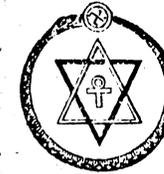


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THE
THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

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VOL. VII. No. 77.—FEBRUARY 1886.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares]

BHAGAVAD GITA.*

IN studying the Bhagavad Gita it must not be treated as if isolated from the rest of the Mahabharata as it at present exists. It was inserted by Vyasa in the right place with special reference to some of the incidents in that book. One must first realise the real position of Arjuna and Krishna in order to appreciate the teaching of the latter. Among other appellations Arjuna has one very strange name—he is called at different times by ten or eleven names, most of which are explained by himself in Virataparva. One name is omitted from the list, *i.e.*, Nara. This word simply means "man." But why a particular man should be called by this as a proper name may at first sight appear strange. Nevertheless herein lies a clue, which enables us to understand not only the position of the Bhagavad Gita in the text and its connexion with Arjuna and Krishna, but the entire current running through the whole of the Mahabharata, implying Vyasa's real views of the origin, trials and destiny of man. Vyasa looked upon Arjuna as man, or rather the real monad in man; and upon Krishna as the Logos, or the spirit that comes to save man. To some it appears strange that this highly philosophical teaching should have been inserted in a place apparently utterly unfitted for it. The discourse is alleged to have taken place between Arjuna and Krishna just before the battle began to rage. But when once you begin to appreciate the Mahabharata, you will see this was the fittest place for the Bhagavad Gita.

Historically the great battle was a struggle between two families. Philosophically it is the great battle, in which the human spirit has to fight against the lower passions in the physical body. Many of

* Notes of a lecture, delivered at the recent Convention of the Theosophical Society by Mr. T. Subba Row as an introduction to a set of lectures, which he has promised to give at the next Anniversary.—Ed.

our readers have probably heard about the so-called Dweller on the Threshold, so vividly described in Lytton's novel "Zanoni." According to this author's description, the Dweller on the Threshold seems to be some elemental, or other monster of mysterious form, appearing before the neophyte just as he is about to enter the mysterious land, and attempting to shake his resolution with menaces of unknown dangers if he is not fully prepared.

There is no such monster in reality. The description must be taken in a figurative sense. But nevertheless there is a Dweller on the Threshold, whose influence on the mental plane is far more trying than any physical terror can be. The real Dweller on the Threshold is formed of the despair and despondency of the neophyte, who is called upon to give up all his old affections for kindred, parents and children, as well as his aspirations for objects of worldly ambition, which have perhaps been his associates for many incarnations. When called upon to give up these things, the neophyte feels a kind of blank, before he realises his higher possibilities. After having given up all his associations, his life itself seems to vanish into thin air. He seems to have lost all hope, and to have no object to live and work for. He sees no signs of his own future progress. All before him seems darkness; and a sort of pressure comes upon the soul, under which it begins to droop, and in most cases he begins to fall back and gives up further progress. But in the case of a man who really struggles, he will battle against that despair, and be able to proceed on the Path. I may here refer you to a few passages in Mill's autobiography. Of course the author knew nothing of occultism; but there was one stage in his mental life, which seems to have come on at a particular point of his career and to have closely resembled what I have been describing. Mill was a great analytical philosopher. He made an exhaustive analysis of all mental processes,—mind, emotions, and will.

'I now saw or thought I saw, what I had always before received with incredulity,—that the habit of analysis has a tendency to wear away the feelings, as indeed it has when no other mental habit is cultivated. * * * Thus neither selfish nor unselfish pleasures were pleasures to me.'

At last he came to have analysed the whole man into nothing. At this point a kind of melancholy came over him, which had something of terror in it. In this state of mind he continued for some years, until he read a copy of Wordsworth's poems full of sympathy for natural objects and human life. "From them," he says, "I seemed to learn what would be the perennial sources of happiness, when all the greater evils of life should have been removed." This feebly indicates what the chela must experience when he has determined to renounce all old associates, and is called to live for a bright future on a higher plane. This transition stage was more or less the position of Arjuna before the discourse in question. He was about to engage in a war of extermination against foes led by some of his nearest relations, and he not unnaturally shrank from the thought of killing kindred and friends. We are each of us called upon to kill out all our passions and desires, not that they are all necessarily evil in themselves, but that their

influence must be annihilated before we can establish ourselves on the higher planes. The position of Arjuna is intended to typify that of a chela, who is called upon to face the Dweller on the Threshold. As the guru prepares his chela for the trials of initiation by philosophical teaching, so at this critical point Krishna proceeds to instruct Arjuna.

The Bhagavad Gita may be looked upon as a discourse addressed by a guru to a chela who has fully determined upon the renunciation of all worldly desires and aspirations, but yet feels a certain despondency, caused by the apparent blankness of his existence. The book contains eighteen chapters, all intimately connected. Each chapter describes a particular phase or aspect of human life. The student should bear this in mind in reading the book, and endeavour to work out the correspondences. He will find what appear to be unnecessary repetitions. These were a necessity of the method adopted by Vyasa, his intention being to represent nature in different ways, as seen from the standpoints of the various philosophical schools, which flourished in India.

As regards the moral teaching of the Bhagavad Gita, it is often asserted by those who do not appreciate the benefits of occult study, that, if everybody pursued this course, the world would come to a standstill; and, therefore, that this teaching can only be useful to the few, and not to ordinary people. This is not so. It is of course true that the majority of men are not in the position to give up their duties as citizens and members of families. But Krishna distinctly states that these duties, if not reconcilable with ascetic life in a forest, can certainly be reconciled with that kind of mental abnegation which is far more powerful in the production of effects on the higher planes than any physical separation from the world. For though the ascetic's body may be in the jungle, his thoughts may be in the world. Krishna therefore teaches that the real importance lies not in physical but in mental isolation. Every man who has duties to discharge must devote his mind to them. But, says the teacher, it is one thing to perform an action as a matter of duty, and another thing to perform the same from inclination, interest, or desire. It is thus plain that it is in the power of a man to make definite progress in the development of his higher faculties, whilst there is nothing noticeable in his mode of life to distinguish him from his fellows. No religion teaches that men should be the slaves of interest and desire. Few inculcate the necessity of seclusion and asceticism. The great objection that has been brought against Hinduism and Buddhism is that by recommending such a mode of life to students of occultism they tend to render void the lives of men engaged in ordinary avocations. This objection however rests upon a misapprehension. For these religions teach that it is not the nature of the act, but the mental attitude of its performer, that is of importance. This is the moral teaching that runs through the whole of the Bhagavad Gita. The reader should note carefully the various arguments by which Krishna establishes his proposition. He will find an account of the origin and destiny of the human monad, and of the manner in which it attains salvation through the aid and enlightenment derived from its Logos. Some

have taken Krishna's exhortation to Arjuna to worship him alone as supporting the doctrine of a personal god. But this is an erroneous conclusion. For, though speaking of himself as Parabrahm, Krishna is still the Logos. He describes himself as Atma, but no doubt is one with Parabrahm, as there is no essential difference between Atma and Parabrahm. Certainly the Logos can speak of itself as Parabrahm. So all sons of God, including Christ, have spoken of themselves as one with the Father. His saying, that he exists in almost every entity in the Cosmos, expresses strictly an attribute of Parabrahm. But a Logos, being a manifestation of Parabrahm, can use these words and assume these attributes. Thus Krishna only calls upon Arjuna to worship his own highest spirit, through which alone he can hope to attain salvation. Krishna is teaching Arjuna what the Logos in the course of initiation will teach the human Monad, pointing out that through himself alone is salvation to be obtained. This implies no idea of a personal god.

Again notice the view of Krishna respecting the Sankya philosophy. Some strange ideas are afloat about this system. It is supposed that the Sutras we possess represent the original aphorisms of Kapila. But this has been denied by many great teachers, including Sankaracharya, who say that they do not represent his real views, but those of some other Kapila, or the writer of the book. The real Sankya philosophy is identical with the Pythagorean system of numerals, and the philosophy embodied in the Chaldean system of numbers. The philosopher's object was to represent all the mysterious powers of nature by a few simple formulæ, which he expressed in numerals. The original book is not to be found, though it is possible that it still exists. The system now put forward under this name contains little beyond an account of the evolution of the elements and a few combinations of the same which enter into the formation of the various *tatwams*. Krishna reconciles the Sankya philosophy, Raj Yog, and even Hatta Yog, by first pointing out that the philosophy, if properly understood, leads to the same merging of the human monad in the Logos. The doctrine of Karma, which embraces a wider field than that allowed it by orthodox pundits, who have limited its signification solely to religious observances, is the same in all philosophies, and is made by Krishna to include almost every good and bad act or even thought. The student must first go through the Bhagavad Gita, and next try to differentiate the teachings in the eighteen different parts under different categories. He should observe how these different aspects branch out from our common centre, and how the teachings in these chapters are intended to do away with the objections of different philosophers to the occult theory and the path of salvation here pointed out. If this is done, the book will show the real attitude of occultists in considering the nature of the Logos and the human monad. In this way almost all that is held sacred in different systems is combined. By such teaching Krishna succeeds in dispelling Arjuna's despondency and in giving him a higher idea of the nature of the force acting through him, though for the time being it is manifesting

itself as a distinct individual. He overcomes Arjuna's disinclination to fight by analysing the idea of self, and showing that the man is in error, who thinks that *he* is doing this, that and the other. When it is found that what he calls "I" is a sort of fiction, created by his own ignorance, a great part of the difficulty has ceased to exist. He further proceeds to demonstrate the existence of a higher individuality, of which Arjuna had no previous knowledge. Then he points out that this individuality is connected with the Logos. He furthermore expounds the nature of the Logos and shows that it is Parabrahm. This is the substance of the first eleven or twelve chapters. In those that follow Krishna gives Arjuna further teaching in order to make him firm of purpose; and explains to him how through the inherent qualities of Prakriti and Purusha all the entities have been brought into existence.

It is to be observed that the number eighteen is constantly recurring in the Mahabharata, seeing that it contains eighteen Parvas, the contending armies were divided into eighteen army-corps, the battle raged eighteen days, and the book is called by a name which means eighteen. This number is mysteriously connected with Arjuna. I have been describing him as man, but even Parabrahm manifests itself as a Logos in more ways than one. Krishna may be the Logos, but only one particular form of it. The number eighteen is to represent this particular form. Krishna is the seventh principle in man, and his gift of his sister in marriage to Arjuna typifies the union between the sixth and the fifth. It is worthy of note that Arjuna did not want Krishna to fight for him, but only to act as his charioteer and to be his friend and counsellor. From this it will be perceived that the human monad must fight its own battle, assisted when once he begins to tread the true path by his own Logos.

THE THEOSOPHICAL SOCIETY AND ITS WORK.*

MANY, no doubt, will look forward to an apology for the selection of the present theme. But the existence of such a feeling is, in itself, the best justification that can be offered. No one, who has with any degree of precision grasped the significance of Theosophy, for the spread of which the Theosophical Society has been organized, can for a moment fail to be impressed by the necessity of frequent and full statements of the nature and scope of Theosophy and the method of work of the Theosophical Society. The tardiness of the mind to assimilate ideas outside the range of its every-day interests is well known; and the benefit of constant adjustments of our first, and necessarily imperfect, realization of an ideal in practice to the perfection of that ideal in theory, will be readily perceived. It is proposed, therefore, to examine the character of the goal for which we are making and the efficiency of the means we are adopting for its attainment.

The word Theosophy is ordinarily accepted to mean the Wisdom-Religion of mankind. But this substitution of phrases does not remove the necessity of explanation. It is as difficult correctly to

* A paper read at a Meeting of the London Lodge, on the 25th November 1885.

apprehend the full significance of religion as of Theosophy itself. There is a cloud of witnesses with regard to the import of this term. But it may unhesitatingly be asserted that no better definition of religion has been framed since the time of Gautama Buddha, who declared, according to some Chinese authorities cited by Beale, that "religion is the realization of the true," although it forces us to consider what truth is. It is useless to enter into a historical consideration of the views of truth that have been propounded to the world by numberless generations of sages. It will suffice for our present purpose if we recognize one essential characteristic of truth. Experience shows that even in the transitory life of man there are things which are more permanent than others. The many that pass away are untrue in comparison with the one that remains. Such a thing as an absolute untruth or error does not exist in nature. What we call error is but the mental condition which passes away when the mind dwells long enough upon the object with regard to which the error is postulated. From this it appears that the chief characteristic of truth is permanence, and that the highest truth is the eternal principle in nature. Religion, therefore, is the realization of the permanent basis of all existence. At the same time it is also clear that this goal of religious activity is the ideal limit of our being, which remains an ideal for all creatures at every moment of their existence. In truth, this ideal remains for ever unrealized by the thinking principle in man. Nevertheless a steadfast attachment of the mind to the ideal is of supreme importance. It is the highest aspect of faith and devotion, and it gives the right direction to the development of man. As faith and devotion gather strength from knowledge and action, the vague and dimly perceived ideal becomes invested with meaning and reality. At times human beings are born who realize the ideal to such an extent as to perceive in what form the ideal will be pursued by a considerable portion of mankind for a long period. And this perception enables them to embody it in a way calculated to give life and precision to the vague religious yearnings of the generality. Such men, the spiritual heroes of our race, are the religious teachers of the world. It is manifest from the very nature of things that what is directly perceived by one man can only be communicated to another who has the same kind of perception within certain limits, and that in the absence of such perception the communicator can but use formal words or similar symbols to modify the mind of the other in a way calculated to lead ultimately to the desired perception. Religious systems are thus but the formulation of truth by symbology of words and emblems. They are the shadow of truth, never truth itself. They represent truth in the same way as the top of the tree indicates the position of the moon when we say "the moon is just over the tree." A misapprehension of the true object of religious symbology is caused by the operation, in the human mind, of the law of association of ideas, which very often produces a confusion of the means with the end. It is in this manner that religion becomes converted into mere ecclesiastical forms. Theosophy, therefore, as the

Wisdom-Religion, is more immediately concerned with the ideal which all systems of religion are really intended to represent than with the symbology itself. At the same time with jealous assiduity it attaches to each form its right value; just as an intelligent man correctly estimates the utility of the tree-top in marking the position of the moon. Theosophy—itsself the inner truth of all religions—recognizes this, and is, in consequence, the enemy of no religious system whatever, but of the distortions and misconceptions of them all. There is, however, one particular feature in ecclesiastical systems which Theosophy is bound to oppose. The founder of a religion, as has been said, seeks to offer a representation of the ideal which he perceives generations of men will follow; but the conditions upon which the possibility of making such a representation depends constrain him to deal only with averages. He can never represent fully the natural ideal of one single individual. The non-recognition of this fact by followers, separated from him by time and not spiritual enough to perceive the spirit of his work, gives religious systems their obligatory character. In ecclesiastical hands all religions are made to impose with iron rigour upon each individual what is strictly applicable only to the average. Theosophy recognizes individuality, and insists upon the fact that rules are made for man and not man for rules. In this instance, however, it does not ignore that the average has to be properly comprehended in order that the individual rule may be evolved. Theosophy in this respect recognizes communism only to the extent that it is compatible with individualism, and maintains individualism only so long as it does not interfere with communism. Its ideal is the harmony of the unit with the whole. Thus Theosophy deals with the universal, while no religious system can rise beyond the general. Further, in the relation of different religious systems to one another, Theosophy, being the inner truth of them all, can never recognize any hostility, and its constant effort is to lay bare the universal truth upon which all religions are based; and thus bring about their harmony.

The various functions of the Wisdom-Religion give it four different aspects. *First*, abstract metaphysics, dealing with the limits of knowledge from the point of view of abstract wisdom. *Second*, concrete metaphysics or occultism, which regards the problem of being from the position of the individual. *Third*, theoretical ethics or theory of practice, examining the individual in relation to the universal law. *Fourth*, practical religion, or obedience to the law. In all religious systems, the last two aspects possess the greatest importance, and the other two occupy a subordinate position. It is for this reason that the true religious impulse becomes, in all systems, crystallized into dogmas for belief and injunctions for practice.

Theosophy harmonizes all religions by supplying the missing counterpart, and converting apparently antagonistic fragments into a coherent whole.

The relation of Theosophy to the so-called exact sciences is not very difficult to define. It will appear from what has already

been said, that Theosophy, being the realization of truth in all its aspects, is itself the most exact of exact sciences. It cannot have any possible hostility to the scientific spirit, and for the same reason it cannot countenance scientific dogmatism. In fact, it is dogmatism which creates a barrier between science and religion. Theosophy destroys all dogmatism which imposes an arbitrary limitation on the possibilities of human nature, and establishes the universal science, which is as religious as it is scientific.

As regards individuals, Theosophy establishes a brotherhood of man in the largest sense of the term—a brotherhood that deals with men as men, without any qualifying limitations, and contemplates a union of the race, without imposing any restrictions upon the development of every possibility in individuals. It requires no other qualification in its members than that they should be true to themselves and respect the truth in others. Absolute sincerity, and an ungrudging and brotherly toleration, form the only sound basis upon which the brotherhood of man can and must rest. The selection of any other basis degrades the brotherhood of man into a brotherhood not of man, but of men holding a certain ideal which is defective in comparison with the ideal of humanity as a whole.

There is no doubt a certain ideal of brotherhood in Mahomedanism for instance, but it is the brotherhood of Islam, and not of the human race; in fact its relation to humanity outside the ranks of the faithful is quite the reverse of brotherly. Through Theosophy alone the ideal of brotherhood can be realized—a brotherhood the privileges of which are the common inheritance of the human race. No one entering the Theosophical brotherhood has anything to give up, but a pearl of price to gain, namely, brotherhood. This is the ethical aspect of Theosophy. In its metaphysical aspect it deals with the conditions upon which the brotherhood of man depends; and is the science for the investigation of the elements for the production of the utmost possible happiness of man.

Thus it is obvious that Theosophy is as wide as the world, and as deep as the life of the human race upon this planet. It is broader than the broadest organization that man can form, being in fact the natural organization of the human family: it exists in spite of men and beyond them. The whole world may conspire to deny Theosophy, but yet it is not destroyed. The denier of Theosophy, by ignoring the deepest truth of his own nature, causes injury only to himself, and not to Theosophy, which is the eternal bond which is established between man and man by human nature itself, and not by the act of any man or any number of men. It has existed and it will exist even though unrecognized by men living at any particular period. Easier is it to get rid of our shadow than of the ultimate unity of man and man.

Why then, it may be asked, has the organization called the Theosophical Society been set on foot? May not its existence be even dangerous to the true cause, inasmuch as Theosophy transcends all man-made organization? Is it not plain that all Theosophical organizations must be more or less a limitation of the truth,

a prison-house, so to say, for the ideal spirit? But a little reflection will show that these objections are really based upon the non-recognition of a very important natural law. Truth certainly is eternal, but it is never fully realized at any given moment. And it is upon this fact that all possibility of progress depends. Evolutionary progress is nothing but the struggle to realize the truth through successive attempts, one more perfect than the other. The objections we are now considering will, driven to their logical termination, be applicable to the manifestation of the spiritual principle through material bodies necessarily imperfect in comparison with the spirit that is manifested, and thus demonstrate their own unreasonableness by collision with natural facts. The Theosophical Society is the body, however miserable, imperfect, or crippled it may be, whose soul is Theosophy, ever resplendent in its glory. This body is not only harmless, but absolutely necessary and capable of great work, so long as it does not renounce its soul—so long as it does not turn its back upon its ideal, and sacrifice spirit to form. In the present state of the world the spirit of Theosophy has to incarnate itself in some imperfect organization in order to reach the plane of the greatest activity of the human race.

How far the claim of the Theosophical Society to be the incarnation of Theosophy is just, can be determined by a careful examination of its declared aims and objects, infidelity to which on the part of any worker in the Society, no matter what his official position may be, is chargeable on the shortcomings of the individual and not on the Society. The Society, in its universal toleration, will no doubt pass over these shortcomings, as in ordinary life we treat with leniency errors of judgment where the motive is good. In the nature of things these shortcomings must be expected to exist, as otherwise there would have been no necessity for the formation of a Society for the promulgation of Theosophic ideas.

Moreover, Theosophy would not be itself, if these shortcomings did not exist. For how could it be universal, if it ever could be fully embodied in any individual? Defective conception of Theosophy, and its still more defective presentation, must therefore be always expected and allowed for.

The Theosophical Society, then, as it stands before the world, is the material representation of Theosophy. Its ultimate goal is to fructify all Theosophic possibilities upon the present plane of our being, and then to return to the ideal Theosophy, as matter returns to spirit, fulfilling its mission. The Society will sleeplessly work and expand, until it loses its being by establishing the universal religion of mankind, its ultimate end and aim. In all our dealings with the Theosophical Society we must steadfastly keep in view the fact that its relation to Theosophy is as that of the body to the soul.

The Society has three objects, as will appear from its printed rules, which, we may mention, form the only publication it has authoritatively issued. All other writings given to the world as connected with the work of the Society are to be regarded as contributions to the study of Theosophy, but in no way as manifestoes.

And all attempts to fasten the authority of the Society to any creed, philosophical or otherwise, which is not covered by those rules, are void *ab initio*; not because of the merits of such creed or doctrine, or of their exponents, but simply for the reason that the Theosophical Society, by its constitution, is not capable of holding any creed or doctrine in its corporate character. But at the same time the Society would be untrue to its principles if it did not use its best endeavours to draw attention to writings bearing upon subjects calculated to promote a better understanding of Man, his nature and destiny.

The objects of the Theosophical Society are:—

- “1. To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, or colour.
- “2. To encourage the study of Eastern philosophy, from which the Society believes that important truths are to be learned.
- “3. To investigate the psychic powers latent in Man.”

Of these three objects, the first is to be looked upon as the crown and end, the other two are merely accessories and means. Every member of the Theosophical Society must be inspired by that end, but may or may not be interested in the other two objects. Next in order of importance is the second object, a large number among the members of the Society being engaged in the study of archaic religion and philosophy. It may not here be out of place to advert briefly to the reason for the selection of archaic religions in preference to those current. The reason lies in the difficulty of penetrating through forms familiar and contemporaneous to the spirit that underlies them; while forms removed from the field of interest more readily lend themselves to this treatment. It is certainly from no hostility to current religions that the Society has been guided in this selection. It has also to be mentioned that contemporary forms themselves are not properly intelligible except in relation with the past. Furthermore, the study of things that exist around us does not stand so much in need of any special organization for its appreciative pursuit as those that have passed away. The third object is the least important of the three, and occupies the attention of a comparatively small group of members. Whatever views outsiders may take, those in the Society must not forget this classification of its objects in order of importance, which, it may be added, has been all along recognized, and is by no means brought forward now for the first time. The substance of it has been constantly reiterated by Colonel Olcott. In the preface to the London edition of his Lectures, Colonel Olcott complains that “an inordinate importance has been given to the psychic phenomena produced by Madame Blavatsky, which, however striking in themselves, are nevertheless but a small part of Theosophy as a great whole.” Dewan Bahadour R. Ragoonath Row explains the position with great force and clearness in a letter published in the *Theosophist* magazine for March, 1884. He says:—

“Theosophy, as understood by me, is made up of three elements, viz., universal brotherhood, knowledge of truths discovered by science generally known

to the ordinary scientists, and knowledge of truths still in store for them. It may be described in another way, viz., ‘universal religion and science reconciled.’ To be a Theosophist a man must acknowledge and practice universal brotherhood. If he is not prepared to admit this principle, he cannot be a Theosophist. In addition to this, he should be a student of truths generally known, of course, to the extent of his capacity. He should, besides, be a searcher of truths hitherto unknown. If he be all these three, he is undoubtedly a Theosophist. It is, however, possible that one may not be capable of knowing scientific truths, extant or prospective, and yet may be able to recognize and practice universal brotherhood; he is still a Theosophist. No one who does not admit and practise universal brotherhood, though he be a scientist of the first degree, can ever be a Theosophist.”

Returning to the consideration of the third object of the Society, we find the public mind greatly impressed, either in favour of Theosophy and the Theosophical Society or against them, by a body of phenomena illustrative of the psychic powers latent in man, which some prominent members of our Society have placed before the world; and the importance of these phenomena to the Society has been most grossly exaggerated. The unfamiliarity of the public with the subject has conspired with the misrepresentations of hostile critics to produce this result. It becomes necessary, therefore, to define clearly the position of the Society in relation to these phenomena. And it is believed that the foregoing considerations will show that no particular phenomenon or group of phenomena is intertwined with the Theosophical Society.

It has been however contended by some of our opponents that the Society ought to make an exception in the case of phenomena connected with the philosophical and esoteric writings of its members, and accept them as of vital importance: because, it is urged, they touch not only the less important third object, but also the second, which is admittedly of greater gravity. This contention, no doubt, appears plausible at first sight, but it will not bear close examination. In the first place we must guard against the confusion of the subject matter of a phenomenon with the phenomenon itself, and then we must not forget that the Society as such has not expressed any opinion whatsoever, either on these phenomena or any other. Clearly, therefore, anything proved or disproved about all the phenomena testified to by its members does not affect the position of the Society. Even if the philosophical tenets connected with phenomena had been assailed or overthrown, the Society would have found in it only a further stage of the development of Theosophic thought. But, as a matter of fact, all philosophical attacks have hitherto been resisted with success. A number of phenomena, claimed to have been witnessed by some members of the Society, have been impugned by the committee appointed by the Society for Psychical Research for their investigation. Attempts have followed to force the Theosophical Society to identify itself with those phenomena.

It behoves us, therefore, to clear the ground on which the Theosophical Society stands, and repulse all attacks directed against it through phenomena, by demonstrating that it is outside the logical line of the charge. We should be untrue to the cause entrusted to us, if we let ourselves be inveigled into a false and illogical position. It would be a gross violation of duty on our

part to allow the Society to be identified with phenomena, no matter of what interest and importance they may be to many of us personally. Following its third object, the Society has afforded every facility for the investigation of phenomena by those interested and will always continue to do so, but at the same time it will never cease to recognize the superior importance of the study of the law underlying phenomenal manifestation. True to the principle of Theosophy the London Lodge, on the 18th March last, long before the investigations of the delegate of the Society for Psychical Research were completed in India, came to the following resolution:—

“That the Lodge regards the statements made in Madame Coulomb's pamphlet concerning Madame Blavatsky as not calling for any special action on its part at present; inasmuch as those allegations do not bear upon the corporate character of the Society.”

The Executive Council of the Theosophical Society in India, as far as is known, also came to a similar conclusion. Nothing has occurred since then in the further progress of the investigations of the Society for Psychical Research which calls for any change of position on our part. Nor does it seem likely that these investigations, when concluded, will disclose grounds for the abandonment of the policy of the Theosophical Society.

Those among the members of the Theosophical Society who are personally concerned with these investigations have expressed their views on the subject in proper place, and will, no doubt, take such other steps as to them may seem fit, but the Society, as such, is not bound up with their conduct.

No one who has followed the subject so far will fail to perceive that the Theosophical Society is a noble institution with a great and good work before it. Those who are distressed by the spiritual famine which crass materialism has brought on find within the Society a plentiful harvest, for the impulse with which it started has already begun to fructify. To those who are anxious to do good to their fellow creatures the Society offers the largest field of work directed towards the highest well-being of the race. To the philosophical student of Man, his nature and destiny, the Society furnishes opportunities which it is difficult to obtain elsewhere. And, lastly, those desirous of realizing spiritual truths in practical conduct find their paths smoothed by the sympathy and co-operation of fellow-students and fellow-workers within the Theosophical Society.

With such an ideal before us we confidently look forward to increased help in carrying out the work we have undertaken, as soon as we succeed in removing prejudices and misconceptions, which, in too many instances, are due only to insufficient information.

MOHINI M. CHATTERJI.

INDIAN SIBYLLINE BOOKS: THE SEQUEL.

I GAVE, in No. 68 of the *Theosophist* (May 1885) an account of an interview at the Head-quarters, Adyar, between a certain Telugu Brahman astrologer and myself, in the presence of two Hindu gentlemen. The subject of conversation was the prophetic value of the so-called ancient palm-leaf manuscripts known as Nadigrandhams. These works are implicitly believed in by a large portion of the Hindu community as veritable Books of Fate, from whose mysterious leaves the astrologer can decipher the destinies of men and nations. The reputed author of the one read to me upon the above occasion was a South Indian sage of ancient times, named Bhimakavi, of Vegidasa, in the Godavery District. Mr. T. Subba Row has informed us at length upon the number, names, and reported authorship of the series of fifteen nadis known in India, and given a very interesting account of his visit to a popular astrologer in Madras, in company with another learned friend, and their detection of his clear imposture. He also very properly and ably challenges the authenticity of all the known nadis, and the reasonableness of the pretence that in this or any other collection whatsoever of fifteen volumes, there could be condensed the tale of the fortunes and misfortunes, perils and triumphs of the myriad myriads of mankind in a single generation, let alone in all the successive generations of the present evolutionary cycle of the planet—as claimed for these books. Viewed *a priori*, there is no reply possible to such an argument: the claim is simply absurd. For all any sensible man cares, the nadis and all their patrons may be dismissed from Court if—aye, if—they cannot show that in the large majority of cases their retrospects and prophecies have proved correct. It is not sufficient that they may have been so now and again; we should then be obliged to put it down to coincidence if not chance. Can this be determined? Is there extant any register of observed and verified percentages of false and true prophecies that have been read out of Nadigrandhams? Is there valid proof that they are real Indian Sibylline Books—as truly so as the palm leaves of the Roman Sibyls which, we learn from history, were regarded as the palladium of Rome for having for above two centuries prophesied all the important events in Roman affairs? It is a most important issue—one possessing as grave an interest for the scientist as for the theologian or the metaphysician. I am not in a position to advance an opinion; I wish I were. So far, Mr. Subba Row holds the lists and no abler knight has couched lance against him: after eight months no one has refuted his arguments nor traversed his facts. Yet we cannot consider the question settled; it has simply been “laid upon the table”. Few persons would be willing to confront our renowned pandit-philosopher; he is a sort of intellectual Anak! For the sake of truth, however, and the honour of Bhimakavi, let us hope that this silence may be broken and the whole matter brought to view. If these alleged sibylline volumes are worthless, then a gigantic swindle is being daily perpetrated upon the Hindu people, and the astrologers implicated ought to be sent to jail. If they are true, they are the most stupendously important books in the world;

the visible, actual proof of divine inspiration : their pages should be of virgin gold, inscribed with brilliants, and laid away in the most secure secret coffers of the kings of earth. Let the friends of the astrologers come to the front, present their case, and call their witnesses : the tribunal waits. Meanwhile I shall redeem the pledge I gave in the article above-mentioned. I said, with respect to the Brahman's prophecy about the future welfare of the Theosophical Society up to a certain point indicated, that "whether or not this prophecy be fulfilled, I shall make the fact known at the time designated—within a twelvemonth." That time has arrived : it is to-day, the 12th of January, 1886. Let us now reprint the pretended revelation of the Nadigrandham, so far as it bears upon the subject, and fill in the blanks left in the May article :—

"The Society is passing through a dark cycle now. It began seven months and fourteen days ago [the interview occurring upon the Good Friday—3rd April 1885—the beginning of the alleged dark cycle would be the 20th of August 1884. And on that day, I believe, the mine of the Madras adversaries of the Society was exploded,] and it will last nine months and sixteen days more ; making for the whole period, seventeen months exactly."

Here are no generalisations, but exact dates, and it can hardly be pretended that even a cheating prophet could hit the mark so nearly by a chance guess, under the circumstances. While the stability of the Society has never for a moment been actually shaken by the shameless attack upon it at the time mentioned, much pain and annoyance has been inflicted upon thousands of innocent persons, without doing the slightest good, either to "public morals," or any other worthy cause. Sincere, unselfish, and devoted members of the Society have been made to suffer keenly and, in loyalty to self-respect, in silence, while sacred names and the honor of a beloved colleague were trampled in the mire of sectarian selfishness. When the Brahman brought his palmyra leaves and read his prophecies, our sky was lowering, my long and successful official tour of 1885 was yet to be made, and no living person could have predicted when the clouds would have broken away and our future again look clear. What I had to suffer then, and all throughout, from sympathy with esteemed associates in various countries, no one will ever know—none, of course, save those who do know, those from whom no secret of life is hidden. The Brahman was brought to me by two Madrassee friends—members of the Society—but they could not have given him the materials out of which he might weave a guess or shape a prophecy. They knew nothing about the situation ; nor did any one else whom he may have consulted. The sequel would depend upon the way in which the mental strain would be borne by the whole body of our members throughout the world. The crisis is now past, and the December Convocation at Adyar, in its success, tranquillity, and unhesitating fidelity to the theosophical cause, has vindicated the accuracy of the Nadi's real or alleged prognosis. The Brahman further read : "By the end of a period of fourteen months next following after the seventeen months of the dark cycle, the Society will have increased threefold in power and strength, and some who have joined it and worked for its advancement shall attain *gyanam* (the Higher Knowledge.)" This is still a question for the future to decide. I

asked him to pass over the purely complimentary and personal portions of the text, and tell me whether the Society would survive its founders and become a lasting power for good. "It will live," said the manuscript ; "it will survive them by many years ; it will survive the fall of Governments. The questioner (myself) will live, from this hour, 28 years, 5 months, 6 days, 14 hours ; and when he dies the Society will have one hundred and fifty-six principal Branches, not counting the minor ones, and in them will be 5,000 enrolled members. Many Branches will rise and expire, many members come and go before then." This will suffice for the present : perhaps the Brahman was a cheat, perhaps not—let us hope not. I have friends who believe the former, others the latter. Unrecorded prophecies are almost valueless, and all prophecies acquire their sole value upon fulfilment. Whether I shall live twenty-eight years or as many months is of small consequence, but whether or not the Theosophical Society is to play a useful part in the revival of ancient esoteric wisdom and the promotion of human happiness, is a very important issue. I place upon record the pretended augury of the "Indian Sibylline Book," and the future shall decide its accuracy.

H. S. OLCOTT.

ADYAR, 12th January 1886.

HAVE ANIMALS SOULS?

II.

What a chimera is man ! what a confused chaos, what a subject of contradiction ! a professed judge of all things, and yet a feeble worm of the earth ! the great depository and guardian of truth, and yet a mere huddle of uncertainty ! the *glory and the scandal* of the universe !—PASCAL.

WE shall now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found—led both of them to furnish the weapons now used against their own sincere but very erroneous views.*

The great battle of the Future having to be fought out between the "Creationists" or the Christians, as all the believers in a special creation and a personal god, and the Evolutionists or the Hindus,

* It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular, and to defend animal life, as far as he dares do so.

Buddhists, all the Free-thinkers and last, though not least, most of the men of science, a recapitulation of their respective position is advisable.

1. The Christian world postulates its right over animal life: (a) on the afore-quoted Biblical texts and the later scholastic interpretations; (b) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute *does not*.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature's work and progress to kill any living being—for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point: namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave toward animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows the inferior creation at the same time only a temporary soul. The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisect a living animal with the utmost coolness, would yet shudder at the thought of laming—not to speak of torturing to death—his fellow-man. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

Some instances must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of some of the conclusions have arrived at—beginning with the Churchmen.

As already stated, the Church *expects* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently for ever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever

since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and—taking the difficulty in hand—reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well unauthenticated as “the resurrection of our Lord Jesus Christ.”* The Bollandists give instances without number. As Father Burigny, a hagiograph of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi—“I may be told, no doubt, that I am a *goose* myself to give credence to such “blue bird” tales. I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain the statement that he resuscitated from death his master's horse; from the biography of St. Nicolas of Tolentino—that he brought back to life a partridge, instead of eating it; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made *boiled* fishes, which he resuscitated, *swim in their sauce*; etc., etc. Above all he, the sceptic, will have to charge more than 100,000 eye-witnesses—among whom at least a few ought to be allowed some common sense—with being either liars or dupes.”

A far higher authority than Father Burigny, namely, Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvester, Francois de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists. “Only he adds”—says Cardinal de Ventura who quotes him—“that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,† as much as of the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas' doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal; from which it follows that the resurrected brute was *not* altogether *identical* with what it had been before its death (*non idem omnino esse*).”‡

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—“a kind of an *informal* soul”—as the Pope and the Cardinal tell us—is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is “an independent, ethereal and ever lasting entity”.

* *De Beatificatione, etc.*, by Pope Benedict XIV.

† In scholastic philosophy, the word “form” applies to the immaterial principle which informs or animates the body.

‡ *De Beatificatione, etc.* I. IV. c. XI, Art. 6.

Besides the natural objection to such a proceeding being called a "miracle" produced by the saint, for it is simply God behind his back who "creates" for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks: "if the soul of the animal is so distinct (in its immateriality) from its body, we believe it hardly possible to avoid recognizing it as a spiritual principle, hence—an intelligent one."

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a "well wound up clock-work," according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us "properties of matter." But if the animal is an "automaton," why not Man? Exact science—atomy, physiology, etc.,—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit of man "goeth upward" any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as any one.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial*, he refuses it at the same time the qualification of *spiritual*. Because, he says: "it would in such case imply *intelligence*, a virtue and a special operation reserved only for the human soul." But as at the fourth Council of Lateran it had been decided that "God had created two distinct substances, the corporeal (*mundanam*) and the spiritual (*spiritualem*), and that something incorporeal must be of necessity spiritual, St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says: "This soul of the brute is neither spirit, nor body; it is of a middle nature."* This is a very unfortunate statement. For elsewhere, St. Thomas says that "all the souls—even those of plants—have the substantial form of their bodies," and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls "a middle nature." But why, once on the right path, deny it survivance—let alone immortality? The contradiction is so flagrant that De Mirville in despair exclaims, "Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council!", and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor."

The great Bossuet in his *Traité de la Connaissance de Dieu et de soi même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian "invention"—that of the automaton,—as "getting better out of the

* Quoted by Cardinal de Ventura in his *Philosophie Chrétienne*, Vol. II, p. 386. See also De Mirville, *Résurrections animales*.

difficulty" than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting "such a miserable and puerile error." And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers. "Bossuet," he says, "is the more to be blamed, since he himself has said: 'I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy.'" He is right there, for out of the "sentient matter" of the brain of the brute animal comes out quite naturally Locke's *thinking matter*, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas' doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas' authority on any subject—though he contradicts himself elsewhere. "The soul of man is immortal, and the soul of the animal perishes," he says (*Somma*, Vol. V. p. 164),—this, after having queried in Vol. II of the same grand work (p. 256) "are there any beings that re-emerge into nothingness?" and answered himself:—"No, for in the Ecclesiastes it is said: (iii. 14) Whatsoever GOD doeth, it shall be for ever. With God there is no variableness (James I. 17.)" "Therefore," goes on St. Thomas, "neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness (is annihilated); *there is naught in the creature that is annihilated*, for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures."*

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. "No," he remarks—"nothing is annihilated; it is a principle that has become with modern science a kind of axiom."

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology,—only in the case of the soul of the animal? Even though *it had no intelligence*, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

"Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal," wrote Cicero, nearly two milleniums ago. We should understand well, Mr. Huxley contradicting the conclusion,—St. Thomas of Aquinas, the "king of the metaphysicians,"

* *Somma*—Drioux edition in 8 vols.

firmly believed in the miracles of resurrection performed by St. Patrick.*

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediæval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discussed amply, however, on the intelligence and the instinct in animals.† Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes*, Paris, wrote upon the subject. "Descartes' mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it every thing in his Zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts (Buffon. *Discourse on the Nature of Animals*, VII, p. 57)." But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory (*Id. Ibid*, p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal "consulted its master, interrogated him, and understood perfectly every sign of his will." (*Id. Ibid*, Vol. X, *History of the Dog*, p. 2.)

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious Cuvier is right therefore in remarking in his turn, that "this new mechanism of Buffon is still less intelligible than Descartes' automaton."‡

* St. Patrick, it is claimed, has Christianized "the most Satanized country of the globe—Ireland, ignorant in all save magic"—into the 'Island of Saints,' by resurrecting "sixty men dead years before." *Suscitavit sexaginta mortuos* (*Lectio* 1. ii, from the *Roman Breviary*, 1520. In the M. S. held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*Descript. Hibern.* 1. 11, C. 1), St. Patrick writes in an autograph letter: "To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should resuscitate dead bodies reduced to ashes since many years." Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

† More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

‡ *Biographie Universelle*, Art. by Cuvier on Buffon's Life.

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of bee-hives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct for ever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say:—

"Ask for whose end the heavenly bodies shine;
Earth for whose use? Pride answers, 'Tis for mine.
For me kind nature wakes her genial power,
Suckles each herb, and spreads out every flower

* * * * *
For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies!".....

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the "absence of reflection, for the animal", he says, "does not feel that he feels." How does Buffon know? "It does not think that it thinks," he adds, after having told the audience that the animal remembered, often deliberated, compared and chose!* Who ever pretended that a cow or a dog could be an idealist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or any one else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with

* *Discours sur la nature des Animaux.*

intelligence; and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence—the prerogative of man's immortal soul—to see that the same is due to the animal.

But in justice to *real* Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines—the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

H. P. BLAVATSKY.

(To be continued.)

NIRVANA.

"If any teach Nirvana is to cease,
Say unto such they lie.
If any teach Nirvana is to live,
Say unto such they err;".....

EDWIN ARNOLD. *Light of Asia.*

NIRVANA! Being or not-being? Life or annihilation? This is the question that arises in our minds at the thought of this mysterious word, the dream of some, the despair of others, and the consolation of multitudes.

And how can we reply except by first asking another question: "What is life?"

For the child folded in its mother's arms life is the drop of milk which it drinks with a contented smile while the uncertain movements of its tiny hand caress the bosom on which it lies. It is the rhythm of the song that lulls it to sleep after its hunger is appeased.

A few years later and the child's life is the play things that surround him, the sweetmeats he receives when he has been good, the joyous cries and the mad races round the flower-beds in the garden.

Life at twenty is the ball, the theatre, pleasant excursions, future fame, first love, endless hopes and sorrows that seem eternal.

In middle age, life is fortune, acquired renown, productive labour, the pleasures of the mind, the arts and sciences, deep passions that stir the very roots of a man's being and deaden all its powers, or else break him and leave him thrown down upon the ground like wreckage cast up by the sea from some distant shore.

Later still life consists in the joys of home, the children who surround our age, and cast the light of their bright spring-tide on the gloomy sorrows of winter.

Life then is in the half-forgotten memories we at times evoke until they seem to double the past by their weird reflection; it is repose after the day's work, abstract thought sounding the abysses of the future before quitting our familiar haunts on earth.

But for him who thinks, for him who loves, for him whose heart is filled with high ideas and noble ambition—for such a one, at every age, life is strife; it is made up of cruel deceptions, of painful disillusionings, of stifled aspirations, of broken, quickly vanishing dreams, gnawing remorse, vain repentance. And commanding all these

heights of suffering, like some snowy Alpine peak towering above the surrounding summits, there is the burden of those who, "thinking in humanity," have felt its grinding sadness and heard its bitter cry echoing through the recesses of their own hearts:—

"If any teach Nirvana is to cease,
Say unto such they lie."

For as man raises himself little by little towards the radiant goal, the deceptive mirages of *maya* slowly and gradually begin to dissolve.

He has bidden adieu to this limited and incomplete life, he is delivered from the bonds of ignorance, he has conquered the fever of his passions.

But his journey does not lead him out into the night. Before his dazzled eyes there open radiant horizons; the warm rays that emanate from universal love envelope him, and a divine harmony resounds through space. The veil of Isis is at length lifted, and, like Buddha beneath the sacred tree, he traces out the long line of his many existences, some fair and some foul, through the whole length of the planetary chain.

And of all these lives incarnate in form, but separated by the living dreams of celestial migrations, he has concentrated the essence in himself. No effort, no joy, no sorrow, no affection, but has contributed its share towards the creation of the divine creature thus developed from a mortal man.

All that was before but dream has now become reality; all that was painful effort is now transformed into enjoyment; all that was tormenting doubt is now resolved into luminous truth. Love is no longer a mingling of heaven with hell, for where soul is united to soul with no intervening obstacle, all desire is at rest.

The thirst of knowledge is slaked in that sphere where to know is to be able.

And man thus transformed, having made all the powers and all the manifestations of his being divine—this king of the world of planetary spirits—this Prometheus whose chains have fallen from his limbs—utters a glad cry of triumph and love which, reverberating through the depths of infinity, call new worlds and new humanities into existence.

"If any teach Nirvana is to live,
Say unto such they err;....."

EMILIE DE MORSIER.

PSYCHIC THEORIES.

IT was, I think, about the year 1864, when the Deputies of the Ionian Legislative Assembly were all in Corfu on business, that the leader of the opposition, Mr. C. Lombardos of Zante, requested me to spend an evening with him at his Hotel, as he was anxious that I should show him some test experiments in so-called "spiritism" in the presence of other Deputies, who were to meet *ad hoc*. I may here state that, as a searcher after truth, I was then earnestly engaged in experimental pursuits, of this nature, and although at the time a good medium, I had given up such experi-

ments some time before my connection with the Theosophical Society. It is unnecessary at present to discuss the motives that which led me to undertake the experiments to which I have alluded; but I may state that I know scarcely any practice more injurious to morality, intellect, or the physical organism, than the so-called spiritual séance. I may further say that, in my opinion, it leads to no useful results, except in very rare cases, such as the one I am about to relate.

At the appointed time I went to the Hotel, where I found a large number of Deputies. Four of us: Mr. Lombardos, Mr. Vevikios, Mr. Plessos, and I, sat round the table, all except myself being from Zante. The spectators sat motionless and silent during the whole time of this experiment. Some raps soon became audible in the room, and after a while the table began to move—then it stopped, raised one leg and by knockings spelt out the name “John Capodistrias.” I asked: “Who are you?” The answer was “your uncle” (the late Governor of Greece). Then Mr. Lombardos engaged the so-called spirit in a long political discussion, which need not be repeated.

So far so good; but of course all this gave no proof of any outside intelligence underlying the phenomenon. On this account Mr. D. Delviniotti, a physician of Corfu, and one of the Deputies, requested me to show him something conclusive in that direction. I told him to go into the next room, which was vacant, and write something on a sheet of paper, fold it and put it on the table around which we were sitting. He did so, no one of the spectators stirring from his place, and not a word being uttered by those present. I then said that the word or phrase would be spelled out by rappings. The letter *D* was first rapped out—right. Next letter *I*—right. Third letter *O*—right. So the word *Dio* (God) was found by Dr. Delviniotti to be correct; but as he placed no faith in spiritism, he was not convinced by this manifestation, owing to the fact, as he said, that the name of God in this connection would naturally occur to the minds of the sitters.

When the table gave *B* as the beginning of the next word, Dr. Delviniotti smiled, and emphatically stated that *B* was not the first letter of the second word he had written. Then I addressed the invisible *spirit* (?) and urged it to spell out the written letter correctly; but with a stronger blow, the same letter was repeated. Dr. Delviniotti insisted that this was wrong, and again the table repeated the letter *B* with a still louder rap. This occurred I believe, more than four times, and the strength of the blows continued to increase. At last I unwillingly changed the form of my question to the spirit, and, instead of asking it: “Cosa vista scritto?” (What is written there?), I said:—“E' inutile che tu ti ostini a ripetere la lettera *B*; Leggi nella mente del Delviniotti cosa esso pensa.” (It is useless to go on obstinately repeating the letter *B*—read in Dr. Delviniotti's thought. What he is thinking about?). Of course I was presuming that the writing and the mental ideation of the Doctor were one and the same thing. But, to my surprise, the table spelt out, so to speak, quite fluently, the whole phrase “Dio salvi la Grecia” (God save Greece). Doctor Delviniotti,

deadly pale and trembling cried out, “All is right! Call upon the name of the Trinity,” and so saying grasped his hat in a hurry to go away. I then unfolded the paper, but found no words on it. “It was a blank” “What is this, Doctor,” I said “are you laughing at us?” “No, no, friends,” he replied; “I am mistaken. I put the written sheet into my pocket inadvertently! Here it is.” And taking from his pocket a sheet of paper, we found written on it the phrase; *Dio benedica la Grecia* (God bless Greece.)

The doctor has been twice mistaken in the above experiment—1st, after having written *benedica* he thought he had written *salvi*; 2nd, he had in his coat pocket a number of sheets of paper for his medical prescriptions, and had thus taken out the wrong one.

It seems to me impossible to account for the difference between the writing and the thought of Dr. Delviniotti by assuming that a secondary, unconscious Delviniotti's self was residing in one or the other hemisphere of his brain, which hemisphere was acting independently and in opposition to the other as if the two were separate entities.

I will try to prove my statement

1. From the stand-point of common sense.
2. From the point of view of official science.
3. Finally, by the data of occult truth.

I have placed common sense first, inasmuch as it is the foundation on which science proceeds in its own investigations. Common sense deals only with what is self-evident. It is the collective intelligence of average humanity as far as it goes. In the realm of thought it holds the same place as conscience does in morals. No scientific theory is true which is repugnant to pure common sense.

Now practical observation clearly shows that every animal organism, as a matter of fact, is a double one—it is a unit, consisting of two halves and containing similar pairs of organs, which act in concert and simultaneously, as if one and the same; although some of them, which are peculiarly subject to the influence of will, are also liable to act independently. Of this independence, however, we have a full consciousness, and it is on account of this consciousness that we possess so much control over them. But we know perfectly well that this control exercised through the will is confined within certain limits and to certain directions, while in other directions these organs obey laws governing the whole organism, producing effects of which we are not actively cognizant. In fact the processes of nutrition and the growth of the limbs and other organs subject to volition, are not cognized by our inner sense. This latent and unconscious condition prevails in our whole body as regards what we may call its “vegetable life,” which goes on independently of our will. We know, moreover, that such unconsciousness affects also the “animal life,” manifested through the agency of the senses and intelligence, when the stimuli cease to work on these latter, and when fatigue has exhausted their power, as happens in sleep and in

some pathological conditions. In such cases we live unconsciously, just as vegetables do, and our animal life must be looked upon as plunged into a latent state. But very frequently in this sleeping state a kind of consciousness emerges that shows itself to be possessed of higher potentialities than the ordinary waking consciousness, and though it is always the same "I am I," still it deals with a higher plane of existence, unconscious of its present cosmical or material surroundings, and conscious of such marvels as we recognize in the phenomena of veridical dreams, magnetic clairvoyance and prophecy. Sometimes, nay, very frequently, the perceptions of this supra-conscious state are very fallacious—those in this state will sometimes deny their own personality and existence—but in all cases we know that it is the same entity, *i. e.*, our own Ego, which underlies all these peculiar phenomena, although at times placed under different conditions or on different planes of existence, and thus becoming impressed by different surroundings. If we reflect on the inner self, we feel undoubtedly that consciousness is the subjective, knowledge the objective state of our Ego—the passive and active states of our inner entity, and that, were it possible to realize an infinite consciousness and an infinite knowledge, we should realize the absolute, or God, in both cases. Take a straight endless line, and take two points in it A and B, the former representing knowledge, the latter consciousness. From A to B you have knowledge, from B to A consciousness. Will is the missing link between the two points. By its energy A and B are united, and become one and the same thing—by its energy the line is changed into a point.

But let us pause a while before we go on further, in order to shake off the presumption that we have gone astray from the right path by laying down postulates on matters that lie beyond the realm of common sense.

I believe that as soon as we direct our minds to the mental physiology of man, we enter the threshold of the spiritual world and so-called metaphysics. The latter word is however somewhat a misnomer, since there is nothing besides nature, except the absolute first cause, the ineffable unknown one. And I think that common sense may speculate upon spirituality and the existence of this Ineffable One. Common material science deals only with the relations of forms, with the shadowy appearance of beings. All that is not proved to the senses has no existence for it; while common sense and intuition, which latter is its higher form, emerge into the realm of causes, that overshadows the material existence. But a science based on appearances is deceptive; first, because it studies only the impressions of beings upon ourselves, without examining these beings *per se*; and secondly, because of the missing link between causes and effects, which we cannot perceive on account of our shortsighted view. A musical scale is a note, continually increasing in acuteness, and thus giving rise to other sounds in infinite variety; but we cannot perceive more than twenty-four differentiations of a note which constitute a *coma*, or a quarter of a tone. In the same way causes and effects act throughout nature, and are manifested in an infinity of successive degrees of complexity.

In other words it seems to me that truth, as a matter of human research, is to be looked for rather in our inner than in our outer world, because in the former we can perceive, as if through darkness, the cause which engendered the latter. Of course, when speaking of the inner world, I do not mean to confine myself to the terms of Cartesius' statement "*Cogito—ergo sum*"—I do not mean that on this basis alone we must build up any philosophical theory; because common sense bids me believe that if it is true that man is a spiritual being, and that the starry heavens are not his creation; if it is true that he knows without doubt that he is not the creator of himself, he must argue that he is a part of a complete spiritual creation, whose everlasting law is unity in variety. And if such a spiritual world exists, then this earthly world is a mirror, wherein the spiritual world is reflected; and to know truth as far as human research can go, we must try to know the inner self and all its spiritual surroundings, which, like our own Ego, are necessarily interblended with matter on account of their finite and material existence in the cosmos. Nevertheless common experience shows that spirit is never stopped in its way, never hindered in its acquirements, but always goes on, gradually increasing its momentum. The more notion of the Infinite will show us that the spirit belongs to Divine Nature, and that it appears finite only on account of its material boundaries. But these boundaries too, which are called matter, are a compound of other material elements, which in their turn are constituted by molecules divisible *ad infinitum*. Were it possible to realise infinite division we ought to find as the real remainder a mathematical point, which is non-existent for material man, though existent for the absolute. This point, having no size, would not be *matter*, but as infinitely *minute* ought to be *manifested God*, because there is not a single point in space and time, which is not essentially *God*. Void space is self-existent, eternal and infinite; it is the *form* of the manifested God. Point and infinite space are *God* in either direction—the infinitely small and the infinitely great are the beginning and the end of the manifestation of God. Between these two infinite extremes lies so-called creation, which is nothing but the *unfoldment* of the first cause. In the centre of the circumference of this infinite circle there is a secondary God; the "I am I," the equilibrium of opposed powers, which engenders personality and consciousness. From the objective point to gross matter, from this to material, organic, and animated bodies, from the latter to super-human beings and celestial powers, there is an unbroken chain of advancement, through which passes every being in time and space; because its divine essence earnestly longs to join the fountain of light, whence it set out. But as the infinite is *unfathomable*, the limited being will never join it through the infinity of space and time, and the differentiations of beings will remain through all eternity. Pantheism is rejected by common sense, because it is opposed to the notion of the infinite, which is the ground on which consciousness is based; and consciousness is a self-evident truth. Thus all these beings must be finite in the objective worlds, though progressing *ad infinitum*. Therefore they will each have a form suit-

ed to their essential Nature, and to their plane of spiritual existence. Official science knows only the gross matter, which is the form or the expression of the inner hypostasis of material beings. But it fails to recognize that this matter or form is *per se* but a mere concomitant of the inner spiritual essence. It fails therefore to argue that matter is as multifarious as are the underlying essences. And whereas it is cognisant only of one plane of existence, the lower material existence of beings, it boldly argues that there is no other differentiation of matter than the grosser one; and by attributing to it, and to it exclusively, the phenomenal qualities and powers which it seems to possess, it builds upon the fallacious basis of inert matter a philosophical theory which is merely founded upon appearances. Moreover, realizing the impossibility of denying spiritual phenomena, it accounts for them by assuming that the noumenal (*νοούμενος*) world, which in fact is the cause of the phenomenal, is but the offspring, so to say, of gross matter; and though an unfathomable abyss yawns between the material and the spiritual worlds, it presumes to fill this abyss with *matter*, which is always swallowed up by *spirit*. So we find in Dr. Davoin's work that thought is the phosphorised secretion of the brain, and that bean-eaters are the greatest among philosophers, because beans cause the brain to secrete a great deal of phosphorus, and phosphorus is thought. So all is easily explained, but with the draw-back that the explanation, though a logical consequence of the materialistic theory, is contrary to common sense.

But it is time to take up the thread of our discourse by repeating that the endless straight line, that represents intelligence and consciousness, represents the manifested God, out of whom every being is evolved, and all these finite beings in their infinite totality are the mirror of the Ineffable One, of the Father, whom no mortal tongue can name, no mortal mind conceive. Along all this endless line, life, knowledge, consciousness, harmony, beauty and every other potentiality and energy make their own way by ascending degrees. Material beings are so many centres, wherein these potentialities are focussed in the material world. But whereas these potentialities do not consist of gross matter, and because they are a unit *per se*, they continue to exist even after their separation from gross matter, or in other words after death or decomposition, as in animals or vegetables. Apparitions, both of living and dead persons, show beyond doubt that the spiritual entity continues to exist even after it has been severed from its earthly garments, clad in the ethereal form, which during life was the "plastic medium," between spirit and the material body. And if we are to judge by the numerous apparitions and their intercourse in daily experiences with living men, we are driven to admit that they see, feel, think, and speak without the aid of bodily senses, and are endowed with transcendental spirit senses through which they perceive, hear, feel, think and act in the marvellous manner witnessed at spiritual and magnetic séances. Moreover it is just on account of their possessing these transcendental qualities and potentialities that mesmeric subjects, though still in material fetters, can, while in a

state of trance, enter this superior plane of existence, and make use of their transcendental senses, while their body is like a corpse.

It appears, then, that matter is but a factor in the earthly appearance of spirit upon earth; it is the telegraphic wire through which spiritual agency is conveyed; inasmuch as spiritual energy pre-existed before entering the gross material body. Again, if we are to accept a first infinite cause, we have to accept also a nomenclal world,—a world of perfect ideas, which are the only possible reality, an ideal word corresponding to the spiritual one, which in its turn is represented by the grosser material world. It is by such an unbroken chain of existence that all is harmony in nature; it is by such a link that all is unity in it. The higher planes of existence are manifested in the lower ones, and though the brain has so many departments, so to say, wherein spiritual agencies are founded, there is but one indivisible spiritual entity, which rules over all without residing in any of them.

We have said that our physical body is a double one. Now common sense, guided by analogy, shows us that it is a general law in the growth of organic beings, that increase takes place from the centre to the circumference, while inorganic things increase their size by juxtaposition; because the latter do not constitute a perfectly unified entity; while every organic being is harmonious and self-existing creation, and harmony cannot exist without this symmetrical dualism. But these two parts are mysteriously unified in the *linea mediana* (middle line), which is the boundary between gross matter and the spiritual entity. And if in all these beings we find the same duplication and equality of energy on both sides, why should we infer that the human frame, or the brain of man, are exceptions to the general law? Why should we assume that one hemisphere, which is exactly the same as the other, is for the most part inactive and almost useless, except during short intervals which may be considered pathological ones? Why should we admit the existence of a secondary spiritual self counteracting the agency of the principal one, and can we account for it? Is it another spiritual ego, and is man subject to and under the control of two often opposite powers? Is he conscious of both? If so he must be endowed with a third higher conscious self. If on the other hand it be supposed that the inner entity of man is a unit, how is it possible to imagine one indivisible Ego, not only divided into two parts, but also into parts so different as to produce quite different effects?

Evidently both these assumptions are wrong, because of their materialistic stand-point. Suppose spiritual energy to be engendered merely by the grosser matter of the hemispheres of the brain, then all is confusion, contradiction and incongruity.

Suppose on the contrary that the brain is a *channel* through which spiritual agency is focussed and distributed, and you will realize not only the physiological and morbid facts of ordinary human cerebration, but the still higher psychic phenomena of thought transference, magnetism, apparitions, phantoms of the living

and the dead, clairvoyance, healing power, possessions, obsessions, haunted houses, etc.

In fact man's spiritual entity, overshadowing the brain as a unit, through its ethereal medium which is the magnetic aura of the latter, causes it to act according to its own will, and the influence of its natural surroundings. The brain is made up of duplicated organic centres, where each spiritual energy is focussed and transmitted to its particular department. Diseases and mesmeric processes may stop or alter this energy in the whole brain or a part of it; palsy and injury to the nerves may do the same; and it is always true that whenever the channel which conveys a certain energy becomes unfit to fulfil its function, the corresponding action ceases to manifest itself. Insanity exhibits a still greater disturbance of mental energy, but in many cases we do not know whether it is to be attributed to a mere organic disorder, or to spiritual impact from the outer world. As illustrative of this subject I may mention that some years ago in Alexandria I knew a very respectable, accomplished and healthy young lady, with whom and her husband I made many experiments in table turning. The lady was a good medium, and one day, on putting her hands on the table, she suddenly lost consciousness and became insane. This lasted about a week, and then I succeeded in curing her by the use of magnetism. During all this time her demeanour, words, and acts were most strange. She jumped, laughed, and sang in an extraordinary manner, and the expression of her features was horrible. When restored to her normal state, she proved unconscious of all that had happened to her. Before and after this unhappy occurrence she has always been perfectly well, so we may perhaps place her case in the same department as haunted houses and haunted men. And why not?

In morbid cases, such as the one just referred to, consciousness, working by and through the nervous channels, is in its turn affected by a disordered state of the material organism, and an abnormal struggle ensues between the Ego and the organism in which the latter is, up to a certain point, quite cognizant of the morbid hallucinations conveyed to it by reflex actions. But as everything in nature is subject to certain limitations, so under the continued pressure of the disordered material organism the control of the conscious ego grows weaker and weaker, until at last it disappears, overpowered, as it were, by the material cause, that is, by the spiritual impact, generated by this cause in consciousness itself by reflected action. In this case morbid hallucinations become realities to the insane man, and he is not aware of the morbidity of his own state. But plunge him into a magnetic sleep, and the insane man will be quite changed; he is then not only endowed with reason and free from hallucinations, but even in a still higher intellectual state than any he ever experienced in his normal condition, and is able to foresee hidden events by clairvoyant insight. These are not stories invented for the benefit of the case. I myself have very frequently obtained such results. But now it is to be asked:—How are we to account for this phenomenon? Is it perchance because we have *healed* the

insane through a number of mesmeric passes? Nay, is it that we have in a few moments transformed him into a prophet and a philosopher? Common sense does not allow us to postulate such an incongruity.

We have said that every essential entity is clad in an ethereal form, and that this form represents exactly the degree of advancement of this spiritual hypostasis (*ὑπόστασις*)—otherwise it would not be its own form. Now all beings are potentially constituted of the same principles, because every being may attain them in its further progress; not only is the dog a candidate for humanity, but man is a candidate for deity. Glance over the whole realm of creation, and you will see that inferior beings are always candidates for the condition of those who next follow them in the scale of advancement. On that account common sense must necessarily argue that every being has in itself, although in a latent state, the potentialities of its own progress, otherwise creation would be a permanent stagnation.

This granted, let us consider man in relation to his tendencies, and we shall be forced to admit that he is either a very sensual, low-minded and coarse being,—not very unlike the lower animals—or else a spiritual, noble-minded, intelligent being. Spirit, guided by will, may tread either the path of heaven, or that of earth, and, so, though still living on earth, man may enter the spiritual realm, and this is so because all changes in nature are effected by imperceptible degrees. Now this spiritual plane is one that is not concerned with the grosser material influences of earth, and our hypostasis, in entering it, realizes the consciousness of its divine nature, because the human soul there unifies herself with the Divine Soul, the *anima mundi*, or rather the soul of the solar system. Here the surroundings of the inner self are widely changed, and consequently consciousness and knowledge assume a changed aspect. No bodily pain or terrestrial influences can there affect the transformed entity. What marvel, then, if an insane person, placed by magnetism in a higher state of consciousness and thus freed from the action of material influences, obeys the laws of the spiritual plane, and exercises his own higher potentialities? For him the distance between A and B, which we imagined on the straight endless line, is now greatly increased, and another horizon—the horizon of worldly causes, is now opened to his amazed view. Long ago I mesmerized an idiot aged thirteen who had never spoken a word in his life, and who told me in trance that his disease was due to a fall from a ladder when he was two years old—which proved to be perfectly true. Moreover he described the abnormal condition of his brain, and was clairvoyant as to distant events. But all these marvels cease as soon as the magnetizer restores the patient to his waking state, and the latter relapses into his prior condition, utterly forgetful and unconscious of his proved higher experience. There is another case, in which the mesmerized subject passes on to a still higher plane of existence—one that holds the same analogy to the spiritual plane as the latter to the material. Such a plane is very nearly akin to that of the noumenal world, and *ecstasy* is the characteristic of the sub-

ject that enters it. The sleeper is freed from the influence of the mesmeriser, and his soul can fly away, leaving behind her a *corpse*. He sometimes passes alternately from one stage to another, from ecstasy to somnambulism, but he is always forgetful and unconscious of past experience, and conscious only of the present. Evidently all these phenomena prove that the Ego is always one and indivisible, though its surroundings on the plane in which it actually is for the time being obliterate the consciousness and the knowledge of the conditions wherein it was previously placed. But there is not a single fact which proves that a double cerebration, or a double consciousness, can exist at the same time in a healthy person, neither—what is still more impossible—that unconscious cerebration can obstinately oppose the present consciousness of a waking and healthy person, as in Dr. Delviniotti's case, externally acting upon the table, and guided by the same Delviniotti's *inner Ego*, which on the one hand declares absolutely that he has written "salvi," and on the other, "benedica." I think that such an assumption is utterly inadmissible by common sense and official science. Nor will I deny the possibility of unconscious cerebration on account of this statement, inasmuch as it is certain that automatism and unconscious cerebration are phenomena that really occur in our daily experience. But in such cases there is no secondary self, but rather the inner self is so attracted by a fixed idea that it pays but little or no attention to other stimuli—hence active consciousness too is weakened in this second direction, and mere instinct, as if in a dream, acts automatically. But this is not to be mistaken for unconscious cerebration, nor can we account for it by admitting a secondary self. Unconscious cerebration is a phenomenon in insanity and other diseases or cases of induced suggestion, as in hypnotism. Poets and mathematicians, when speculating on their ideas, are liable to such temporary abstraction, which is not very uncommon among other people on certain occasions. But the automatical idea is never so strong or independent as to militate against the spiritual inner self. As soon as the poet or the mathematician is recalled to the reality of the material world, he confesses to an imperfect consciousness of the stimuli which acted on him, but says he was deceived through inattention; and his statement, I think, proves neither a *secondary self* nor an unconscious cerebration. Other pathological conditions, as aphasy, agraphy, &c., are accounted for by admitting a paralysis or a temporary obliteration of the organic channels through which the spiritual energy is conveyed. But neither the above cases of abstraction nor the pathological conditions just referred to are to be considered parallel to the physiological condition of the sitters in spiritualistic séances. They calmly put their hands upon the table, and in a few seconds various manifestations of intelligence assure us that the sitters are but a single factor in this marvellous phenomenon. Some years ago a medium through whom I was working guessed by raps the objects that the by-standers held in their hands, and the names of several photographs, which I was placing in a reversed position on the table, without seeing them. Did the medium really possess

such astonishing clairvoyance through the secondary self, which clairvoyance she experienced on no other occasion, but only when she carelessly put her hands upon the table? Why does not this secondary self always act in the same manner in every person? Why does not every one make use of this secondary self, rather than of his very often stupid primary one, who is not able to guess or understand anything outside the lower planes of consciousness?

Now let us see whether we can be sure that in the infinite creation there are no other beings than those that are tangible and visible. Are we sure that, if they exist, they cannot control our nerves and muscles, and even our entire organism? And if so, can any one theorize on psychical phenomena before he is perfectly cognizant of such influences? I am well aware that sound scientific research must always start from the known to the unknown, but I would add moreover that we must not vitiate our experimentally acquired knowledge to make it tally with preconceived ideas. In my humble opinion appearances of the phantoms of the dead and the living materialisations of spectres, as recorded by Professor Crookes and many others, *apports* of material objects, collective appearances, haunted houses, and the unanimous testimony of seers, ought to form for every experimenter the true foundation for psychic theories. Matter is only a word, conveying but a vague idea upon which no scientific knowledge can be based, and its supposed qualities are a hypothesis, based on another hypothesis. Thus these material irradiations, say, from America to London, which are said to produce the impact on the patient by the agent at a distance, by deceiving him into the belief that he sees the phantom enter a chamber and shake hands, and, travelling through unknown countries and oceans, reaches at a given moment the desired spot, at the same time wonderfully influencing many people with whom the dying man is not concerned, nor even acquainted; these irradiations, I say, seem to my common sense infinitely more hypothetical and incongruous, and of a more transcendental nature, than the spiritual theory, which admits the real presence of the veridical apparition in the place where it is seen; and "thought transference" after all is not sufficient to cover all the ground of psychic phenomena, which ought to be studied in their totality and synthetically, so to say, and not merely piece-meal; inasmuch as "thought transference" is but one stage in the structure of a theory to account for all psychic phenomena.

DR. N. COUNT GONEMYS.

(To be continued.)

LONELY MUSINGS—II.

Always and always higher, from the throng
 Lawless and witless, lead his feet aright
 Life's perils and perplexities among,
 To the white centre of the sacred light.

[From E. Arnold's translation of Proclus "Prayer to the Muses."]

IT is a very natural and deep-seated feeling to desire by external act or repeated words to impress upon the mind the relative importance of a future life and the high wisdom of trying to realize its secrets.

All the rituals of all the religions of the world are but an exemplification of this.

The student of occultism may think that he has passed beyond these things, and that he is now in possession of a motive power that can never alter; nevertheless such aids to right thinking cannot always be put aside in the earlier stages. For indeed who does not feel the impossibility of always keeping the heart at its highest pitch of enthusiastic devotion, and the will at its maximum of determined energy? There must be moments of weariness when the heart grows despondent and the spirit droops, and when any ceremonial would be readily accepted and performed as a help to restore the dying energy.

With the knowledge that there exist in nature more subtle forces than the ordinary man is cognizant of, the student may even be tempted to fancy that there are incantations of power which might save him trouble in restoring the proper equilibrium, but he must learn that nothing can take the place of the strenuous energy of the *Will*, and that in himself alone lies the power to lift himself again to the level from which he has fallen. No! the ceremonials and incantations of those who aspire to practise Raj-yoga must all be performed within.

But various hints may be given to the student which may help him to attain the proper equilibrium and to keep it throughout the day. Such a help he will find to lie in fixing the mind on the main questions of existence the first thing in the morning. Before he gets up let him thoroughly wake himself and ask himself three questions—What am I? Why do I work? How do I work? Each one will find his own words to answer these questions, but the general meaning of them will be somewhat as follows:—

What am I? I am a fragment of the all-pervading Deity, entombed in the flesh, and working out through slow and painful progress its evolution towards liberation and reunion.

Why do I work? I work to reach the home from which I started—the pure state of unconditioned Being—the richer for having fulfilled my mission in the vale of tears.

How do I work? I work by striving to allow neither good nor evil fortune to disturb the perfect serenity of my soul—by detachment from all earthly desires—by keeping the ultimate goal steadfastly in view—by doing good to all sentient creatures, and so extending this sympathy and pity for all that endures life—and by using every earthly act that has to be performed, as an act of sacrifice and devotion to the Deity within.

Those unacquainted with the eastern wisdom may be apt to remark that such thoughts altogether transcend ordinary morality—and such indeed is the case. What the various exoteric religions of the world blindly grope after, Theosophy leads to with scientific accuracy, and what is commonly known by the name of 'saintship' is but a step in the progress.

The student should also remember that individual like national development, must, as Mathew Arnold puts it, proceed simultaneously along many parallel lines—to act otherwise is to produce a mal-proportioned nature—be it in nation or in man. In other words, to quote one of our Teachers, "the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life—none alone can take the disciple more than one step onwards,—all steps are necessary to make up the ladder." Of what use are devotional rhapsodies or transcendental aspirations, unless to nerve you for the work of life? The mere delight in emotion is like enjoying a view from an eminence over some beautiful country, with far away on the horizon the misty heights of the celestial mountains for which you are bound, but unless used as a stimulus to face the heat and toil of the journey across the plain, you will never reach the mountains, and the mere emotion become little better than an intellectual narcotic.

But true is it that *Bhakti*, though the last of the three gates of Perfection, is also the first, for without devotion whence can come the motive to seek for the unseen? And how can there be any true progress without the necessary prelude of an intense realization of the ultimate goal? The devotional feeling, however, must be used as a stimulus—not enjoyed as a sedative.

Similarly "*Gnana*" and "*Karma*"—knowledge and work,—without the fire of "*Bhakti*," are unable singly to conduct to the Supreme. The student on either of these paths may attain felicity among the Devas, but he cannot hope to reach the stupendous heights of the all-perfected Humanity unless he develops on his upward way some germs of devotion, which, however, it is almost impossible that he should fail to do. Indeed, a truer way of stating the question will probably be that though the predominating element in every soul will attract each to a separate pathway—one to the path of Knowledge—one to the path of Work or Duty—and one to the path of Love or Devotion; yet no soul of a true disciple is entirely without the other two elements, while the union of all three in perfect equilibrium must ever be the object before the disciple's mind.

PILGRIM.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

V.

THE phenomenon of Obsession, described by Lytton in "Zanoni," is a fact which has been and is still often realised by ignorant persons, who profane the sanctuary by evocations and other rash practices. I recently had a visit from a man who told me he was an orthodox Catholic, and who had been led by curiosity to read my books. In spite of the severe warnings against such practices therein contained, he prepared a room, obtained the necessary perfumes, traced a pentagram, and pronounced a formula used in evocations. He heard strange noises, and suddenly a blue flame appeared on the sign he had traced. He was then greatly agitated and his strength began to fail, as if he was about to die. He dragged himself out of the room, lit a lamp and then his courage returned. He went back to the scene of his evocation but saw nothing. At night, however, after he had retired to rest and the light was extinguished, he saw the blue flame close by his bed, and a voice whispered in his ear "You have summoned me, what do you wish me to do?" He did not know what to reply and made the sign of the cross, but the flame did not disappear, and ever since that time he has seen it whenever he has been in the dark. Much distressed in mind, and having in vain exhausted all the means of his religion, he came to me for advice. I told him that any fresh attempts at magical practices would only increase the evil, and that he must expiate his vain curiosity by steady labour and good works. He did not seem convinced, and went away under the impression that I was unwilling to help him; I am certain he expected me to recommend some magical ceremonial, and had I done so he would perhaps have seen a green flame instead of a blue one, and would have been unable to get rid of it for the rest of his life.

I knew at Paris an honest citizen named Berbiguier. He was a weak, credulous sort of a man, and one day he took it into his head to consult a person who professed to tell fortunes by cards. This woman was reputed to be a sorceress, as indeed it will be seen she was in fact.

The sybil told him to bring her two new glazed earthen pots, some pepper, tobacco, laurel, vervain and some twigs of birch. He brought all these things; and then the old woman, with one foot shod and the other bare, kindled a fire with the birchen twigs and some laurel leaves, carefully listening to the crackling of the flame; then she put some tobacco into one of the pots and some pepper into the other, and made the consultant choose some cards, which she put indiscriminately into the two pots. She then covered the pots with parchment, on which she traced curious figures, murmured some unintelligible words, and told Berbiguier to call again on the morrow. That night the poor man could not sleep. Around his bed he saw hideous figures, that made grimaces at him and appeared to be mocking him. And plainer than the rest he saw the sorceress, who seemed to be threatening him. The next

day he told the woman that he had changed his mind and was no longer anxious to consult the oracle, but that he was willing to pay her if she would only rid him of the phantoms that were troubling him. She took the money and sent him to other sorcerers. The maniac became worse and worse. He continually seemed to see the air obscured by a cloud of flying creatures that looked like great Egyptian beetles. These things settled upon him, ran through his hair, crawled over his food, glided into his bed, and tormented him with stings and bites. They were at once grotesque and monstrous like the visitations of Saint Anthony. The human form seemed mingled in their structure with that of venomous insects: he not only saw but felt them: he was able to take hold of them; and it seemed to him that he had filled bottles with them. The sufferings of this poor lunatic were only too real. Little by little his limbs became contorted, his back was bowed, and he could only raise his head with difficulty. He said that the hobgoblins had twisted his neck. This man wrote an account of his own hallucinations, calling the insects by which he was plagued hobgoblins.

But let us return to the divine science and the higher mathematics of our philosophy, which form the occult treasure of humanity, so carefully concealed by the primitive Free-masons and the ancient Hebrews that the keys seem to have been lost, and most of the modern Jews and Free-masons do not even suspect their existence. We may find however not only traces but even the true principles in the official liturgy of the Jews.

I have in my possession a book of prayers for the use of the French synagogues; and in this the divine names of the Sephiroths are invoked, and God is thanked for having opened the thirty-two ways of the true science. There still remain a few Rabbins who are Kabalists, but they take pains to conceal their knowledge, and if questioned on the subject will tell you that they hold the opinion of Rabbi Moses Maimonides respecting the study of the Kabala, and agree with him that it is very dangerous. If you speak to them of the Sohar, they will tell you that it is an unintelligible book, and that we must confine ourselves to the Talmud; but they take care not to add that the Talmud is nothing but the Kabala, doubly and triply veiled.

The half-instructed pretend that the Kabala is a modern invention, and cannot be traced back farther than the fifteenth century, because none of the books containing it can be proved to date earlier, but this is no real argument against its antiquity, when we consider how jealously it was guarded and hidden. It is evident that the Gnostics, who lived in the first centuries of the Christian era, as well as the philosophers of Alexandria, must have been acquainted with the Kabala. It is to be found in its entirety in the numerical philosophy of Pythagoras, but the pure dogma, set forth in the Sephir-Dzeniutha, was not published until the sixteenth century by the learned and pious William Postel.* This book, containing the foundations of the science, appears to have

* Postel: *Cl. Absconditorum a constitutione mundi clavis*. Amsterdam, 1646.

been anterior to Moses, but was only preserved orally until the time when it was committed to writing by the disciples of Simeon Ben Jochai together with his double commentary, the Idra Rabba and the Idra Suta.

This book, one of the most wonderful that the human mind has ever produced, is divided into five chapters, just as the blazing star emits five rays of light; and it commences with these words:—"The book of mystery (or occultism) is that which describes the equilibrated motion of the universal balance. This balance is suspended from a centre which is nowhere.

"Every force that is in excess is fatally broken by the reactions of equilibrium, and it is thus that the ancient kings of the universe have perished.

"They have been violently broken, and their remains have again formed part of the equilibrium by assuming new forms.

Before the balance had regularly manifested its equilibrium intelligence did not know its own countenance, because it saw no other similar one and could not see its own mirage.

"Creation demanded a head, and then this object of all desires appeared. The head of man and the forehead of God appeared together on the horizon, the one like a rising sun, and the other like a disk of shadow.

"The light ascended, and the shadow descended, man being the shadow of God, and God the light of man.

"And the two faces looked upon one another, face to face, the one representing the divinity of man, and the other the humanity of God. The dark head was surrounded with a white aureole, and the light one with a black aureole.

"And these two heads are inseparable, man being the head of the world, and God the head of humanity.

"The white head is majestic and calm. Its eyes have no lids and emit radiance on all sides. They are the two foci of an immense ellipse, which is the one eye of the supreme seer..."

In translating these grand passages I have shortened and synthesised them, in order that they may be more easily understood.

"The equilibrium of the balance is eternal, but it appears to be new when a world is formed or is regenerated.

"The Scripture says: In the beginning the harmony of powers created the heaven and the earth.

"The word earth is used here to include all solid substance. It is then said: But the earth was without form and without consistence, etc. This refers to the earth that we inhabit, and which commenced with the gaseous and igneous state.

"The life of our globe is subordinate to the number thirteen. Six thousand days with the six thousand nights for the formation, and six thousand for the transformation.

"And each of these days represents a thousand years and more.

"The great night will arrive during which the world will sleep; and it will reawaken transfigured at the break of the eternal day.

"The world is surrounded by an immense serpent, whose changing scales bear the typical impress of all the forms of nature.

"This serpent is circular, and seems to be either proceeding from itself or else to be continually devouring itself. Its tail both emerges and returns, it is held in the mouth, and seems as if it were being savagely bitten.

"On each of its scales there is a projection that is the model of a world.

"The devouring head is appeased and seems to crush itself under the foot of the divine Chochma, or the just and merciful wisdom, whose goodness abounds like the waves of the sea.

"This serpent is double, there seem to be two of them, but their harmony unites them into one. This refers to the astral light.

"The two serpents are figured by the letters Jod and He, and these are called Shekinah, that is to say light manifested through forms.

"Their movement is regulated by the balance, and they represent the light that appears before the sun, and it is on account of their equilibrium that God is said in Genesis to be pleased with the light and to declare that it is good.

"These two serpents embrace one another like two lovers, and from their union is formed the law of equilibrium, which is the supreme reason or Logos.

"This harmonious reason is represented by the letter Vau. It is like a tongue that speaks and explains all things. Thus is brought about the union of the Father with the Mother.

"The Father seems to disappear in the Mother, but he fills her with his life and his splendour.

"Woe to him who looks indiscreetly on these mysteries, and who reveals to the profane the secrets of the nuptials of the eternal."

This ends the first chapter of the book. It is strange that so ancient a work should seem to have anticipated as it were the discoveries of modern science. But what is the reason of the warning in the last paragraph? Hermes Trismegistus has explained it. It is for fear of turning the heads of the weak-minded and of giving weapons to the wicked. In this eternal harmony they would see nothing but fatality, and would preach more loudly than ever the triumph of matter.

A HOUSE HAUNTED BY A DOUBLE.

THE following narrative is absolutely true, excepting the names of places and persons, which have been altered for obvious reasons. I was the eldest of five children. My father, who died when I was nine years old, had been a solicitor in good practice in the city of Exeter, and left his widow and family comfortably provided for. My mother—the heroine, if I may venture so to call her, of this tale—was one of the most loveable women I have ever met—quiet, gentle, and simple, but rather inclined to reticence; every word she uttered was received with unquestioning belief by us all. Although not superstitious and not at all communicative concerning her own thoughts and feelings, she had one strange

experience which was the frequent topic of conversation. She was in the habit of dreaming about a certain house which had no existence—so far as she knew—except in her dreams. This house was always the same, and she described it as being perfectly familiar to her and as seeming as much her own residence when she was asleep as our own house was when she was awake. "Mother's dream-house" was quite a household word with us.

We continued to reside in the same house in the highly-respectable part of Exeter called Southernbay which my father had occupied before his death, but we were in the habit of making yearly excursions in the summer to some country or sea-side place. One year, when I was about nineteen, a friend asked me to accompany him on an excursion into Wales. As we had not often been there for our summer holiday, my mother asked me to look out for a pretty place where she and my brothers and sisters might come. I kept her request in mind, but three weeks had passed and no likely place had presented itself to my notice, when one day my friend and I, being caught in a sudden thunder storm, took shelter in a house of a more imposing exterior than is commonly found in Welsh districts. The occupants, a lady with her son and daughter, were profuse in their hospitality, and in the course of conversation I gathered that she was anxious to spend some time in London to consult an oculist about her son's eyes, the state of which gave her some alarm, and for which she desired to obtain more skilled advice than the neighbouring small town afforded. She however did not like to leave her house without some one to take responsible charge of it during her absence, her daughter as was only natural desiring to accompany her. Here, I thought, was the very thing—a nice house, a lovely situation—just what my mother wanted. I broached the subject, the lady was delighted—to make a long story short everything was arranged—Mrs. Clarke and her son and daughter left for London, and my mother and the children were to join me at P—, when the illness of my mother's only surviving sister called her to her bedside, and the children with their old nurse and another servant arrived without her. After about ten days I heard from my mother that she would arrive at the nearest railway station (about ten miles distant) by a certain train. I drove over to meet her, and after the first greetings, inquiries, etc., I informed her with much glee that what she had wished for all her life, namely, to live in a haunted house, was now to be accomplished, for the house we had taken was currently reported to be haunted. I added that we had not as yet been favoured by a sight of the ghostly habitant—that being evidently an honour reserved for her. We were making very merry over this, and my mother was looking forward to seeing the children again, when I noticed that she began to look round her in a sort of startled inquiring manner, and suddenly when a bend in the road revealed the house in the distance, she laid her hands on the reins and stopped our advance. "Wait," she said,—and I was frightened to see how white and scared she looked—"I have seen that house before—that is the house of my dreams. I can describe the furniture in every

room"; and to my astonishment she did so quite correctly to the smallest detail. It will readily be believed that after this the house was an object of the intensest interest to all of us, and it was with a strange feeling of almost terrified amusement that my mother's perfect familiarity with the whole place made itself apparent to us in many little ways; she knew where every thing was, as well as if she had lived in it all her life. The appearance of the ghost was the only thing needed to complete the eeriness of the whole affair, but that completion never arrived, and we used to laugh and say we had frightened the ghost away. When we had been there nearly five weeks, and the strangeness of what I have related had begun to wear off, we received a letter from Mrs. Clarke, saying she particularly wanted some things which she had left locked up in a cupboard, and if quite convenient to us she would come and fetch them. Of course my mother said she would be very pleased if she would do so, and on the day appointed she arrived. As it happened my mother had a headache and my sister received Mrs. Clarke and took her to her room, and having selected the things she required, she was conducted to the drawing room where my mother was laid on the sofa with the blinds drawn, so that the room was in partial obscurity. I happened to be there, and I rose to greet our visitor and led her towards my mother. What was my astonishment when Mrs. Clarke, clutching wildly at my arm, exclaimed with ashy face and starting eyes "The ghost!" and I had only time to catch her and guide her to an easy-chair, when she fainted. Recovering herself, she positively asserted that my mother was the ghost that had haunted the house for so many years.

P.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London; and annotated by P. Sreenavas Row, Fellow of the Theosophical Society, Madras.

(Continued from page 270.)

Section III, Clause 3, (Continued.)

WE have seen how Aura emanates with colours from all bodies whether animate or inanimate; and how human Aura, in particular, is capable of indicating not only the character of human action on every isolated and momentary occasion, but also the sum total of all actions performed during the period of individual existence, taken as a whole. For the production of this great result, several conditions are necessary. First of all, the aura should be capable of spreading itself through the boundless space (*Akas* = Ether); affecting every body that comes into contact with it; and then reacting upon the very same body from which it had first emanated,—either for good or evil, according to the character of the aura for the time being. And secondly, the Ether should be capable of retaining indelibly the impressions which the aura makes upon it, and of producing permanent results calculated

to form and govern the destinies of man, etc. I shall now endeavour to show that all these conditions exist, and that their existence is quite within the range of ocular demonstration.

I have already shown that that aura is dynamic and electrical, and as such is perfectly capable of extending itself through space. Space, be it remembered, is not a void, but is filled by the ethereal element (*Akas*), highly luminous, and exceedingly subtle; conveying "the imponderable and intangible life-principle, the astral and celestial light combined," and forming what is called the *anima mundi*. Indeed, *Akas* is none other than a form of *Para Brahma*, the all-pervading.

The existence of Ether and its properties—known to the Aryans from time immemorial—are now being gradually recognised by the Western scientists. Not only do they admit generally that Ether exists, but also hold that it exerts a direct mechanical influence on the motion of bodies in the universe, on which it operates as a "retarding medium," by opposing a resistance to the motion of the planets. Indeed it has been proved that the effect of this retarding medium is already being sensibly felt upon the motion of Encke's comet. Professor Tyndall recognises ether as the medium filling space, and mechanically adapted for the transmission of the vibrations of light and heat, as the air is for the transmission of sound; and he says further that:—

"Ether explains facts far more various and complicated than those on which Newton based his law. If a single phenomenon could be pointed out which ether is proved incompetent to explain, we should have to give it up; but, no such phenomenon has ever been pointed out."

Dr. J. D. Buck says that:—

"This fluid ether, or whatever it may be called, acts everywhere as matter, but also possesses properties diametrically at variance with materiality; for instance, it can penetrate the most compact bodies, and cause a thousand various alternate operations of the remotest bodies upon each other."

And Professor Zollner in his work on Transcendental Psychics enunciates the theory of a fourth dimension of matter, or rather a fourth property of matter enabling it to pass through matter. He describes numerous experiments made by him to establish this theory, among them being instances of the abstraction of articles from a hermetically sealed box and so on.

"The ether," says Dr. Whewell, "must possess a number of complex and refined contrivances and adjustments, which we cannot analyse, bearing upon plants and chemical compounds, and the imponderable agents; as well as those laws which we conceive that we have analysed, by which it is the vehicle of illumination and light." He adds that "ether must not be merely like fluid poured into the vacant spaces and interstices of the material world and exercising no action on objects. It must affect the physical, chemical, and vital powers of what it touches;—it must be a great and active agent in the work of the universe as well as an active reporter of what is done by other agents."

The statement made by Dr. Whewell that ether is the reporter of what is done by other agents is not allegorical, but a fact recognised in Aryan works from time immemorial. The Aryans give the name of *Chitragupta* to the energy by means of which the impressions of human actions are as it were recorded in the pages

of nature's book; so that the moral rectitude or delinquency of each individual may be seen and measured with a view of constructing a basis for the dispensation of retributive justice in respect of his present and future life. Accordingly, the *Skanda Purana* defines *Chitragupta* to be *Viswa-charitra lehaka*, the recorder of the history of the Universe; and the function of this personified energy is declared in the *Agni Purana* (ch. 368 and 370) to be to record all the good or evil actions of individuals; and to communicate the same to *Yama*, the lord of justice, at the time of *Atyantika-laya*, i. e., the time when the soul receives its final judgment after the elemental dissolution of the universe, of which we have already said enough in this work. For further information, I beg to refer my readers to the *Srishti-kanda* of the *Padma Purana*, and *Bhavishya Purana*.

This grand process of the impression of the records of human actions on the volumes of nature not only bears the stamp of religious authority as above stated, but has furthermore the sanction of science. That universal ether is the recorder of human actions is a scientific fact founded upon the law of action and reaction, which is an established principle in mechanics. It is now generally conceded that there exists a mutual and reciprocal action of different things upon one another. Thus, if a body falls to the earth, the earth reacts upon it, and stops it or throws it back. If sulphuric acid be poured upon limestone, the acid acts upon the stone, and the stone reacts upon the acid, and a new compound is produced. Again, if light fall upon a solid body, the body reacts upon the light, which it sends back to the eye together with an image of itself. And from this established principle in mechanics it follows that every impression which man makes upon the ether, air, water or earth, by means of his aura, whenever he acts or thinks, must produce a series of changes in each of these elements; and thus the word which is leaving the mouth causes pulsations or waves in the air, and these expand in every direction. In the same manner, the waters retain traces of every disturbance, as, for instance, where ships cross the sea. And the earth too is tenacious of every impression man makes upon it.

"Not a leaf waves," says Professor Denton, the geologist "not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has been busy in photographing everything. What a picture gallery is hers!"

To this I may add the testimony of Professor E. Hitchcock, who remarks that:—

"It seems that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may print upon the world around us our features, as they are modified by various passions; and thus fill the nature with daguerrotype impressions of all our actions. It may be too that there are tests by which nature, more skilful than any photographers, can bring out and fix these portraits, so that acuter senses than ours shall see them as upon a great canvas."

This view is supported by Professor Babbage, who holds that:—

"The air is one vast library, on whose pages are for ever written all that man has ever said or woman whispered."

And Professor Jevons agrees with Professor Babbage, and expresses a firm belief:—

“That every thought displacing particles of the brain and setting them in motion scatters them throughout the universe; and thus each particle of the existing matter must be a register of all that has happened.”

The emanations of aura which are thus pictured on nature are no doubt exceedingly subtle; but they are not therefore the less definite or less perceptible as objects of vision than the grosser particles of matter, although it cannot be denied that, owing to the great subtlety of the aura, it needs a very superior power of analysis to follow and discern its colours, and read the character of the actions producing the variously coloured emanations. Nevertheless, as all these phenomena are due to physical laws, their analysis must be within the reach of human beings, under certain conditions.

So far from all this being simply a theory, or a mere matter of speculation, the subject has assumed a decidedly practical form. See for an instance the startling discoveries made by Psychometry. This is a term adopted by Dr. J. R. Buchanan some fifty years ago to represent the process of “Soul measuring,” *i. e.*, reading the thoughts and actions of each individual soul. This science of Psychometry recognises the fact that all things radiate their character upon all the surrounding objects, so that any sensitive person can see and describe them minutely. When such person—technically called a psychometer—sees any object, or any substance is placed before him, he comes into contact with the current of the astral light connected with that object or specimen, which retains pictures of scenes and events associated with its history. But these pass before him with the swiftness of a flash; scene after scene, each crowding upon the other so rapidly that it is only by a great exercise of will that he is able to hold any one scene in the field of vision long enough to describe it.

This is nothing but the result of the operation of natural laws, however miraculous it may seem to an ordinary mind. But we know that nature does not work without instruments, nor does it violate in one department those general laws which it follows in others. So that a human being must have special organs for special operations of the mind, as truly as for walking or speaking; and no vision therefore can possibly take place without an eye and without a grade of light adapted to that eye. The question is whether man possesses an eye, and whether there is light adapted to it, for the purpose of discerning the minute emanations of aura and reading the character of actions represented by such emanations. We say yes. Man has another finer and quite different eye besides the two outer ones; and nature furnishes the light necessary for the exercise of this finer faculty. Man sees gross objects through his gross eye coming into relation with the gross rays of the sun; and he sees subtle objects by his subtle eye coming into relation with the subtle rays of the sun—the vehicle of light from the sun to man being in either case the universal ether, which is most subtle and most luminous.

This fact ought not, I submit, to be ignored simply because ordinarily people do not know that they are possessed of such a faculty as that of which we are speaking. As regards man's outer faculty of vision let us here call to mind the well-known fact that it is not equally developed in all alike; and that it is moreover liable to be affected by various causes such as distance and nearness; grossness and minuteness; confusion and concealments; inattention and predominance of other matter; and lastly the defect of the organ by age or disease. So that all men do not see alike; and every day we meet people who are short-sighted, long-sighted, dim-sighted, and blind; and also partially blind, as in the case of color-blindness, which scientists say is caused “by the imperfect working of a portion of the rods and cones of the retina, or from the fact that the humours of the eye may be absorptive of certain colours, and thus prevent them from passing on to the retina and the brain, so that some can only see some colours and not others.” And moreover, even without any one of these defects, man's vision is by nature limited to a certain range; and there are certain animals whose range of vision is naturally circumscribed within the narrow limit of a few inches, while there are others whose visual range is much wider than that of man. In these respects ophthalmoscopy and optical science have done much by composing medicines, and inventing instruments such as spectacles, telescopes and microscopes, to improve the outward faculty of vision by removing constitutional or natural defects and limits.

While such is the state of things in the *outer* temple of nature, it should be no matter of surprise that when we enter the vestibule of the *inner* temple, we there find a most subtle faculty of vision—a *third eye in fact*—which is free from all the defects that belong to the outward eyes, and which unfolds to us the mysterious nature of aura, its lights and colours.

The seat of this visual faculty is the aperture, of the size of a thumb, in the internal structure of man's forehead at the base of the nose between the two eye-brows. This cavity is the reservoir of *Tejas*, the *Vaiswanara* fire, which spreads itself in the body on its being fanned by the vital airs:—

“As the spreading light of a precious gem placed in a closed room collects itself in the key-hole, so the luminosity of the *sattva* (essence of the said *Tejas*) in the *hridaya* (heart,) collects itself in the said aperture on the forehead; and illumines the *Yogi* in respect of all things, irrespective of nearness or distance, alike of space and time.”

This internal faculty has been called by different names with reference to its position and its properties. It is called the “light of the head” (*Murdhna Joti*); “seat of immortality” (*Amrita Sthana*); “the circle between the eye-brows” (*Bhru-chakram*); “eye on the forehead” (*Lalata-netram*), and (*Fala-netram*); “eye of wisdom” (*Gnana-chakshus*); “celestial eye” (*Divya Chakshus* or *Divya Drishti*); and so on.

True, this faculty has not that elaborate organism which the eye of the body possesses, but this is not necessary. The cause of the perception of form is not the same in all. In the case of men generally, the cause is the contact of the external eye with the form

by the medium of the external light ; whereas in the case of animals that roam at night and can see in the dark, the cause of perception is simply the contact of the eye with the form, no light being necessary at all. And the occultist needs neither the external eye nor the external light. His perception arises from the conjunction of the mind with the soul, assisted by the spiritual light, which results from such conjunction, and shows itself in the cavity of the forehead above referred to.

"The Yogi," says Patanjali, "disregarding all other instrumental causes, sees every thing solely from *Pratibha*, *i. e.*, the light or right knowledge instantly produced from the conjunction of the mind and soul, antecedent to the exercise of the reasoning faculty." (*Viveka-khyati*.)

This knowledge is technically called *Taraka*; which (as indeed the whole subject) may be fully studied by the disciple in the Upanishads entitled the *Saubhagya-Lakshmi*, *Dhyâna-bindu*, *Amirta-bindu*, and *Tripura-tapanya*; and in *Vaisesheka-nyana Sidhanta*, and Patanjali's *Yoga-sastra*, Book III, Aphorism 34, etc.

The existence of this internal faculty and its powers are also mentioned incidentally in the *Rig Veda* V—42; *Chandogya Upanishad* VIII—14; *Matsya Purana* IV—1; *Nirukta* I—20; *Taittiriya Samchita*; *Bhagavat Gita* XIII—35; and in numerous places in the *Maha-Bharata* and *Sri Bhagavata*. It is remarkable that *Sri-man Sankaracharya* in his work called *Prabboda Chandrodyâ* identifies this internal visual faculty of a Yogi with the third eye which the deity *Rudra* is declared in various sacred works to be possessed of;—*Vide Maha-Bharata, Anuasana Parva* ch. 140; *Brahma Vaivarta Purana, Krishna Janma Khanda*, ch. 39, &c.

The uses of this celestial faculty are numerous, as, for instance, the discerning of things invisible to the bodily eye, and so on; but the principal object in developing it is said to be the acquisition of the "Intuition of the soul; *i. e.*, a knowledge in which the soul is the perceptible object of intuition.

"Although," says the author of the *Vaisesika* philosophy, "ordinary persons may have a knowledge of the soul, yet from this knowledge being affected by ignorance, it has been said to be like what is unreal. A right knowledge is only obtained from a particular concentration of the soul and the mind, effected by means of the virtue derived from Yoga." "When absorbed in concentration," says the *Svetasvatara Upanishad*, "the Yogi sees, by the true nature of his own self, which manifests like light, the true nature of Brahma, who is not born, who is eternal, and free from all effects of *Prakriti*; and then he is released from all bonds." (II. 15.)

This is the ultimate end of man; and the discovery and development of the inner sense above spoken of means the discovery of the Path which we should tread on our way to that highest goal (*Vide Rule 14 of section I ante*). Unfortunately, human scepticism is now-a-days a strong-hold capable of denying the existence of the soul or indeed anything beyond the grave; but this is due to the absence, or imperfect nature, of any inquiry into these sublime matters with an unprejudiced mind. "A little philosophy," says Bacon, "inclineth a man's mind to

atheism, but depth in philosophy bringeth man's mind about to religion." And the respected author of "*Isis Unveiled*" says that:—

"Despite the indifference of Huxley, the jocularity of Tyndall, and the 'unconscious cerebrations,' of Carpenter, many a scientist as noted as either of them has investigated this unwelcome subject, and, overwhelmed with evidence, become converted."

And another scientist, and a great author,—although not a spiritualist, bears this honorable testimony;—

"That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent.....If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest age to the present time, as extensive and unimpeachable as is to be found in support of anything whatever." (*Draper on Conflict between Science and Religion*, page 121.)

However, leaving each individual to study for himself and form his own judgment on this most sacred subject, let us proceed with our work. The whole object of the Yogi in developing the celestial faculty we are speaking of is to bring his interior power into activity; and to make himself ruler over his physical self and over everything else besides, with the view of discerning the Infinite Soul. At the same time, as the traveller intent upon reaching a great city passes also through certain minor places during his journey, so the the Yogi, in his endeavours to attain the highest Divine Wisdom, acquires also certain minor powers, and is thus able to influence and sometimes control the operations of nature, and of vegetable and animal life in particular. Hence Yoga is said to be the key to the mystery of man's interior nature.

The science of mesmerism approaches Yoga in some respects; especially the two important stages which a novice in mesmerism reaches after some preparations, *viz.*, the degrees called "intro-vision," and 'extra-vision.' In the former condition, he obtains a luminous knowledge of the interior state of his own mind and body, *i. e.*, he is able to see *within* himself; while in the latter condition, he sees *without*; sees objects and individuals, near or remote in both space and time. This extra-vision is technically called "clairvoyance."

Besides Yoga, which is the most consummate science of this sacred subject extant, and besides also the science of mesmerism which is fast making great progress on the lines of the Yoga, there are various methods which some imaginative philosophers have devised for developing this same faculty.

"One of the most practical methods of developing these forces," says Professor Babbit, "is to sit somewhat reclining in an easy position with the back to the north, or a little north-east; have merely a dim light, rather than otherwise, close the eyes; turn the eye-balls a little upward, if they can be so held without pain; and then steadily and gently make an effort as if to see. This can be practised from half an hour to an hour, or so, each time; and while doing so, the thought should not be allowed to wander; but the aim should be to see if lights, colours, forms and motions make their appearance." (*Babbit on Light, &c.*, p. 463.)

Besides all these instances in which the faculty of this inner sight is acquired and developed by practice, there are cases in which persons are known to have been endowed with such a faculty by nature during their present lives owing to the result of study and practice in former births. "This power," says the author of the *Vaisheshika Sidhanta*, "is also manifested by ordinary persons, as when a girl says, 'my heart tells me that my brother will go to-morrow.' This perception of things without study or practice is called *Laukika* (powers of an ordinary person) as distinguished from *Yougika* or *Arsha* (powers of a Yogi or Rishi.)"

"Thousands of persons," says Professor Babbit, "are able to see finer grades of colour easily and clearly. Some can see them with the eyes wide open in broad day-light, and that, while in the midst of company or surrounded by the turmoil of daily cares. A Mrs. Minnie Merton of New York informs me that she has always been seeing them from her childhood, emanating from all human beings, and is in the habit of reading the character of the people, especially from the emanations of the head."

Professor Denton in his work on "The Soul of Things," gives a multitude of examples of the psychometrical power which Mrs. Denton possesses in a marked degree. A fragment of Cicero's house, at Tusculum, enabled her to describe, without the slightest intimation as to the nature of the object placed on her forehead, not only the great orator's surroundings, but also the previous owner of the building, Cornelius Sulla Felix or as he is usually called Sulla the Dictator. Further, a fragment of marble from the ancient Christian Church of Smyrna brought before her its congregation and officiating priests. Again specimens from Nineveh, China, Jerusalem, Greece, Ararat, and other places all over the world, brought up scenes in the life of various personages, whose ashes had been scattered thousands of years ago." In many cases Professor Denton verified the statements by reference to historical records.

Professor Buchanan proves that if a manuscript, no matter how old, be put into the hands of a psychometer he can describe "the character of the writer, and perhaps even his personal appearance;" and to this the revered author of "Isis" adds:—

"Hand a clairvoyant a lock of hair, or some article that has been in contact with the body of the person it is desired to know something about; and he will come into sympathy with him so intimately that he may trace through his whole life."

It seems that a mercantile gentleman of Mr. Babbit's acquaintance in New York, can become so *en rapport* with the finer grades of light as to be able to see "through the human body as though it were made of glass. Here is the philosophy of clear-seeing or clairvoyance." (Babbit on Light and Colours, p. 427.)

Thus we find that the aura, flowing from animate and inanimate bodies, spreads itself through the boundless space, and makes an impression on the volumes of nature; and that there is a faculty in man by which he can discern and analyse the emanations of aura, and read the character represented by such emanations.

Now, it remains to be seen how aura emanating from one affects others and then reacts upon himself, either for good or evil, according to the nature of the action which gave rise to the aura; *i. e.*, in other words, how the threads of *karma* can be said to be "living like electric wires," as declared in our Text. This will form the subject of our next article.

(To be continued.)

A TARDY RELEASE.

IT is a curious life, that of a man in chambers, though very pleasant in many ways. Its great charm is its absolute liberty—the entire freedom to go out and come in, or *not* to go out and come in, exactly as one pleases. But it is terribly lonely. Probably most people remember Dickens's ghastly tale (founded I believe on fact) of a man who was struck by apoplexy when on the point of opening his door, and lay propped up against it for a whole year, until at the expiration of that time it was broken open, and his skeleton fell into the arms of the locksmith. I do not think I am a nervous man, but I confess that during my residence in chambers that story haunted me at times; and indeed, quite apart from such unusual horrors, there is a wide field of uncomfortable possibility in being left so entirely to oneself. All the most unpleasant things that happen to people, both in fiction and real life, seem to occur when they are alone; and though no doubt the talented American author is right when he "thanks a merciful heaven that the unendurable extreme of agony happens always to man the unit, and never to man the mass," one feels that it is probably easier to re-echo his sentiment heartily when one is not the unit in question. On the other hand when a man in chambers locks his door on a winter night and settles down cosily by the fire for an evening's reading, he has a sense of seclusion and immunity from interruption only to be equalled by that of a man who has sported his oak in a top set in college.

Just so had I* settled down—not to reading, however, but to writing—on the evening on which occurred the first of the chain of events that I am about to relate. In fact, I was writing a book—my first book—"On the Present State of the Law on Conveyancing." I had published several essays on various aspects of the subject, and these had been so well received by high legal authorities, that I was emboldened to present my views in a more ambitious form. It was to this work, then, that I was applying myself with all a young author's zeal on the evening in question: and my reason for mentioning this fact is to show the subject on which my thoughts were fixed with a special intentness—one far enough, surely, from suggesting anything like romantic or unusual adventure. I had just paused, I remember, to consider the exact wording of a peculiarly knotty sentence, when suddenly there came over me

* The narrator of this remarkable series of incidents (whom I have called Mr. Thomas Keston) is—or rather was—a barrister of considerable repute in London. I have thought it best to leave him to tell his own story in his own words, reserving comments until the end.—C. W.

that feeling which I suppose all of us have experienced at one time or another—the feeling that I was not alone—that there was some one else in the room. I knew that my door was locked, and that the idea was therefore absurd; yet the impression was so strong that I instinctively half-rose from my chair and glanced hurriedly round. There was nothing visible, however, and with a half-laugh at my foolishness I was turning to my sentence again, when I became conscious of a faint but very peculiar odour in the room. It seemed familiar to me, yet for some few moments I was unable to identify it; then it flashed across my mind where I had met with it before, and my surprise was profound, as will be readily understood when I explain.

I had spent the long vacation of the preceding year in wandering about Egypt—peering into odd nooks and corners, and trying to make myself acquainted with the true life of the country—keeping as far as possible out of the beaten track and away from bands of tourists. While in Cairo I had the good fortune to make the acquaintance of a certain Sheikh (so he was called, though I am unable to say whether he had any right to the title) who proved to be a perfect mine of information as to ancient manners and customs, and the antiquities of the place generally—as regards relics of the glory of the mediæval Caliphs, I mean, not the *real* antiquities of the old Egyptian dynasties. My servant warned me to beware of this man, and said he had the reputation of being a magician and dealing extensively with the evil one; however, I always found him very friendly and obliging, and he certainly pointed out to me many objects of interest that I should inevitably have missed but for him.

One day, going to call on him at an unusual hour, I was struck on entering his room by the peculiar odour I have mentioned. It was altogether unlike anything I had ever smelt before—indescribably rich and sweet—almost oppressively so—and yet its effects seemed stimulating and exhilarating. I was so much pleased with it that I pressed the Sheikh strongly either to give me a little of it or tell me where I could obtain it: but to my surprise he refused courteously but firmly to do either. All he would say was that it was a sacred perfume, used only in certain incantations; that its manufacture was a secret handed down from the remotest ages and known only to a chosen few; and that not all the gold in the world would ever buy a single grain of it. This of course excited my curiosity immensely, but he would give me no further information either as to the scent itself or the purpose for which he had been using it; nor could I obtain any perfume at all like it, though I tried every scent-merchant in Cairo.

When I say that it was this mysterious perfume—faint, but quite unmistakable—that greeted my nostrils in my own chambers in London on that memorable night, it will be seen that I had good reason to be surprised. What could it mean? Was it anyhow possible that the smell could have lingered in some article of clothing? Obviously not, for had it done so I must certainly have discovered the fact in much less time than the fourteen or fifteen months that had elapsed. Then whence could it come? For I

was well convinced that nothing in the least like it could be obtained in England. The problem appeared so difficult that when I could no longer perceive the odour I was half inclined to doubt whether after all it might not have been a hallucination; and I turned to my work again, resolved to throw it entirely off my mind.

I worked out the knotty sentence to my satisfaction, and had written perhaps a page more when—quite suddenly and without warning—I felt again, more strongly than ever, that unpleasant consciousness of some other presence in the room; but this time, before I could turn to look, I felt—distinctly felt—a soft breath or puff of wind on the back of my neck, and heard a faint sigh. I sprung from my chair with an inarticulate cry, and looked wildly round the room, but there was nothing unusual to be seen—no trace remained of my mysterious visitant. No trace, did I say? Even in the moment that passed while I was regaining my self-possession there stole again upon my astonished sense that strange subtle perfume of ancient Eastern magic!

It would be folly to deny that I was seriously startled. I rushed to the door and tried it—shook it vigorously; but it was locked, exactly as I had left it; I turned to the bedroom—there was no one there. I then searched both the rooms thoroughly, looking under bed, sofas, and tables, and opening every cupboard or box large enough to hold even a cat—still nothing. I was completely puzzled: I sat down and tried to think the matter out, but the more I thought the less could I see my way to any rational solution of these occurrences. At length I decided to shake off their influence for the time, and postpone all consideration of them until the morning. I tried to resume my work, but I was out of tune for writing—my mind had been too much disturbed; the haunting consciousness of another presence would not leave me; that soft sad sigh seemed yet sounding in my ears, and its unutterable sorrow provoked a feeling of sympathetic depression. After a few unavailing efforts I gave up the attempt to write, threw myself into an arm-chair by the fire, and began to read instead.

Though simple enough, I believe, in most of my habits, I am rather a Sybarite about my reading; for that purpose I always use the most comfortable arm-chair that money can procure, with that most blessed of inventions, the “Literary Machine,” to hold my book at exactly the right angle, shade the light from my face and concentrate it on the page, and give me a desk always ready to my hand if I wish to make notes. In this luxurious manner, then, I settled myself down on this occasion, choosing as my book Macaulay’s “Essays,” in the hope that their clear incisive thought might supply just the mental tonic that I felt I needed. Ignore them as I might, however, I had still as I read two undercurrents of consciousness—one of the ever-haunting presence and the other of occasional faint waftings of the perfume.

I suppose I had been reading for about half-an-hour when a stronger whiff than ever greeted my nostrils, and at the same time a slight rustle caused me to raise my eyes from my book. Judge of my astonishment when I saw,—not five yards from me—seated

at the table from which I had so lately risen, and apparently engaged in writing—the figure of a man! Even as I looked at him the pen fell from his hand, he rose from the chair, threw upon me a glance which seemed to express bitter disappointment and heart-rending appeal, and—vanished! Too much stupefied even to rise, I sat staring at the spot where he had stood, and rubbed my eyes mechanically, as though to clear away the last relics of some horrible dream. Great as the shock had been, I was surprised to find, as soon as I was able to analyse my sensations, that they were distinctly those of relief; and it was some minutes before I could comprehend this. At last it flashed across me that the haunting sense of an unseen presence was gone, and then for the first time I realised how terrible its oppression had been. Even that strange magical odour was rapidly fading away, and in spite of the startling sight I had just seen, I had a sense of freedom such as a man feels when he steps out of some dark dungeon into the full bright sunlight. Perhaps it was this feeling more than anything else that served to convince me that what I had seen was no delusion—that there had really been a presence in the room all the time which had at last succeeded in manifesting itself, and now was gone. I forced myself to sit still and recall carefully all that I had seen—even to note it down on the paper which lay before me on the desk of my literary machine.

First, as to the personal appearance of my ghostly visitor, if such he were. His figure was tall and commanding, his face expressing great power and determination, but showing also traces of a reckless passion and possible latent brutality that certainly gave on the whole the impression of a man rather to be feared and avoided than loved. I noticed the more particularly the firm setting of his lips, because running down from the under one there was a curious white scar, which this action caused to stand out conspicuously; and then I recollected how this expression had broken and changed to one in which anger, despair, and appeal for help were strangely mingled with a certain dark pride that seemed to say:—"I have done all I could; I have played my last card and it has failed; I have never stooped to ask help from mortal man before, but I ask it from you now." A good deal, you will say, to make out of a single glance; but still that was exactly what it seemed to me to express; and, sinister though his appearance was, I mentally resolved that his appeal should not have been made in vain if I could in any way discover who he was or what he wanted. I had never believed in ghosts before—I was not even quite sure that I did now; but clearly a fellow-creature in suffering was a brother to be helped, whether in the body or out of the body. With such thoughts as these all trace of fear vanished, and I honestly believe that if the spirit had re-appeared I should have asked him to sit down and state his case as coolly as I should have met any other client.

I carefully noted down all the events of the evening, appended the hour and date, and affixed my signature; and then, happening to look up, my eye was caught by two or three papers lying on the floor. I had seen the wide sleeve of the long dark gown that the spectre

wore sweep them down as he rose, and this for the first time reminded me that he had appeared to be writing at the table, and consequently might possibly have left there some clue to the mystery. At once I went and examined it; but everything was as I had left it, except that my pen lay where I had seen it fall from his hand. I picked up the papers from the floor, and then—my heart gave a great bound, for I saw among them a curious torn fragment which had certainly not been on my table before. The eagerness with which I seized upon it may be imagined. It was a little oblong slip about four inches by three, apparently part either of a longer slip or a small book, for its edge at one end was extremely jagged, suggesting that considerable force had been required to tear it off; and indeed the paper was so thick and parchment-like that I could not wonder at it. The curious thing was that while the paper was much discoloured—water-stained and yellow with age—the jagged edge was white and fresh, looking as though it had been but just torn off. One side of the paper was entirely blank—or at least, if there ever had been any writing upon it, it had disappeared through the influence of time and damp; on the other were some blurred and indistinct characters, so faded as to be scarcely distinguishable, and, in a bold handwriting in fresh black ink the two letters "Ra." Since the ink with which these letters were written corresponded exactly with that which I was in the habit of using, I could hardly doubt that they had been written at my table, and were the commencement of some explanation that the spectre had wished, but for some reason found himself unable, to make. Why he should have taken the trouble to bring his own paper with him I could not understand, but I inferred that probably some mystery was hidden beneath those undecipherable yellow marks, so I turned all my attention to them. After patient and long continued effort, however, I was unable to make anything like sense out of them, and resolved to wait for daylight.

Contrary to my expectations, I did *not* dream of my ghostly visitor that night, though I lay awake for some time thinking of him. In the morning I borrowed a magnifying glass from a friend, and resumed my examination. I found that there were two lines of writing, apparently in some foreign language, and then a curious mark, not unlike a monogram of some kind, standing as if in the place of a signature. But with all my efforts I could neither distinguish the letters of the monogram nor discover the language of the two lines of writing. As far as I could make it out it read thus:—

Qomm uia daousa sita eo uia uiese quom.

Some of these words had rather a Latin look; and I reflected if the memorandum were as old as it appeared to be. Latin was a very likely language for it; but then I could make out nothing like a coherent sentence, so I was as far off from a solution as ever. I hardly knew what steps to take next. I shrank so much from speaking of the events of that evening that I could not bring myself to show the slip to any one else, lest it should lead to enquiries as to how it came into my possession; so I put it away carefully in

my pocket-book, and for the time being my investigations seemed at a standstill.

I had not gained any fresh light on the subject nor come to any definite conclusion about it by the time the second incident of my story occurred, about a fortnight later. Again I was sitting at my writing table early in the evening—engaged this time not upon my book but in the less congenial pursuit of answering letters. I dislike letter-writing, and am always apt to let my correspondence accumulate until the arrears assume formidable proportions, and as it were insist on attention; and then I devote a day or two of purgatory to it, and clear them up. This was one of these occasions, further accentuated by the fact that I had to decide which of three Christmas invitations I would accept. It had been my custom for years always to spend Christmas when in England with my brother and his family, but this year his wife's health compelled them to winter abroad. I am conservative—absurdly so, I fear—about small things like this, and I felt that I should not really enjoy my Christmas at any house but his, so I cared little to choose in the matter. Here, however, were the three invitations; it was already the fourteenth of December, and I had not yet made up my mind. I was still debating the subject when I was disturbed by a loud knock at my door. On opening it I was confronted by a handsome sunburnt young fellow, whom at first I could not recognize; but when he called out in cheery tones

“Why, Keston, old fellow, I believe you've forgotten me!”

I knew him at once as my old schoolfellow Jack Fernleigh. He had been my fag at Eton, and I had found him such a jolly, good-hearted little fellow that our “official” relation had glided into a firm friendship—a very rare occurrence; and though he was so far junior to me at Oxford that we were together there only a few months, still our acquaintance was kept up, and I had corresponded with him in a desultory sort of way ever since. I knew, consequently, that some years before he had had some difference with his uncle (his only living relative) and had gone off to the West Indies to seek his fortune; and though our letters had been few and far between, I knew in a general way that he was doing very well there, so it was with no small surprise that I saw him standing at the door of my chambers in London.

Of course I gave him a hearty welcome, set him down by the fire, and then asked him to explain his presence in England. He told me that his uncle had died suddenly, leaving no will, and that the lawyers had telegraphed the news to him. He had at once thrown up his position and started for England by the next steamer, and arriving in London too late to see his lawyers that day, and having after his long absence no other friends there, he had come, as he expressed it, “to see whether I had forgotten my old fag.”

“And right glad I am that you did, my boy,” said I; “where is your luggage? We must send to the hotel for it, for I shall make you up a bed here for to-night.”

He made a feeble protest, which I at once overruled; a messenger was found and despatched to the hotel, and we settled down for a talk about old times which lasted far into the night. The

next morning he went betimes to call upon his lawyers, and in the afternoon started for Fernleigh Hall (now his property), but not before we had decided that I should run down and spend Christmas there with him instead of accepting any of my three previous invitations.

“I expect to find everything in a terrible state,” he said; “but in a week's time I shall be able to get things a little to rights, and if you will turn up on the twenty-third I will promise you at least a bed to sleep in, and you will be doing a most charitable action in preventing my first Christmas in England for many a year from being a lonely one.”

So we settled it, and at four o'clock on the afternoon of the 23rd, consequently, I was shaking hands again with Jack on the platform of the little country station a few miles from Fernleigh. The short day had already drawn to a close by the time we reached the house, so I could only get a general idea of its outside appearance. It was a large Elizabethan mansion, but evidently not in very good repair; however, the rooms into which we were ushered were bright and cheerful enough. We had a very snug little dinner, and after it was over Jack proposed to show me over the house. Accordingly, preceded by a solemn old butler with a lamp, we wandered through interminable mazes of rambling passages, across great desolate halls, and in and out of dozens of tapestried and panelled bedrooms—some of them with walls of enormous thickness, suggestive of all sorts of trap-doors and secret outlets—till my brain became absolutely confused, and I felt as though, if my companions had abandoned me, I might have spent days in trying to find my way out of the labyrinth.

“You could accommodate an army here, Jack!” said I.

“Yes,” he replied, “and in the good old days Fernleigh was known all over the country for its open hospitality; but now, as you see, the rooms are bare and almost unfurnished.”

“You'll soon change all that when you bring home a nice little wife,” I said; “the place only wants a lady to take care of it.”

“No hope of it, my dear fellow, I'm sorry to say,” replied Jack; “there is not enough money for that.”

I knew how in our school-days he had worshipped with all a boy's devotion lovely Lilian Featherstone, the daughter of the rector of the parish, and I had heard from him at college that on his part at least their childish intimacy had ripened into something deeper; so I asked after her now, and soon discovered that his sojourn in the tropics had worked no change in his feelings in this respect, that he had already contrived to meet her and her father out riding since his return, and that he had good reason to hope from her blush of pleasure on seeing him that he had not been forgotten in his absence. But alas! her father had only his living to depend on, and Jack's uncle—a selfish profligate—had not only let everything go to ruin, but had also so encumbered the estate that by the time all was paid off and it was entirely free there was but very little money left—barely sufficient to support Jack himself, and certainly not enough to marry upon.

"So there is no hope of Lilian yet, you see," he concluded; "but I am young and strong; I can work, and I think she will wait for me. You shall see her on Thursday, for I have promised that we will dine with them then; they would have insisted on having me on Christmas day, but that I told them I had an old schoolfellow coming down."

Just then we reached the door of the picture-gallery and the old butler, having thrown it open, was proceeding to usher us in, but I said,

"No, Jack, let us leave this until to-morrow—we cannot see pictures well by this light; let us go back to the fire, and you shall tell me that old legend of your family that got so much talked about at college—I never heard more than the merest fragments of it."

"There is nothing worth calling a legend," said Jack, as we settled down in the cosy little room he called his study, "nor is it very old, for it refers only to the latter part of last century. The interest of the story, such as it is, centres round Sir Ralph Fernleigh, the last baronet, who seems by all accounts to have been a somewhat questionable character. He is said to have been a strange, reserved man—a man of strong passions, iron will, and indomitable pride; he spent much of his time abroad, and was reported to have acquired enormous wealth by means that would not bear too close examination. He was commonly known as 'wicked Sir Ralph,' and the more superstitious of his neighbours firmly believed that he had studied the black art during his long absences in the East: others hinted that he was owner of a privateer, and that in those troubled times it was easy for a reckless man to commit acts of piracy with impunity. He was credited with a great knowledge of jewels, and was reported to possess one of the most splendid private collections of them in the world; but as none were found by his successor, I conclude that unless they were stolen the story was a myth, like that which represented him as having bars of gold and silver stacked up in his cellars. It seems certain that he was really tolerably rich, and that during his later years, which he spent here, he lived a remarkably retired life. He discharged all servants but a confidential man of his own, an Italian who had accompanied him in his wanderings; and these two lived a sort of hermit-life here all by themselves, holding no intercourse with the outer world. The universal report was that, though he had stored up great hoards of ill-gotten wealth, Sir Ralph lived like a miser: the few people who had seen him whispered darkly of a haunted look always to be seen on his proud face, and talked beneath their breath of some terrible secret crime, but I do not know that anything was ever really proved against him.

"One morning, however, he mysteriously disappeared—at least such was the story of the Italian servant, who came one day to the village asking in a frightened way in his broken English whether any one had seen his master. He said that two days before he had in the evening ordered his horse to be saddled early on the following morning, as he was going on a short journey alone; but when the morning came, though the horse was ready, he was not. He

did not answer to his servant's calls, and though the latter searched through every room in the great old house, not a trace of his master could he find. His bed, he said, had not been slept in that night, and the only theory he could offer was that he had been carried away by the demons he used to raise. The villagers suspected foul play, and there was a talk of arresting the servant—which, coming to the latter's ears, seems to have alarmed him so much in his ignorance of the customs of the country that he mysteriously disappeared that night also, and was never seen again. Two days afterwards an exploring party was formed by the more adventurous of the villagers; they went all over the house and grounds, examined every nook and corner, and shouted themselves hoarse 'but there was no voice, neither any that answered,' and from that day to this no sign either of master or man has ever revisited the light of the sun. Since the explorers could find none of the rumoured hoards of money either, it was an accepted article of faith among them that "that there furriner" had murdered his master, hidden his body, and carried off the treasure, and of course a story presently arose that Sir Ralph's ghost had been seen about the place.

"They whispered that his room might be known from all the rest in this dark old house by a peculiar atmosphere of its own, caused by the constant haunting of the unquiet spirit of the owner, but this soon became a mere tradition, and now no one knows even in what part of the house his room was, nor have I ever heard of the ghost's appearance in my uncle's time, though I know he half believed in it and never liked to speak of it. After Sir Ralph's disappearance the place was unoccupied and uncared for for some years, till at last a distant cousin put in a claim to it, got it allowed by the lawyers, and took possession. He found, it is said, but a small balance after all to Sir Ralph's credit at his bankers'; but he had money of his own, apparently, for he proceeded to refit and rearrange the old place, and soon had it in respectable order. From him it descended to my uncle, who has let everything run to seed again, as you see."

"That is a very interesting family legend after all, Jack," said I, "though perhaps rather lacking in romantic completeness. But have you no relics of this mysterious Sir Ralph?"

"There is his portrait in the picture-gallery along with the rest, some queer old books of his in the library, and one or two articles of furniture that are reported to have been his; but there is nothing to add to the romance of the story, I am afraid."

Little he thought as he uttered those words just as we were separating for the night what the real romance of that story was, or how soon we were to discover it!

CHARLES WEBSTER, F. T. S.

(To be continued.)

Reviews.

THE AIM OF LIFE.*

This pamphlet will be found full of suggestions for the practical ordering of a rational life. Commencing with general considerations the writer goes on to describe the esoteric doctrine in its application to the individual man. The author's conclusion is that the "Aim of Life" is "to live long," in order that happiness may be enjoyed. This must not be misunderstood in a selfish sense by readers, as the writer says that "True happiness is to be found only in sacrifice—in uttermost renunciation—the renunciation, that is, of Gautama Buddha—and not of any transitory bliss." The rules for diet on page 47, quoted from the Shastras, will be found useful to those not already acquainted with them from original sources, and the rules of life in the latter part of the pamphlet may be read with profit by all who yearn after spiritual things. The "Aim of Life" will be found especially useful to those who are but beginning to realise the vastness of their destiny and feel the need of help to guide their thoughts and ways.

A MANUAL OF CHEIROSOPIHY. BY ED. HERON ALLEN (ILLUSTRATED.)†

In this volume Mr. Heron-Allen has given his readers the gist of all that has been said by the best authorities on the significance of the lines in the hand and its shape.

The book is admirably put together in a systematic manner, each section being carefully arranged in numbered paragraphs. It is in fact the model of what such a manual ought to be and will take its place as the standard work on the subject of which it treats.

For all who care to study the hand and its meanings this book will be indispensable, and those who possess it will need no other work on the same subject, for its concise completeness makes it one of the most admirable books of the kind that we have seen. The illustrative diagrams are correctly drawn and are plain and easy to understand.

A VEGETARIAN COOKERY BOOK.‡

We have looked into the Cook's Guide with great satisfaction. It is a work that was much required, as many are coming round to the opinion that meat is not the most wholesome of food, and could dishes of vegetables be made palatable, probably many people would be induced to lessen the amount of meat they consume, if not to abandon it altogether. Given a body, it is absolutely necessary to keep it in a good state of preservation, and the best means for so doing are those which rest on a scientific basis. Now, in the "Perfect Way in Diet" by Dr. Anna Kingsford, the strength-giving properties of grain and vegetables are compared with those of various kinds of meat, and it is clear from these tables that the grain and vegetable diet far surpasses the meat diet in its effects. In the work before us, we have 366 Menus of vegetables and the way to prepare them. After this let no one complain that a vegetable diet is insipid and weakening, but let the would-be vegetarian furnish himself with Dr. Anna Kingsford's book and that of Mrs. Wallace, and should he carefully study the two and act

* "The Aim of Life," by Siddesvar Ghosh. Calcutta, 1885.

† London: Ward Lock and Co. 1885.

‡ 366 Menus with a Cook's Guide, by Mrs. C. L. H. Wallace. London.

upon the knowledge gained, we are very certain that he will benefit thereby.

The use of dried fruit enters largely into the Menus—and we have often thought that the American fruit evaporator might be introduced into this country with advantage. Why should we not have dried figs and apricots from Candahar, raisins from the Levant, and many other fruits both nourishing and pleasant to eat? There are to be had in this Presidency in the season pine-apples, mangoes, figs, plantains and many other fruits suitable for drying. In California many advanced spiritualists live on nothing but dried fruits, and were they obtainable in this country, such a diet would probably be preferred to all others by those who desire to be freed from the troubles of cookery.

In this country the milk is often not beyond suspicion, and care is necessary in the use of it. It is a well known fact that cows, denied access to a pure atmosphere and water, have their milk tainted not only by drinking impure water, but even more readily by *breathing* impure air, or inhaling any offensive odour. Thus it is necessary the vegetarian should be especially careful of an article which enters so largely into his diet.

The authoress promises to make further experiments in Cookery and publish them under the title of The "Hygienic Cookery Book."

We notice in the Cook's Guide that salt is carefully excluded. We remember a book entitled "Salt the curse of Kehama"—perhaps Mrs. Wallace was thinking of this when she eschewed salt for her dishes, though she is liberal enough to add that many strict vegetarians consider themselves hygienically correct in using it.

E. M.

THE BROTHER OF THE SHADOW.* BY MRS. CAMPBELL PRAED.

Mrs. PRAED is to be congratulated on having added another volume to the works of fiction which derive their interest from 'the dark side of nature.' The work before us is a novelette, published as Routledge's Christmas Annual. The hero of the story, Dr. Lloyd, a man of great mental power and animal vigour, had given up his practice in Harley Sreet for the study of such tabooed sciences as Psychometry and Animal Magnetism, in the pursuit of which he manifested all the ardour of a sanguine temperament. His friend and permanent guest at his house in the Riviera was a young Hindu, a Chela or pupil of one of the adepts—or masters of Spiritual Magic—in Inner Asia, with whom he was in constant communication by means of some process of psychic telegraphy. Dr. Lloyd was consumed with a desire to become the pupil of such a master. But he had no clairvoyant faculty, and at the commencement of the story had not succeeded in his endeavour to find a mesmeric sensitive of pure enough nature to act as his medium. Fate however played into his hands. An old friend in India sent his wife, Antouia Vascher, for mesmeric treatment on account of an aggravated form of neuralgia, which had baffled the orthodox practitioners. She possessed the purity and spiritual qualities necessary for the purpose, but they were enshrined in an earthly tabernacle, so beautiful as to arouse in Dr. Lloyd's animal nature, long repressed thoughts the reverse of pure. The result of the mesmerism was all that could be desired as a curative of the physical malady; but when the operator put his subject into a deep trance, the tinge of sensual desire,

* London, George Routledge & Sons, 1886.

which coloured his thoughts, brought him in rapport, not with the Brother of the Light, but with one of the Brothers of Darkness, who prostitute the divine powers of magic to their own personal desires, and perpetrate in their mysteries abominations of the vilest description. We will leave it to the reader to unravel the events which lead up to the tragic denouement.

The story is told in a masterly manner, but is perhaps somewhat over-embellished with Ouidesque—or even Zolaesque—descriptions of flesh, drapery and intoxicating perfumes for a novelette, which should depend rather on the action of the dramatis personæ than on verbose descriptions of surroundings for its artistic merit. Murghab, the brother of the Left-hand Path, is boldly portrayed in all the attractiveness of Satanic majesty, and throws completely into the background the Brother of Light and his pupil. It is always so. If a writer sits down to contrast good and evil, some little demon comes behind him and clothes the bad in meretricious hues, which completely kill the delicate neutral tints of the good. Who does not adore Becky Sharp and despise Amelia Sedley? Who on reading Paradise Lost does not feel a lurking sympathy deep in his breast for the King of Evil? The Hindu Chela is a particularly unattractive character. He appears to do nothing but lie on his back smoking cigarettes, and occasionally giving vent in a tone of lofty priggishness to some metaphysical truism. Dr. Lloyd is a thoroughly good study, and the character of his victim Mrs. Vascher is well brought out. The subtle changes which take place in her character and disposition as she little by little becomes alienated from the pure influence of her husband and enthralled in the powerful animal influence of her mesmeriser and lover, are prettily shown. The scene in the occult room of the magic ceremonial with its incantations and dances of elementals is weird and thrilling to a degree. The most blood-curdling and demoniacal rites are performed, and the principal characters are present either in the physical body or the double. The finale is as tragical as could be wished even by the most gluttoned revellers in the horrors of fiction.

Two morals may be derived from the story. One is "that one should be careful how he dabbles in the mysteries of nature, for he may call into existence forces which will recoil on to his own head. The second—If one mesmerises a young girl, he should look well to the purity of his thoughts. Otherwise he may impress upon the plastic mind of the sensitive animal desires, of which he has barely suspected the presence in his own mind. Hence the rule—Never mesmerise a person of the opposite sex except in the presence of a third party.

N. C.

Literary Notes.

The Epiphany—organ of the Oxford Mission—quotes approvingly the saying of a contemporary that the popularity of Theosophy in India is due to the fact that "it leaves Hindu habits untouched, while it fills the vacuum in the de-Hinduised (*sic*) mind; satisfying religious cravings without sacrificing social systems." Theosophy leaves modern Hindu customs alone because they are signs of a national corruption and decadence that can only be cured by "filling the vacuum" with Aryan thought and Aryan ideals.

The Reis and Rayyet—a leading native journal of Calcutta—credits Theosophy with something more than mere popularity, ascribing to it

in fact "an upheaval—a reaction in the Hindu mind," and the action is described as "not local but rousing all India."

We have received from Mr. Redway a catalogue of books on Occultism, etc., which contains several valuable works.

Several of our readers will be interested to know that the works of Eliphas Levi (in French) can still be obtained from the publisher Felix Alcan, 108 Boulevard Saint Germain, Paris. The price of the five volumes is 49f. or about £ 2 sterling. We shall be glad to procure copies for Indian correspondents.

Correspondence.

VIRGIN OF THE WORLD.

Two letters from Dr. Kingsford and Mr. Maitland respecting the critique in these pages on the "Virgin of the World" will appear, with replies, next month.

VEDIC MEDICINE.

WITHIN the last year or two a large number of Allopathic and Homœopathic physicians have joined the Theosophical Society, but no one seems to have cared to think over the subject of giving an impetus towards the extension and encouragement of the very indigenous and rational mode of treatment of the sick in tropical climates, such as India—our *Kaviraji*. It is the store-house of all kinds of healing arts. If any one takes the trouble to read even the two most precious remnants left by our ancestors, the *Charaka* and the *Sushruta*, he will be astonished to find what mental giants our forefathers were in this branch of science also. If you read the introduction of the more recent work the *Nidan*, by Madhava Kar of Bengal, you will find in it directions for administering infinitesimal doses of medicine, *i. e.*, the Homœopathic mode of medication.

It is gratifying to see that a few of our philanthropic countrymen, such as the Editors of some native papers, are taking up the question. The Editor of the *Indian Mirror*, when reviewing the first issue of the *Chikitsa Sammilani*, a monthly Medical Journal of Calcutta, and commenting on the recent proceedings of the Calcutta "Vaidya Somaj Sanrakshini Sava" and the speeches of Lord Dufferin delivered at Lahore, said much on the importance of the Vedic treatment. The Editor of the *Indian Echo* in a recent issue also remarked:—

"It is but a truism to say that European doctors have imported European diseases into the country. Ignorant of the conditions of native life—every moment of which is spent according to religious ritual—of the habits of the people, of their idea of domestic economy, and above all ignorant of their hereditary physical and spiritual constitution, the European doctors have in numberless instances destroyed numberless lives.

"The Indian woman is on the average more healthy and happy than either the European or American woman. There is a great deal of latent and indigenous medical talent in the country which is being unostentatiously utilized by people whose belief in old institutions has not yet been sapped by the pugnacious school-masters of the day."

In the November issue of the *Alpha*, a monthly magazine published in Washington (U. S. A.), a contributor writes deprecating the value of alcohol prescribed to heal diseases:—

"How much of the drunkenness and immorality of to-day is directly traceable to the ignorance of medical men who have prescribed alcohol

and counselled vice. But the time has passed for laying the blame of sins and shortcomings arising from ignorance to the charge of medical man or priest. In such important matters as those concerning the death of the body and the health of the soul, it is the duty of every created being who has arrived at maturity to seek knowledge for himself."

By this it is not to be understood that I am deprecating the intrinsic value of the Allopathic and Homœopathic systems. Far from it; I attach due importance to every art and science,—whether India, Europe or America be its cradle. In the *Charaka* it is said "that is the medicine and that is the true physician that can cure and eradicate disease." My basis of argument is: that as I find around me a sense of nationality daily growing among Hindus in every circle, whether political, religious or social, and efforts being made to work out reforms, not by influence from without but from within, we should spread the indigenous healing art and thus increase the importance of our own Shastras. A national reform cannot be effected unless reform and advancement are homogeneous.

I appeal through your columns to educated men in India, especially to our eminent men of Southern India, who are the custodians of our ancient sciences and philosophies, and are working hard for the regeneration of India, to devise means to unearth and bring to light authoritative and scientific books on Hygiene and Medicine, and save the Hindus, especially the orthodox class, from degeneration. The benign British Government is affording us every facility and help, and we should not lose this opportunity to do good to our Arya Vartha and her sons and daughters. Truly this is not the work of a day, but we must commence the work of regeneration from all sides in right earnest and thus show the foreigners that we are not a "motherless race."

Some time ago I contributed to a Medical Journal in the United States, America, a paper on the "Glories of Hindu Medicine," and it was published unchallenged; from this I make bold to say that if we exert our might, other nations far ahead will help us.

Thanks are due to the members of the Lucknow Branch of the T. S. for establishing and maintaining a Vedic Hospital at Lucknow. This is the only group of energetic Theosophists, as far as I know, who are doing well in this direction.

It is no exaggeration to say that the Vedic method of treatment is quite suited to our system, and to introduce foreign modes of medication is revolting when there are other means available.

JAMALPUR,
27th December 1885. }

RAJ COOMAR ROY.

THE SADHU OF KOTACHEROO.

In the Village of Kotacheroo, in the Penukonda Taluq, Anantapur District, lives a Sadhu whom I have often seen. The age of this Sadhu is not known. Old people affirm that his present appearance—that of a man of about forty years old—has not changed since they first saw him in their infancy, fifty or sixty years ago. His name, native place and parentage are unknown. In person he is of moderate stature, rather brown than black.

He has cured many people of their maladies simply by his touch. I do not say he has cured all, but all those he has thought fit to touch, he has really cured. To obtain a touch from his hand, people come to him from different places even as far as 100 or 200 miles off. In fine he is now looked upon as a superhuman being. As I have seen him, I will describe him. The Sadhu has no hut or house. He lives in

the open air and bears heat and cold admirably. He is naked, and lives by eating any morsel which may be given him—but it is curious that he will not touch anything given grudgingly. If any one willingly offers him eatables, he takes but a morsel. The giver is said to have his or her wishes granted. The Sadhu takes no sleep and has never been known to speak.

The Mohomadens call him "Mastan Sab," and the Hindus "Mahat-Moodoo." The Sadhu is very simple-minded, forgiving and inoffensive, in short he is god-like.

I took with me a Brahman Theosophist to get his opinion of the Sadhu. The Brahman said that the Sadhu had practised "Yogam" for a long time, and having done that, is now undergoing an *Avasta* called "Turayatheetam."

I hope some of our intelligent brothers will come to Kotacheroo to see this man, and I shall be glad to conduct them to the Sadhu if they will come to me at Penukonda. I shall be very happy to give any further details, if required.

V. R. CHAKRARTI, F. T. S.
Pleader, Penukonda, Anantapur District.

HUMAN AURA.

I am requested by Pandit Sashadhar Tarka Churamoni to forward the following questions to Head-quarters for answer. As the questions were put in Bengali, I give a translation in English as well as a copy.

The Pandit is a man of rising fame; he is a staunch supporter of the cause of Sanskrit revival, and tries to reconcile the teachings of our Shastras with recent scientific discoveries. He has a high veneration for our Rishis, though believing none to exist now. At one time he was our enemy, believing us to be would-be Buddhists; we have now converted him into a sympathizer, if not a friend. He has a good deal of influence at Calcutta and at some other places.

1. Has the Will force while emanating from the body a colour of its own, or is its colour seen on account of Suksma; elementary substances being lighted while the force moves them (or passes through them)?

2. Is the Suksma light which issues from the body of the same nature as our ordinary light or different?

3. Does the light called "Aura" in another language possess the same velocity as ordinary light or different?

KALI PRASANNA MUKERJI, F. T. S. (Berhampur.)

(1) The action of the Will force on the aura causes the latter to assume certain colours corresponding to the nature of such action.

(2) The light issuing from the body is odic or astral light, different from ordinary light. It is the light seen by sensitives around magnets, crystals, etc.

(3) The velocity is not the same.—Ed.

FOLK-LORE CONCERNING THE HAIR.

I read sometime ago in one of the old numbers of the *Theosophist* an article headed "Pain in a lost Arm." This reminded me of a custom prevalent amongst the Hindus in our part of the country as having some affinity to the truth therein inculcated. The custom I allude to is this:—

The hairs of the children are allowed to grow from their birth until they reach the age of five years, in honor of some tutelary god or goddess. On the child reaching the fifth year of age, an auspicious day is selected in consultation with some Brahman or astrologer, and the hair is shaved off and carefully handed over to the worshipper of the god or goddess

to be preserved in some dry place somewhere in the premises of the shrine. If, however, in any particular case the hair of a child has to be cut on account of illness or other reason, the hair so removed is carefully preserved by the mother or other female guardian of the child. The belief amongst the females generally is that if the hair of a child be cut and allowed to be thrown away and thus exposed to sun and rain or thrown into a tank or river, the child is sure to catch cold or to get some other disease consequent upon such exposure of the hair in the same way as if the child itself was thus exposed. Is there any truth in this belief or is it only superstitious?

I. N. BISWAS, F. T. S.

(Bankoora).

The practice alluded to has no real value; it is founded on the magnetic connection existing between a person and his hair, etc., as is proved by psychometers who are able to describe the appearance, etc., of those whose hair they hold. There is no danger to the individual when the hair is merely thrown away as described above.—Ed.

DEATH OF THE FAMOUS "NEPALI SWAMI."

MY DEAR COL. OLCOTT.

Our Nepali Swameji is no more! Just now this sorrowful news has been conveyed to me from Lahore. He died on the 20th instant, and I cannot express how extremely sorry I am to learn this. My heart will be lightened to some extent, if you will devote some space in the *Theosophist* in his honor.

GOP! NATH.

SRINAGAR (KASHMIR,) }
26th December 1885. }

Answers to Correspondents.

P. C. MUCKERJI (*Lucknow*.)—The primitive Chinese, ancient Mexicans and Peruvians, belong to the fourth root-race. The Chaldeans and Egyptians to the third and fourth races of the fifth root-race. Central Asia was the cradle land of the fifth, and Atlantis of the fourth race. Our present astronomy was derived originally from the Atlanteans. Systems of chronological calculation have been in use from the earliest times, the records being kept astronomically. For instance in an Egyptian temple you will find on the roof a diagram representing a map of the heavens at the time the temple was built. Each race gradually developed a civilization of its own built up on the ruins of the one that preceded it.—Ed.

E. W. P.—Consider conscience as the beginning of the manifestation of the inner sense; then, by leading a pure life, with high spiritual aspirations, the voice of conscience will develop into a teacher and you will be able to recognise its truth by a sort of *feeling* that can hardly be explained in words. You will find that evil *as such* does not exist in nature, but it is the result of man's action—that is to say, what we are apt to call evil in nature is not so in reality when carefully analysed.

The rule in "Light on the Path:"—"Kill out the hunger for growth" refers to the hunger for *personal* growth. True growth comes by the whole man reaching out to the Infinite, and so losing the sense of separation. We often disguise personal motives by attributing some high purpose as the result aimed at.

Strict chastity is simply enjoined on those who desire a certain spiritual development, the road to which includes the getting rid of the whole personality as such, and the realisation of the higher individuality.

SUPPLEMENT TO

THE THEOSOPHIST.

FEBRUARY 1886.

PORTRAIT OF MADAME BLAVATSKY.

THE following extract from *The Lady's Pictorial* (London) will interest our Indian and other readers, who do not see that periodical.

"On Saturday week last, Her Royal Highness the Princess Mary Adelaide, Duchess of Teck, and Her Serene Highness the Princess Victoria of Teck, attended by Jane, Dowager Countess of Aylesford, honored Mr. Schmiecchen with a visit to his Studio, 24, Harrington Road, South Kensington. Her Royal Highness cordially expressed to Mr. Schmiecchen the gratification which this visit had afforded to her.

"I am told that the Duchess was especially struck with the magnificent and life-like portrait of the famous Madame Blavatsky, which just now occupies a conspicuous corner in Mr. Schmiecchen's studio. The high priestess of Esoteric Buddhism, robed in a sombre ecclesiastical-looking garb, and holding a copy of the *Theosophist* in her hand, sits in an attitude of contemplation against the appropriate background of Oriental rock temple scenery. As I am myself tolerably well acquainted with this remarkable lady, I am in a position to say that the likeness is admirable in regard both to feature and to expression.

"So also is the portrait of her friend, Madame de Novikoff, the Russian diplomatist, which forms another centre of interest in this attractive studio. Both these pictures were sent up to the hanging Committee of the Royal Academy, and were returned by that sapient and discriminating body! Had they been hung, they would undoubtedly have drawn more public attention and interest than any other portraits now at Burlington House, on account not only of their merit, but of the celebrity of the personages whom they depict.

"Mr. Schmiecchen's reputation is, however, so well secured, and his future so promising, that an incident of this kind is not likely to cause him much anxiety. The Queen is well acquainted with his merit, and he has already, by Her Majesty's command, painted four portraits of members of the Royal Family: Princess Victoria of Hesse, Princess Elizabeth of Hesse (Her Majesty's grand-daughters), Princess Frederica of Hanover, and Princess Mary, Duchess of Teck. He can, therefore, well afford to wait until the contemplated Reform Bill for the Royal Academy "becomes operative."

MR. LANE-FOX'S MANIFESTO.

TO THE EDITOR, THEOSOPHIST.

DEAR SIR,—Perhaps you will permit me to point out with reference to your note to Mr. Lane-Fox's manifesto published in the December No. of the *Theosophist* that by the introduction of the expression "attain to," you make it appear as if you misconceived the purport of the sentence "the establishment * * * * of that pure and incorruptible power of intuition, &c."

It is misleading to say we can *attain to* what we are already supposed to possess in a greater or smaller degree, viz., the kindly light within the encircling gloom of the body. By "establishment," the word used by Mr. Lane-

Fox, is meant confirmation, development or encouragement, which can be sensibly applied to conscience or whatever people may choose to call the indwelling spirit which is eternally present with us.

Your truly,
D. M. S.

ALLAHABAD, 7-12-85.

The word "attain" was used in reference to the highest form of the power spoken of, which highest form is not possessed by the majority of men and that is why the word "establishment" was not quoted in our note.—*Ed.*

LONDON LODGE THEOSOPHICAL SOCIETY.

THE first meeting of this Lodge for the current session took place at Queen Anne's Mansions, St. James's Park, on Wednesday evening, October 28th; Mr. A. P. Sinnett in the chair.

Mr. Sinnett opened the proceedings by reading a paper on the "Higher Self," in which he developed his views as to the relation between the "Individuality" and the "Personality" in man.

At the conclusion of the paper he referred briefly to his visit to Madame Blavatsky during the summer, and expressed his profound conviction of her entire innocence in regard to the charges recently brought against her.

Mr. Mohini then addressed the meeting on the subject of Mr. Sinnett's paper, after which the formal proceedings terminated and the meeting assumed a conversational character, lasting till a late hour.

The meeting was an open one, and there was a large attendance of visitors.

BERTRAM KEIGHTLEY,
Honorary Secretary.

ADONI THEOSOPHICAL SOCIETY.

THE following gentlemen have been appointed office-bearers in this branch:—

President:—Mr. Teruvengada Moodaliar.

Secretary and Treasurer:—Mr. C. T. Vasudevayya.

KARUR.

At a meeting held on the 18th November at the Municipal High School, it was resolved to organize a branch of the Theosophical Society at this place. A committee having been appointed to frame bye-laws, the following gentlemen were elected office-bearers:—

President: Mr. T. S. Lakshminarayan Aiyar.

Vice-President: Mr. T. Padmanabha Aiyar.

Secretary: Mr. T. R. Rama Cheedrah.

Treasurer: Mr. K. V. Narayana Iyer.

RULES AND REGULATIONS.

- (1.) The objects of the Society are the same as those of the Parent Society.
- (2.) The Society shall observe complete sectarian neutrality and strictly abstain from political discussions.
- (3.) The management of the Society shall be vested in a Committee, consisting of the following officers: a President, a Vice-President, a Secretary, a Treasurer, and three Councillors, all to be elected at the anniversary meeting of the Society. Each of them shall hold office for one year only and shall be eligible for re-election.
- (4.) The President is the chief executive authority. He shall preside in the meetings of the Society.
- (5.) In his absence the Vice-President shall act for the President. When the President and Vice-President happen to be absent in a meeting, the members present will elect one to preside.
- (6.) If an office becomes vacant, it shall be filled at a general meeting of the Society.
- (7.) The Secretary shall be the chief Ministerial Officer of the Society. He shall keep records and correspond. He shall collect subscriptions and remit the same to the Treasurer. He shall be in charge of the Library. He

shall convene meetings on the specified days. And on other days, on the requisition of the President or, in his absence, the Vice-President, or, on the requisition, in writing of any of two members.

(8.) The Treasurer shall keep accounts of receipts and disbursements and submit monthly and annual statements.

(9.) The general meetings of the Society shall be held at 4 p. m. on every Sunday for the transaction of business. After the business is over, the alternate Sundays will be devoted to study and lecture, and the remaining Sundays to public lectures connected with Theosophy.

(10.) There shall be a room and a library of the Society and the members may meet, read and discuss, every day after 7 p. m.

(11.) Every member of the Society shall have to pay a monthly subscription of not less than 4 annas for the up-keep of the Society, and it should be paid by the 15th of every month.

(12.) In admitting a member to this Branch, the rules of the Parent Society shall be followed.

(13.) All questions will be decided by a majority of votes. In cases when the members divide equally, the President shall have a casting vote.

(14.) One-half of the members will form a quorum at a general meeting and three at a meeting of the Managing Committee.

(15.) The Secretary and the President will each have authority to spend Rs. 1 and 2 respectively in emergent cases. The Managing Committee will have power to sanction expenditure up to Rs. 4 in each case. No expenditure above Rs. 4 will be incurred without the sanction of the general meeting.

(16.) In the ordinary and private meetings of the Society the admittance of non-members is prohibited.

(17.) Any alteration in the existing rules and bye-laws shall be made in a general meeting of the Society subject to the approval of the Parent Society.

Resolved, that the above rules be forwarded to the President-Founder for approval.

J. PADMANABHA,
Vice-President.

Approved.

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

1st December 1885.

NELLORE.

THE following gentlemen have been elected office-bearers in this Branch:—

Vice-President: Mr. Parasuramanaiker.

Secretary: Mr. A. Mahadeva Aiyar.

NAGPUR.

DURING Colonel Olcott's recent tour he visited this place and founded a Branch of the Theosophical Society there.

He also delivered two lectures, one on "Theosophy" and the other on "the seven ancient Rishis and the doctrine of Karma."

Two addresses were presented to the Colonel, one in English and the other in Sanskrit.

The following are the office-bearers of the new Society:—

President: Mr. C. Narainswamy.

Secretary:—Mr. Nriya Gopal Bose.

Assistant Secretary (for Hindi): Mr. Ishri Prasad.

Assistant Secretary (for Marathi): Mr. Abaji Madho Wakadi.

RULES AND REGULATIONS.

1. The Nagpore Theosophical Society is a branch of, and subject in every respect to, the Parent Society at Adyar, Madras.
2. The Nagpore Theosophical Society is founded with the following objects:
 - (a.) To cultivate and disseminate, as widely as possible, feelings of tolerance, benevolence and Universal Brotherhood;
 - (b.) To encourage the study of Aryan Literature, Philosophy and Science;
 - (c.) To promote the moral well-being and spiritual progress of the members in particular and of the people of the country.

3. The Society is open to all persons of good character without any distinction of race, creed or colour, who may sympathize with the aims and objects of the Society.

Any fellow of the Parent Society or one of its branches may be admitted as a member of this Society on being recommended by two members of this Society.

4. A knowledge of English is not essential, but every candidate for admission must possess a fair knowledge of some spoken language.

5. Application for membership must be recommended by at least two fellows.

6. An initiation fee of Rs. 10 and an annual subscription of Re. 1 in advance will be paid by new candidates joining the Society, which will duly be remitted to the Head Quarters of the Parent Society.

7. At the time of the initiation, every candidate shall be required to give, in writing, his solemn and sacred promise, and repeat the same by word of mouth before two witnesses, to the effect, that he will never reveal, on any pretext whatever, to any person, who is not an initiated member of the Society, any information, signs, or tokens which may be communicated to him under injunction of secrecy.

8. Members alone shall have the right to ask for intellectual sympathy from the Brother Theosophists.

9. Any fellow whose conduct is considered by the Society to be disgraceful, shall, after full enquiry on behalf of the Society, be expelled, if found guilty, subject to the confirmation of the President of the Parent Society.

10. Any member desiring to sever his connection with the Society shall have the option to do so, on signifying the same in writing to the Secretary and returning the diploma of fellowship, but such severance shall, in no way, relieve him from his solemn engagements which he has entered into at the time of the initiation.

11. No member shall preach any sectarian doctrines, unless the members present are willing to hear such.

12. To carry out properly the objects of this Branch, its management is vested in the following officers:—a President, a Secretary, and two Assistant Secretaries, of whom one will act as Treasurer, to be selected annually by a majority of the members on the anniversary of the foundation of the Nagpore Theosophical Society, viz., the 1st September of every year.

13. The President of the Society shall take chair at every meeting of the Society, deliver an address at its annual meeting, giving a review of the past actions of the Society, and offering suggestions for the future guidance of the Branch.

14. In the absence of any officer or officers at any meeting of the Society, the members present shall elect one or more of them in place of the absent officer or officers.

15. The President shall have the power to nominate any member to the duties of any office vacated by death or resignation or otherwise, subject to the confirmation of the Society.

16. The Secretary shall keep records of the proceedings of the Society; keep all official letters, correspond, and shall, with the consent of the President, convene extraordinary meetings of the Society if necessary.

17. The Assistant Secretary and Treasurer shall keep correspondence in Urdu and Hindi, be in charge of the funds of the Society and keep an account, which shall be placed before the Society in the first meeting of every month.

18. The other Assistant Secretary shall keep correspondence in Mahratti and generally assist other Secretaries.

19. The meetings of the Society shall be held in the 1st and the 3rd Sundays of every month at 7 A. M. No notice of any ordinary meeting shall be issued to the members; any member who absents himself, without any sufficient and written excuse, from the meetings of the Society, for a period of two months continuously, shall, after due warning, be reported to the President of the Parent Society for indifference.

20. At the ordinary meetings of the Society, the members will communicate any useful information which they may have acquired, for the benefit of the fellows present.

21. Pecuniary transactions among the members of Society, as members, are strictly prohibited.

RULES AND BYE-LAWS OF THE SABITA THEOSOPHICAL SOCIETY.

(Dakshineswar).

I. The branch of the Theosophical Society formed at Dakshineswar will be called the Sabita Theosophical Society.

II. The object of the Society is to promote, to the best of its ability, the three declared objects of the Parent Society.

III. The officers of the Society will be a President, a Vice-President, a Secretary and a Treasurer, who will be elected annually.

IV. A Managing Committee, consisting of the officers and two other members, shall execute the ordinary work of the Society.

V. The ordinary meetings of the Society shall be held fortnightly at such convenient time and place as may be fixed by the Managing Committee.

VI. The Secretary with the consent of the President or, in his absence, the Vice-President shall summon any special meeting when necessary.

VII. Every candidate, before being permitted to join the Society, shall pledge himself, to the best of his power, to live a life of temperance, morality and brotherly love.

VIII. Any member found to lead a life inconsistent with the rules and objects of the Society shall be warned twice, but persisting in his course shall be reported to the Parent Society, whose decision shall be final.

IX. Five members shall constitute a quorum at a meeting.

X. Every member shall pay a monthly minimum subscription of 4 annas, which will be devoted to such purposes as the Society may think fit. Should any member be found too poor to pay the required subscription, the amount in his case may be reduced or he may be totally exempted from such payment on the recommendation of the Managing Committee.

XI. The Secretary shall keep a book to record therein the proceedings of the General and Managing Committee meetings. The book shall be open to inspection to any member and at any time.

XII. The Treasurer shall keep a regular account of the money received and disbursed on behalf of the Society, and shall submit the same to inspection to any member of the Society.

XIII. Non-Theosophists, if proficient in ancient science or philosophy, may be admitted to the meetings on the recommendation of at least two members and on a previous notice.

XIV. The rules and bye-laws are subject to revision whenever necessary.

ANANTAPUR THEOSOPHICAL SOCIETY.

On the 4th of December, under the auspices of the above Society, Mr. B. P. Narasimiah, B. A., delivered a public lecture on "The Study of Nature" when Assistant Surgeon S. Kandayya Pillay, M. B., F. T. S., presided. The lecture was very interesting and instructive. The next day Mr. J. Srinivasa Rau of the Gooty Theosophical Society delivered another lecture in Telugu on "Who is a Brahmin and what is Brahminism?" before a large audience, when K. Ramachari Garu, a Sanskrit Pandit, presided. The lecturer very ably explained what makes a true Brahmin and wherein lies the excellence of Brahminism, showing how that once noble class has degenerated and how mechanically the several rites and ceremonies are now-a-days performed, losing sight of their esoteric meanings, &c., supporting his statements by apt quotations from the Gita, Upanishads, &c., &c.

V. E. SUDARSANA MUDALIAR,
Secretary.

12th December 1885.

CHINSURAH THEOSOPHICAL SOCIETY.

A meeting of the Chinsurah Branch Theosophical Society was held at the residence of Babu Kailash Chandra Mukherji, M. B., President. Besides some of the brothers of the branch, including the President and the Vice-President, brothers Sat Kari Mukherji, Sreenath Goswami of Berhampur and myself were

present; among other things it was resolved to hold meetings regularly every first Sunday of the month, and to exchange copies of proceedings with Berhampur, Jumulpur, Bhagulpur and Rajshahy branches.

KALI PRASANNA MUKHERJI, F. T. S.,
Secretary, Adhi Bhoutic Bhratri
Theosophical Society, Berhampur.

AUDIPHONES.

In reply to the letter of C. K. M. in the October *Theosophist*, an American brother has kindly sent us a circular of "The Electric Aurophone" sold at 420 N. Third Street, St. Louis, Mo., U. S. A. The apparatus is said to have been tried with great success by many deaf persons who have partially or entirely recovered their hearing by its use. It is the invention of Mr. Ehrlich. Its form is that of a fan (closed) or cane and in each of these there is an "electric battery consisting of a permanent magnet within a helix of split brass, bound over by a quantity of fine copper wire properly insulated. This wire is continued in spiral form up to the orifice in the head of the Aurophone, and is separated from the head by an inner tubing which represents the opposing pole, by the rubber ring within a quarter of an inch of the orifice. When the instrument is introduced into the ear any distance past the rubber ring, the circuit is closed and the current established, mild enough not to shock the most sensitive organ, and still strong enough to affect the delicate tissues within." We fear however that the price 25 dollars (about Rs. 65) will be beyond the means of many of those in need of such an instrument. We should be very glad if some European or American reader would send us particulars of some cheaper invention.

ADHI BHOUTIC BHRATRI THEOSOPHICAL SOCIETY.

The following office-bearers and Councillors have been appointed for the year 1886:—

Babu Dina Nath Ganguli	President.
„ Borada Prasad Bagchi	Vice-President.
„ Kali Prosono Mookerjee	Secretary.
„ Rajkrishna Banerjee	Assistant Secretary.
„ Nafar Dass Rai	Cashier and Accountant.

Pundit Keshub Chundra Bidyaratna Librarian.

Councillors.—Babus Sat Cowry Mookerjee, Srinath Goshami, Ramakhya Prosad Ganguli, Roma Ram Sing, Rajoni Kant Chatterjee, Shama Churn Bhutta, Prosono Chundra Rai, Rajendra Narayan Banerjee.

COLONEL OLCOTT ON AGRICULTURE.

A lecture on Practical Agriculture was delivered by Colonel Olcott, at the Agricultural College, on Saturday evening, when Mr. W. R. Robertson, President of the Association, presided. There was a large gathering, including Rajah Sir T. Madava Row, K. C. S. I., Dr. G. Oppert, Mr. J. Mills, V. S., the Rev. Mr. Leadbeater, Dewan Bahadur R. Raghunatha Row, and Mr. M. Ruthnasabupathy Pillay. We may mention that at the outbreak of the American war Colonel Olcott, as agricultural editor of the *Tribune*, author of several standard agricultural works, founder of a school for the teaching of agricultural science, and American correspondent of the *Mark Lane Express*, was well-known as one of the authorities in America on this specialty, as well as one of the introducers of the Sorghum, or Chinese sugarcane, which is now one of the most important American crops. Colonel Olcott said that, in order to bring about any improvement in the agricultural system of this country, knowledge of improved methods must be diffused among the people, and he would suggest, as one of the very best means of effecting this object, the introduction of local and national Fairs, or Shows, similar to those held in the United States and in Europe, especially in England, France, Germany and Belgium. Such Fairs were also among the oldest of primitive Aryan institutions, and were mentioned in the oldest books, such as the *Mahabharata*. Their value was thoroughly known to the Aryans. As an example of the usefulness of these Fairs, he said that at the one held at Phila-

delphia in 1857, by the United States Agricultural Society, a Committee, of which he was a member, spent some three days in examining the various implements, to the number of some hundreds, in order to award premiums for the best. But when that Committee came to discuss their award, the Colonel suggested that it was impossible for the judges at any Fair to make a true report, unless they had seen the implements actually at work. He therefore proposed, as the first reformatory step, that no awards should then be made, but the Society should be urged to arrange for some public trials on a grand scale and under stringent conditions. This proposition was favourably received, and a few months after, a field trial of reapers and mowers was held at Syracuse. Up to that time, there had been no proper opportunity of comparing the relative merits of the various reaping and mowing machines in the market; but at Syracuse some two hundred patents were tested thoroughly and scientifically at all points by experts, who each reported on some one feature about which he was most capable to judge. The consequence of this trial was that, for the first time, definite scientific principles were laid down for the construction of reapers and mowers, and a complete revolution in the construction of those machines was then inaugurated. Colonel Olcott said that for the last twenty odd years he had paid scarcely any attention to agriculture, and therefore did not profess to be *au fait* as to the latest discoveries in agricultural chemistry, etc.; in fact, since his time, the whole nomenclature had changed. But there were certain general principles, like the alphabet of a language, that did not change, and to those he would confine his remarks. A man who would attempt to cultivate ground that was so rocky that no amount of labor or expense would disengage the elements of plant structure, would be the exact opposite of a "practical farmer." He would be a mere ignoramus, however much he might boast of his superior knowledge and sneer at "book-farming." The two great sources of plant nutriment were the soil and the atmosphere, and the object of practical farming was to open and disturb the compacted particles of the ground, so that the chemical agents in the atmosphere might act upon them, and make soluble what the plant-roots were fitted to absorb. By means of diagrams on the black-board, and the exhibition of a Hindu plough, he illustrated the mechanical principles involved in tillage. The test of excellence in an implement was to get a maximum of work done with the minimum expenditure of brute force. He spoke particularly about the plough, explaining its use and the points in its construction. He gave an account of an American subsoil plough, invented by his old teacher, Professor Mapes, which had proved very useful, and which closely resembled the common Hindu plough then exhibited, but was free from its mechanical defects. He described at length a method of root cultivation as used by himself upon the farm of the school above mentioned. With regard to crops, care should be taken to find out exactly what crops were best suited to the land under cultivation and to the nearest accessible market. The point to aim at was the obtaining of the greatest amount of nutrition with the least possible exhaustion of the land. What was taken from the land should be returned to it in the shape of manure, for the land was the farmer's bank. In passing, he would remark that the Indian system of neglecting cattle manure, by allowing the beasts to wander about as they choose, seemed to him a very wasteful system; were the cattle kept together in one place and "soiled," or fed upon nutritious foods grown for them, they might be made profitable through the manure alone, provided that a common-sense means for saving it were followed. He then spoke of the necessity of attending to the breeding of cattle, that by careful choice of sires and dams, cattle might be produced that, for the same expenditure in food and keep, would give far better results in speed, constitution, early maturing, milk, wool, meat and labour. He said that older than the Bible and other ancient Western books, the Hindu Shastras contained detailed accounts of agriculture and agricultural processes. There were books in Sanskrit solely devoted to manures. Yet this source of information, so precious to India, had been shamefully neglected hitherto by Hindus, and steps should be taken to find out and publish what the Shastras had to say on these points. Besides the merely material properties of plants, whether as growing in the ground, or as analysed and split up into their component elements by the chemist, there was, above and beyond all,

the mysterious, the almost inexplicable life principle as to which Western science was dumb, but which was treated of in the Shastras, together with its relation to the life-principle in man and in animals. According to Western science, there was a certain stage in which the protoplasm of an elephant could not be distinguished from that of a rice plant, and the great problem as to the cause of the differentiation that ultimately takes place in protoplasm had hitherto baffled modern scientific methods of investigation. The really practical agriculturist needed capital, either in money or in labour, but he must have intelligence to enable him to use that capital to the best advantage. He must be economical, and, above all things, temperate, for drunkenness and profligacy could only lead to ruin. There then should be combination. Individuals should combine in villages, villages in districts, districts in Presidencies, and Presidencies in the nation. He heard that an Association was being promoted that was intended to ramify throughout India, and he hoped it would soon become an accomplished fact, but to succeed there must be the right men at the head of it, men of indomitable courage and perseverance, for they were certain to meet with opposition from those who forgot that every good book on agriculture was the stored-up record of practical experience. Then there must be emigration. Where there was too much pressure on the soil in certain districts, the inhabitants of those districts must emigrate to other districts where there was less pressure and more room. And if they would not do this willingly, Government must kindly but firmly insist on their going to some place prepared for their reception, where they would not starve for want of sustenance. Another necessity was good means of transportation. It was useless to raise products if there were no accessible markets. Then he would recommend a liberal patronage of the Savings Bank. If, instead of ruining themselves by reckless expenditure for their ceremonies in order to make a great though vain show, they would save their money, then in bad years they would have a nest egg to fall back upon, and sufferings during times of famine would be greatly mitigated.

The Chairman congratulated the Association on having heard such an admirable address. His attention was forcibly drawn to Col. Olcott's excellent description of the agricultural fairs held in the United States, and to the useful work they educationally and commercially do, and he was glad to know that there was some prospect of an Agricultural Association being established in this Presidency, with branches in different parts of the country, to work on lines something similar to those of the American Agricultural Association, for he believed that the American Agricultural Show system is far more suited to the requirements of agriculture in this country than is the system on which shows are established and worked in Great Britain. Any Agricultural Association, to be successful, must be established and worked entirely by those classes which are especially interested in the land, and the Association must, as far as possible, be free from official control. Colonel Olcott had well described the deplorable condition of the ryots in many parts of India, and had quoted Dr. Hunter's statistics, showing that at certain seasons of the year a large proportion of the agricultural population do not at night know where they will get their food for the next day, but the real state of the country was unfortunately not generally so well-known as it ought to be. He begged to convey to Colonel Olcott, on behalf of that Association, their hearty thanks for his eloquent address.—*Madras Mail.*

OBITUARY.

We regret to have to announce the death of Lord Borthwick, a member of the Theosophical Society who took a warm interest in psychic science. He had long been a believer in the reality of spiritualistic phenomena though he never publicly avowed himself a spiritualist. He joined the Theosophical Society during the time Colonel Olcott and Madame Blavatsky were in Europe the year before last.

USEFUL BOOKS.

The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

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	Rs.	A.
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The Occult World, by A. P. Sinnett (4th ed.)	3	0
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The Purpose of Theosophy, by Mrs. A. P. Sinnett	2	2
Hints on Esoteric Theosophy, No. I	1	0
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Man; some fragments of Forgotten History, by Two Chelas in the Theosophical Society	2	12
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