and which has neither waking nor sleeping conditions.

11. When the *Prāna Vāyu* (Breathing) is moving to and fro through the *Sushumna* road (i. e. when the breath is passing in and out equally through the two nostrils simultaneously), then the mind or *Chiththam* will be calm and quiet.

12. The state in which the mind is steady and calm is known as *Manōnmani*.

13. A person who is a *Jivanmuktha* has this destruction of this formative mind. (A *Jivanmuktha*, in brief, is “a man in the world, but not of the world.”)

14. That person, after the destruction of his body, attains *Vidēhamukshi* (i. e. Re-birthless *Moksha*).

* Posture of *Shanmukti*:—is closing the ears, eyes, and nose, fixing the sight and mind between the two eye-brows, and perceiving the sacred *Nāda*, *Bindu*, and *Kala*; (Vide *Sri Stharamanjānyam*, Canto 1, verse 106); which correspond to A, U, and M of *Om* (*Ibid*, verse 126).

16. When *Chiththam* has soared above the influence of the mighty world, (*i. e.* when the earthly desires have ceased), the state of those that have lost the mind, in its undesiring wakeful condition, is still called a sleeping one.

17. *Sankalpa* or desire being absent, this is neither a waking nor a dreaming condition.

18. Nor is it a sleeping condition, inasmuch as there not a complete unconsciousness and motionlessness.

19. But this is the *Sathya Gnyānam* or knowledge of Truth, which is like fire to the hay-like *Vāsana* (*i. e.* the material affinities contracted in the past and present births; in brief, the recollections of the past.)

20. The very word *Samādhi* explains it; and it does not mean anything else.

21-22. Either by changelessness, or by regarding everything as Brahma, ignoring *in toto* the external actions is *Samādhi*.

23-24. That state or manner of life, which results after the *Rāja* (Love) *Dwēsha* (Hatred) &c. have pined away under the sublime *Brahma Gnyānam* (*i. e.* Divine knowledge or Theosophy), is what is called *Samādhi*.

25—26. That state which regards himself as *Para Brahma*, and *vice versā*, and destroys all kinds of actions (rather desires) ought to be known as *Samādhi*.

27. Identifying one's self with others,—the rise of this knowledge is *Samādhi*.

28. The complete forgetfulness of meditation is *Samādhi*.

29—30. Enjoying a sort of tranquillity in the mind which is purified by the good deeds, the truth, and that which is to be known—the knowledge of these is Brahma as the sages say, and as the word *Samādhi* itself implies.

31—32. The word *Samādhi* also signifies that Brahma who is above all pains and all selfishness, and who is unaffected by happiness and misery, and whose state is more motionless than the firm *Mēru* mountain.

33—34. The word *Samādhi* further signifies that that state of the fulness of mind which is a resolute one, which is rooted out, which has neither likes nor dislikes, and which knows neither reception nor rejection, is Brahma.

35—36. The same kind of assimilation between *Athma* and *Manas* (mind) as that between water and salt, is said to be *Samādhi*.

37—38. That state where the *Jivāthma* and *Paramāthma* (Individual soul and Universal soul) are on a par, and which is the burial ground of all desires, is said to be *Samādhi*.

39—40. That state which is void of pride, void of mind, void of *buddhi*, void of sensual actions, and void of all sorts of works, and has no reminiscences of the past or the present, is said to be *Samādhi*.

41—42. Giving up pride, the stream of the works of mind which has become Brahma, through practice, in meditation, becomes *Sampragnyātha Gnyānam*.

43—44. The *chiththam*, whose actions are all subsided, and which displays the eternal bliss, and which is known as *Asampragnyātham*, in an essential qualification of those that practise *Samādhi*.

45—46. The state of a person who, being drowned in the ocean of self-experience (of divine knowledge), is perfectly indifferent to visible objects and external sounds, and which state is like the lamp in a windless place, is the *Nirvikalpa Samādhi* (*i. e.*, *Samādhi* which has no changes of desires.)

47—49. The *Samādhi* which has neither mind, *buddhi*, nor *chiththam*, and which is the embodiment of *Chith* or *Gnyanam* itself, and which despises and rejects all earthly things, and which is practised by the *Munis* or Sages, is full above, below, and between, and is godly.

50. This most excellent *Samādhi* was born of that very Brahma's face, (*i. e.*, this *Samādhi* is the most sacred and important one.)

B. P. N., B. A., F. T. S.

MYSTIC REVERIES.

ONE evening, when reclining on my couch, utterly dejected, dissatisfied with my attempts in making progress in the occult knowledge, and gazing out into space, my eyes became fixed on a bright star, that sent its rays into my room. And as thus I gazed, my inner hearing was opened, and I heard, what at first was like the murmuring of the sea, as it breaks upon the shore. Then the rhythm changed, and wave upon wave, billow upon billow, oceans of harmonious sound broke upon my entranced ear. And from the north, from the south, from the east and the west thereof, there was one glorious choral chant, and which seemed to say "End is there none to the Universe of God, so also there is no Beginning." And as thus I listened, there flashed across my memory that short sketch of the music of the spheres in *Isis Unveiled*.* That the reciprocal relations between the planetary bodies are as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtle forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is an effect produced by vibration. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul

* Vol. I, page 275.

to religious aspirations. In fact there is scarcely a human creation which does not respond to certain vibrations of the atmosphere.

If we and the animals are affected individually by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?

I also noticed that each star gave forth a certain musical note, and I solved the problem why one certain note in music always affected me more than the others; this note was given forth by my Natal Star, and as thus I listened I grew calm and quiet, and I knew that all would be well in the future, that this life is but a dream, and we only truly awake, when the grim circle of necessity is broken, and then the music of the spheres will continually ring in our ears. But before we reach that happy state, a long journey is before most of us. For the moment a truly earnest occult student enters the straight and narrow path, all his or her previous Karma concentrates itself to a point, and is not spread out, as it would be, if they lead but an ordinary life. They must persevere and reach the goal they are striving for or perish in the attempt. They must be kind and considerate of the feelings of others, not puffed up or vain, nor must they think that no one else has the truth but themselves, for if egotism or rather egoism enters the mind the journey becomes lengthened. But at the same time they must not cast pearls before swine. They must also be just, and sometimes severe, especially to those who would use arcane knowledge for worldly and selfish purposes.

Let us be true Theosophists, in Word, Thought and Deed. Let us ever be ready to lend a helping hand to those who need help, sparing others but not ourselves, and let it grow into our hearts and understanding, that we are all a part of one grand stupendous whole—from the highest to the lowest, from the king upon his throne, to the beggar in the street. The man in the gutter is an integral part of the great unity. If we unselfishly strive for others, doing good wherever we can, doing our duty because it is our duty, yet not slavishly, living up to our highest Ideals, we may rest assured that help will come, just as soon as it is deserved.

STANLEY B. SEXTON, F. T. S.

THE ROSICRUCIANS.*

IT is a remarkable historical fact, that the Rosicrucian order sprang into existence, some three centuries ago, like Minerva from the head of Zeus, completely formed and organised without any visible source whence the exoteric world might trace its beginnings. Indeed the members of the order themselves are by no means certain as to its precise origin, and the most far-fetched theories thereupon are to be found in their writings.

All the accounts however agree in pointing to an origin outside Europe in Oriental lands, and for this opinion there must have been some historical grounds that have been either lost or completely shrouded beneath the veil of symbolism. On the one hand it is impossible that a detailed constitution such as that of the Order, together with a system of occult science that embraces every domain of transcendental knowledge, should have been the product of a single man and a single epoch. There must rather have been the co-operation of many men of high spiritual attainments; and thus those hypotheses which attribute the foundation of the Order to a single man such as Studion or Valentine Andrea are untenable, and can only have arisen through the prevailing ignorance about the Order.

It is known that every form of occultism was cultivated among the Egyptian priesthood, that magic: magnetism, astrology and the secrets of chemistry found their votaries in the temples. Since Moses was said to be learned in all the wisdom of the Egyptians, which wisdom, as we know, included magic, there is no inherent improbability in the kabbalistic tradition according to which Moses, with whom the Rosicrucians claim a certain connection, communicated his knowledge to certain chosen members of his nation. Perhaps we ought to consider the Essenes and the Therapeutæ of the earliest Christian times as bearers of the Mosaic tradition, while the depositaries of the Egyptian temple secrets, must be looked for in the Neo-Platonists, especially Jamblichus.

It is certain, that from some such elements as these, among Europeans of Greco-Roman culture, there existed in the first centuries of our era, a secret society, the principal aim of which was, together with magico-mystical studies, the transmutation of metals or alchemy. Such a society is referred to in the following passage from Thoelden's (Tollii) "*Coelum reseratum chemicum*": "Our ancestors again united themselves in the time of Valerius Diocletian, in the year 248. This tyrant reigned twenty years and during his reign many of the good old men were martyred through his cruel rage, while not only learned men but others also were compelled to flee for safety to other lands with their wives and children, etc." Reference is plainly here made to a mystical society, which was in course of time destroyed through hostile circumstances, but afterwards reconstituted.

This view is supported by Professor Kopp in his "History of Chemistry" and "Materials for a history of chemistry." Kopp accounts in this way for the remarkable fact that, from the fourth

* Translated from the "Sphinx."

to the sixth century, there was quite a flood of alchemical writings in the Greek language containing an amount of practical chemical knowledge, of which the prose writers of the classical age, such as Diodorus Siculus, Pliny, Dioscorides and others, give no indication that they knew anything. This is further confirmed by the fixity of chemical symbolism and the mystical properties attributed to certain chemical substances, so that we are obliged to suppose that these things were more universal and of more ancient origin, because isolated searchers, during the confusion of the great migrations, would hardly have been able to find either leisure for such studies or a receptive public to appreciate them. We can therefore only conclude that the long course of experimental research undertaken by a closed body was written down, and thus communicated to the new members, who were admitted from time to time into its ranks.

As we find that the Arabians were the guardians of the sciences, so we find existing among them various secret unions having mystical and alchemical studies as their object. These are referred to in the different accounts of the schools of magic at Toledo, Salamanca, Barcelona and other places, the existence of which is confirmed by Bernhard Basinus in his "*De cultibus magicis*" and by Martin Delrio in his "*De disquisitionibus magicis*," both these writers being Spaniards living at a time when these schools were still flourishing. It is needless to mention that these schools of magic were not establishments where instruction was given in the art of "raising the devil" but centres of meeting for societies such as have been already described. It is well known that the Arabians were deep students of alchemy, magic, astrology, etc., and in proof that this was so I need only mention the names of Geber, Avicenna, Rhases and Averrhoes.

As Christendom began to shake off the chains of barbarism in Europe, young men of all nations turned their eager steps to Spain, to sit at the feet of the great masters and learn from them the secret sciences. Such a student was Gerhard of Cremona (about 1130), who first translated Aristotle and Ptolemy into Latin, also the celebrated doctor of medicine Arnald of Villanova (about 1243), and Petrus of Agano (died 1403), and lastly the celebrated Raymond Lully who died in 1336 and Pope Sylvester II a native of Lorraine.

All these men were deeply versed in the secret sciences, whence they were reputed to be magicians. They naturally sought to spread the knowledge they had acquired and at that epoch this could only be accomplished through the means of secret societies.

Of the existence of such societies we find proofs from the writings of these men. Thus in the "*Theoria*" of Raymond Lully, printed in the "*Theatrum chemicum Argentoratium*" (1613) there is a passage in which mention is made of a society "*Societas physicorum*" and of a "*Rex physicorum*" and in the "Rosary" of Arnald of Villanova, written about 1230 and included in the fourth volume of the "*Theatrum Chemicum*," we find traces of a similar society a century before the days of Lully, as we find mention made of "sons of the Order."

In the same volume (page 1028) we further find a bishop of Treves, Count von Falkenstein, spoken of as "most illustrious and serene prince and father of philosophers" in the fourteenth century. That the above was one of the titles of the higher officers of the Rosicrucian Order is proved by the title of a manuscript in my possession called "*Compendium totius Philosophiæ et Alchemiæ Fraternitatis Rosæ Crucis ex mandato Serenissimi Comitis de Falkenstein, Imperatoris nostri Anno Domini 1374.*"

This manuscript contains an exposition of alchemical theories in accordance with the science of the time with a collection of such processes as are of value in practical alchemy. Although it contains no philosophy or theology in the modern sense of the words, this manuscript has still a certain historical value as in it we find the first use of the title "Imperator" as applied to a member of the Order and also this is the earliest extant mention of the name "Fraternitas Rosæ Crucis" (Fraternity of the Rosy Cross). It is probable that the old secret brotherhoods of Alchemists and mystics had this name at the time of the appearance of the many "Rosaries" produced by such men as Arnald, Lully, Ortholanus, Roger Bacon, etc., and united the symbol of the rose which represents the secret as well as ineffable bliss, with the cross or symbol of the Christian faith.*

The earliest extant accounts of the Order of Rosicrucians are about contemporaneous with this manuscript and the actual history of the order may thus be said to commence from this time. This however is not very extensive as the Order, entirely free from worldly aims or ambition, devoted its whole energy to the elevation of mankind and the search after the secrets of nature. The writer is however in a position to furnish some interesting facts connected with the Order, as his great grandfather was long one of its most zealous members and held the office of Imperator. During the years from 1764 to 1802 he copied out the chief contents of the archives of the Order and this manuscript library is still in my possession.

About the year 1378 Christian Rosenkreutz, a knight of noble family, newly returned from the East, established a secret society at some place now unknown. Rosenkreutz who had learned many secrets during his travels in Arabia and Chaldea, was the head of this order, and its object was the study of the higher chemistry or the search for the "Philosophers' Stone."

The society began with four members their number being afterwards increased to eight. These lived with Rosenkreutz in a building erected by him called *Sancti Spiritus*. Under a pledge of secrecy Rosenkreutz dictated to the other members the secrets he had learnt, and this knowledge was written out in books. Although it may have contained other similar manuscripts of older date, these books formed the nucleus of the library of the Order, and in my collection there are a number of manuscripts, begin-

* Similar proofs though of a less striking nature that the Rosicrucians are descended from the above named societies, may be found in the book of the great Kabbalist Pico de Mirandole "*De Oro*" which went through many editions and is to be found in all large libraries.

ning from the year 1400, each inscribed with the date at which it was written and the name of the Emperor by whose orders it was prepared.

The rules of the society founded by Christian Rosenkreutz were as follows: The members were to heal the sick without accepting remuneration for so doing. There was to be no distinct uniform worn by members of the brotherhood as such, but each was to dress in accordance with the customs of his country. At a certain day in every year all the brothers were to meet in the building above mentioned, or assign good reasons for their absence. Each was to choose out a worthy person to be his successor in case of death. The letters R. C. were to form their seal and watchword. The brotherhood was to remain a secret one for a period of one hundred years.

Rosenkreutz is said to have died at the age of 106. The other members knew of his death but they did not know where he was buried, it being a maxim with the first Rosicrucians that their place of burial should be concealed even from the members of the Order. In the same building other masters were chosen as necessity required, and the society continued for about 120 years never having more than eight members, new ones being admitted only to take the place of those that died, under an oath of silence and fidelity.

After this time a door was discovered in the building (probably somewhere in South Germany) and on its being opened it was found to lead to a burial vault. The door bore the inscription "*Post annos CXX patebo.*" The vault had seven sides and corners, each side being five feet broad and eight feet high. It was lighted by an artificial sun. In the middle, instead of a tomb-stone, there was a round altar and on it a small plate of brass bearing the inscription "*A. C. R. C. Hoc Universi Compendium vivus mihi Sepulchrum feci*" (While alive I made this my sepulchre the compendium of the universe). Round the edge was "*Jesus mihi omnia.*" In the middle were four figures with the inscription: "*Nequaquam vacuum. Legis Jugum. Libertas Evangelii. Dei gloria Intacta.*" The vault was divided by the brothers into roof or sky, wall or sides, and earth or pavement. The roof and the pavement were in triangles towards the seven sides, and each side was divided into ten squares, which were to be explained to those newly admitted. Each side had a door to a chest in which different things were kept, especially the secret books of the Order and other writings, which latter also might be seen by the profane. In these chests were found among other things, "mirrors possessing many virtues, little bells, burning lamps, all so arranged that even after many hundred years, when the whole Order had been destroyed, it could, by means of the things in this vault, be again restored."

Under the altar, after removing the brass plate, the brothers found the body of Rosenkreutz, undecayed and uninjured. In his hand he held a book written on parchment with golden characters,

with the letter T on the cover,* and at the end signed by eight brothers "in two different circles, who had been present at the death and burial of the father of the Rosicrucians."

In the *testament* the society offers its secrets to the whole world; it declares that it belongs to the Christian religion but to no particular sect; that it honours all government; "that the making of gold is but a small thing to them, and that they have a thousand better objects." The writing ends with the words: "Our building *Sancti Spiritus*, though a hundred thousand men have seen it, shall remain for ever undisturbed, undestroyed, unseen and well hidden from the godless world."

The manuscripts in my possession are the only record of the doings of the Rosicrucians during the fifteenth century. Among these there is especially a *Clavis Sapientie* (key of wisdom) or "a dialogue on wisdom (Alchemy) with a scholar of note." This is dated 1468 and bears the name of the Emperor Johann Carl Friesen; it contains a collection of important alchemical processes of which some few were known, though in an incomplete form, to the celebrated chemist Johann Kunkel von Loewenstern,† who, as is stated in the chapter on Antimony and Crocus Martis, in his "*Laboratorium chymicum*" made gold from one of them.

At the beginning of the sixteenth century there appeared in Paris a secret society founded by Henry Cornelius Agrippa of Nettesheim in 1507. This society was connected with the Rosicrucians, and the Rosicrucian Irenæus Philalethes, when writing in 1650, expressly calls Agrippa Emperor.

The Rosicrucians were re-organised by Theophrastus Paracelsus. During his long travels in the East he had evidently become acquainted with the Indian secret doctrine, and he drew after him in Europe a large number of disciples among the learned men of the day, and united the Rosicrucian system with the older teachings, though we cannot now easily trace how far this was done.

This "Luther of medicine" is not only called in my manuscripts Emperor but also *Reorganisor*. Moreover the title *Monarcha Secretorum* adopted by Paracelsus and used against him as a proof of his insanity, points to the same circumstance.

Paracelsus was inclined to be a free-thinker in ecclesiastical matters, and was more attracted to the teachings of Luther than those of the orthodox church, and from his time we find many protestants in the ranks of the Rosicrucians such as the doctors of medicine, Adam von Bodenstein, Michael Toxicates, Johann Hufer, Michael Maier and Conrad Khunrath who edited editions

* Perhaps the original of the manuscript in my possession, entitled "*Testamentum Fratrum Rosæ at Auræ Crucis*," the above mentioned dictation of Rosenkreutz, which, next to the Bible, was considered the most precious treasure of the Order.

† Kunkel von Loewenstern was the discoverer of phosphorus. He was alchemist to the Kurfurst Johann George II of Saxony, to Frederick William and Frederick III of Brandenburg, as well as Charles XI of Sweden, who ennobled him on account of his eminent services.

of the works of Paracelsus and in a numerous collection of writings worked for the spread of the Rosicrucian doctrines.*

We also find some theologians among the Rosicrucians such as Johann Arndt the celebrated author of "The true Christendom" who in 1599 wrote a Rosicrucian book, a copy of which I possess, entitled "*Zwoytes Silentium Dei.*" In this manuscript is taught the preparation of the philosophers' stone without artificial fire, by only using the heat of the sun concentrated by means of burning mirrors. Whatever may be thought of the value of their aims in general, it is an interesting scientific fact that the Rosicrucians were acquainted with the use of burning mirrors a century before Tschirnhausen, which mirrors were quite equal in power to the celebrated work of this Saxon philosopher who was a contemporary of Augustus the Strong.

The members of the Order must have been widely distributed in the year 1590, for in that and the following year we find the French alchemist Barnaud travelling about Germany to seek out the Hermetic masters of the Rosy Cross.

In the year 1601 he had a Latin letter printed, addressed to all the Rosicrucians in France warmly recommending to them King Henry IV and Maurice of Nassau. From this we must gather that Barnaud had entered into close relations with the Order and may even have been its Emperor, as also that Henry IV and Maurice of Nassau had evinced no unfriendly disposition towards it. It is remarkable that the emperor Rudolph II, who was known to be an eager student of magic, alchemy and astrology, was never a member of the order, and this is the more remarkable since he had Rosicrucians as his physicians in Gerhard Dorn, Thaddeus von Hayeck and Michael Maier.

In 1604 a certain Simon Studion, born at Urach in Wurttemberg, wrote a mystical work, only extant in manuscript, entitled "*Nao-metria.*" By this he means a new worship of the inner and outer temple, that is to say, a mystical description of the inner and outer man who is taken as the temple of God. The writer has many mystical things to say about the rose and the cross, and produces a set of allegories and apocalyptic calculations that are perfectly unintelligible. Studion was a man who was given to seeing visions, and who was affected with a sort of religious mania. Notwithstanding this, his curious work has been ignorantly supposed to be the foundation of the Rosicrucian system, and he has been looked upon as the founder of the Order.

Similar claims have been made on behalf of the well-known Wurttemberg Doctor Johann Valentine Andrea (1586-1634), a man of high culture and learning, who wrote a "*Fama et Confessio fraternitatis Rosae Crucis,*" as well as his better known work the "Chemical marriage of Christian Rosenkreutz" and also a "General reformation of the whole word".

* There is a good catalogue of these works in Schmieders "History of Alchemy," but they have no interest for the modern reader as the symbology used in the description of persons and things at the beginning of the seventeenth century is now entirely incomprehensible.

These works made a great impression, and were immediately translated into other languages—the *Fama* was translated into five different tongues. The utility of these works is about equal to those of Studion mentioned above. In the *Fama* and *Confessio* the history of the knight Rosenkreutz is related with a number of allegorical embellishments. The "Chemical Marriage" is a very abstruse alchemical book in which the universal alchemical process is taught under the figure of a marriage. The setting is however so bizarre, all direct reference to chemistry being avoided, that no one—that is no one living at the present day—can make the least sense out of it. In the "General Reformation" he gives a plan of an Utopia on a christian-theosophical basis; but the book is as unsatisfactory as his other works.

The fact that these works were translated into so many languages shows that there must have been a large number of persons who possessed the key to their dark symbolism, so that in spite of their oracular obscurity these books were a source of commercial profit to the publishers. Among those initiated into the mysteries of this hieroglyphical language there may have been a large number of exoteric alchemists, who vainly tortured their brains to arrive at the real meaning of the allegories without being ever able to tame the "red lions." All that we of this age can say is that the key to these mystical writings is now lost.

The works of Andrea were the precursors of a whole literature, in which the Rosicrucian Order was either defended or attacked. To this belong especially the "Five Letters to the worshipful Brotherhood of the Rosy Cross" (Linz, Austria, 1615) and the "Answer to the enlightened Brotherhood of the worshipful Order of the R. C." dated 12th January 1615, in which is projected a reformation of the arts and sciences—especially of the healing art.

One of the chief studies of the Rosicrucians of the second system was that of magico-magnetic healing. The imperial physician Michael Maier, in his book entitled "*Silentium post Clamores*"* has an important passage on this subject: "Nature," he says, "is still half veiled. Many of her manifestations and secret methods of working, especially those of which a knowledge is necessary for the healing art, are still quite hidden. There is especially a lack of experiment and observation, for our senses alone are unable to trace out the inner being and its qualities. Much gratitude is therefore due to the Rosicrucians, those "*Indagatoribus scientie naturalis*" for working to supply this much-felt need. Their secrets are no other than those that every one, who is but to some extent acquainted with philosophy, must discover and they enable him by researches into the unknown to complete the known and use it to advantage."

About the year 1620 Michael Maier travelled to England in order to carry on the Rosicrucian propaganda. He was very well received and made the acquaintance of the celebrated philosopher Robert Fludd (1575—1637). Fludd was a genial man, master of

* Frankfurt 1617, pp. 112.

all the science of his time, and having moreover a strong vein of mysticism in his character. Since about the year 1600 he had begun to study the kabbala, magic, astrology and alchemy, as is proved by his "*Historia utriusque cosmi.*"*

In this work he unfolds a complete transcendental system; and it contains facts and theories of the most important nature. Fludd grasped the Rosicrucian scheme with fiery zeal and was its most ardent defender in England. He wrote a book called "*Summum bonum,*" in which he drew attention to the Rosicrucian Order and applied the expressions used in alchemy to the mystical cleansing of the soul according to the Christian gospels. This work gave rise to the view that all alchemy had but a symbolical meaning, and that its teachings were to be interpreted in a spiritual sense only without any reference to the actual transmutation of metals, an error which shows a complete ignorance of the history of alchemy and of chemistry.

Fludd's "*Summum bonum*" aroused the wrath of the well-known Father Mersennus, the "*Atheistorum Princeps*" and the friend of Ramus, Peirescius and Gassendi, and a bitter feud was created between Fludd and Mersennus as well as Gassendi, Theophilus Schweighardt and others. The perusal of these controversial writings, collected in the large Oppenheim edition (1617—1638), is now however without interest and almost unintelligible. A passage from the "*Clavis philosophiæ Fluddanæ*" (page 50) is however of some importance. From this it appears that the prosperity of the Rosicrucian Order in England was but short-lived, and the transition of the Rosicrucians to the freemasons is at the same time hinted at. From this the rise of freemasonry must be placed about the years 1629—1635; though as it is not used by Fludd, it does not seem as if the name of freemason was then adopted. The inventor of the name and the date of its first adoption are alike matters of uncertainty.†

In the year 1622 there was a Rosicrucian society at the Hague, where it was established in a palace and its members lived in wealth. The society also had houses in Amsterdam, Nuremberg, Hamburg, Dantzic, Mantua, Venice and Erfurt. As a sign of recognition the brothers wore a black silk cord in the top button-hole. This sign was received by neophytes after they had promised under oath, as my manuscript says, to be strangled by such a cord rather than break the silence imposed upon them. "Their other sign is that when they go into company they all wear a blue ribbon to which is attached a golden cross with a rose on it, and this they are given on being received into the society. This they wear round the neck under their coats so that not much of it is visible. The golden cross hangs down on the left side. The third sign is that on the top of the head they have a shaven spot about the size of a Louis d'or as you may see on myself. Hence most of them wear a wig in order not to be recognized, they are moreover very devout and live very quietly. The fourth sign is that on all high

festivals, very early at sunrise, they leave their residence by that same door (the one facing the sun-rise, *i. e.*, the East) and wave a small green flag. When another of them appears at the place where one lives, he goes to this same place and there they enter into conversation in order to recognize one another, for in the beginning they do not trust one another. Thus they have a certain greeting among themselves which is as follows: The stranger says to the man he is visiting '*Ave Frater!*' to which the other answers '*Rosa et Aureæ;*' then the first says '*Crucis.*' The both together say '*Benedictus Deus Dominus noster, qui nobis dedit Signum.*' Then they have a large document to which the Imperator affixes the secret seal."

I am in a position to give an exact description of this seal since I was for many years in possession of the one formerly belonging to my great grandfather, who, as mentioned above, was Imperator of the order. Unfortunately it was destroyed in the year 1874 by a fire in my parents' house. It was made of brass and was about the size of a mark (about as large as half a rupee). It consisted of a shield within a circle; on the shield there was a cross at the base of which was a conventional rose with five petals. At top, bottom and sides of the shield was the letter C, and these four letters signify: *Cruæ Christi Corona Christianorum* (The cross of Christ is the Christian's crown).

The Rosicrucians of these times must not be confounded with the Society of the Rose founded at Paris about the year 1660 by an alchemist and apothecary named Jacob Rose. This did not last, and was dissolved in 1674 in consequence of the notorious Brinvillier's case.

A short summary will be interesting of the chief points in the history of the Order during the seventeenth century.

1604. The twelve tracts of Sendivogius on "The Stone of the Sages" were published at Prague. In 1605 a new edition was issued with an addition addressed by the Wurttemberg councillor Konrad Schuler to the German princes.

1607. Benedict Figulus the Rosicrucian printed a "Dialogue of Mercury with a philosopher," a work which made a great impression at the time.

1608. The abovenamed Konrad Schuler published an "Explanation of the writings of Basil Valentine."

1616. According to a catalogue of this year some Rosicrucian writings were sold at Prague for the sum of 16,000 thalers.

1619. Gutmann's celebrated mystical work "Revelation of Divine Majesty" was printed at Frankfort.

1641. Two Rosicrucians who had disclosed their wealth, were tortured to death in Bohemia, in order to extract their secrets from them.

1652. The "*Lumen de Lumine*" of Irenæus Philalethes appeared.

In this work the "Universal Process" is taught.

1667. Johannes Lange published the "*Introitus apertus in regium palatium*" by Irenæus Philalethes, at Hauburg.

* Oppenheim 1617, folio.

† Compare Joh. Gottl. Buhle "*Ueber den Ursprung und die vornehmsten Schicksale des Ordens der Rosenkreutzer und Freimaurer*" Gottingen, 1802, page 252.

1673. The same "*Introitus apertus*" was published at Frankfurt in the German language. From this time there is a pause of forty years in Rosicrucian activity.

In the year 1714 as a celebration of the centennial jubilee of the work of the Order from the time of the great impetus given it by the publication of the "*Lama Fraternitas*" of Andrea, the Silesian pastor, Sincerus Rhenatus (Richter) published a work entitled "The true and complete preparation of the Philosopher's Stone of the Brotherhood of the Order of the Golden and Rosy Cross for the benefit of the Sons of the Doctrine."* In this work there is the important information that "some years ago the Masters of the Rosicrucians went to India and since that time none of them remained in Europe."†

During the next few years up to about the year 1762, we have no authentic news of the doings of the Rosicrucians. My grandfather merely makes mention in his writings of an "Adept"‡ under the cipher F. C. R., who lived in Dresden in a sort of honourable imprisonment under the care of several officers and in 1748 made some four quintals of gold for the then prince of Saxony and left some "Tincture of health" of the bulk of a hazel-nut and vanished from his prison in some mysterious way. An assistant of this Adept, a certain Johann Gottlob Fried who was afterwards employed at Taucha near Leipsic, and who was a serving brother of the R. C., informed my great-grandfather of this fact, and told him that from the crucible employed in making the gold he had got about twenty-one thalers worth of metal, and had also some of the tincture. My ancestor says in a note on the margin of a letter dated 3rd July 1765, "that he has no longer any doubt as to the reality of our stone for he had tried the tincture. It proved to be of lead and quicksilver made into a tincture and it was found to give true results."

My great-grandfather was made acquainted with the Order and admitted as one of its members at Amsterdam by a certain Tobias Schulze, the then Imperator. How this happened I am not able to say, but it appears from the manuscripts that he signed as Imperator from the year 1769. At this time the Order again made some stir in the world, though why this was the case does not appear. Many who have enquired into the question, as for instance Nicholai, account for it on the hypothesis that the Jesuits, after the dissolution of the congregation by Pope Clement XIV in 1774, had introduced themselves into the Order. But in contradiction to this hypothesis, it appears from my manuscripts that, so far from this being the case, the Rosicrucians took a mystico-protestant direction in their theological views, basing their teaching on Biblical grounds and sympathizing with the mysticism of Jacob Boehme. The tendency of these last Rosicrucians is a union of the emanation theories of the Kabbala with the doctrines of Christianity, and by this means the Rosicrucians set on foot an amalgamation with the

Martinists and the Illuminati. Moreover the connection with the Order of such men as Schrepfer, St. Germain and Cagliostro renders it unlikely that the Jesuits had any relations with it.

It appears from the papers of my great-grandfather that the last of the true Rosicrucians passed their lives in contemplative quiet, votaries of a Christian Theosophy. It is plain that the introduction of masonic elements and the tenets of the Illuminati had shaken the old structure of the Order and forced it out of its former grooves, and from a memorandum in my possession it appears that in 1792 it had been decided to release the brothers from their oath and to destroy the library and the archives. When and where this happened I am unable to say.

In 1801 the well-known author of the "Jobsiade," J. J. Kortum, endeavoured to resuscitate the Order by founding a hermetic society. This attempt was however entirely fruitless, for the political ferment of the time had driven all ideas of mysticism out of men's minds, and the few surviving "*Fratres Rosæ et Auræ Crucis*" were dying out. It is however possible that down to the middle of the present century there were still living some genuine Rosicrucians; but I do not think it probable that there is any collection of the writings of the Order similar to that of my great-grandfather now in existence. Although on account of the strict statutes of the Order it contains but little historical material, it is most rich in information on practical matters, and one is struck with astonishment on reading of the innumerable secret arts with which the Rosicrucians were acquainted.

KARL KISEWETTE.

THE GODDESS DURGA.

THIS ten-handed goddess of the *Aryas* is often now looked upon with contempt, and laughed at by all so-called educated natives of India. They are of opinion that their barbarous ancestors introduced the worship of this goddess out of their whimsical ideas and idle fancies, as the idol itself is the best proof of that. It is generally believed that this monstrous goddess was invented simply to serve the purpose of the great festive occasion. Notwithstanding all these opinions, this monster-shaped goddess *Durga* is worshipped and revered in India throughout the length and breadth of the country. She is worshipped twice during the year, once in the month of *Ashina* and another in *Chaitra*. Formerly before the time of *Vagaban Ram Chundra* of *Ayoodhia*, the worshipping ceremonies were only once performed in the month of *Chaitra*. But this Avatar, while at Ceylon, on his expedition for the liberation of his dear wife *Seta*, worshipped this goddess there in the month of *Ashina*, hence the introduction of the worship in that month which has continued ever since.

It should naturally draw the attention of every thinking individual to a thoughtful enquiry, why this goddess is thus represented—with ten hands, mounted on a lion and *ashura* (demon), checking and crushing them both under her feet?

* Breslau: bey Esaiä Fellgiebels sel. *Witwe und Erben*, 1716.

† See the same work, page 125.

‡ "Adept," in the alchemical sense, is a man possessed of the secret of the transmutation of metals. Cf. the abovementioned works of Schmieder and Bopp.

This goddess *Durga* is nothing but the symbolical phraseology of the evolution theory of the *Aryas*, and shows the imperative duties of man, as they are very clearly and distinctly depicted in it. This *Durga* is the *Sakte*, *Prakriti* or *Maya*,—the subtle invisible force, and her ten hands are represented as ten *Pragapatees*, the ten active principles. She is correctly represented as the symbol of creation and the evolution of man, both material and spiritual. The *Purusha* and *Prakriti* are the two principles, one active and the other passive, or, according to the protoplasm theory of Huxley, force and matter. The combination of these two principles, *Purusha* and *Prakriti*, is the cause of eternal creation or evolution. However, instead of treading upon the trodden path, I must turn to point out to my readers what I intended in this letter. This goddess *Durga* is nothing but so-called *Prakriti* with all the attributes. She is supposed to be the mother of two sons, *Kartika* and *Ganesh*, and two daughters, *Lakshmi* and *Saraswati*. They occupy both her sides—the right side her first born child *Ganesh* and elder daughter *Lakshmi*, the left side her second son *Kartika* and younger daughter *Saraswati*. Under her feet a mighty lion and an *Ashura* are fighting fearfully and with all their might, while the mother *Durga* with her seventh hand is tightly grasping the *Shikha* (scalp lock) of the *Ashura*. What are all these I ask? Are these mere idle fancies and whims of our ancestors, or are they intended to convey as deep esoteric meaning? This picture of our mother *Durga* is the best and most impressive demonstration of the evolution of man and his subsequent stages of progress. The fighting of lion and *Ashura* and the pulling of the *Shikha* clearly show and impressively picture to our mind the final efforts of nature in evolving man—the crown of creation and the conscious agent—out of lower kingdoms. Next in order in the group are her own sons and daughters. Here her first son *Ganesh* is exhibited in a perfect and well developed human body with an elephant's head. This clearly shows that man in his first stage of evolution was of gross animal nature. The fourth principle in man is a fully developed one, consequently the lower qualifications, *Sararipu*, are predominant in him. Next to him is his beloved sister *Lakshmi*, the goddess of wealth. They are closely and intimately connected: one cannot live without the other. The assistance of the sister is quite indispensable in carrying into effect the various ambitions and desires of the brother.

Now to the other side of the picture. Here we see her beloved son *Kartika* and daughter *Saraswati* (the goddess of wisdom). The son has no physical defect whatever, either in shape or in symmetry. The daughter is seated on the *Ashtadala Padma* (eight petal-
led lotus) with *Bina* in her hands, teaching her earnest brother all the learnings that are in her possession.

It will be seen from the foregoing, that the side of one picture represents matter and the other spirit, or in other words, *Karma Yoga* and *Gyan Yoga*. The one leads man constantly downwards, and the other pushes him upwards towards the final goal. The one keeps man entirely covered by the thick veil of *Avidya*, the

other dispels from the mind's eye all the darkness of illusion, keeping constantly in view the all pervading microcosmic sun and eventually leading to permanent rest and happiness.

This is what our monster-shaped goddess *Durga* depicts to our mind, and we should not look at it in any other light. In connection with the above there is another lesson in virtue we Hindoos may learn from the *Durga* festival. The worshipping ceremonies of this goddess, already known to every Hindoo reader, commence on the seventh day of the waxing moon, and last for three days. The fourth, or the last day of the festival, is the day above all others devoted by the Hindoos to mirth and merriment. High and low, rich and poor, friend and foe, meet and embrace each other, burying all old enmities and inimical feelings, like true brothers and friends—a practical illustration of universal Brotherhood. This is the theosophy of our goddess, mother *Durga*. Very few persons, I am sure, look at the picture in question in the light I have pointed out. I hope my interpretation will be approved of by the public.

P. N. C.

A BUDDHIST DEDICATION FESTIVAL.

IN the West the ecclesiastical "Dedication Festival" is only a recent revival, so far at least as England is concerned, but in Eastern countries it seems to have been an institution from time immemorial. In Ceylon every temple has annually its own especial *pinkama*, as these festivals are called, when the priests and leading laymen of all the country round are invited, and the devotees give themselves up to enjoyment in their own peculiar way. The festivities usually last either a week or a fortnight, but (precisely as at a Western church) the first and last days are considered the most important. On these occasions special preachers address the people, processions are organized, and various entertainments—such as music, dancing, tumbling, and fireworks—add to the joy of the crowd; but throughout the whole duration of the *pinkama* cordial hospitality is extended to all, and visitors and inhabitants alike wear their brightest gala dress and spend every minute of their spare time within the precincts of the temple. During the whole time, too, the *Pirit* or Recitation of Blessings—the religious ceremony which is the nucleus of all this popular rejoicing—is going on; just as in connection with some churches and convents there is a "Confraternity of Perpetual Adoration," whose members relieve one another in regular watches in order to keep up night and day continuous worship before the altar, so from the beginning to the end of the festival the monotonous chant of the recitations from the sacred books never ceases. Attached to most of the temples is a preaching-hall (*Dharmasala*), and it is in this that the *Pirit* is chanted. This preaching-hall is so entirely different from any building used for similar purposes in the West that perhaps a description of it may not be uninteresting to European readers. Its size varies with the means at the disposal of the builder, but its shape is invariably square. The lofty roof is

supported simply by pillars; and it has no walls of any sort—nor does it contain any seats, the people disposing themselves on mats on the earthen floor. In the centre is a large raised square platform, having pillars at its corners and a low railing round it; and round the edge of this, inside the railing, runs a low seat—often scarcely more than a step—on which (facing inwards) the members of the priesthood sit, while one of their number addresses the people, who are thus, it will be seen, not grouped in front of the speaker only, as is usual in the West, but surround him on all sides. On the platform, in the centre of the hollow square thus formed by the priests is usually a small table with flowers upon it, or sometimes a relic, if the temple happens to possess one. Where no permanent building of this sort exists, a temporary one (but always on exactly the same plan) is put up for the festival; and a stranger is surprised to see how substantial these erections of bamboo, palm-leaves, and coloured paper can be made to appear under the skilful hands of native workmen.

It is in this preaching-hall, then, whether permanent or temporary, that the constant recitation of the Pirit goes on; and there also, three times in each day, the whole band of priests assembles to chant the more imposing *Maha Pirit*—an interesting mesmeric ceremony which merits special description. It should be premised that before the festival commences a huge pot of water, carefully covered, is placed in the centre of the platform, and numerous threads or strings are carried from pillar to pillar round the edge of it, above the heads of the priests as they sit. At the time of the *Maha Pirit*—the priests being seated in a hollow square as above described—a piece of rope about the thickness of an ordinary clothes-line is produced and laid on the knees of the priests, each of whom holds it in his hands all through the ceremony, thus establishing a connection with his fellows not unlike that of the circle at a spiritualistic séance. Care is taken that after the circle is completed one of the ends of the rope shall be carried up and connected with the threads and strings above. This being done the *Maha Pirit* commences, and the whole body of priests, *with the united will to bless*, recite for some forty minutes a series of benedictions from the sacred books. As this ceremony is performed three times daily for seven days, and the influence kept up in the intervals by the constant chanting of the ordinary Pirit, the student of mesmerism will have no difficulty in believing that by the end of that time the cord, the connected threads, and the pot of water in the centre of the circle are all pretty thoroughly magnetized. On the last day comes the crowning glory of the festival—the distribution of the mesmerized water. First of all the principal men and the honoured guests go up to the steps of the platform, and the chief priest, uttering a form of benediction, pours three times a few drops of the water into their outstretched palms, they bending reverently the while. At the conclusion of the benediction the recipient drinks a little of the water, and applies the rest to his forehead, the whole ceremony, to a Western mind, strangely suggesting a combination of two well known christian rites. The rest of the water is then poured into smaller vessels, and dis-

tributed by the deacons among the crowd, each person receiving it in the same manner. The mesmerised thread is then cut into pieces and distributed amongst the people, who wear it round the arm or the neck as a talisman. It is not uncommon to attach special threads to the circle and allow them to hang down outside the platform, so that those who are suffering from fever, rheumatism, &c., may hold the ends in their hands during the chanting of the *Maha Pirit*; and the patient frequently seems to derive advantage from thus “tapping” the mesmeric battery.

Thanks to the kind invitation of a leading priest in Ceylon we had recently an opportunity of seeing a *Pinkama* of a rather elaborate description. To make sure of arriving in good time we left Colombo on the previous evening, and travelled all night in a bullock cart. That night-ride was an experience in itself, never to be forgotten; to wake at intervals, and lie dreamily looking up at the graceful over-arching palm-trees outlined against the deep dark blue of a southern sky; to raise one's self now and then for a glance at the lovely landscape, flooded with the glorious light of the tropical moon; to watch the ever-changing play of light and shadow as we moved slowly, smoothly along through the silence of the night—these were delights too deep for words. We reached our destination at seven o'clock, and after a bath and a hasty breakfast at the house of a kind friend we repaired at once to the temple. Early as it was, a considerable number of people had already assembled, and were examining the decorations and various arrangements with evident tokens of approval. A temporary preaching-hall of quite imposing dimensions—perhaps some eighty feet square—had been erected in the court of the temple, and its curious pyramidal roof—or rather roofs, for it had a series of five or six rising one above the other in steps, in the style of Burmese architecture—towered above those of the permanent buildings around. The interior of this hall was gorgeously decorated in the native fashion, and I believe the effect was considered an unprecedented success, though much of it seemed strange and incongruous to European eyes. We were told that four of the leading men of the neighbourhood had divided the work between them, each undertaking the decoration of one side of the square, and of course there was some friendly emulation as to who could make the best display. The leading idea seemed to be “Bring anything and everything you can think of, and put them all in somewhere—somehow.” The most exhaustive verbal description can only faintly shadow forth the general effect: indeed, so entirely foreign is the scene to Western minds that one almost despairs of doing even that much. Imagine, then, a preaching hall arranged as above described, but the centre of the raised platform taken up by the base of a gigantic cone of silver paper (presumably stretched on a framework of pasteboard and bamboo) full forty feet in height, covered from top to bottom with erratic designs in colours, and embellished with medley of pictures, mirrors, and brightly coloured handkerchiefs, the whole cone being made to revolve slowly at intervals by the agency of men concealed inside, so as to display its glories the more fully. Then, remembering the pyramidal

shape of the roof, the apex of which is of course exactly above that of the silver-paper cone above mentioned, imagine the inner surface of that roof covered with inconceivably miscellaneous drape-ry, in which patchwork bed-quilts distinctly predominated, relieved by lace curtains, table linen, Turkish towels, and long lines of uncut cotton pocket-handkerchiefs of the most aggressive colours. The favourite patterns of this latter article were what Mr. Stiggins called "the moral pocket handkerchief," which combines amusement with instruction by displaying a humorous illustration (usually of school boy life) with some pious sentiment underneath, and "the student's pocket-handkerchief," which presents its happy possessor with a view of the letters of the alphabet, large and small, and sometimes with part of the multiplication table as well. Now from this sloping roof, thus decorated, imagine scores of paraffin lamps hanging, at various elevations and of all possible descriptions, from the highly finished chandelier of six or eight lights to the mere wick floating in a tumbler of oil. Having thus carried the imagination down as far as the top of the pillars, next suppose these latter to be hung with pictures of all sorts—principally oleographs, and engravings of the various members of the Royal Families of Europe, or of actresses who won renown twenty years ago; then suppose that [between and around these pictures, and in fact wherever room can be found for them, are stuck hundreds of coloured tissue-paper flags of all sizes, from a few inches square up to four feet by three, all of them edged with gold paper, and we shall have our outline picture sketched in as far as the shell of the building is concerned. It ought, however, to be mentioned that one of the four decorators, in whom perchance the artistic sense was germinating, had attempted a series of original pictures illustrating some of the events of the earth-life of the prince Siddartha, and though perhaps the execution was hardly equal to the exalted subject, he certainly deserved great credit for projecting so daring an innovation. On the floor were laid mats for the congregation, and all round the central platform stood a number of tables loaded with heterogeneous ornaments and small articles of furniture—Swiss clocks, glass candlesticks, china vases, date boxes, bunches of wax flowers and fruit, inkstands, inlaid boxes—a veritable old curiosity shop. Of course all this seems incongruous and in the highest degree absurd to one trained in Western ideas of the artistic; and yet there is something touching in such a "cargo of assorted notions," each article no doubt the special treasure of some simple villager, the greatest ornament of his home, brought freely and willingly, an humble contribution towards the glories of the pinkama. Some articles there were of real value—beautiful leopard skins and huge elephant-tusks, and a gilded and jewelled model of a pagoda, very finely executed. The promoters of the festival had somehow or other procured for the occasion a large modern musical box, of which they were evidently proud, for it was kept constantly playing. Its tones were beautifully sweet, but unluckily for the proprieties it played dance music—a fact of which they were of course entirely unaware. It was rather destructive of the sentiment of the ceremony

when, in what should have been a solemn and impressive pause in the Maha-Pirit, the well known chorus of "Ehren on the Rhine" rang clear and loud through the awe-struck crowd. To the simple-minded native it was no doubt celestial music; but for us these things have associations.

About eighty priests had gathered together for the festival, and we spent the greater part of the morning in conversation with the chiefs among them. At noon it was announced that the first procession was approaching, so we took up a commanding position at the entrance to the temple grounds, from which we could see everything clearly. It appears that two processions, one from the north and the other from the south, had started from points ten miles away early in the morning, and each had swelled as it moved on until it amounted to about two thousand people. This was the one from the south. Perhaps the best idea of its general appearance will be conveyed to English readers by describing it as a very primitive kind of Lord Mayor's show. In the forefront was borne the magnificent "Banner of the Lord Buddha," which, though at present little known in the West, is worthy in point of beauty and effectiveness to rank with any standard in the world. It is intended to represent the colours of Buddha's aura in the order mentioned in the sacred books, and is consequently divided vertically into six stripes, five of which are (in order from the staff) blue, yellow, crimson, white, and pink respectively, while the sixth contains all the above colours in the same order, but set horizontally. Such was the huge banner, that headed the first procession, and another of similar size was borne by the rear guard, while scores of smaller representations of it, some in bunting, some in cloth, some only in paper, were carried, among multitudes of other flags, by those who marched between. It should be mentioned that almost all the tissue paper flags in the preaching-hall were representations, more or less correct, of the same banner. A number of men also carried large wooden discs with various designs—such as the sun, a lion, the "hare in the moon," &c.—painted upon them; they were borne upon poles in the manner of the ancient Roman eagles. Though all in the procession were Sinhalese, many of them were carefully dressed in the costumes of other nations. Among the races represented were Mohammedans, Parsees, Hindus from all parts of the peninsula, Afghans, Arabs, Jews and Chinese, besides one or two other nations that we could not recognize. The most ludicrous were a set of men got up as English soldiers, with their faces carefully painted white and red to increase the accuracy of the representation. These were evidently looked upon by the spectators as the great success of the procession, and it was amusing to see the conscious dignity with which they marched along. The objectionable part of the disguise appeared to us to be that they were armed with all sorts of worn-out muskets and guns of every conceivable pattern in use not later than the last century, and, though they were commendably careful always to discharge them exactly towards the zenith, nobody knew at what moment some of these antiquities might happen to explode. However we saw no accidents. In the middle of the procession came about two hun-

dred women, bearing on their heads and in their hands offerings of flowers for the temple; and after them some elaborate erections of canvas on wooden frames were drawn along on bullock carts. The first was a representation of a fishing boat, full size and with a practicable mast, on which was perched a poor fellow, who evidently felt his position to be exceedingly insecure; the second was a kind of small house, in which some marionettes three feet high were made to move about by very palpable strings. Two other erections on carts seemed to be the rude originals of those swings at English fairs, in which four baskets are suspended from a vertical wheel, and the hapless experimentalists carried up and down alternately as the wheel revolves. However, there were some pretty little children in these swings on the carts, who seemed to enjoy their planet-like double motion of revolution and progression immensely, and to be quite unconscious that such a thing as *mal-de-mer* existed in the world. One thing that strikes us very much in Ceylon is the extreme beauty of many of the children; one constantly sees small boys with a perfectly Greek type of face, and a regularity of feature that would make the fortune of an artist's model: but as they grow older it all seems to pass off, and they settle down into common-place people enough.

But to return to our procession. There were several parties of the celebrated devil-dancers with masks and head-dresses appallingly hideous; tumblers—some of them very clever—who walked on their hands, or turned perpetual somersaults; jugglers, who danced along doing all sorts of uncanny things with sticks and balls and chatties; and as to musicians—well, *their* name was legion. I think we must have had samples of every kind of drum, fife, and cymbal that has ever been invented, with probably a dozen new kinds created by diabolical and misdirected ingenuity for this special occasion. Every body who had one hand free seemed to carry something in it to make a noise with, and as they approached their destination they redoubled their efforts. For example, there must have been at least forty miscreants armed with bells, which varied from two or three of the size and general capacity of those used by railway porters, to some of home manufacture which appeared to consist of an empty potted-shrimp tin with a bit of string and a pebble by way of clapper. There was no attempt at concerted action, everybody simply making as much noise as he could. The men with guns had evidently not practised the musketry drill; each man loaded and fired as rapidly as he could. We thought the earth could hardly hold a more horrible din than that procession made as it swept up to the gates, but we were soon undeceived when the temple authorities began their welcome. Scores of bells were set in motion; hundreds of crackers, squibs, and maroons were all discharged at once, and a host of camp-followers in the shape of village boys appeared on the scene, armed with oil-cans, fragments of iron hoops, relics of long-defunct tea-pots, kettles, trays—*anything* that would make a noise when beaten with a stick. For politeness sake we bore it as long as we could, but at last we had to sit down and cover our ears; "endurance could no further go."

Yet even this pandemonium was exceeded on the arrival of the second procession, for the first was there to help to welcome it. Words simply fail me to do justice to that reception. I believe one of our party has not fully recovered his hearing yet. The second procession so closely resembled the first that no special account of it is necessary; it is sufficient to particularize two or three additional attractions which it possessed. It was graced by the presence of four or five brown bears, who created a considerable sensation; and in addition to the various costumes of the different nations there were two terribly realistic imitations of the Indian fakir with knives stuck through his throat, arms and back. So well were they prepared for their part that for a moment we thought them genuine, and during the few seconds in which they remained close to us we were unable to discover the deception, even though we knew it existed. Again, there were some boys who had apparently been tarred and feathered—at least their whole bodies were covered with a kind of down like fine cotton-wool, stuck on by some resinous substance. What they were intended to represent we could not discover, but conjectured it might be some kind of furry white monkey. I am told that the processions were considered extremely successful, and I can well believe that the spectacle would have been intensely exhilarating—to a deaf man.

During the afternoon and evening the dancers, the jugglers and the musicians all gave performances, and several priests and laymen addressed the crowd. At about seven o'clock we went back to our friend's house to dinner, but returned to the preaching-hall at eleven to hear the last recitation of Maha-Pirit, and see the distribution of the water, which has been described above. The ceremony was over by about one o'clock, and as we walked back through the woods in the moonlight the charm of the previous night seemed to be upon us once more.

So ended our experience of a Buddhist Dedication Festival. It is after all much like one of our old English fairs—with this one vital difference, that no intoxicating liquor is consumed; and consequently no excesses are committed. It is true that many of the surroundings seem to us utterly out of place as connected with anything like religious ceremonial; but we must remember that their's is less a religion than a philosophy. When one sees the evident good faith and the simple earnestness of the people, the incongruity soon fades into the background, and one rises to that truer stand-point from which the earnestness, the good intention, the simplicity of heart are seen to be the only realities, and all these outward circumstances are "but a shadow of the night; as a dream they pass away, and are gone."

CHARLES WEBSTER, F. T. S.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Fourth Series.

THE following is the second chapter of the Sephir Dzeniutha.

I have divided it into two parts because it is longer and more difficult than the first.

Chapter ii.

"The beard of truth.

"This does not refer to the beard which appears on the ordinary human countenance.

"The beard of truth springs from the opening of the ears; thence it descends and mounts again. It is composed of white hairs, and is divided into thirteen parts to embellish the face of the Invisible.

"It is of this mysterious beard that it is written. The male sex counts for nothing in it, and man has nothing to do with it. What we say does not refer to man, and should be understood as being above all sex and all form.

"The divine beard is like a river divided into thirteen channels of which nine water the breast.

"The four others descend from the ears to the mouth, and mount from the corners of the mouth to the opening of the nostrils.

"Below the nose, between the two nostrils, a path is traced whereon there is no beard, and which is the road of pardon by which sin departs.

"Above the beard on the two sides of the face the cheeks appear like two rosy apples whither the suns come to borrow their light.

"The lower locks of the beard, which are divine influences, descend as far as the breast of the father.

The hairs are arranged in admirable symmetry, and not one is above the others in its row.

The lips are bare. Happy is he who is admitted to kiss them.

"Through the thirteen influences of the holy beard flow thirteen sources of very precious balm.

"These influences are produced without and remain hidden."

Here let us pause. We are in thickest night and in clearest day. But the light is so veiled that it resembles the darkest night.

What is the meaning of this beard that is no beard?

What barber could recognise it or properly comb its thirteen tufts?

What does this beard mean? The text tells us at the beginning that it means the truth, for this is the first sentence of the chapter. But why does this beard represent the truth? Because it radiates around the mouth, and also represents the authority that great age gives in the councils of wisdom.

Why is it white?

Because the word of God is light, and also because God is called the Ancient of Days.

Why is it divided into thirteen parts?

In the upper part there are four divisions, while nine tufts hang down on the breast, in symmetrical order, in three masses, each divided into three. These latter give the nine sephiroths, while the four compartments above indicate the divine tetragram. Nine sephiroths and four letters make up the number thirteen, the sum of the digits of which is four. In the tarot nine is the sage, and four is the emperor. The two together should be read as the empire of the sage, wisdom of command or empire. Added together they give thirteen and in this we may say that the number one represents the autonomy of spirit, and number three represents nature. Taken together they give the spirit of nature or the nature of spirit with the power of the one over the other. Such then is the empire of the sage.

But we also find that the number thirteen represents death, and knowing also that the same number represents the complete number of the divine branches of knowledge, we conclude that to die is to know God. Hence death is immortality, and the sage has no dread of it, and exercises dominion over it.

This is an example of what is called the kabbalistic reading of a number by means of that marvellous instrument called the tarot.

The symbolism of the ears and nose will help us to understand the four letters of the tetragram, figured by the moustache and whiskers of the Baphometric head.

When Pilate asked Jesus: What is truth? he expected no reply. Would he have understood had Jesus answered him? Only the day before Jesus had said to his disciples: I am the way, the truth and the life, mystic words interpreted by every Christian sect in a different manner. But he would certainly have very much astonished the proconsul had he answered: Truth is the beard of the Macroprosope Arich Anpin. Pilate would have thought himself insulted, and there are many serious people of our own day, who would either get angry or would merely shrug their shoulders, were they to receive a similar reply.

What is the meaning of the words Macroprosope and Arich Anpin?

Macroprosope means the great personification, and this is the name given to the divine head that appears in the Sohar.

This head with the eyes of carbuncle, whose immense beard is divided into thirteen tufts, the initiates of the temple adored under the name of the Baphometric head, from the Greek *baphe metous*—illumination of the mind.

The great ancestors of philosophy, the kabbalistic sages, did not believe that their science could ever be written. This is why they recorded it in symbolical language by attaching certain meanings to their symbols analogous to those that all could see and observe—the human face and the human hand, then the whole man, then man and woman separated and also joined together in a sort of androgyne. The book we are now translating is an example of this system. We are at the beard of the Macroprosope, and the book says that this beard represents truth.

The beard radiates around the mouth : it descends from the ears, and then mounting again from the mouth to the nose, it forms two mysterious angles. Each of these angles is bounded by three points thus making six. When we take the angle formed around the moustache, we get nine. This central angle may thus be said to be doubled, as the letter He is doubled in the divine tetragram.

The tetragram counts as nine, and to this Malchuth is added which makes ten ; for the Jod, the Vau and the He are all triple. Each of the three divine personifications contains the two others. Nine is the triplicity of three ; and ten or zero is the circle of which the tetragram is the true quadrature.

Thus in the sacred beard, that which is above is like that which is below. The angle on the right, formed by the whisker and the half of the moustache, three points, is *Jod*, the angle on the left is He, and the whole moustache is Vau. With the points of these three figures you can compose the tree of the sephirot. You have not indeed got Malchuth or the kingdom, but that is represented by the nine points of the beard which extend to the breast in groups of three. These are the things of the spirit which are reproduced in forms.

This singular method of writing in hieroglyphics, is at once most simple and most abstruse, and we feel that it brings us into relations with the primitive world. The evolutions of the numbers four and three bring us into relation with the tetractys and triad of Pythagoras. Three and four make up the sacred septenary. Three multiplied by itself makes nine. Four times nine is thirty-six, the number of the talismans of Solomon and of Hermes Trismegistus, to whom the invention of the tarot is attributed.

All may be deduced from this—the thirty-two ways, the fifty gates, the laws of equilibrium, which are those of the caduceus and of the rod of Moses. Knowledge is power when one knows how to dare and to keep silence.

In this way all science is suspended as it were from the thirteen tufts of a fictitious beard, and we may say, speaking metaphorically, that truth is the old man's beard.

In the description of the fictitious head, which is the symbol of divinity, the author of the *Sohar* explains the central line as the sign of pardon, or rather of the reparation of sin. This central line is double, for there are two of them ; one vertical passing down the nose, and one horizontal passing through the eyes, which give the sign of the cross, adopted by Christianity, but known in hieratic symbolism many years before the advent of Jesus Christ.

But why is this central line the sign of pardon ?

It is because it reveals the harmony resulting from the analogy of contraries.

It is the central line, which by turning around the terrestrial globe produces light successively on all sides by constantly repelling the night. It is the central line in the human face, that harmonizes the two profiles and determines the physiognomy.

The sign of the cross is also that of the universal balance, the balance that seems to oscillate between good and evil, but the equilibrium of which is always good. The first balances must have been constructed in the form of the *Tau* or cross with two moveable sticks placed at right angles to one another. Look in the second volume of "*Dogme et Rituel de la haute Magie*" at the occult seal of Solomon. You will there find the law of equilibrium figured by a cross, and the movements of the universal agent determined as they alternate by the parity of magnets. For magnets are the balances of the universal physical force. They all have two poles contrary to one another just as electricity is double. It would be dangerous to say that good and evil are the two necessary poles of the moral magnet and are determined by a law similar to that which governs contrary currents of electricity. Moreover evil is never absolute ; it is relative to beings and conditions of beings. The appetite of the wolf is an evil to the sheep, but you cannot expect a tiger to become a vegetarian. A pretty little cat devours a living mouse, and we do not regard this as a criminal action, but we should feel very much aggrieved were our cat to eat our favourite bird.

Good for us is what we find useful or agreeable. God sees from a higher standpoint and sees further than we can. For him good is in the end and not in the means, and all the means of God are good. Man ought never to do evil that good may come, because man has neither the knowledge nor the power of the absolute, and because he is powerless to repair the wrong he causes. The evil has no real existence outside our ignorance and can never be attributed to God. Suppose we were to see a statue in which half the nose were left unfinished, and one of the eyes and so on, we should think it horrible, but the sculptor would let the spectators say what they pleased, knowing his own power to finish the work and bring it to a state of harmonious completion.

It is in this way that ignorant persons attribute evil to God. A body without a head and a head without a body are two defective things, which, when joined together, may form a complete image. This is how it is that the central line, that which brings the contraries into harmony, is the sign of the profound peace between heaven and earth, the sign of the harmony to be established between all beings. All our organs are double, says the *Sohar* in another place, except the nose, the tongue, the heart and the organs of generation, figures of the divine unity in the service of which all the other divided organs are brought into agreement.

To rightly understand the allegories of the *Sohar*, we must know what is represented by each part of the human head taken as a symbol of the head of the universe which is God.

The forehead is intelligence and wisdom. It is on the forehead that the supreme crown is placed.

The eyes are the lights of the mind. In the hieroglyphic head they are without lids, and radiate like two suns at the two foci of an ellipse that encloses the two eyes. There you may find all the mysteries of the Christian trinity, as well as those of the Indian trimurti and the triad or ternary of Hermes and Pythagoras.

This ellipse of light is the key to all the movement of the heavens and the stars. It is indicated in the tarot by the two disks, and is analogous to the two trees of Eden, around which the astral serpent is coiled, and which we find also in the great symbols of Ezekiel and in the Apocalypse. It explains the polar laws of the universal magnet and the mysteries of the magic wand, which has a point of crystal and a globe of resinous substance as its two poles, and which serves to direct the astral fluid. Light becomes manifest by two phenomena, brightness and heat, and each of these two is double; that is to say, there is positive and negative brightness, radiant and latent heat. The negative brightness is that which we see with our mortal organs; the positive is what we see with the faculties of the soul. It is with this latter that infinite space is filled, on which, in angelic eyes, our suns are patches of shadow.

In the symbolism of colours light is represented by white and heat by red.

The learned Robert Fludd at the beginning of his "Mosaical Philosophy" gives, as a figure representing the circle of light, a white disk in which Phoebus shines, while for the circle of heat he gives a red disk with Bacchus in the centre. Red is the colour of blood and of wine. It excites the fury of bulls and delights revolutionaries. We shall see in the Sohar that the light of the one old man—the upper—is white, while that of the other—the lower—is red.

But let us now pass on to the other features of the face. The nose represents judgment, discretion and forbearance. It is very long in the superior head and very short in the inferior one. This is why the two old men, of whom one is the mirage of the other, are called the one Arich and the other Seir, two words meaning long and short respectively.

Of these two old men, the supreme is the God of the sages; and the lower one, that is to say the black mirage of the white head, is the God of official sacerdotalism and of the vulgar.

The mouth is the source of speech. It represents the logos, love and grace, because with the mouth we speak and kiss.

The cheeks represent the beauties and riches of living nature. The author compares them to beds of flowers.

The perfumes diffused through the thirteen parts of the beard are the mercies, consolations, joys and sweetness that God mingles with the pains of life. They are also the special beauty of all the forms of speech, for perfumed oil softens the beard and causes it to shine.

Every hair of the supreme beard is in perfect order. The short ones are finer and more delicate than the long, but all are in perfect harmony none interfering with another.

This is because hierarchy is the law of the logos and of reason. It is by the hierarchy that order is produced and maintained, and through it that God governs the whole universe, the various parts of which are arranged in order like the hairs of the symbolic beard.

LONELY MUSINGS.

III.

TRULY the path is as a razor's edge, hard to tread; for straight is the gate and narrow is the way that leadeth unto life. The world is ever attacking us on one side, seducing us on another, and who can always keep his thoughts in the celestial region? Even while we are yet enduring the torture that has taught us to look beyond these things of the senses for our final peace, the deep despair that levels all things to its own hideous deformity may enter our souls, and make us cry vainly to death to free us from our pains, or the demon of rage may seize us—rage at the continuance of our apparently unmerited suffering—and tear us, till we curse all the powers of heaven and earth in our madness with a concentrated bitterness of soul that only those who have experienced it can realize. And though we know by absolute conviction that there can be no immediate liberation from our past Karma, and that it must be worked out to the sweet or the bitter end through innumerable incarnations, the doubtings of Lucretius still come back to our memory, with almost a wish that his suggested solution might be practicable—doubtings whether man's best hope might not be to quench in annihilation his insatiable longings and his deep despair.

Or again we are relieved from our pains, and again the sun shines in a clear sky. Then do the smiles of our friends carry to our souls a still more subtle poison: for we are led to fancy that the life we so lately scorned and hated is still worth living, and the infinite possibilities of the future gleam in radiating colours as love again begins to lift her gauzy veil. So do our imaginations run on weaving the old unreal dreams. What help is there for natures so crossed and traversed by passion? They have slept and dreamed in the arms of lust, and though, when awakened they have seen and fled from her deformity, it seems as though she were again able to assume for them the mask of beauty;—they have gazed into the abysses of hate, and have indeed recoiled from their awful depths, but a power again urges them to the brink. After having gone over the whole gamut of the sense-passions and forsworn them, again the passions shew their mastery, drawing as with a magnet.

What hope for one who lives in so fluctuating a state of mind, and is unable to keep his soul in equilibrium? How can he expect to attain to passionless tranquillity—the very antithesis of his present state?

Krishna answers Arjuna "Let him regain his kingdom." Let him turn the very passion of his nature to the contest and he will conquer. Let him oftener and oftener lift his mind to the celestial regions and he will be reinvigorated by some reflex from the great souls who dwell there. Let him conquer tranquillity by fervency of spirit.

One who realizes this difficulty of controlling the heart and who desires to rid himself of these constant fluctuations of feeling should pursue his search in a systematic manner and the following rules may be taken as guides:—

1st. Read the holy books—read them though the heart may be cold and torpid, and if indeed the slothful and despairing quality of “Tamas” be at the moment paramount, there is all the greater necessity to end its reign, for all the three qualities alternately dominate us, and the slow steady progress towards perfection is only made permanent by arousing the nature when invaded by the sloth of “Tamas,” and refusing to allow it to sink into the stagnation of lethargy; by restraining it when dominated by the passion of “Rajas,” until the duration of control by these evil forces is gradually lessened, and the nature tends more and more to permanence in the tranquillity of “Satwam.”

And out of that tranquillity shall rise
The end and healing of his earthly pains,
Since the will governed sets the soul at peace.
The soul of the ungoverned is not his,
Nor hath he knowledge of himself; which lacked,
How grows serenity? and, wanting that,
Whence shall be hope for happiness?

Read the holy books of all ages and all peoples. The Vedas, the Dhammapada, the Bible, the Zend Avesta and the Koran, whichever is found by practical experience to have most effect on the life, for we are all governed by our emotions and require different influences. But above and before all read the Song Celestial of the heavenly Krishna.

2nd. Attend to any conversation about spiritual things you may have the opportunity of hearing—attend to it whether you understand it fully or not, whether it is to you a mere statement of truisms, or whether, as is more likely, its metaphysical philosophy seems to soar above your head. Store in your memory whatever you can grasp, for a time will come when you will understand more fully, and your future progress will be facilitated by what you may now learn.

3rd. Realize as fully as possible the current opinions about duty in the society and nation in which you have been born and brought up. However much you may have—or think you have—transcended the ordinary current notions of morality, the study and comparison of the opinions of others is a necessary part of your education. The reader may here remark that this is as it were the prelude or commencement of that “intelligent looking into the hearts of men,” which is one of the rules laid down for those who desire to ascend the ladder of Jacob, though its complete attainment it need scarcely be said is impossible, till many of the rungs have been passed. This purely intellectual comparison of opinions from one's own standpoint might seem at first sight unnecessary compared with personal advance in holiness, but the student cannot too soon grasp the idea that for the attainment of perfection the whole nature must be cultivated equally, and the fewer readjustments of equilibrium that may subsequently be required, the swifter and steadier will be his progress.

4th. Act so as to give yourself only satisfaction. This, the fourth rule in the descending scale, deals more especially with the physical nature. Act so as never to incur the upbraidings of conscience. Should experience have taught that any act is follow-

ed by inward shame—avoid that act in future. And as the whole nature develops, conscience develops also. What might previously have been done without a qualm, will now evoke the stings of shame, for as the standard becomes more exalted, so will the inward pressure become more severe till we make the outer accord with the inner. So the traveller along the narrow way pursues its course after untold failures in the innumerable diverging paths which have been tried and found misleading. Yes, conscience is indeed the ever sharpened goad, that will never let us rest—it is turned into an instrument of torture when in our waverings we are led to embrace a lower life, but it is the surest guarantee of our Godhead, and contains in itself the potency of all progress.

PILGRIM.

Reviews.

THE SCIENCE OF THE MIND APPLIED TO TEACHING. By U. J. Hoffman. New York. Fowler, Wells & Co.

The lean and spectacled pedagogue, who drove knowledge into the head of the last generation as the carpenter drives nails into wood—by force of blows—has well nigh disappeared. A new and brighter era in education has dawned,—the era of kindness and reason. Though there are still many teachers who suppose that the whole art of instruction consists in making their pupils learn text books by heart, yet there are a large number who have realised the fact that children differ in their faculties and dispositions, and accordingly endeavour to adapt their methods of cultivation to the nature of the soil. To such we cordially recommend Mr. Hoffman's book. The first part is devoted to the subject of human temperaments and faculties in man and child, based upon phrenology in the widest sense of the term, with hints regarding their cultivation and development. It might be read with interest by one who was not prepared to accept the dicta of the Phrenologists. The author then deals with the theory of teaching, which he bases upon the nine principles of Pestalozzi. He shows how education should consist in liberating the mind and throwing out signals by which it can discover truth. He likens the child to an egg which, under appropriate conditions, will develop into a bird able to walk, able to fly; but which will become addled if mismanaged and never be anything but a bad egg. In the last part there are specimens of lessons, arranged on the principles enunciated in the earlier parts, with suggestions to the teacher on the introduction of new subjects of study by preliminary discourse, before setting his pupils to work on text books. This is of the greatest practical value. A plan for the arrangement of lessons in a school is added.

Mr. Hoffman's book will be found worthy of perusal not only by the teacher but also by the parent, for much good counsel to mothers is contained therein on the cultivation of good manners and morals.

N. C.

LA VIE, PAR LE MAGNETISME ET L'ELECTRICITE, par G. Edard.

We have on our library table the second edition of this work. A considerable part of it is devoted to an exposition on Mons. Edard's complex electro-magnetic apparatus, which has already been described in the *Theosophist*. Much space is also given to the author's life and

memoirs, with details concerning the legal attacks made upon him; for he claims the honour of having been a martyr to the cause of occult science. The volume before us is in no sense a text book on Electro-Magnetism, but contains extracts—some of them of considerable interest—from Authors and Journals on that and allied subjects, with letters from Baron Du Potet and other great exponents of the magnetic science, Mons. Edard has gone beyond the domain of men and animals, and applied his system to the cure of sickly plants—with signal success according to the testimonials received from horticulturists.

N. C.

THE BOOK OF ALGOONAH.

This work professes to be a chronicle of the men of Kaiah who are stated therein to have been the original builders of the great mounds that abound in the valleys of the Mississippi and Missouri and in other parts of America. The problem of the construction of these mounds has long been a puzzle to antiquarians and according to the book under notice the real builders were members of a race sprung from a small band of fishermen on the coast of Ammon who emigrated to America. The book of Algoonah is now presented to the public in an English dress, the language employed being that with which we are familiar in the "authorised version" of the Old Testament. There is no definite account given as to the time and place of the discovery of this book, which is claimed to be an original chronicle, nor do we know in what language it was originally written. It gives a long account of the wanderings of the men of Kaiah very much like that of the children of Israel in the wilderness and other places. We have moreover no certain account of the chronology of this wonderful people. We are promised other books belonging to the same series, one of which is to give a complete account of the religion and philosophy of the mound-builders and to reveal the true origin of masonry. In the absence of further information we must decline to pass an opinion on this book. In its present form it is valueless to the historical student, and there does not seem to be much in it that could not have been written by a person of average imagination familiar with old Testament language and as much of universal history as generally falls to the lot of those who have not been very highly educated.

THE SPHINX.

We have received the second number of this magazine published (in German) at Leipzig under the editorship of Dr. Huebbe Schleiden. It contains a second instalment of a series of papers on thought-reading with illustrations from the records of experiments of the Society for Psychical Research. There is also a translation of "Harmony of science and spiritualism by A. R. Wallace. A paper by Dr. Carl du Prel (the second on the same subject) on "Monistic psychology" merits careful study. Herr Karl Kiesewetter contributes an article on the historical records of hypnotic clairvoyance and the number closes with a paper by Mohini M. Chatterji on the esoteric meaning of Shakespear's Hamlet. We cordially recommend this magazine to all those of our readers who are acquainted with the German language as it promises to be one of the best extant periodicals treating of transcendental subjects. We this month give a translation of an article from "the Sphinx" on the Rosicrucians, containing information about this secret Society of more than ordinary interest and authenticity.

Literary Notes.

Mr. R. Jagannathiah is engaged in translating into English from the Sanskrit, Srimut Sankarachariar's "Dwadasa Manjarika Strotrum" or cluster of twelve prayers with verses by disciples.

Correspondence.

ASTROLOGY.

SIR,—I heard the following from Babu Bykantha Nath Sen. Bykantha Babu is a distinguished pleader of the Judge's Court of Murshedabad, elected Chairman of Berhampur Municipality, and legal adviser to Maharani Surnomoyec, M. I. O. C. I. of Kasimbazar:—

1. Bykantha Babu's father died of erysipelas within 24 hours of the first appearance of the disease. Some days after the event, Bykantha Babu had the horoscope of his father examined, when he found that not only the time of death but the disease also had been mentioned in the horoscope correctly.

2. He saw an astrologer, who correctly told him, by merely seeing his countenance, the very day and hour of his birth; some friends of his also tried the experiment, with equal success. The astrologer was a stranger to him, and had not the slightest means of gathering such informations beforehand.

3. He knows many cases in which an astrologer told rightly the sex of the child by merely being told the exact time of its birth.

Bykantha Babu remarked that the influence of the planets on living organisms is now an admitted fact in modern science, that he believes that astrology was founded by systematizing a very large number of observations extending over a series of years, and hence must be true in the main that the failure of the present astrologers generally to predict future events, may be ascribed to their not allowing for the displacement of heavenly bodies, as they base their calculations upon *Sphutams* some thousands years old.

K. P. MUKERJI, F. T. S. (BERHAMPUR),

TOBACCO SMOKING.

It is a great puzzle to me to see that a large number of the members of the Theosophical Society are confirmed smokers; to become a member of the Theosophical Society is virtually to avow the intention of leading a life of purity and temperance; and how can the precept square with practice of those who so openly and vehemently give the contradiction to their own professions? For, indeed, tobacco-smoking has no allurements except as an act of mere self-indulgence in sensual pleasure. All the eminent physicians, with hardly an exception, are staunch opponents of its habitual use and hold that it is no less deleterious in its effects than alcohol, opium or any other poison. Not to mention cigars, cigarettes, &c., even the Eastern fashion of smoking in a *hookah* is hardly without vicious and dangerous results. Slowly and silently and as surely the poison works, and sooner or later manifests the ravages it has done by bringing complete enervation of mind and body, a premature deterioration and decay, dyspepsia and other awful maladies

springing from this waste of virility and nerve force. Viewing the matter in a more subtle and contemplative light, all the mischief does not cease with the smoker, for by the law of heredity he bequeaths all the weakness of his mind and body to his offspring and thus renders, innocently perhaps, the curse of smoking more far-reaching in its effects than is ordinarily supposed. And judging by the 'smoking car' and the 'smoking-room,' smokers with a cigar beneath their nose—"a fire at one end and a fool at the other,"—can hardly be fitting associates in polished society; for in utter disregard of politeness and the rights of others, they puff continually filling the air with ill-smelling vapour. Apart from the fatal consequences resulting from the habitual use of tobacco, its medicinal use is very rare; as Dr. Farquharson, M. D. &c. &c. says, in his Therapeutics "Tobacco is now rarely, if ever used in Medicine on account of its poisonous property." In the Ayurveda, it is seldom or never used medicinally. "It is computed that the whole world is now producing 1,000,000,000 lbs of tobacco at a total cost of \$ 5,000,000,000 annually." What an enormous amount of good money is thrown away in wrong speculation! And if with this be calculated the loss of misused arable lands combined with the loss of labour and time of the thousands of men, (in Germany 1,004,000 and the United States 40,000 not to speak of others) engaged in the manufacture and sale of tobacco, the total loss must be immeasurably great. In the face of so many obnoxious qualities, tobacco cannot be reputed to be beneficial to the soul. To attain to any psychic perfection, it is as useless, as Gung-smoking is held invaluable by certain ascetics. In the Puráns, a manuscript edition kindly lent to me by an old Devade Brahmin of the Moorshedabad District, strict injunctions are laid down against its use under heavy penalties. Are not these, then, sufficient to show that tobacco is an enemy to human progress? In different parts of the globe, clusters of spirited men have boldly banded themselves together to put down this seemingly harmless habit of smoking: and you, who, I believe, have so much the good of humanity at heart, would you not join the brave and the wise, and fearlessly hurl the bitterest anathema on Tobacco—and strike out a great reform? We have heard of families, of little boys, generously resolving to take tea without sugar, bread without butter, to keep apart a handful of millet out of the daily consumption, solely to contribute their quota to the charity-fund. And could not the smoking members of the Theosophical Society bring themselves to bear this little privation? Would they not brace up their energy to do what duty demands to exercise an indomitable will to avoid the temptation of falling into this pernicious habit to which they have given themselves up as willing slaves for the vain gratification of the senses? Assuredly they can if they be but resolute; and the trifling farthing so saved, will, if collected swell into a large sum of money. With that, imagine, what noble deeds could not be done for the poor and the needy! How many desolate hearths would burn the brighter! How many broken hearts could be comforted! It is never too late. Let us set to work and reform; let us try to be master over the Flesh and the Blood. "Begin even now to practise it and so a thousand serpents will be swept away from your path."

DAYAL CHUNDER GUPTA.

SUPPLEMENT TO

THE THEOSOPHIST.

APRIL 1886.

LONDON LODGE THEOSOPHICAL SOCIETY.

THE Annual General Meeting of the London Lodge Theosophical Society was held at 55, Chancery Lane, on Wednesday, January 27th, at 8-30 p. m., Mr. A. P. Sinnett in the chair.

In opening the proceedings, the President referred to the great success of the Annual Convention in India, and to the progress in practical work accomplished there during the past year.

Then passing to the Society in London, he pointed to the increasing numbers and steady activity of the Lodge as proof of the vitality of the movement in this country. These facts were the more important in view of the attack levelled at the Society in the report of the S. P. R. Committee.

Commenting on that document Mr. Sinnett exposed its weakness as a whole, and especially the frivolous grounds on which Mr. Hodgson impugns the "Occult World" Phenomena. (This portion of the report has been dealt with in a pamphlet just issued by Mr. Sinnett.)

The President then stated that in consequence of the changes in the statutes of the Parent Society recently made at the Convention, it would be necessary to revise the rules of the Lodge, and that the meeting must therefore be adjourned for their consideration.

The following elections of Officers and Council for 1886 then took place.

<i>President</i>	Mr. A. P. Sinnett.
<i>Vice-Presidents</i>	Mr. T. Varley and Miss Arundale.
<i>Hon. Secretary</i>	Mr. B. Keightley.
<i>Hon. Treasurer</i>	Mr. E. Wade.

and the following six members of the Lodge to serve on the Council:—

Mr. Crookes, F. R. S. Mr. Harbottle. Mr. Ashton Ellis. Mr. A. Keightley. Madame de Steiger. Miss Hamilton.

All the elections were unanimous, and after some general conversation the meeting adjourned.

BERTRAM KEIGHTLEY,

Hon. Secretary.

ANANTAPUR THEOSOPHICAL SOCIETY.

UNDER the auspices of the above Society Mr. Raghavendra Charlu read a well-written and elaborate lecture on "the Ancient Literature of India" on the 20th ultimo, when M. R. Ry. K. Seshyia Chetti Garu, B. A., took the chair. The lecturer viewed the subject from the different stand points of literature, philosophy, history, religion, politics, &c., and showed that many a gem of

truth which modern science has yet scarcely discovered, lies included in that unique language of Sanskrit, and that its revival will tend much to the regeneration of Aryavarttha.

On the 3rd instant Mr. Cooper-Oakley and Dr. Cook from Adyar paid the local branch a visit. They spent two days here in philosophical and religious discussions with the members and others, and on the morning of the 4th inst. Mr. Cooper-Oakley delivered a public lecture on the "Religions of the world and their relation to Theosophy." Questions were then asked by some of the audience on spiritualism, mesmerism, mediumship, &c., to which brief and interesting explanations were given.

B. SUDARSANAM.

JAMALPUR.

THE 3rd Anniversary of the Jamalpur Branch Theosophical Society was celebrated with *eclat* on the 7th Instant at 7 A. M. at No. 7, Albert Road, Jamalpur. The following delegates from Branches in Bengal and Behar were also present:

From Berhampur: Babus Dinanath Gangooly (Government Pleader), Nafar Das Roy (Municipal Commissioner), Sri Nath Goswami Tridhara Charu Bhatta, B. A.

From Bhagalpur: Babus Parvati Charu Makerjea (Pensioner), Bhagwattal Misser Upendranath Sarvadhicory.

First day, 6th March 1886.

On the previous evening a private meeting of the members was held and Babu Balai Chand Mullick of the Calcutta Branch, and Babus Nafar Das Roy and Tridhara Charu Bhatta, B. A., of the Berhampur Branch were introduced to those present.

Babu Ram Chunder Chatterjea, President of the local branch, opened the meeting with a short speech on the past, present and future of Theosophy.

The Secretary being called upon, read the 3rd Annual Report, which was adopted.

The Treasurer then submitted his account for examination. Two of the Councillors checked the account and found it to be correct.

The position of the Sanskrit Sunday School, which has now completed the first year of its existence, was discussed, and the members expressed their willingness to support it according to their means, and a Committee was formed to inspect the school and give it their moral support.

The following office-bearers for the current year were elected:

Babu Ram Chunder Chatterjea	...	...	President.
" Troylukho Nath Roy	...	...	Vice-President.
" Kali Bhusan Roy	...	...	Secretary.
" Raj Coomar Roy	...	...	Joint Secretary.
" Kali Padagupta	...	...	Treasurer.
" Bani Madhaw Roy	...	...	Librarian.

Councillors: Babus Da Bendra Nath Chatterjea, Hari Nath Bhuttacharji, Nilwani Banerjea, and Tara Narain Mazumdar.

Members and delegates were requested to consider means for the diffusion of theosophic ideas outside the Society and cooperation with the neighbouring branches. After due consideration a Committee was formed to record the proceedings of important meetings for circulation among co-operative branches as arranged by the Berhampur Branch. Another Committee was formed to translate important articles from the *Theosophist* in Bengali in view of their being published for the benefit of members and the public. To frame amended rules and bye-laws for the local branch. The consideration of this question was postponed.

The meeting dissolved with a vote of thanks to the chair and delegates present.

2nd day, 7th March 1886.

At 7 A. M. the delegates and members of the local branch assembled at No. 7, Albert Road. The Pundit of the local *Hari Saba*, whose services had been previously engaged, explained slokas from the *Bhagawat Gita*; on his resuming his seat a discussion followed on the "Law of Karma." Babus Parvati Charu Mukerjea, Dinanath Gangooly, Troylukho Nath Roy and Tarini Charu Roy took part and cleared up some doubtful points.

The meeting adjourned after 10 A. M. for recreation.

After 2 P. M. the delegates and members gathered at No. 7, Albert Road, to hear Brother Dinanath Gangooly explain passages in the "Light on the Path." After 3 outsiders began to come in. When several gentlemen were present, it was proposed that Dina Babu would explain whether or not the idea of "formation of a nucleus of universal brotherhood" was utopian. He convinced the audience that it was practicable if we were unselfish. Discussions on important subjects were held till 5 P. M., when, according to programme, arrangement was made for delivery of public address. The President of the local branch was voted to the chair. He called on Babu Sahadro De, a member of the branch, to read his paper. Brother De, in a short lecture, explained the first and the third objects of the Theosophical Society, and cited authorities from the *Shastras*. His selections from Andrew Jackson Davis' "Magic Staff," dated 1857, on Clairvoyance, were interesting.

Then Babu Dina Nath Gangooly following the plan laid down by Brother De, explained the objects of Theosophy and the Theosophical Society. His speech was stirring and attentively followed.

Then Babu Arunaday Bhattacharji, a member of the branch, addressed the meeting.

Before the meeting dispersed Dina Babu rose once more and drew attention of the members and outsiders to Mr. Hodgson's report published in the *Calcutta Statesman*, dated the 19th, 20th and 21st February 1886, attacking Madame Blavatsky. He convinced his audience that the report of the S. P. R. was prepared in a very perfunctory manner, and that Mr. Hodgson was an incompetent man for instituting enquiry into the Coulomb affair, and that Madame Blavatsky is an honest seeker for truth.

With a vote of thanks to the chair and delegates the meeting came to a close at about 7 P. M.

The delegates returned to their respective destinations by the night train.

Brother Srinath Goswami of the Berhampur Branch labored much to make the Anniversary Meeting a success and the Jamalpur Branch expressed their thanks to him.

The members of the Berhampur and Bhagalpur Branches are always taking a deep interest in the Jamalpur Branch, and we must place on record our deep obligation for the unselfish conduct of these brothers.

Alms to poor will be distributed in honor of the anniversary.

RAJ COOMAR ROY,
Joint Secretary.

RAMNARAYAN ANGLO-SANSKRIT VERNACULAR SCHOOL.

We have received the report of this school, from which it appears that its founders are to be congratulated on its flourishing condition. It was established in 1883 by B. Babu Baroda Prasad Bosu, F. T. S., in memory of his father. It has received a Government educational grant of Rupees 50 per mensem, and has been empowered to send up candidates for the entrance examination of the Calcutta University.

The cost of the school building has been Rs. 5,136, of the site, Rs. 525; and a new road has been constructed at a further cost of Rs. 1,300. There are about 130 boys in the school, with a staff of eight teacher besides the head master.

It appears from the accounts that the annual cost of carrying on the school amounts to about Rs. 2,000, of which nearly one half is contributed by the founder. The recent examinations have been attended with very satisfactory results, and the establishment of the school has been of great benefit to the inhabitants of the district who were before obliged to send their children considerable distances from home.

MR. SIVASANKARA PANDIAH'S CLASSES.

THESE classes opened on the 14th of February for their fifth yearly course. They are held in the VI-A Class Room of Patcheappa's College every Sunday between 3 p. m. and 5 p. m. All Hindu young men with a fair knowledge of English are eligible as members of these classes, the object of which is to diffuse the leading principles of Aryan Morality and Religion.

ROHILCUND THEOSOPHICAL SOCIETY.

At a meeting of this Branch, held on the 10th of January, the office-bearers of the preceding year were re-elected:
At another meeting, held on the 7th February, the bye-laws of the Branch were revised and sundry alterations made in them.

AMERICA.

THE ARYAN THEOSOPHIST OF N. Y.

This Branch, which was organized in N. Y. City, January 1884, had a large and very interesting meeting on February 4, 1886, at its rooms in N. Y. City. Bro. Gopal Vinayak Joshee, of Bombay; read a paper on Theosophy in India and America, in which he gave an outline of the movement, and strongly insisted on the principle of Universal Brotherhood. He was followed by Bro. W. Q. Judge, who made some remarks on Karma and Reincarnation, which are subjects quite strange to the Western mind. After this many questions were propounded by those present. Two of the Rochester Branch were present and also several old members who were admitted by Madame Blavatsky in 1875, and several inquirers.

The N. Y. Branch is now very active. They are reprinting Mrs. Sinnett's "Purpose of Theosophy," "Light on the Path," and other valuable documents. It is expected that this is only the beginning of a great interest.

WILLIAM Q. JUDGE,
President A. T. S.

IRELAND.

A charter has just been issued for the formation of a new Branch to be called the "Dublin Lodge of the Theosophical Society."

TRICHUR.

Mr. A. Sankarish, Dewan Peishkar, F. T. S., sends us an account of the formation of an association to provide medical women for Cochin in which he is taking an active part.

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