THE THEOSOPHIST

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सत्त्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

IN THE CRUCIBLE.

Of all the branches of learned research, none is so difficult as that of psychology. In entering this field one leaves behind him all the familiar methods employed in the inquiry into physical phenomena. The mechanical aids of the analyst, the surgeon, the microscopist, the astronomer—crucible, scalpel, magnifying lens, telescope—are useless: the mysteries of mind, soul, and spirit reveal themselves only to those who possess those highest human principles, in the condition of development. Nothing is more common than the failure of clever scientists to get true views of psychical action, because nothing is so rare as the possession of that "sixth sense" of clairvoyant intuition, which alone enables one to see through phenomena their remote cause. The records of all generations support this proposition, for each shows us its calendar of martyred seers, sages and teachers, born before their time, and sacrificed to brutal dullness and prejudice. The great Harvey—whose discovery of the circulation of the blood was quite as cruelly and scornfully received by the "Dons" of his day as Asiatic Esoteric Philosophy is being received by our contemporary Dons—wrote in bitterness of heart about his detractors—"Some are clamorous with groundless and fictitious opinions on the authority of their teachers, plausible suppositions, or empty quibbles: and some rail with a torrent of expressions which are discreditable to them, often spiteful, insolent, and abusive, by which they only display their own emptiness, absurdity, bad habits, and want of argument, and show themselves mad with sophistries opposed to reason." If *such* a terrible arraignment of the body of scientists could be provoked by their behaviour about such a physical discovery, what grain of hope was there that the revivers of Indian Occultism could fare any better under the circumstances? "The World" says Mrs. Linton—speaking of the common fate of reformers—in her grand tale of *Joshua Davidson*—"has ever disowned its Best when they came; and every truth has been planted in blood, and its first efforts sought to be checked by lies." See, in this connection, the instance of Galileo, who vainly tried to induce the orthodox professors of Pisa and Padua to look through the just-discovered telescope and satisfy themselves of the existence of planetary orbs until then unsuspected. They would not make even this concession to him, but as he wrote Kepler—went on "labouring with logical arguments, as if with magical incantations, to draw the new planets out of the sky!" And they had the better of him for the time being, for they had the ear of authority and the control of popular opinion: Galileo succumbed, but Time, the avenger, has written his name, immortal, among the stars.

But we are not now concerned with the fate of the martyrs of physical science; if mentioned at all, it is only to show the friends of psychological enquiry that justice is not to be hoped for at this stage, and that our cause must have its martyrs, whether or no. Mesmerism is the true science of Experimental Psychology; its fundamental laws are easy to grasp, it offers the widest possible field for practical research, its most brilliant phenomena may be provoked by an ordinary uneducated person, it demands no preparatory ordeal of initiation, and its rewards, of knowledge and the power to confer relief and comfort to the sick and sorrowing, are really grand: yet how has it been treated? Kicked out of the Academy of France by a Royal Commission of the most renowned savants of the 18th century, and tabooed by the Paris Faculty of Medicine which, in 1784, ordained "that every member and abettor of the new doctrines of Mesmer should be struck off the list of the Society;" it was fallen upon by every stupid orthodox scientific dolt, and the most determined efforts were made to put out this inextinguishable lamp to the path of spiritual truth. "To the thunders of science was added the small arm of ridicule," says the good Dr. Esdaile*, "and Mesmer, overpowered by injustice and disgusted, quitted France: and it was believed that Mesmerism was plunged into oblivion."

It was not, however, in 1825 the French Academy of Medicine, under the spur of a professional opinion that felt outraged by the previous unfairness of its own body, appointed a second commission, which devoted five years to the investigation and, in 1831, published their Report, which "changed the popular feeling, in France, in relation to it." In 1841, the Sacred Penitentiary of Rome, forbade the use of magnetism [Mesmerism], to Catholic priests. Fontenelle declared that "if he held all the truths in his hand, he would take good care not to open it" [*Biog. Univ*]: he knew too well the fate that would await them. But all reactionists are like the Romish Church—they will not open *their* hands to receive them. Foissac tells us that M. Castel energetically opposed the publication of the Report of the Academy of Medicine, above cited, because "if the facts narrated were true, they *would destroy one half of their physiological knowledge*."† Or, to put it differently, mesmerism if popularized would show the gross ignorance of the medical profession! They would not investigate, but were quite ready to trample the life out of the dangerous new truth. Medicine and Theology were quite agreed as to this policy. If they could not extirpate Mesmerism they might at least destroy the characters of its advocates. So the Church issued its bulls and the medical press calumniated those, especially medical men, who had the courage to support and spread the truth. In France, Germany, England, Austria, Italy and all European countries these ignoble tactics were resorted to; and when Esdaile proved by a multitude of surgical operations at Calcutta, in 1846, the great efficacy of mesmerism as an anæsthetic, he was denounced as an unprincipled quack, instead of being blessed as a public benefactor. We have before us extracts from the leading British medical journals of the day—the *Lancet*, *British and Foreign Medical Review*, *Medical Gazette*, *Medico Chirurgical Review*, *Medical Times*, &c., &c., and really one does not know whether to be most astounded with the ignorance, or the violent, low abuse displayed in their remarks upon the subject of mesmerism. Says one: "The mesmero-mania has nearly dwindled in the metropolis into anile fatuity; but lingers in some of the provinces with the *gobe mouches* and chaw-bacons, who, after

* *Natural and Mesmeric Clairvoyance;* p. vi. Pref. (London, 1852.)

† Foissac's *Rapport de L'Academie,*

gulping down a pound of fat pork, would with well-greased gullets, swallow such a lot of mesmeric mummery as would choke an alligator or a boa-constrictor."*

Says another: "Pass a few months, and the delusion stands exposed; the actors are declared to be deceivers or deceived; the facts so lately boasted of are trampled upon with contempt; and the doctrines built upon them are laughed to scorn."†

The *Mesmeric Magazine* [heterodox] was asserted by its contemporary, the *Medical Gazette* [orthodox] to "only find circulation among the class of impostors who record their doings in it;" just as many of our contemporaries declare to be the case now-a-days with the THEOSOPHIST! It is, perhaps, disappointing to some that "like the camomile plant, mesmerism [and Theosophy] only flourishes the more for being trodden upon;" but so it is, and our opponents must make the best of the situation. They have, like their predecessors, to learn the solemn fact that the intrinsic merits of a cause are quite independent of the personal demerits of any individuals who support it: and that, though the latter be shown to be infamously bad and quite unworthy of public confidence, yet the cause itself, being but a focus of universal truth, and an expression or embodiment of natural law, *must inevitably succeed in the long run.* This rule absolutely applies to Theosophy: it is the wisdom of the ages; the concrete experience of the whole sequence of practical psychologists, since the dawn of human history; its conclusions are embodied in the occult literature of the Aryan, and every other ancient race; it explains every obscure fact in man's nature; it leaves no gaps to be filled with guesses; it appeals with equal force to the reason and the intuition; it satisfies the highest and purest aspirations; it illumines the dark lands beyond the River of Death; it promotes human happiness by showing the true causes of misery, and offers to us in the figures of the illustrious dead, (and the equally illustrious living,) exemplars to pattern after. Whatever may be thought about the characters of the Founders of the Theosophical Society, the Philosophy, for whose revival and dissemination they have been the humble agents, will never lose the clutch it has taken upon the intelligence of the present age.

There seems a necessity for saying what is written above. It is but too evident that a great, rich and powerful conspiracy exists to stifle Theosophy in the mephitic air they are collecting about Mme. Blavatsky. She and her colleagues may, perchance, be destroyed like Hypatia, or driven away like Mesmer, but no possible human effort *can extirpate Theosophy*, until every ancient book is burnt, every custodian of ancient wisdom silenced, and the forces of Nature compelled to work backward. What do these foolish foes expect? Has the world been remade, and is a new system of Evolution coming into play? Does it matter one whit more, as regards the merits of Aryan Philosophy, that the Founders harbored in their house a succession of traitors or scamps, than it did as to the merits of Christianity that one of the twelve Apostles, *personally selected by its Founder*, was a traitor and thief, and another a self-convicted liar; or than it did as to the merits of Buddhism that Sakya Muni had among his closest disciples the fiendish Devadatta; or than it did as to Hindu Occultism that Shiva, Krishna, and the other greatest adepts were so often the victims of tricks and traitors? We hope, for their own sakes, that no sensible persons will ever in a panic run away from a movement which is conspicuously the most ready agent for the acquisition of good Karma now existing. Let its leaders be put aside by all means, if expedient, but for even selfish considerations the wise will stand by the movement as the helmsman to his rudder when the ship is amid the breakers.

Recent research in theosophical matters has shown a tendency to apply to the whole subject of our phenomena a most faulty rule of inquiry; and there is danger that, even when a good intention is the motive, grave injustice will be done to innocent persons. The disproval of fifty alleged phenomena does not invalidate a single genuine one, and that single one stands as the basis for new inductions, as the falling apple of Newton did for his theory of universal attraction: "what has been seen by one pair of eyes," says Dr. Chalmers, "is a force to countervail all that has been reasoned or guessed at by a thousand human understandings." Let numberless committees and special commissioners dogmatise as they will, and jocund sceptics of sorts try as they may to "rail the seal from off this bond;" those who have seen true psychical phenomena of any description repose quietly upon their facts and let the ignorant exhaust their malice in fruitless efforts to make white appear black. These perverse theorists would do better in not trying to prove too much. They should not viciously stretch a weak hypothesis until it cracks in contact with the hard facts that are within the personal experience of cool-headed, intelligent, and honest witnesses.

The only real peril that threatens our Society is that which hangs over every army—Panic: a blind, unreasoning desertion of the colours because of an imaginary danger. The most supreme generalship and an absolutely just cause may be, has often been, neutralized and frustrated by this agency. When we take the present situation at its very worst, it comes to this, that doubt has been cast upon the authenticity of a certain small number of Madame Blavatsky's phenomena while many others even more remarkable in character, are left absolutely intact. The worst construction possible would then be that a person evidently endowed with extraordinary psychical powers had supplemented them at times by artifice. This, remember, is to admit all that our enemies have claimed, but not yet proved to the satisfaction of experienced eye-witnesses. Spiritualism has shown us many examples of the greatest psychics resorting to the same measures, and the judicious observer has based his belief in mediumistic phenomena upon such as could *not* be discredited upon any reasonable hypothesis of fraud: and of this class there are many thousands. And then as regards the occult Eastern phenomena, the volume of recorded proofs is so great and the number of even living witnesses so considerable, that he must be a most incompetent investigator who, upon taking sober second thought, will not grasp the situation and once and for all separate Theosophy from each and all individual theosophists.

This is what has preserved modern Spiritualism from breaking down under a thousand exposures of cheating mediums and "trick-cabinets." Not but that the fraud of individual charlatans has been often and thoroughly exposed, but after deducting from the sum-total of modern mediumistic phenomena every such instance, the remainder of actual, obstinate facts proving the reality of the mediumistic faculty, and of apparitions and their power to hold converse with the living, is so overwhelming in number, that Spiritualism is more tenacious of life than ever. We see the same faulty policy being tried with Theosophy, and the same result is inevitable. Esoteric Philosophy is the completest theory of the universe possible to formulate, and the long prone pyramid reset upon its base, will breast every storm of opposition. That base is Experimental Psychology, and whatever the fate of Madame Blavatsky and the final verdict as to her alleged powers, it cannot be overset. Mr. F. W. H. Myers avers that "Science is the power to which we make our first and undoubting appeal, and we run a corresponding risk of assuming that she can already solve problems wholly, which as yet she can solve only in part,—of adopting under her supposed guidance explanations which may hereafter be seen to have the crudity and one-sidedness of Voltaire's treatment of Biblical history.*" This is a fact but too well known to Theosophists, especially: none are more loyal than they to the behests of Science, but sad experience has warned them to be very cautious as to what sort of Sciolism may be cloaked under that venerable name. They have not forgotten the persecutions and betrayals of their contemporaries and predecessors.

* *Medico-Chirurgical Review*, 1843.

† *British and Foreign Medical Review*, 1839.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Continued from last number.)

Section II.

THE EXTREME POINTS.

THE force of attractions is at their two opposite poles, and the point of equilibrium is in the centre between the two poles. The action of one pole is balanced by that of the opposite pole in a manner resembling the movement of a pendulum; its swing to the left of the centre is caused by its swing to the right. This law, which governs

* *Essays Classical*, by F. W. H. Myers, *p.* 5, London, 1883.

physical equilibrium, is the same as that which governs moral equilibrium: the forces start from the extreme ends and converge in the centre; between the extreme ends and the centre is nothing but weakness.

Cowards and the lukewarm are such as allow themselves to be carried away by the motion or emotions of others and are themselves unable to move. Extremes meet and resemble each other by the law which rules likes and contraries; they constitute the power of the strife, because they cannot combine. If, for instance, hot and cold come together, each loses its special quality of temperature and they become lukewarm. Alexander said to Diogenes: "What can I do for you?" And the cynic replied: "Step out of my sunshine." The conqueror then said: "If I were not Alexander, I should wish to be Diogenes." Here we see two kinds of pride each understanding the other, and which meet, although they are placed at the opposite ends of the social scale.

Why did Jesus Christ go to seek the Samaritan woman when there were so many honest women in Judea? Why, did he accept the tears and caresses of Magdalen, who was a public sinner? He says, because she is a woman who has loved much. He does not seek to hide his preference for people of ill repute, such as publicans and prodigals, and we feel when we listen to his words, that one tear from Cain would be more precious to him than all the blood of Abel.

It was nothing unusual for saints to say that they felt as if they were the equals of the wickedest scoundrels, and they were right. The scoundrels and the saints are equals in the same sense as the two pans of a pair of scales. Both rest upon extreme points, and a saint is as far removed from a scoundrel as a scoundrel from a saint. The extremes in life produce by their constant strife the balanced movement of life. If the antagonism in the manifestation of forces were to stop, everything would be frozen in the immovable equilibrium of universal death. If everybody were wise, there would be neither rich nor poor, neither masters nor servants, neither rulers nor any that would obey, and society as such would cease to exist. The world is a lunatic asylum in which the wise are the nurses; but a hospital is intended for the sick. It is a preparatory school for the eternal life, and a school must above all have scholars. Wisdom is the aim to be reached, the prize for which we must contend. God gives it to him who deserves it and no one obtains it as a birth-right.

The balancing power is in the centre, but the motive force always manifests itself at the extremes. Fools begin revolutions and sages bring them to an end. Danton said: In political revolutions the power always belongs to the most evil disposed. In religious revolutions the fanatics draw the rest of the people after them.

Great saints and great devils are alike powerful magnetisers; because they have their wills strengthened by habitually acting against nature. Marat fascinated the convention, while every member of that assembly hated him; but while they cursed him they obeyed.

Mandrin dared to go about the town and pillage the people in broad day and no one dared to arrest him. He was believed to be a magician; people thought that if they were to bring him to justice, he would do as Punch did and hang the executioner in his stead. And so he might perhaps have done, if he had not ruined his own reputation by engaging in an amorous adventure which ended in his ridiculous capture like another Samson in the arms of his Dalila.

The love of women is the triumph of nature. It is the glory of the wise; but for brigands and for saints alike it is the most dangerous quicksand. Brigands ought only to fall in love with the gallows and saints ought to kiss only the skulls of the dead. Wicked men and saints are alike excesses and both are inimical to nature, and popular tales frequently confound them by attributing to saints, acts of horrible cruelty, and to celebrated brigands acts of philanthropy.

St. Simeon Stylites standing upon his column is visited by his mother, who wants to embrace him before she dies; but that Christian Fakir not only refuses to come down, but he hides his face that he may not see her. The poor woman exhausts her last powers in weeping, but the saint lets her die.

If a similar story were told of Cartouche or of Schinderhannes, we should consider it an exaggeration and a libel on a criminal. Cartouche and Schinderhannes were certainly not saints; they were merely robbers. O! human stupidity, whither do you lead the world!

Disorders in the moral plane produce disorders in the physical plane and the ignorant call them miracles. One must be a Balaam to be able to hear an ass speak. The imagination of block-heads is the source of wonders, and if a man is drunk, he thinks that the trees are falling and that nature steps out of his way. You, who seek the extraordinary, you who desire to produce miracles, you must be extravagant and eccentric. You will then create a sensation. Wisdom is never noticed, because she remains within the limits of order, tranquillity, harmony and peace.

All vices have immortal representatives, who by their excesses have become famous in infamy. Pride is represented by Alexander, if not by Diogenes or Erostratus, Anger is represented by Achilles, Envy by Cain or Thersites, Luxury by Messalina, Gluttony by Vitellius, Indolence by Sardanapalus, Avarice by Midas. Contrast with these ridiculous heroes others who by the law of contraries arrive at exactly the same point. St. Francis, the Christian Diogenes, who by his humility appears as the equal of Jesus; St. Gregory VII, whose anger throws all Europe into confusion and exposes papacy; St. Bernhard, the green-eyed persecutor of Abelard whose glory eclipsed his own; St. Antony, whose impure imagination surpasses the orgies of Tiberius or of Trinalcyon; the hermits of the desert, who while starving see the visions of Tantalus, and the "poor" christian monks who are always greedy for money. The extremes meet, as we said before, and that which is not wisdom cannot be virtue. The extreme ends are the herds of folly, and in spite of all the dreams of asceticism and odours of sanctity, folly is always engendered by vice.

Evocations, whether voluntary or involuntary, are always crimes; men who are tormented by the magnetism of evil and to whom it appears in visible form, suffer the penalty for having outraged nature. A hysteric nun is not less impure than a lewd woman. The former lives in a tomb and the latter in a place of luxury; but often the woman who lives in the tomb has a chamber of delight in her heart, and the woman of the temple of joy carries a tomb in hers.

When the unfortunate Urban Grandier was suffering the cruel punishment for his folly, cursed as a pretended sorcerer, despised as a lewd priest, going to death with the resignation of a sage and the patience of a martyr, the pious Ursuline nuns of Loudon whirled about like Bacchantes and went through the most sacrilegious and obscene performances. They were pitied as innocent victims, and Grandier, with his limbs broken by torture and chained to a stake, burnt by a slow fire, dying by inches without a word of complaint, was looked upon as their tormentor; while in fact the nuns were the representatives of evil which they realised and incarnated in themselves; they were the persons who blasphemed, insulted and accused, and the object of their passion was sent to death. These nuns and their exorcists had been calling up all the powers of hell, and Grandier who could not even impose silence on them, was sentenced to death as a sorcerer and master of demons. Mr. Vianney, the well-known parish priest of Ars, was, according to his biographers, habitually pestered by a devil who lived with him in a familiar kind of way. The valiant priest was thus a sorcerer without knowing it and made involuntary evocations. How is this? One of his own sayings will explain what we mean. He would say, in speaking of himself, "I know somebody who would be badly fooled if there were no reward after death." Would he then have ceased to do good if he had not expected any reward? Did nature in the recesses of his conscience complain of injustice, and did he feel that he was unjust towards nature?

Does not the life of a wise man bring with it its own reward? Does not blissful eternity begin for him while on earth? Can true wisdom ever characterize the part played by a dupe? Valiant priest! If you said so, it must be because you felt the exaggeration produced by your zeal, because your heart felt and regretted lost enjoyments, honourable enough in themselves, because mother nature was revolted by you, her ungrateful son. Happy are the hearts to whom nature addresses no reproaches; happy the eyes who see beauty everywhere; happy the hands which are always distributing gifts and caresses! Happy are the men who having to choose between two kinds of wine, know how to select the best and find more pleasure in giving it to others than in drinking it themselves.

Happy are those whose faces shine with kindness, whose lips are full of smiles and kisses. They will never be dupes, because, after the hope of always loving what is best on

earth has passed away, they have the recollection of having loved the best, and only those things whose remembrance brings happiness, are worthy to become immortal.

A SYNOPSIS OF BARON DU PREL'S "PHILOSOPHIE DER MYSTIK."

By Bertram Keightley, F. T. S.

Kant's Critique of Pure Reason is a most convincing demonstration that no knowledge is possible for us outside the limits of experience, since *á priori*, and apart from experience, we can know only the abstract forms of pure thought: the laws imposed by our nature on the external world of phenomena as given to us in "intuition" (Anshauung). Since, however, these laws are inherent in *us* and apply to that which we call the "Not-self" only in so far as *our* consciousness is concerned, it follows that the limits of true knowledge are for us the limits of our possible experience.

Advancing from this ground, Dr. Du Prel states the problem which his work is an attempt to solve, the problem which lies at the root of all Mysticism, of all Occultism, nay, even of spiritual progress itself, as follows:—

"Is our true Ego entirely contained in our *self*-consciousness?"

"The extent of knowledge and self-knowledge possible to any organised being is determined by the number of its senses, and by the degree of stimulus to which they respond, *i. e.*, by its psychophysical limit of sensation. In biological evolution this limit has always been variable, and thus, not only have the senses been differentiated in the succession of living forms, but the consciousness of their possessors has been enlarged as well."

These remarks suggest the following somewhat different statement of the fundamental problem: Is not man a being whose consciousness is distinguishable as dual from the existence of a variable limit of sensation; the consciousness of the one form (at present outside the range of our *ordinary* experience) including that of the other; while the latter (our normal consciousness) is not distinctly cognizant even of the existence of their integral unity?

The problem, thus stated, is clearly a legitimate rider to the Kantian philosophy, since it implies nothing more than an enquiry into the possibility of any extension of the present limits of our experience and the conditions of such extension.

That such an enlargement of our field of observation is possible is more than suggested by the Theory of Evolution, as well as by the past history of Knowledge itself. A careful consideration of this branch of the enquiry very properly forms the Introduction to the subject under consideration. In order to give a clear idea of the method pursued, we shall analyse at some length one or two chapters; translating freely from the text and adding only the connecting links.

The Introduction consists of an investigation as to the possibility of a real growth of Knowledge. At the outset, Dr. Du Prel remarks that the logical instinct of mankind always leads them to adopt a line of conduct in harmony with their conception of the riddle of existence, and that therefore men's moral progress is necessarily dependent on the growth of knowledge; and thus, if knowledge admits of growth, we may hope to attain to a better state of things; to a form of culture tinged at least with loftier ideals. He then continues:—"Now, the most common of popular assumptions is that knowledge not only can, but does, grow. Unfortunately, however, this belief is largely coloured with misconceptions; the first and most serious of which is the idea that this growth proceeds solely in breadth, not in depth. True progress ever goes deeper; yet each generation fancies that it leaves merely surface work to be done by its successors. The second misconception lies in the expectation that the riddle of life will become more intelligible to us through the increase of knowledge. The contrary has in truth been the case up to the present, and will be for a long time to come; although that expectation may some day be realised."

"We have, therefore, two questions to examine:

"1st. In how far does the human mind progress in depth?"

"2nd. What contribution can it bring to the solution of the Riddle of the Universe?"

After showing by the examples of Copernicus and Kant that the real advance of knowledge has been in depth rather than in mere surface extension, the author pursues:

"The modern Theory of Evolution follows, consciously or not, the lines traced out by Kant. Biological Evolution began with the simplest organisms and has reached in the most complicated human being its highest point for the moment. Thus, a tree stands in but very few and very simple relations to external nature; it responds to sunshine and rain, wind and weather, and unfolds itself accordingly. In the animal kingdom these relations to the surrounding external world have increased in number and extent; and hand in hand with organic, advances also intellectual evolution."

"From the oyster to man, the growth of consciousness proceeds parallel with that of organisation. But even supposing the organic evolution had reached its close, the domain of human consciousness would still receive additions through the advance of the technical and theoretical sciences."

"Thus, from the standpoint of every animal organism, external nature is divided into two unequal parts, the inequality of which increases as the organism descends in the scale of life. On one side is that portion of nature with which its senses connect it; while the rest of nature is transcendental to it: *i. e.*, the organism in question stands in no conscious relation to that part of nature. This frontier-line has been continually pushed backwards and onwards during the process of biological evolution: the number of the senses having increased, as have also their working powers."

"Thus, what Fechner has termed the 'psycho-physical threshold' has been steadily pushed back in proportion as the senses differentiated, and responded to ever-weakening degrees of physical stimulus; while stimuli falling below this threshold do not enter into consciousness at all. So that the biological advance, as well as the growth of consciousness implies a constant pushing back of the frontier-line between the realms of Thought and Reality, at the expense of the transcendental and unknown, and to the profit of the known world."

"This is the view of Darwin, who has proved the necessary existence of a transcendental world for every organism. It is also that of Kant, who demonstrated the same fact by his distinction between the 'Thing in Itself' and the 'Appearance.'"

The opposite of this is the view held by the materialists, who regard the eye as simply a mirror for appearances. According to them, the world exists in our brain as it is in reality outside of us.

Materialism, therefore, rests upon an assumption with which it stands or falls; viz., that all that is real is perceivable by the senses. Thus Feuerbach, one of the most consistent and philosophical thinkers of that school, writes: "The object of the senses, or the Sensuous, is alone truly real; and therefore Truth, Reality and Sensuousness are one." But this assumption, that to every force in nature there is a corresponding sense, stands in direct contradiction with the fact that our consciousness is demonstrably a growing product of biological development. For the forces of magnetism and electricity escape our sensuous perception, and their very existence would be unprovable if they could not transform themselves into equivalent amounts of other forces which do appeal to our senses. The world remains an unsolved problem, only because Perceptibility and Reality do not coincide; for were they coincident, a few centuries would suffice to discover all Truth.

Pursuing this line of argument, Du Prel next reaches the following conclusion:—Our consciousness in its relation to the Real is therefore imperfect, both quantitatively and qualitatively; because we have not as many senses as there are natural forces which act upon us; qualitatively, because objects become transformed in the process of sensuous cognition: thus, what in nature is ethereal vibration becomes in consciousness light; while aërial vibration becomes sound. Therefore, not only are there more things than senses, but further, the things themselves are different in Reality from our Conceptions of them. In other words, "Consciousness does not exhaust its object, which is the Universe."

Passing then to the second branch of his problem, he continues:

"We have dealt, hitherto, with the first only of the two great riddles placed before the mind of man, the Universe. Let us now consider the second, Man himself."

"As the world is the object of Consciousness, so is the Ego that of Self-consciousness. As Consciousness strives to penetrate its object, the world, and to define it logically, so does Self-consciousness its object, the Ego. As regards consciousness and the universe, the materialistic view has at least been repulsed: but materialism still flatters itself with the hope of resolving all psychology into physiology. But even were this hope fulfilled, there would still remain the unsolved problem, whether self-consciousness does indeed exhaust its object."

"Such a question is quite as legitimate here as was a similar question in regard to consciousness: and we have every ground to suppose that both questions must be answered in the negative, and that the same relation obtains between self-consciousness and the Ego, as between consciousness and the world. Both analogy and the history of evolution support this view; for if Nature spent some ten million years in developing man's consciousness to the point of realising the riddle of the universe, and the difficulty of its metaphysical problems, it would hardly seem likely that, in contrast thereto, self-consciousness should have been perfect in man from its very dawn, not susceptible of development, but a finished product from its earliest appearance. And this is what is implied in the assertion that our self-consciousness embraces its object, our Ego, in its entirety."

Summing up the arguments contained in the Introduction or first chapter, we are led to the conclusion that consciousness does not exhaust its object, but is, on the contrary, engaged in a ceaseless process of adaptation to it, which is still very far from being even approximately completed. Similarly, it would seem at least highly probable that the adaptation of our Self-consciousness to its object, our true Ego, is also far from complete or perfect; and that the failure, so far, to demonstrate the existence of a Soul in man, by no means warrants the assumption that it does not exist at all.

It has been shown that the purely materialistic view of science is incompetent to explain fully the very facts upon which science itself rests; while the Law of Evolution, its last and greatest generalisation, requires by its fundamental assumption of the unbroken continuity of natural laws, that man should be capable of an indefinite amount of further progress—a result which can only be achieved if knowledge can grow in depth as well as breadth; implying thereby a further development of man's faculties of observation.

The second chapter is occupied with an investigation into the scientific importance to be attributed to "Dream."

Now dreaming itself implies mental activity, while it is an acknowledged fact, that dream pictures differ very largely from the contents of our waking consciousness, a fact which proves them to come from a region from which we are shut out when awake. Du Prel, therefore, concludes that the nerve stimuli which form the basis of these dream pictures must lie, during waking, below the threshold of sensation, hence that, during sleep, this threshold must be displaced. Now the region thus brought into sensation may lie either in ourselves or in the outer world. In the former case the heightened sensibility during sleep would be of interest only for the physician; but in the latter, sleep would beget a relation between ourselves and the outer world different from that of waking, and which might well give to dreams real meaning and importance.

"Waking to external life is partly subjective, partly objective: it embraces our bodily sensations, and extends also to the world without us. It may, therefore naturally be asked whether the internal awakening of dream has also both characteristics: *i.e.*, whether the displacement of the threshold of sensation can give rise to a relation with the outer world of which we are not aware in our waking moments."

"The answer must be affirmative. Physiology has long since proved that the contents of our waking consciousness come to us through the senses; but this consciousness is limited by those very senses themselves. There exists, therefore, a more intimate connection between ourselves and nature than we are aware of. There are sounds inaudible to our ears; rays, which produce no sensation of light in our eyes; substances, which do not affect our taste or smell. Although, then, our sensuous consciousness disappears in sleep, we still remain immersed in the general life of nature, to which we belong as the part to the whole. Sleep can only suspend our relation to nature through the senses, but never that relation of which, though present, we remain unconscious in our waking hours. The latter, sleep can but bring into consciousness, since it displaces the limit (Schwelle) of sensation."

Sleep has, therefore, not merely the negative aspect of suspending the waking consciousness, but also a very positive one, in that it brings into prominence a relation existing between ourselves and nature, of which we are unconscious when awake.

Further, we find that the vast majority of dreams, especially those of deep slumber, are totally forgotten; while, when awake, we could not possibly forget in an hour or two what we have clearly and distinctly seen. This fact is physiologically incapable of any other explanation than that our waking and dreaming consciousness are functions of separate organs, or that at least the dream of deep sleep depends on the action of other brain-strata than those in activity during waking. For, if from the identity of our consciousness on successive days, we infer an identity of the organ of consciousness; then, from a difference of consciousness, we must infer a difference of organ.

But the fact that dreams are remembered at all implies a ground common to both; thus the confusion and the illogical, meaningless character of such remembered dreams—those of light and imperfect slumber—may well be due to an admixture of elements from our normal consciousness among the ordered and logical memories of the dream-state during profound sleep.

"Now we fall asleep and awaken gradually, and the dreams we remember belong to the transition state between the two, in so far as the organs active in waking and dreaming are common; such dreams are, therefore, confused, because they lack organic unity, being the mixed product of the partial activity of two organs. Such remembered dreams will, therefore, usually consist of fragments from our waking thoughts; of the true products of the dream organ itself, and lastly, of pictures arising from vegetative stimuli within our own organism."

In this middle state, then, between waking and deep sleep, we must not expect to find the characteristic functions of the pure dream-organ. Since, however, as will be seen later, the course of a dream becomes not only connected and logical, but even directed by definite purpose, as soon as the causes of disturbance are removed, we may assert that the foolish and meaningless part of dreams is due to the partial activity of the organ, whose full functions are displayed during waking; while its reasonable and connected part proceeds from the undisturbed action of that organ which is specially concerned with dream-activity.

It remains to show the existence of connected, reasoned dreams, marked by conscious purpose. This Du Prel proves—1st, from the phenomena of sleep-walking, when the dreamer translates his dream-thoughts into action; and 2nd, from those of somnambulism,* where the dreamer can express his thoughts in words.

We find, then, reason to attribute the irrationality of dreams in general to the action of external disturbing causes, and we should, therefore, expect that the deeper the slumber, and the more these sources of error are excluded, the more rational will dream-thought appear. First, however, we must show that thinking does still go on in deep—nay, in the deepest possible slumber.

"Here somnambulism comes to our help. Whether produced by mesmeric manipulation, or, as sometimes happens, spontaneous, it is a condition of sleep to which is united an internal awakening, and in it ordered, connected and logical series of ideas make their appearance. The connection with the outer world through the senses has vanished from the somnambule's consciousness, while his insensibility to physical stimuli has enormously increased; and in their place a new and ordered, though partially limited connection with the outer world has arisen. The 'I' of *waking* consciousness has disappeared from the self-consciousness of the somnambule. This self-consciousness, indeed, now includes the contents of the former, in their entirety and in logical order, not in fragments merely, as in ordinary

* The words Somnambulism and Somnambule are not used in their etymological sense, but denote throughout this paper a state of mental activity during trance.

dreaming; but these contents are not referred to the inner, waking 'I,' but to another and strange 'I.' The same 'subject' is thus split up into two personalities; a state of things also occasionally found in ordinary dreaming."

Du Prel thus finds in somnambulism a dream-state susceptible of accurate observation, and one which bears out to some extent his former conclusions as to "dream" in general. But, leaving a detailed investigation of its phenomena for a later section, he passes on to consider the metaphysical value attaching to the existence of the dream-state itself.

After a general review of the position, Du Prel points out that regularity and logical order are observed in such dreams as, from the extremely short time they have occupied, may fairly be considered as, on the whole, free from outside disturbance. This shows that the organ active during dreaming produces logical and connected representations, which, however, as a rule, become confused in our remembrance, owing to the admixture of elements derived from those organs which become active as we awake.

He cites Schopenhauer and Fechner in support of his belief in the existence of a special organ, whose activity constitutes dreaming; and shows from numerous instances the marked difference both in form and matter existing between our dream-thoughts and those of waking life. He then proves that this state of things, of which the existence is widely admitted by investigators of very different schools, is in reality equivalent to an alternation of two personalities within the limits of a single subject, and therefore bears out the hypothesis of a transcendental Ego existing in man.

Next, he gives a clear and concise sketch of the results arrived at hitherto in this direction, in their bearing upon the two great philosophical problems—Man and Nature; and in analogy with the definition of the "transcendental world," as that portion of Nature lying outside the domain of our consciousness, he suggests the term "transcendental subject" in man ("subject" meaning the whole human being) as proper to be used in opposition to the "empirical or self-conscious Ego;" remarking, however, that the former can only be considered as a "transcendental *Ego*," if it be shown to be capable both of knowing and of self-consciousness.

If now the empirical or personal consciousness be capable of development, it follows that the boundary between it and the transcendental subject cannot be impossible; and we should therefore expect to find occasional evidences of the existence of this higher self. But the thread which holds together the personal consciousness is the faculty of memory, and hence any such evidence of the presence of faculties properly belonging to the transcendental part of man ought to be accompanied by modifications of this faculty. And thus our usual forgetfulness of such dreams as occur in deep sleep is merely what we ought to expect, and we shall find but seldom any signs of abnormal faculties under normal conditions; and they must therefore be sought in abnormal states, such as somnambulism.

Summing up the conclusions reached in this chapter, Du Prel indicates the *à priori* conditions under which such a transcendental Ego in man (if it exists at all) may be expected to manifest itself, and the form which such manifestations must necessarily take, as logical consequences of its existence as defined. These results he states as follows:—

"If a transcendental Ego possessing self-consciousness and the capacity of knowing exists at all, the following facts must be capable of logical, scientific proof:—

"1. The existence of a dual consciousness in man.

"2. A regular alternation of the two states of consciousness.

"3. Modifications of the faculty of memory in connection with this alternation.

"4. The functions of Knowing and Willing must operate in both states, and probably subject to:—

"5. Modifications of the standards of space and time (since these are known to be the special and characteristic modes of perception and thought of our present, actual consciousness)."

Should these logical consequences of the hypothesis be found to fit in with observed facts, there will then be a great probability in favour of the truth of the hypothesis itself.

The third chapter deals with the dramatic aspect of dreaming under its two forms:—1st, as affecting our normal measure of time, by substituting in its place what may be termed a transcendental standard; and 2nd, as producing a dramatic division of the Ego.

It has often been noticed, both by patients and doctors—many of them practised and highly-trained observers—that, under the influence of anæsthetics, either the mental processes go on at an enormously greater rate, so that the patient seems to himself to have lived through a series of eventful years in a few short seconds; or, on the other hand, he awakes with a merely general impression of having been unconscious for many hours. The abnormal rapidity and crowding together of thought and feeling, proved by these observations, have also been noticed and described by opium and hashish eaters, as well as by many of those who have been nearly drowned.

Now the investigators* who have occupied themselves with experiments on dreaming have succeeded in tracing many dreams to external causes, and in most cases they have found that the catastrophe of the dream, to which its entire course led up, could be unmistakably identified with the external stimulus which woke the sleeper. This seems to imply that the *effect*—the dream and its climax—*precedes* its cause—the external stimulus awakening the dreamer. And this holds equally good both in natural dreams and those excited for experimental purposes; so that it is a very common, almost nightly occurrence, and cannot, therefore, be ascribed to chance coincidence. We have thus to solve the following problem:—How can a dream, excited by a given external stimulus, and seeming to cover a lapse of years, end with a climax which is merely the original stimulus itself in disguise: the stimulus which at the same time awakens the sleeper; the stimulus, and the seemingly prolonged dream leading up to the climax, and the awakening at that climax, being thus all included in an imperceptible (to us) period of time?

Now Helmholtz has proved experimentally that nerve-stimuli require a definite, measurable time for transmission; and Fechner has also shown that their transformation into conscious sensation further requires an additional time. And the only possible solution of the above problem is that, under certain conditions, the mental processes take place independently of this physiological time-measure; so that the whole series of dream-events, explaining, leading up to, and culminating in the catastrophe which wakes the sleeper, are interposed between the moment when the stimulus in question reaches the consciousness by some direct avenue, and the moment when the same stimulus reaches it through the normal channel—the nervous and cerebral system.

Since, then, conscious mental processes can thus go on at a much greater rate, than the normal, physiological nerve-time admits of, it follows that this mode at least of consciousness is independent of the physical nervous system, and is subject to a different and much smaller time-measure. But this is practically to admit that our consciousness has two different laws in two different states—*i. e.*, that its functions are dual; hence that it may itself be regarded as a duality.

Again, if dreams are not to be regarded as inspirations, we must ourselves be their architects. But dream places us amidst events unfolding themselves dramatically; so much so, that every dream involves dramatic division of the Ego, since what we think dialogues (in dreams) can be in reality but monologues. More still; we are not only actors and spectators in the play-house of dream, but a part of ourselves goes into the stage itself, since the whole drama—scenery, actors, and spectators—are of our own creation.

* See the works of Volkelt, Hennings, Lemoine, Maury, Scherner, Richter, Steffens, &c.

This suspension of our subjective unity, however—this externalisation of internal processes—is only possible so long as we do not consciously grasp the fact of their *being internal*; so long as we do not knowingly produce, but have them, as it were, given to us. All, therefore, depends on the relation of these externalised processes to consciousness; and this relation must lie either in the mental or in the physical region.

Now, of internal physical processes the only ones which can thus be projected as objective, without our recognising them as internal, are the automatic and vegetative functions of circulation, digestion, &c. Hence, when in dream the subject is split up into several persons, the plane of this cleavage, so far as it is produced by physical causes, must be that dividing conscious and voluntary, from unconscious and involuntary functions and movements. And again, since every stimulus must attain a certain minimum limit before it can excite in us conscious sensation—which limit, as the line dividing conscious from unconscious thinking and feeling, is called the psycho-physical threshold or limit; and since all internal stimuli which pass this limit enter into consciousness, while those falling below it remain in the region of the unconscious, it follows that in the dramatic division of the subject in dream, the plane of this cleavage—so far as the division is due to psychical changes—must be this very psycho-physical threshold or limit itself.

Du Prel then enters on a detailed and convincing proof of these conclusions by an examination of the recorded observations of the most famous scientific psychologists, some of them belonging to the extreme materialistic school. The following are some of the instances:—

Van Esk had a patient afflicted with asthma, who, on falling asleep, regularly suffered from the following dream:—Her deceased grandmother came in through the window, and, kneeling on her chest, endeavoured to suffocate her.

In a case reported by Schindler, a somnambule, in one of her illnesses, saw her deceased aunt enter the room with the words "This sick girl is in danger of dying, but will recover with my help." Subsequently, in a more advanced state of trance, the same patient characterised this vision as a mere personification of her condition, which had intensified itself from a vague feeling into a dramatic picture.

This last case shows that the subjective meaning of such visions is only perceived when we become conscious of the difference between the one state and the other. Similarly we recognise, after each awakening, our dream-pictures as illusions, while, in the dream itself, they are taken as realities. With the change of state there comes a disbelief in the reality of the perceptions of the previous state. The existence of a standard of comparison does away with the illusion, but as a rule the standard can only be attained through a change of state, which allows of a comparison between the two sets of perceptions. In all conditions in waking, as in every stage of sleep-life, man consists, as it were, of two halves; as far as either his waking or his dreaming consciousness extends, so far extends his "I" (his self-consciousness). Whatever wells up from the unconscious, and crosses the threshold of consciousness, the dreamer conceives as belonging to the "Not-self." Thus the dualism of conscious and unconscious, the dividing psycho-physical threshold, is the common cause both of the dramatic division of the Ego in dream and also of the illusion, in virtue of which we hold the dream to be real. A remarkable illustration of this is afforded by one of Werner's somnambules, who had prescribed for herself a journey for the benefit of her health. Werner asked her how she would be, when away on her journey, and she replied, "My Albert" (in spiritualistic phrase, her spirit-guide) "cannot then approach me so closely, because you will not be there; but still he will come and help me as much as possible." Translated into physiological language, and stripped of its dramatic garb; this means that she would miss the mesmeric treatment, but that the effects of that already undergone would remain with her.

The foregoing are cases of the dramatisation of physical conditions or states. The following are cases which take their origin in mental or psychic stimuli or conditions:

Boswell relates of Dr. Johnson that the latter dreamt he was engaged in a contest of wit with a stranger, who proved himself Johnson's superior, much to the Doctor's annoyance. On this Du Prel remarks:—"No wonder; the dreamer Johnson was split up into two persons along the cleavage plane of the threshold of consciousness; of whom one, the stranger, worked with unconscious talent, the other, Johnson, with conscious reason; and therefore got the worst of it." Another case is taken from Maury, who relates that once when learning English he dreamt of conversing with some one in that language; and, wishing to tell him that he called upon him the previous day, he used the words, "I called for you yesterday." The other, however, at once declared that the expression was wrong and corrected it with "I called on you yesterday." On awaking, Maury looked up the question and found that his critic was right.

Then, taking the fact of this dramatic division of the subject in dream as granted, and assuming also as proved that the plane of cleavage is in all cases the plane (for the moment) dividing the conscious from the unconscious; Du Prel proceeds to draw the following inferences, which he derives by analysis from the foregoing propositions:—

1st. It is, therefore, *psychologically* possible that a subject should consist of two personalities, without the latter recognising their mutual identity, or their identity with the common subject; or, in other words, that man is physically dual.

2nd. It is further *psychologically* possible that between the two personalities existing in a single subject, intercourse should take place without their recognizing their own underlying identity.

The consideration of natural sleep leads inevitably to that of its abnormal phenomena, and especially those of natural and artificial somnambulism. In dealing with the former of these, Du Prel cites a number of the best authenticated cases of very protracted sleep brought on by nature herself as a means of cure, and lays just and necessary emphasis upon the need of always bearing in mind the radical difference between "causa" and "conditio;" between the adequate cause of an occurrence, and the condition which, though necessary for its appearance, is still not the producer of it. He points out that the deep and prolonged sleep of nature in which clairvoyance sometimes makes its appearance in the indication of appropriate remedies, is the *condition*, not the *cause*, of that clairvoyance. Just as, in artificial somnambulism, the mesmeric passes are the mediate cause of the deep sleep which ensues; but neither they nor the sleep itself are the cause, but merely the condition of the clairvoyance which often accompanies that state.

Du Prel then considers at some length the recorded facts and conditions of mesmeric clairvoyance, pointing out that these abnormal faculties are clearly alluded to in the Vedas, and that they afford the strongest experimental proof of the existence of a soul in man; a soul, that is, not identical with our present daily consciousness, which, being bound up with our physical organism, must be modified if not destroyed with it, but a soul in the wider sense of a conscious transcendental Ego. In support of the genuineness and reality of clairvoyance itself, he quotes the unanimous report of a special commission of eleven doctors of the Paris Academy of Medicine, which in 1832, after prolonged and exhaustive investigation, fully confirmed the existence and genuineness of these abnormal faculties.

Furthermore, Du Prel shows that all these phenomena do not appear suddenly or *de novo* in the somnambuli

state, but that they are, on the contrary, merely extensions and modifications of phenomena, whose presence and action may be traced even in ordinary dreaming. Then, after refuting Dr. Braid's Hypnotic explanation of mesmerism by opposing the evidence of other observers to his, he concludes the chapter by saying—

"In fact somnambulism furnishes the most convincing proof of another order of things besides the sensuous, as also that man is interwoven with this transcendental order through that side of our consciousness which lies beyond the ken of our personal Ego in its normal state. Somnambulism proves that Schopenhauer and Hartmann were right in basing that passing form known as man upon Will and the Unconscious; but it proves Will is not blind, and that that of which our personal Ego is unconscious is not *in itself* unconscious; and further, that between our personal selves and the Universal Substance, there must be interposed a transcendental subject, a knowing and willing being. Thus man's individuality extends beyond his passing phenomenal form, and life on earth is but one of the forms of existence possible to his true self."

Among the many strange phenomena of sleep, there occur cases in which our dreams represent the state of our bodily organs, and these cases Du Prel considers in the fifth chapter, under the heading "Dream—a Physician." Instances are cited in considerable number which show that our state of health not only gives the keynote to our dreams, but even becomes symbolically portrayed in them with surprising accuracy. Hence he concludes that in dream we are much more vividly conscious of our bodily condition than when awake; a circumstance only explicable from a displacement of the psycho-physical threshold or limit of sensation, taking place during sleep.

Then, passing to the diagnosis of their own and other peoples' diseases, which so often characterizes somnambulic clairvoyance, he refers, after examination of a series of remarkable instances of this faculty, that the vague and usually sub-conscious feeling of our own physical condition becomes conscious and definite in somnambulism, owing to a displacement of the threshold of consciousness following the exclusion of all external stimuli. Hence the statements of clairvoyants as to matters not relating to their own bodily state should be received with great caution, and should not be encouraged or sought after, since the sources of error to which clairvoyants are exposed must be much greater, in dealing with facts not in direct physical relation to their consciousness, than in taking cognizance of such facts as present themselves spontaneously, from the displacement of the psycho-physical threshold.

In explanation of the diagnosis itself, Du Prel observes that the most advanced scientists have seen reason to ascribe "sensibility," *i. e.*, the foundation of consciousness itself, to the ultimate atoms of which their so-called "dead matter" consists. He points out that the brain and the solar plexus are two almost anatomically distinct centres, each of which may well be the seat of a form of consciousness, that of the solar plexus being in our waking state below the level of our consciousness; and he inclines, therefore, to the view that the latter is the centre of that consciousness which takes cognizance of our bodily states in detail, or at least is closely connected with it. And he finds a confirmation of this opinion both in statements of the clairvoyants themselves, and in the ancient records and traditions of the East.

After an exhaustive examination of the facts bearing on the subject, Du Prel comes to the conclusion that this whole series of facts is due in the main to two causes: 1st, To an alternative and mutual relationship between Will and Idea; and 2nd, to a displacement of the psycho-physical threshold. Thus Will, or desire, excites or calls up an idea; and *vice versâ*, an Idea calls up or excites the desire or will to realise it. We are thus brought to the conclusion that our normal self-consciousness does not exhaust its object, our Self, but embraces only one of the two personalities forming our Subject. Man is thus a monistic and a dual being; monistic as subject or individual; dual as person.

Now it is apparent on reflection that the existence of personal consciousness depends mainly on that of memory, and further, that reasoning, thought, and action, depend for their value on the clearness with which our memory retains past experience and on the presence of mind with which we draw therefrom our conclusions as to the future. It is, therefore, not too much to say that in proportion as a creature rises in the scale of life its memory expands; while, on the other hand, every disturbance of the sense of personal identity in madness or mental disease is accompanied by derangement of this faculty.

But in the chapter on Dream, it was proved deductively that if our Ego is not entirely contained in self-consciousness, then some modification of the faculty of memory must accompany any manifestation of the inner kernel of our being. And to denote this latter, the word "soul," or "psyche," may appropriately be used, not in its theological, but in its purely philosophical sense; not as opposed to "body," but as denoting that element in us which lies beyond our normal consciousness and is divided from the latter by the psycho-physical threshold.

Before proceeding to analyse the disturbances which have been observed in the faculty of memory, we must draw a distinction between *Memory*, *Recollection*, and *Reproduction*. The power of the psychic organisation to recall past sensuous impressions as images is *Memory*. This is the common root of both recollection and reproduction. When an image recurs without its being recognized, it is reproduction only; recollection implying reproduction accompanied by recognition as well. But memory does not embrace all the images and sensations of past life, and we may well seek the reason and law of their selection.

According to Schopenhauer, whose opinion is now widely accepted, the selection depends on the will, which he considers the indispensable basis of memory. With this opinion Du Prel agrees, so far as the will is here regarded as determining the *contents* of memory; but he points out that the possibility of reproduction and recollection proves that the forgetting of an image cannot be equivalent to its annihilation or total obliteration from our nature. It follows, therefore, that such forgotten images and thoughts must as much inhere in some basis as those not forgotten inhere in the will. And as this basis is not to be found within our self-conciousness, it must be sought without it. But, mere atomic and molecular changes in the physical brain are insufficient to account for the facts, and hence the basis sought must lie in a (to us) unconscious part of the soul.

Du Prel then shows that on Schopenhauer's own premises he ought to have recognized in brain and intellect the objectified Will, to know the things of sense, and should therefore have concluded that Will in itself is not necessarily blind, since, just as the eye cannot see itself, so neither can our intellect see itself; *i. e.*, recognize in itself through pain and pleasure more than a metaphysical aspect of Will; while any second attribute of that Will, which Schopenhauer considers as the root of Being, must remain unknown and unperceived by the intellect as such.

To apply this to memory. Assuming that our metaphysical Will has two aspects or attributes—Willing and Knowing—the Will, as the basis of intellectual memory, would decide *its* contents, *i. e.*, those of our empirical consciousness; while in the latter attribute—Knowing—would be found the real basis of memory in general, the common receptacle of all images and thoughts without distinction. Forgetfulness would therefore be confined to our brain consciousness, and would not extend to its transcendental side, which, alone, in union with the will, would embrace our whole being.

But we have shown that it is only during sleep and analogous states that our transcendental Ego can manifest itself, and we, therefore, now pass on to consider the

enhancement of memory and the extent and evidence of its latent riches, in dream, mesmeric somnambulism, and other abnormal states.

On all these subjects ample experimental evidence is adduced by Du Prel, from the published records of the most scientific observers; but as it would require too much space to deal with it here in detail, we shall content ourselves with indicating the general conclusions he arrives at. Du Prel demonstrates :—

1st. That the reach and clearness of memory is largely increased during sleep.

2nd. That the latent wealth of memory is enormous, and that its existence has been recognized by many competent observers in cases of madness, idiocy, fever, accident, &c.

3rd. That these latent riches become most apparent and striking in somnambulism, while in that case the subsequent and complete forgetfulness proves the previous absence from physical consciousness of these stored-up treasures of memory, which are far too complex and minute to be capable of preservation as mere molecular alterations of the brain structure.

We now come to a class of cases in which memory, which links as by a bridge our successive states of consciousness into a united whole, is so completely wanting that, looking only to the difference between the successive states of the same person, we may well speak of "alternating consciousness." These cases go far towards giving an empirical and experimental proof that a single subject or Ego can split up into a dual personality.

Besides the well-known absence of memory after mesmeric trance, the same phenomenon has frequently occurred spontaneously. Du Prel cites and discusses the principal instances on record, but of these we shall quote only one, that of a Miss. R——, given by Dr. Mitchell in IV. Archiv für thierischen Magnetismus.

"Miss R—— enjoyed naturally perfect health, and reached womanhood without any serious illness. She was talented, and gifted with a remarkably good memory, and learnt with great ease. Without any previous warning she fell, one day, into a deep sleep which lasted many hours, and on awakening she had forgotten every bit of her former knowledge, and her memory had become a complete *tabula rasa*. She again learned to spell, read, write, and reckon, and made rapid progress. Some few months afterwards she again fell into a similarly prolonged slumber, from which she awoke to her former consciousness, *i. e.*, in the same state as before her first long sleep, but without the faintest recollection of the existence or events of the intervening period. This double existence now continued, so that in a single subject there occurred a regular alternation of two perfectly distinct personalities, each being unconscious of the other and possessing only the memories and knowledge acquired in previous corresponding states."

This very remarkable case is illustrated and confirmed by many others analogous to it, and fully justifies us in assuming at least the empirical *possibility* of a *conscious* individuality in man, of which his normal self is totally unconscious. This hypothesis also goes far to explain many curious phenomena observed in abnormal mental states which hitherto have defied explanation.

Du Prel then proceeds to apply these facts and conclusions to build up a consistent and adequate theory of memory. Having cleared the ground by proving the utter inadequateness of the materialistic theory to explain even the facts which it admits, let alone those of abnormal memory which we have just examined; putting aside the almost unthinkable attributes with which the materialists find themselves forced to endow their "atoms" in order to make their mere combinations and permutations the sole basis of memory; leaving aside even these glaring absurdities, there still remains a residuum of admitted fact which their theory cannot explain, viz., our recognition of previous images and sensations, the *unity* of our consciousness, and lastly, the fact that these two factors are in a great measure independent of each other, which could not possibly be the case if both were merely due to blind atomic combinations.

But a correct theory of memory must also explain "forgetfulness." Now, what happens when we forget? Simply a disappearance from our sensuous everyday consciousness. This, however, cannot imply the annihilation of what is forgotten; otherwise its reproduction would be and remain impossible. And, hence, as the theory of material traces on the brain is considered by Du Prel to be untenable, there must be a psychic organ which has the power of reproducing a mental image even when that image, as a product of its past activity, has been annihilated; and further, this organ must lie without our self-consciousness, and therefore can only belong to the (quo-ad nos) Unconscious. But, if this organ possessed merely and only the latent potentiality of reproduction, and did not rather take up the mental image as a product into itself and there preserve it unchanged, then we should be forced to distinguish between the conscious and the unconscious within this organ itself. Since, if not, the image would, in being forgotten, merely sink back into the purely "Unconscious" and no reason or explanation could be given why or how this "Unconscious" could return on a sudden to consciousness. Such an explanation would be none at all, and we are therefore driven to conclude that this organ is *not* in itself unconscious, and that accordingly it possesses not a merely latent potentiality of reproduction, but that it takes up into its own consciousness the images which disappear from ours.

This hypothesis, further, has the advantage of explaining how an enlargement of the field of memory can take place through a simple displacement of the psycho-physical threshold, as is the case in mesmerism, &c.

Let us compare this theory with that of the materialists. The latter assert that every thought or image leaves behind a material trace on the brain. Hence every recollection would be equivalent to an extension of the *sensuous* consciousness—the only one they recognise—beyond its previous sphere, whereby the trace so left behind becomes "illuminated," while it otherwise would remain in "darkness." But in reality we find that it is in sleep and similar states that the memory is enhanced, and that in proportion as sleep deepens, *i. e.*, in proportion as sensuous consciousness grows feebler and disappears. Whence it follows that memory cannot be a mere extension of sensuous consciousness. On the other hand, when we forget anything, our theory teaches that nothing is changed in its mental representation, which neither becomes, in some inexplicable manner, unconscious nor yet is annihilated, but there takes place an alteration in the subject or individuality of the man. This subject has a dual consciousness and is separable into two persons; so that in forgetting, as in remembering, a simple transfer of the representation in question takes place between these two persons of the same subject. The thought does not become unconscious, but one of the two persons of our true self, the "I" of everyday life, becomes unconscious of the existence of that thought.

What we forget is not annihilated as thought; what we remember is not begotten afresh as thought, but merely transferred into sensuous consciousness.

We have now reached the last chapter of this outline of a philosophy of Mysticism, in which Du Prel applies the results already obtained to establish the existence and indicate the nature of a monistic soul, or individuality in man. In spite of the inevitable repetition which it will involve, we shall follow at least the general outlines of his argument, with the hope of bringing to a focus the proofs scattered throughout the book, and of enforcing the importance and validity of the author's conclusions.

First, then, it must be borne in mind that man, like every other organism in the scale of life, faces in two directions—gazing, as it were, on the past and the future; bearing within him the footprints and outlines of Nature's past development and history, but showing also the

rudimentary organs and dormant faculties which he is destined to develop in the future. And to these dormant faculties, promises, as it were, of new worlds of experience and knowledge, belong the so-called abnormal powers and senses which have already occupied our attention. They are the germs of man's transcendental capabilities, the re-actions of his soul on impressions received from without, which, however, usually remain unnoticed and unperceived because they fall below the normal limit of sensation.

Second. In addition to the arguments already brought forward (from the phenomena of memory, &c.) for the existence of a principle in man, beyond and higher than the known laws of nature, it may be urged that the existence of organised matter proves the action of some agency, which suspends for the moment the operation of the usual laws of chemical affinity, and brings about atomic and molecular combinations of the most unstable and ephemeral character, which could never come into existence were the atoms free to follow their normal affinities; and this organising principle throughout nature may well be identified with the transcendental subject of the organism under consideration.

Thirdly. It has been shown that the Ego, individuality, or Subject in man embraces two distinct personalities, since in somnambulic and allied states the knowledge and memories present in the subject's consciousness are radically different from those present in his normal state; while further, the sense of individuality, far from being lost or weakened—as it ought to be on the Pantheistic theory of Hartmann—or fading away into the Universal Unconscious, becomes, on the contrary, more strongly marked, while new psychic powers and faculties make their appearance in those states.

That we are, indeed, entitled to speak of two personalities in one and the same subject is fully borne out by the fact that the antagonism between them often extends to the mode and contents of their activity, *e.g.*, when a somnambule asleep prescribes for himself, and insists upon a remedy which is abhorrent to him when awake. Such instances show that the transcendental subject regards the man's situation from a purely objective, impersonal standpoint, and is as indifferent to his fate as to a stranger's—as, indeed, should be the case if the two sides of man's nature are divided by the threshold of sensation. This view is further confirmed by the dramatisation of dream-life already dealt with.

We are thus led to consider that higher Self within us (of which we are unconscious) as individual and conscious, but independent of our senses. Pursuing further the consideration of this transcendental subject and its functions, the following thoughts suggest themselves.

The transcendental Subject or Ego being thus interposed between man and the synthetic unity of existence called God, Nature, or the One Life, we should expect some fresh light to be thrown on those fundamental contradictions, which neither Theism, Pantheism, nor Materialism, has been able to interpret or explain: the contradiction, for instance, between man's undying desire for happiness and the misery and suffering of his existence. Now, no view of existence, which regards man as called into being from nothingness at birth by a foreign external power (*i. e.*, as only *then* becoming an individual), can possibly attribute these miseries and sufferings to causes generated by himself. To reconcile the contradiction we need a view, which, while recognising to the full the ills of life and the overbalance of its suffering and misery, shall regard man's birth and life as the free act of his very being itself; a being, whose individuality cannot, therefore, begin with birth, and hence must have more than a mere transient importance, must last beyond the brief moment of life's passing. If, then, I am the creation of my own actions—as both Fichte and Schelling admit—there must then be a duality of persons within me. So, alone, can I be the cause of myself, for my individuality can well be the cause and producer of my earthly personality, provided that only the sensuous, earthly personality takes its rise at birth, and Earth-life would thus result from the tendency of the individuality towards incarnation. The actual proof of this view, however, can only be given through real facts and arguments; and Du Prel then proceeds to analyse the circumstances causing the birth of any given individual, and to examine the metaphysical basis of "Love" in its bearing on human evolution. The evidence thus obtained is most conclusive, and suggests many lines of further investigation, but is too long for quotation, and too condensed to admit of a useful summary.

In the Chapter on Memory, it was proved that the passage from Consciousness into the Unconscious really implied a passage from the personal memory into the transcendental subject or individuality. At this point the materialistic theory of evolution loses sight of the process, and confesses its inability to explain how acquired mental habits and memories can be transmitted hereditarily.

Now, what is true as to the passing of memories out of consciousness, must be equally true of thought and ideas in general, of which the accumulated contributions constitute our psychic talents and powers. The individuality thus appears as the heir of our psychic earnings during life, and especially so of moral qualities and development, since the forms of intellectual knowledge (space and time) are the most modified by death, which does not equally affect the moral nature. (See the phenomena and observations of the mesmeric death-trance and other states.)

In somnambulism we have found evidence that the process of life is not simply engaged in calling into existence ephemeral beings and then annihilating them; but that, on the contrary, the object of earthly existence is the growth and strengthening of the individuality. This must be the reason why it seeks incarnation, since physical man is the common point determining, on one hand, the evolution of the individuality, on the other, that of the species.

But the stress of evolution must fall wholly on the development of the species, if we assume, with the materialists, that the acquired talents and progress of the individual are only stored up in his germ-cells, by which the type of the next generation is determined; while the individual himself is finally annihilated by death. Clearly this assumption contradicts that universal law of nature, admitted by the thinkers of all schools alike, the "lex parsimonia," the law of least effort. For would not far less energy be expended in producing a given progress, if the individual stored up his own mental and moral progress in successive lives for the future advantage of himself and the world, instead of merely bequeathing the objective fruits of his labours to succeeding generations? If it be not so, then nature is wasteful of her forces, careless of the means she employs, and acts in contradiction with herself.

We found, however, in the transcendental subject, the psychic faculties of normal waking life, and if, therefore, this higher individuality but stretches, as it were, its feelers into the material world through the senses, and if, as seems almost certain, our sensuous being is capable of psychic evolution, then so also must be our true Self, our Individuality. In other words the individuality must absorb the essence of our conscious activity, and grow, as grows a tree-trunk from the nourishment brought it by leaf and branch.

This granted, it follows that the evolution of the individuality cannot be confined to a single earth-life, but that the distinct personal and individual character, with which we come into the world, must have been previously acquired by the same means through which it grows and expands in this life. Hence our individuality or transcendental subject must have grown into what it actually is through a long series of successive existences.

Thus, not only is the existence in general, but also the individuality of man metaphysically determined and shown to be his own creation; for, as in our dreams, we are unconsciously the poets, managers and even scene-painters of the plays therein enacted, so also is our individuality or Self the synthesis of the threads by which destiny guides us through life, although the fact that this is so is not patent to our sensuous consciousness.

We will now state in brief this, at least partial, solution of the problems of life and death as a whole, and then pass on to consider its ethical bearing and the answer it gives to that mightiest of all questions—What is the purpose of life?

The human psyche exhibits faculties which are *physiologically* inexplicable, not during the exaltation and greatest activity of sensuous consciousness, but, on the contrary, during its complete suppression. Hence it follows that the soul must be something more than a mere product of the organism, and thought something other than a mere secretion of the brain.

Still the soul can and must be conceived of as material but of a materiality lying as far above that of the body, as the materiality of the latter is removed from that of a stone.

Soul and consciousness are not identical conceptions. As belonging to the transcendental world the soul is unconscious, but not in itself, only in respect of the brain-consciousness. Thus the mesmeric trance which produces on the one hand the phenomena of clairvoyance, is, on the other, attended by so complete a suppression of the brain-consciousness, that the most serious surgical operations can be performed in it painlessly. This relatively, but not in itself unconscious, Ego, as the true substance of the individual, is united together with man's personal Ego, the basis of our normal everyday consciousness, into one single subject, which is, however, divided into two personalities. The man, who alternately sleeps and wakes, is one single subject, possessing, however, two alternating forms of consciousness, which have but few points of contact between them.

Hence man is not called upon to play his part in the history of the Cosmos merely as a part of the species. Man is no mere passing phantom, forced to serve another's purpose by some strange fatality, but, on the contrary, he himself, as an individual being, is capable of infinite progress towards absolute perfection.

But what is the purpose of life, the true end and object of existence? We have seen that life's sufferings, spurring us on to progress and deeds of love and charity, thus become means to expand and develop our individuality. But they have an even more direct purpose, for in them lies that purifying power recognized alike by christian and pessimist, by poets and thinkers. We can still say with the pessimist that through earthly suffering the will to live is checked and brought to rest; remembering, however, that this holds true but of the desire for earthly life; while the Nirvana we strive for is not absolute annihilation, but transcendental Being, and is to be attained, not through quietism and idleness, but through untiring effort on the battle-field which we ourselves have chosen for ourselves. Therefore may we say with Eckhard the Mystic, "The fastest steed to bear ye to perfection is suffering," or with the wise Hebrew, the author of Ecclesiastes, "Sorrow is better than laughter, for through sadness is the heart made wiser."

One thing alone is acknowledged by all thinkers alike as the actual result of earthly existence—the growth and enhancement of the individuality. And we shall attain earth's true object and fulfil its highest purpose by subordinating our personal interests to those of our true selves, our Individuality—in other words, by serving the cause of Universal Brotherhood; for the individuality is but an expression of the supreme synthetic unity. The entire contents of ethics may be summed up in the precept; that the personality shall serve the individuality. Thus the highest rule of conduct is impersonality and unselfishness—love and charity.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

IDEATION.

"Everything in the occult universe which embraces all the primal causes is based upon two principles: Cosmic Energy and Cosmic Ideation."

ACCORDING to the usual definition, *Mind* is "the intellectual power in man," and as by *Man* is meant a person, this definition makes of *Mind* something confined within the physical body, and in fact some of our modern physiologists have stated that in their opinion *Mind* is a function of the brain. But if this narrow definition were true, there could be no transmission of thought to a distance, because there would be nothing to act as a medium for such transmission. No sound can be heard in a space from which the air has been exhausted, and no thought could travel from one individual to another without a corresponding material existing between them to act as a conductor; but it is well known, that the tunes produced in a musical instrument do not die within that instrument, but can be heard at distances according to their pitch and their power, and it is now admitted even by the most critical investigators of psychological subjects* that thought-transference is not only possible, but of everyday occurrence, and any one who desires to investigate this matter, will easily find ways to make suitable experiments, either by impressing his thoughts silently upon others, or—if he is of a sensitive nature—by letting others impress their thoughts upon him; and he will find, that—as the tunes emanating from a musical instrument may induce corresponding vibrations in a similarly constructed instrument—so the thought-vibrations emanating from one brain, may induce similar thoughts and ideas in similarly constructed brains.

Light travels through the ether with a velocity of over one hundred thousand miles a second; thoughts pass with a similar velocity from one brain to another. A ray of light may be seen to flash through space, and may be intercepted by some non-conducting material. An idea flashes through space and may be seen and intercepted by an adept. Mind is a certain state of the universally active energy of the Cosmos; and as the lungs inhale air and breathe it out again in a changed condition, so the brain receives ideas, transforms them in its laboratory, and sends them out again. A sound may be heard by an indefinite number of persons, and a thought may affect the world. As a pebble thrown into water produces concentric waves, which grow wider and wider but less distinct as distance increases; so a thought may affect a person, a family or a country; while distant lands may not receive it until the ripple beats again and again upon their shores.

This carrier of intelligence may be rendered active in various degrees of intensity and projected with various degrees of will-power. Intense thought is more powerful than a merely passive play of the imagination. As the rays of a lighted candle are most active around the flame, so this thought-ether (Akasa) is most active or concentrated around sensitive centres and the organs of thought, and may there become, so to say, crystallised and rendered objective to the person from whose brain they are evolved. To think of a thing is to form an image in the mind, and the more the thought is intense, well defined and free from vacillation, the more does the image formed become real. The more, unselfish the thought, the more it expands; the more selfish, the more will it contract, isolate and destroy, becoming consumed in its own fire. Purity of thought means singleness of purpose without any foreign admixture; pure thoughts alone are powerful. Impure thoughts create fancies and

* Report of the Society for Psychical Research. *London*, 1884.

hallucinations; pure thoughts call powerful spirits (states of mind) into existence.

Singleness of purpose being an essential element in all magical operations, it follows that spiritual effects cannot be produced for material purposes. Genuine love, patriotism or benevolence cannot be bought for money. A saint cannot fall into a religious ecstacy for pay, and if a Yogi would exhibit his powers for material gain, he would soon lose them. Imitations can be bought for money; but the genuine article requires a higher motive, and true magical powers can never be obtained by those who wish to employ them for their own selfish interest.

An idea evolved in the laboratory of the brain may be impressed upon the concentrated thought-ether (Astral Light) surrounding and penetrating the brain of another, and if the intensity is strong enough, it may there become objective to that person. In this way a person or a number of persons may see the forms of the ideas of another person in an objective form and become hallucinated or "psychologised" through him.

An idea impressed upon the Astral Light of a person may or may not come to the consciousness of that person; and such an impression may be clear or it may be distorted; but as the sound of a vibrating string lingers longest around the instrument that produced it; so the thoughts and ideas remain impressed in the memory of those who harboured them. Unwelcome thoughts make usually a merely superficial impression, exalted and spiritual ideas penetrate more deeply into the mind. If a person takes a retrospect of his past life, he will—generally speaking—find pleasing events more deeply engraved upon his memory, than disagreeable or painful occurrences, unless the latter should have been of uncommon intensity. All thoughts, once evolved, linger more or less in the Astral-Light. To remember a thing is to read it in the Astral-Light. It is the book of memory upon whose pages all events are recorded, and the deeper they are engraved, the longer will they last; even when physical consciousness has faded away. Old age or disease may have rendered the physical man unable to run at will through its pages; but to the astral man they will present themselves unasked, neither will they go away at his bidding. Good thoughts and actions make deeper impressions than bad thoughts and bad actions, provided their intensity is the same; because the former are more refined and able to penetrate more deeply. Gross thoughts and emotions remain in the *astral-shell* after death and die with that shell. Spiritual recollections go with the higher spiritual elements into the devachanic condition. Evil remembrances cannot be effaced from memory before their effects are exhausted, and to brood over them engraves them only more deeply. Good recollections last longer; but even their energies become gradually exhausted and the spiritual monad will go to sleep, to reawaken in its next objective life on earth.

Not only men and animals have their memory; but each stone, each plant, and every physical substance has its surrounding Akasa, in which is stored up, its own past history and the history of its surroundings,* so that every single thing—no matter how insignificant it may be—could give an account of its daily life, from the beginning of its existence as a form up to the present, to him who is able to read.

Every thought, every word, and every act, leaves its impression in the Astral-Light, which impression—if conditions are favorable—may become objective and visible even to less sensitive persons; who may mistake them for apparitions or ghosts. "Haunted houses" are not a mere fiction. Deeds committed with a great concentration of thought, live there as images in the Astral-Light, and have a tendency to repeat themselves and may induce other persons to commit similar acts. Crimes of a certain character may become epidemic in certain localities, and an act committed in a certain place may induce others to commit the same act again. A case is known, in which a prisoner hung himself in his cell, and several other persons who were successively shut up in the same cell hung themselves likewise.

As the moon reflects the light of the sun, so does the mind of man reflect the universal Mind. The human soul is not a musical instrument, which merely plays upon itself; but it may be compared to a harp which is made to sound harmoniously, if touched by the hand of a master. It may be compared to a "smaragdine tablet" upon which the thoughts of the Supreme are engraved in letters of light. The seers and prophets of all ages have heard and understood that language; but they could only reproduce it imperfectly through the imperfect language of their times.

As every form is an expression of a mental state, the mental state which determines the form exists in the Astral-Light before it manifests itself on the physical plane. An emotional or moral disease may exist before the physical body becomes affected by it, or a physical disease may induce an emotional or moral disease. A man's morality often depends on the state of his physical health, and the state of his physical health on his morality.* Two persons may externally look alike; yet the moral atmosphere radiated by one may be pure, and that of the other poisonous; but in the course of time the state of their moral attributes will become expressed in the form of their features. This difference in the invisible mental states often makes itself felt quite independent of external appearance, and intuitive persons may perceive a vast difference in all objects, although these objects may apparently present the same form. The character of one house may be quite different from that of another; although the architecture and furniture of both may be of the same kind; and the more impressible a person is, the more will he perceive such a difference; while a dull person may see no difference at all.

A certain state of mind induces similar states in its surroundings; or, in other words, the conditions of the Astral-Light of one form modify those of another form. A lock of hair, a piece of clothing, the handwriting of a person or any article he may have touched, handled or worn, may indicate to an intuitive individual that person's state of health, his physical, emotional, intellectual and moral attributes and qualifications. The picture of a murderer may not only be impressed on the retina of his victim and, in some instances, be reproduced by means of photography; but it is surely impressed on all the surroundings of the place where the deed occurred and can there be detected by the psychometer, who may thus come *en rapport* with the criminal, and even follow the events of his life after he has left that locality and hunt him down just as the bloodhound traces the steps of a fugitive slave.†

This tendency of the Astral-Light to inhere in material bodies gives amulets their powers and invests keep-sakes and relics with certain occult properties. A ring, a lock of hair, or a letter from a friend, not only conjures up that friend's picture in a person's memory; but it furthermore brings us *en rapport* with the peculiar mental state of which that person was or is a representation. If you wish to forget a person, or free yourself from his magnetic attraction, part from everything that "reminds" you of him, or select only such articles as call up disagreeable memories or disgusting sights and are therefore repulsive. Articles belonging to a person may bring us in sympathy with that person, although the fact may not come to our consciousness, and this circumstance is sometimes used for purposes of black magic.

As every form is the representation of a certain mental state, every object has such attributes as belong to that state, and this fact may explain why every substance has its sympathies and its antipathies; why

* Professor Denton, *Soul of Things*.

* W. F. Evans, *Mental Cure*.

† Emma Hardinge-Britten, *Ghost-Land*.

the loadstone attracts iron and iron attracts the oxygen of the air; why hydroscopic bodies attract water, why affinities exist between certain bodies, why some substances change their colours under certain coloured rays, while others remain unaffected, etc.

Looked at in this light it does not seem quite so absurd to believe that the ancients should have attributed certain virtues to certain precious stones, and imagined that the Garnet was conducive to joy, the Chalcedony to courage, the Topaz promoting chastity, the Amethyst assisting reason, and the Sapphire intuition. A spiritual force to be effective requires a sensitive object to act upon, and in an age which tends to extreme materialism, spiritual influences may cease to be felt,* but if a person cannot feel the occult influences of nature, it does not necessarily follow that they do not exist, and that there may not be others who may be able to perceive them, because their impressional capacities are stronger.

Only the ignorant man believes that he knows everything. What is really known is only like a grain of sand on the shore of the ocean in comparison to what is still unknown. Physiologists know that certain plants and chemicals have certain powers, and to a certain extent they explain their secondary effects. They know that Digitalis decreases the quickness of the pulse by paralysing the heart; that Belladonna dilates the pupil by paralysing the muscular fibres of the Iris, that opium in small doses produces sleep by causing anæmia of the brain; while large doses produce coma by causing congestion; but why these substances have such effects, or why a chemical compound of nitrogen, oxygen, carbon and hydrogen may be exceedingly poisonous in one chemical combination; while the same substances if combined in a different stœchiametrical proportion may be used as food, neither chemistry nor physiology can tell us at present. If we however look upon all forms as symbols of mental states, it will not be more difficult to imagine why Strychnine is poisonous, than why hate can Kill, or fear paralyse the heart.

A mental state is the result of various elements that called it into existence, and a simple idea which is once firmly rooted in the mind, is difficult to change. If an idea is complicated, it is less difficult to modify it in its details, so that gradually an entirely different set of ideas may be the result. In physical chemistry the law is analogous. Compound bodies may be easily changed into other combinations; but the so-called single bodies cannot be changed at present. Yet there are indications that even these single bodies are the results of combinations of still more primitive elements. It has been observed that when lightning struck gilded ornaments, they have become blackened, and it has been found on analysing the blackened matter, that the presence of sulphur was distinctly indicated. Unless sulphur exists in the lightning, it must have existed in the gold and have been evolved by the action of lightning. We may then fairly assume that gold contains the elements of sulphur, and this is no anomaly in the case of gold, as other metals have also been proved to contain the elements of sulphur, and the dreams of the alchemist may have some foundation† after all. But sulphur is supposed to be related to nitrogen, and the elements of nitrogen are believed to be hydrogen and carbon, and if we go still further we may find that even on the physical plane all forms are only modifications of one primordial element.

Corpora non agunt nisi fluida sint. The great solvent in physical chemistry is heat; the great solvent in mental chemistry is the Will. "As it is above, so it is below," and the laws that govern Mind have their corresponding laws in the realm of physical matter. The laws of the Universal Mind may be studied by observing the action of the mind of man. Man's ideation produces certain effects in the small world that surrounds him, and cosmic ideation produces similar effects on a scale which is immeasurably greater. The whole of the human body is alive, the brain is the seat of intelligence and infuses it—so to say—into the various parts of the body; determining their movements and attitudes and the expression of the features. Thoughts come and go; some are invited, others intrude. Good ideas illuminate and lighten the heart, evil ideas render it dark and heavy. As the ideation changes, so changes the expression of form, and that change may be transitory or permanent.

Mental states induce attitudes of the body, and bodily attitudes induce corresponding mental states. An actor who can identify himself fully with the personality whose part he plays need not study attitudes to appear natural; an angry person who forces himself to smile, will lessen his anger; a person who constantly has a scowl on his face will get a scowl on his soul. It is perhaps for similar reasons that certain attitudes are prescribed in certain religious ceremonies and acts of devotion.

The whole of the Cosmos is alive. The Universal Mind, the aggregate of all minds acts through the sensorium of the Akasa upon the world of effects. It has its centres of intelligence, represented by god-like planetary beings, its currents of thought and its centres of activity and seats of emotions, its currents of electricity and its workshops of elemental forces. Ideas are evolved by the imagination of nature and crystallise into forms of matter.

Man's ideas are not arbitrary creations, but results of previous mental states. No man ever had an original thought; he can only perceive, grasp and modify that which exists. The ideation of the Cosmos is neither new nor original but the result of cosmic evolution. In the beginning of each new "day of creation," when "the morning-stars sing together for joy," Nature springs again from the bosom of God, and the results of her previous evolution produce effects which cause the existence of forms in a still higher perfection. Seen from the standpoint of our finite minds, progress seems endless and the effects of the past are the causes of the future. Seen from the stand-point of the Eternal there is neither past nor future, and nothing exists but the ineffable name whose letters are written in Nature. A. B.

* Justinus Kerner. *Seeress of Prevorst.*

† David Low, F., R. S. E:—*Simple bodies in Chemistry.*

A LETTER FROM LOUIS CLAUDE DE SAINT MARTIN.

(EXTRACT.)

At the end of the last century, Claude de Saint Martin (The unknown philosopher) wrote the following lines, which sound like a prediction of what is now on the way towards fulfilment.

"Perhaps the time is not distant, when Europeans will look eagerly at things which they now treat with distrust or contempt. Their scientific edifice is not so firmly established, that it will not have some revolutions to undergo. They are now beginning to recognise in organic bodies what they call *elective* attraction—an expression which will carry them a long way, notwithstanding the pains they take not to call the truth by its right name.

The literary wealth of Asia will come to their aid. When they see the treasures which Indian literature begins to open; when they have studied the Mahabarata—a collection of sixteen epic poems, containing one hundred thousand stanzas on the mythology, religion, morals and history of the Indians, etc., they will be struck with the similarity between the opinions of the East and those of the West on the most important subjects.

In this way some will seek correspondences of languages in alphabets, inscriptions and other monuments; others may discover the grounds of all the fabulous theogonies of the Egyptians, Greeks and Romans, and others again will find remarkable coincidences with the dogmas published within the last centuries in Europe by different

spiritualists, who will never be suspected of deriving their ideas from India.

But while waiting to know more of this theosophic wealth of India, from which I expect more light myself, I must admonish my fellow-men that it is not in these books more than in any others, to take them beyond speculative philosophy. The radical devolopment of our intimate essence alone can lead us into active spirituality.

ASTROLOGY

BY

O. Alexander Jayasekere, f. t. s. (Ceylon.)

The science of Astrology, like most other sciences, has had friends and enemies since its very beginning ; and as truth must in the end grow and progress so this venerable science grew and flourished, and still luxuriantly progresses to the wonder of sceptics. Phœnicians and Egyptians, Grecians and Romans, were once its custodians. Now, Arabians and Indians, Persians and Chinese, as of old, are its warm supporters. And ere long, we shall see Europeans and Americans becoming its votaries. However, insignificant may be the present hold of the hoary science in the eye of European civilization and however abstruse and incomprehensible it may be to those that despise it in ignorance of its real intrinsic merits, yet the testimony of others, once utter sceptics as to its divine truth, clearly evinces that it is destined to live time without end.

Astrology according to the Indian system includes the so-called European Astronomy, and is divided into three principal parts—the first part treats of the sun, moon and planetary systems, the alternation of days and nights, the calculation of months, seasons and years and the phenomena of motion, gravitation and eclipse ; the second part treats of horoscopy ; and the third part treats of divination on certain scientific principles. The Europeans accept the first part calling it astronomy, and the majority of them reject the second and third parts which they call astrology. No doubt, this disbelief is not without foundation, and its cause is to be found in the variations in the dicta of astrologers on the one hand and ignorance of its sound principles on the other. It is however as unjust to condemn the science on account of the mistakes of illiterate simpletons—who frandulently assume the robe of true experts, as to dismiss its claims without due examination, because their nature happens to be foreign to our ordinary experience.

"Truth," says, John Locke, "scarce ever yet carried it by vote anywhere at its first appearance; new opinions are always suspected, and usually opposed, without any other reason but because they are not already common. But truth, like gold, is not the less so for being newly brought out of the mine. It is trial and examination must give it price, and not any antique fashion ; and though it be not yet current by the public stamp, yet it may, for all that, he as old as nature and is certainly not the less genuine."

It is assumed and proved by historians and comparative philologists, that the aborigines of Ceylon came from India. This theory can be further confirmed when the dormant sciences still extant in the Island are duly considered and compared with those of India. History records the fate of Singalese literature and the destruction of a large number of valuable books on more than one occasion, a destruction only second to that of Alexandrian Library. What remains however, supplies us with materials, by which we are able to trace the historical facts of antiquity on tangible grounds. The more we study the fragments the more we are struck by their similarity with the literature of India the *atma mater*.

Singhalese astrology clearly shows that it is of Indian origin. The Vrahatjataka of Varahamihira, is the book to which astrologers generally resort in the exposition of horoscopy, prognostication of events and settlement of doubtful points. It is the standard authority here and so it is we are told with the Indian astrologers. Unfortunately our Singhalese manuscript paraphrase abounds with gross perversions and serious mistranslations, and we are led, on enquiry, to believe that the paraphrast was a learned sanscrit scholar but a poor astrologer For it seems that all that part of the translation which demanded the scholastic acquirements of the linguist and grammarian is perfect beyond praise, while all that necessitated an acquaintance with astrological principles is entirely erroneous. The Vrahatjataka is an Indian Sanscrit work, and recently we were put in possession of an elaborate commentary with the text also written in Sanskrit by the great mathematician Battothpala. Mr. P. Veragama Bandara, the Editor at the "Sarasavitanderesa," of the Buddhist Theosophists in Ceylon, and a distinguished Sanscrit scholar of the celebrated Right Revd. H. Sumangala, High priest of Adam's Peak and Principal of the Viddhyodya, College, we are informed has undertaken the translation of the Vrahatjataka from the original Sanscrit into Singhalese. He was already dissue a part in print. The plain, clear and simple language used is comprehensible even to those who have but a tolerable knowledge of Singhalese ; and the various notes appended to illustrate abstruse points, by quoting the standard authorities, and giving diagrams for their better elucidation, show that he treats the work as a labor of love, and bear witness to the amount of learning he is possessed of. Our thanks are due to him for his pains and we hope ere long to see the whole work is in print.

Next in order ranks the treatise known as Daivainno Ramadenuwa, which may be looked upon as a Sanhita, a work indeed of remarkable distinction. It treats of the whole circle of horoscopy, briefly, perspicuously and concisely. It was written by a Buddhist Priest when Ceylon was under its native princes. The work is founded on the teachings of Garga. Sarahamihira, Bhoha-Raja &c, and is in Sanscrit. I remember my pundit once telling me, that the learned author of the above seems to have had swum up and down the wide ocean of astrology, so copious is the work.

Then comes another treatise known as "Saramallia." Unhappily we have only 12 chapters of it in the Island. There is a Singhalese paraphrase to the detached portion and the marvellous way in which it is rendered into Singhalese from the original Sanscrit text, shows that our ancient Singhalese astrologers were not inferior to our Indian Brothers in deciphering the occult portion of the science.

The Ephemerises are compiled very systematically and are founded on Surya Siddantha and Baskara Siddantha.

The above shows that astrology was brought here from India; that it is founded on the same foundation and principles as in India; and it further assists archæologists and philologists to arive at conclusions with respect to the aborigines of the land, the progress, the social condition, the literature and the science of its ancient sons.

Recently several new books on astrology have been brought hither from India, such as the Vrabat Sanhita, Jatakaharana, Baneaktbu-bala, with some others of less importance. And this leads us to the natural inference that the islanders are assiduously cultivating the divine science as they call it.

Now to return to the real merits of the science. In Ceylon among those who bear the name of astrologers or more particularly horoscopians, and carry on Astrology as a trade, only a few are true ones. For the majority of them having studied a few slokas, plume themselves as great horoscopians, and profane the truth of the science to the dishonor of the experts.

To test horoscopy by these is useless ; and one should not be deceived by their random statements and so condemn the science. There are some experts though they do not like much publicity. Among them very

few make a trade of, it for it does not pay, while others content themselves with remaining unknown. To expound a horoscope, to some reliable extent at least, it will take two to three months, whereas a quack will do two to three in one hour. The use of casting out a horoscope is that it reveals manifold circumstances that one should know before he enters the amphitheatre of life; such as to what calling he is best adapted, the disasters attending throughout his life, the troubles he has to suffer from incautious acts and how to avoid them; the inevitable fate of thousands of actions done or begun in bad times and under bad stars, the time, place and kind of actions that are better aspected, under such and such stars; what part of his life is good, better and best or bad, worse and worst, and a host of like others. The writer of the Jawanajataka a recent Sanscrit work on astrology says "that if one be without a horoscope, by which to know the good and bad circumstances of his life—his existence is a dark room without any light."

According to Varahamihira, in common with other astrologers, man is divided into 12 parts to represent the 12 Zodiacal signs, and that sign which stands at the time of birth should represent the head; but according to the author of Dalvanna, Kamadenuwa if one's birth takes place with the head first the sign standing at the time should represent the head, and the rest the other members of the body in their due order; but if birth takes place with the legs first, the sign standing at the time should represent the legs and not the head, and the remaining 11 signs the other members of the body. We should feel very thankful to our Indian brothers if they would enlighten us on this point of seeming discrepancy.

(To be continued.)

THE PHILOSOPHY OF THE PARSI LADY'S HEAD GEAR.

THE MATHOOBANA.

By A Graduate of the Grant Medical College.

(*From the Jam-i-Jamsheed.*)

All Bacteria, animal or vegetable, are not necessarily the fruitful sources of the numerous diseases of which the flesh of man is heir to. Some, namely, the Bacterium Aceti, are fermentative, and assist in the fermenting process of beer and other drinks. Cohn found it to be of dumb-bell shape. According to the nature of fermentation, the quality of the vegetative bacteria, varies. Others are perfectly innocuous and harmless. The third class of bacteria is morbific. This last class, or the pathogenic micrococci, is the one which produces septic fevers, cholera, septic and unhealthy decomposition in wounds, &c., prevents union in their edges, causes gangrenous inflammation by setting the true ferment of decomposition, brings on phthisis, obstinate skin affections, and numerous mortal diseases; and it is this from which mankind has to fear the most. They are extremely tenacious of life. According to Bonnet, the most destructive chemical agents are not able to destroy them, and by means of circulation, they penetrate the entire economy of animal beings. M. Le Vicomte Gaston d'Auvray was of opinion that "there exist in air myriads of eggs and spores, the vitality of which resists boiling for eight hours, and even a white heat." If this be true, it is a matter of deep consideration. Every special parasite brings on, according to certain conditions of the weather, special manifestation of sickness in the animal and in the plant. One set of bacteria belonging to this last class, the '*morbific*,' will produce fever, another, cholera; another, phthisis, and so on. Cholera is supposed to be caused by microbe which is like (,). While phthisis is believed to be caused by bacillus, which is like a colon followed by a dash (:—). Now all men and women are not of equally clean habits. Want of means, or want of time, or lazy habits, prevent many from keeping their hair in its natural healthy condition. Irritation of the skin of the scalp and severe itching in the surrounding parts set in. They are obliged to make a free use of the sharp nails of their fingers, and scratch. The raw surface of the skin thus caused by the slightest scratch of the fingers forms a fruitful locality for these unseen living pernicious spores to deposit, and make their habitation on, and thus enter the body through circulation where millions of them are generated every moment. Once having found a way to enter the blood, they can freely traverse from their extremely minute size, and from their tenacity of life, into the most remote and distant organs, large or small, and work with greater effect than even the best of our hypodermic syringes. But we can conceive their action to be energetic or otherwise, according to the state of the weather, sudden meteorologic changes in the atmosphere, deficiency or increase of ozone in it, exaggerated or deficient electric or electro-magnetic influence or force in nature from causes or cause which we are not at present cognizant of, but on which science may hereafter throw some light. Their action may also be energetic or otherwise according to the peculiar constitution of the patient himself, the power or otherwise of his blood-force (call it if you please Will-Force) to resist disease of any kind, and his natural habits and the nature of the soil of the place where he lives. Of course, moderation in eating and drinking, proper food, the wholesome habit of keeping the body clean by bathing daily with pure water, of going to bed regularly at prescribed hours, avoiding late hours, wearing plain clothes which would keep the body decent—but not fantastic and deformed and contracted according to the modern fashion; all these and numerous other minute and minor points will go to retard and delay considerably the action of these noxious insects on the human system. Filthy habits in general, vitiated state of the system from an immoral tone of living, will also considerably predispose him to be worked upon energetically by these unseen spores. Thus it is that in times of epidemic, when a mortal disease is raging fearfully in a particular locality, from cause or causes on which thorough light has not yet been thrown by our modern savants, some may escape, whilst others may be seriously suffering from the noxious influence of these animalcules.

In many cases of poisonous fevers, and cholera, &c., such a raw surface as described above is not necessarily required to bring on the morbid symptoms of the disease, for it is a well known fact that the mere touch of infected clothes, or even of furniture in a room where the sick patient is lying, is sufficient to bring on a similar train of symptoms and disease in its worst form. We now understand the extreme importance of the 'Mathoobana.' In certain conditions of the system, and in densely crowded localities, especially on low marshy ground where light is not sufficient, and the air stagnant, and where the people live closely crowded and huddled together, the weather very often is surcharged with such bacteria floating in the air. Moisture is an essential element in the formation of spores. It is therefore chiefly to protect their exposed part of the body, the head, the most important, as it contains the brain, that sensible Parsi ladies wear on their heads, a thick white Mathoobana, which, while it acts as a medium between the scalp and the weather, also protects the head from the sun in hot weather, and this thick covering is kept on the head not only during the day time, but also during the night hours as a measure against bacterial influence and cold. Call our ladies if you please, ladies of old views, but health and not beauty it is that they care for most. It (the Mathoobana) keeps up an equilibrium of the force of blood in the arterial system and the nervous centres. Those that go to bed without covering their heads, even the males, are not only in danger of bacterial influence, and of improper circulation of blood in different parts of the body, but also do not get sound sleep. It is a fact well known to every medical man that habitual want of sleep, from whatever cause, induces fatigue, loss of energy, timidity, and sometimes though not very rarely, a desire to end life by committing suicide. In such cases, that is, habitual want of sleep, or broken sleep, I have recommended my patients to take the simple course of covering their head and ears when they go to bed by wearing light Turkish caps, and much good has been done to them, even without my prescribing to them nauseating draughts and chloral. Now from all these dangers, our ladies of old views are free.

E. Klein, M. D., F. R. S., Joint-Lecturer on General Anatomy and Physiology in the Medical School of St. Bartholomew's Hospital, London, thus describes the remarkably tenacious habits of the spores in his paper on "Micro-Organisms and Disease." See the *Practitioner* May, 1884. "The spores represent the seeds capable of retaining life and of germinating into bacilli even after what would appear

the most damaging influences (that is, damaging to all other kinds of organisms and to the bacilli themselves), such as long lapse of time, drying, heat, cold, chemical reagents, &c. Spores retain the power to germinate into bacilli after the lapse of long periods, and there is no reason to assume that these periods have any limit; it makes no difference whether they are kept dry or in the mother-liquid.

"The temperature of boiling water while it kills micrococci, bacteria, and bacilli themselves, does not affect the vitality of the spores. Cohn found spores of hay-bacillus still capable of germination even after boiling. * * * Exposing the spores of anthrax-bacillus to a temperature of 0° to 15° C for one hour did not kill them. Antiseptics, such as carbolic acid (5-10 per cent) strong solutions of phenyl-propionic acid and phenyl-acetic acid, corrosive sublimate, although the spores were kept in these fluids for twenty-four hours, did not kill them.

"Pure terebene, phenol (10 per cent.) corrosive sublimate one per cent. does not kill the spores of bacillus anthracis.

"The great resistance of spores to low and high temperatures, to acids and other substances, is due to this, that the substance of each spore is enveloped in a double sheath; an internal sheath probably of a fatty nature, and an external one probably of cellulose; both are very bad conductors of heat."

In connection with this bacterial theory, an eminent Italian Doctor named Grassy has of late given out, that the origin of typhoid fever, cholera, consumption, and of a particular form of eye-disease common in Egypt, and other diseases, is our common fly. Such bacteria or spores are always found in the fæcal matter of fæces of flies, from which he collected a number of them, and gave them to flies as food. He believes that wherever flies settle, there they deposit the spores in the fæcal matter. He also believes that intestinal worms in general, have also their origin in flies. There seems to be a great truth in this discovery. The natives in general will not allow their children to eat much of sweet-meat, date fruits, molasses, called kakvi or gor in the vernacular, &c., &c., for they believe that sweet-meats produce worms. Now any one going to the shop where these things are being sold, will see these stuffs literally covered with a thick layer of flies which, in spite of strenuous efforts of the molaswalla to fan and make them fly away, will not do so. This is generally the case in the rainy season; and therefore the coincidence of cholera and the fly annoyance is not surprising. It may be, therefore, fairly said that the flies are the harbingers of diseases. Hence it is advised in the Vendidad to kill the Kharfastars (in which flies and other creeping reptiles are also included). Hence it is that the head ought to be kept covered by a white covering called the Mathoobana, so that the flies may be prevented from touching the scalp, and depositing the bacteria with their fæcal matter.

The Mathoobana may appear hideous in the eyes of many who have recently passed from our Colleges. But this custom of covering the head has come down from times immemorial. In the absence of religious testimony, custom has its voice, and in many cases it ought to be obeyed for our good. The general belief among the Parsis about it, is, that Srosh, the Angel, is not pleased with him or her, who walks, eats, drinks, talks, or sleeps, without a head-covering, and that Satan slaps him or her who sleeps at day or night without covering his or her head. It is not an easy thing to impress on the minds of the masses high scientific truths, and hence a simple ordinance is given out that he who has no head-covering is in danger of falling in the clutches of the Deva, Bacteria called, in the Vendidad Drug Nashus. Now I ask, in our high-pressure of 19th century civilization, how few are acquainted with the bacterial theory. How few of even the so-called most enlightened, know the fatality induced by these Devas of death. My advice to the new-fledged so called. Sudharawalas, is that the less they bother their heads with rooting out the cherished customs misnamed in the name of civilization, the better it will be for the community. And not to be hasty, but to be patient and mature-minded before they try to introduce new things, or to root out old ones, for we should remember that Rome was not built in a day.

The greatest living physicists have shown that the air contains besides bacteria, numerous other corpuscles whirling about in all directions. These can be seen in a dark room in which a ray of sun's light is made to enter. These are not living germs like bacteria, but are formed of skeletons of infusorias, of debris of the articles of diet, of coal, threads, &c. &c. &c. In large manufacturing towns, the air is always saturated with them. They enter the lungs of weak chests, and produce dirty low chronic coughs, and other chest affections, by irritating the nasal and the air-passages impeding pulmonary circulation, and the free access of oxygen.

When we see these inanimate corpuscles producing such dire mischief, how much more is there need of our keeping clear of the living bacteria. It is said by the latest scientists, that as in phthisis and cholera, as also we find living germs in pneumonia. It is these germs that are found in the sputum of pneumonia, giving it the color of the prune-juice. They are called micrococcus pneumonia. They are oval and of nail-like shape. Medical men recommend their patients especially those who are predisposed to affections of the chest, to wear respirators, which, while they protect the chest from cold, prevent also such minute particles entering the lungs. Now if these life-less corpuscles prove so noxious to the health of man, how much must the living bacteria do. I leave the reader to consider; and how much in proportion the Mathoobana is of value to the respirator. I leave every professor of medicine with common sense to judge; the thicker this covering, the more effective is it in the fulfilment of its wholesome purposes. For the preservation of the chest, you may recommend flannel shirts and respirators, against cholera when it is raging, you recommend abdominal bandages. For cold in general, you suggest dry cotton to be put in the ears. So against bacteria in general, against cold, wretched dreams, and sleepless nights, the custom of the Parsis is to be borrowed, and the head protected.

Now we understand the full importance of the Zoroastrian custom of washing exposed parts of one's body. The bacterian theory holds equally good with the latter custom as it does with the foregoing custom of keeping the head covered, and both have one common basis founded upon medical and hygienic grounds. As science advances, it sheds light upon every thing that at the outset seemed mysterious and unintelligible. My advice to my Parsi Brethren is, not to laugh at and ridicule things that appear to them unintelligible by the light of Western thought and Western science, but to hold their judgment in abeyance until they receive more light from the study of the arcane and occult teaching of the East, their Fatherland.

Lastly, Prevention of Diseases is better than their cure. As regards bacteria in general and their spores, we do not know the A. B. C. Much less do we know how to protect ourselves from their extremely mortal and noxious influences. The Bacilli of consumption and cholera are like :—, and—, Do we know anything more, I mean as regards their treatment? It may be plainly said—nothing. Though Iodine and Arsenic have been recommended in consumption and used, they have failed. For Cholera, even the civilized land of Europe is crying out. Will you therefore wait before you raise your voice against the cherished Parsi customs which are based on nothing but the preservation of health, and longevity of life? Surely you should; especially when you know that even science does not favour your views.

THE PERSIAN FROM INDIA.

(Concluded from last number.)

IV.

On the following evening I was at the same place at the same hour. I had left word at the hotel that I should not return until late. The Persian was waiting for me as on the previous occasion. Once more I found myself in the carpeted room, once more I listened to the same weird strains of the unknown instrument and sat expecting the second apparition of the fair little girl. The same scene was repeated down to its minutest details. The girl began to whirl, first slowly and then rapidly; as she whirled her, garment fell off, again the radiant light appeared encircling her head; again as the whirling became more rapid, she appeared to float in the air at the distance of a couple of feet from the ground, and then at last the whirling slackened and she stopped.

But this time instead of leaving the room she remained before us motionless.

Then the Persian addressed me.

"She does not know Russian, believe me, yet you can question her—put any question you like to her and she will answer you in Russian. Now she will approach you, place your forefinger on her forehead, and begin your questions—just so—now proceed."

He took my right hand, bent the forefinger, and explained that while mentally formulating my questions, I must touch the brow of the child with the second joint of that finger. These directions finished he addressed the child, rapidly pronouncing some words in a, to me, unknown tongue. The child's body first swayed slightly and then she slowly began to approach me.

I was now able very distinctly to perceive every feature of her face, more even than the evening before was I struck with its wonderful beauty. The fair golden hair falling in profusion on her shoulders made a remarkable contrast with her beautifully pencilled eyebrows, which were black, and her eyes, which were very dark. Her cheeks were pale and there was a slight convulsive tremor on her delicately chiselled lips.

She was looking straight into my eyes, but with the same absolute indifference and impassibility in her expression.

In her pale face, charming as it was, it was impossible to read any thought or detect any expression of feeling.

She seemed to be perfectly free from any sense of the strangeness of her position, though she was standing garmentless before a man she did not know. She stood before me quite calm, with her arms hanging down by her sides, and the fatigue and agitation of the whirling she had just gone through were only indicated by a slightly accelerated breathing and the extreme pallor of her face. How, after such a performance, she was able to stand so firmly on her legs, how it was that she showed no giddiness, how it was in fact that she did not collapse altogether, were things that I could neither explain nor understand.

"What sort of questions shall I put?" I enquired of the Persian.

"Anything you like, sir. She knows all things."

"I rose, and placing my right forefinger on the girl's brow, I felt that her forehead was covered with a cold, clammy perspiration."

"Where have I been living for the last ten months." I asked.

"At Kieslowodsk," was the answer, given without the slightest hesitation.

She pronounced the name in a tone a little above a whisper, but very clearly and very correctly. I felt as if I could not belive my ears.

"What is my full name?" was my second question.

She repeated all my names: Vsevolod Sergeitch Soloviоff.

A nervous tremor shook my frame from head to foot, my teeth chattered. I removed my finger from her forehead and almost fell back on the tahta. The old Persian looked at me and smiled.

"Now, sir, think of some questions but do not say them aloud, only keep them in your mind and put your right hand on her head—she will answer all your mental questions."

I rose and placed my hand on her forehead. Her head seemed as if it were burning, her hair was quite dry. I began putting mental questions to her and to each of them she gave correct, unhesitating answers, as though she could not only read every one of my thoughts but knew what suggested them. Every one of her words was a clear answer to the question in mind.

Suddenly the old Persian pronounced a long phrase in a language which I did not understand, the child nodded, and at once turned away from me, picked up her garment from the floor, and disappeared behind the carpet.

V.

It was some time before I was able to to collect my thoughts and recover my mental equilibrium. The Persian sat gazing at me with his calm, serious eyes, and did nothing to break the silence.

"Will you at least give me some explanation?" said I forcing myself to speak. "Last night you promised that you would do so."

"What would you have me tell you, sir."

"Who are you? Who is this child? How does all this take place?"

The Persian rapidly pronounced what seemed to me an impossible combination of words, out of which not a single sound remained in my memory.

"What does that mean?"

"That is my name, sir."

"Would you be kind enough to repeat it again?"

"He did so, but with the same result, I could make nothing out of it but some impossible syllables, which seemed to be combinations of consonants which I could neither understand nor recollect.

"You told me you came from Persia?"

"Yes, but I lived many years in India—I taught there."

"Whom did you teach."

"I taught myself. In India you can teach yourself much."

Now that, instead of short phrases, he had to use many words and sustain a regular conversation, he began to have much difficulty in finding the right Russian words, and these he mixed up woefully. Several times I was obliged to ask him to repeat what he had said before I could understand his meaning. And, as he told me that he had been in Russia less than two years, I could only feel astonished at his progress in our difficult language. A literal reproduction of our coversation would be impossible here.

He explained to me that the little girl was not his daughter, neither was she a Persian, and insisted once more that she did not know a word of Russian. He said he had brought her up from childhood and she was a good little girl. When she came of age he intended to give her plenty of money, with many beautiful things, and to find a good husband for her.

Then, he said, she will be transformed into an ordinary woman, and will lose altogether the capacity of being levitated or of answering mental questions in unknown tongues. She will lose her gift of clairvoyance and of foretelling things that are to happen in the future.

In reply to my question whether these abnormal faculties were the special gift of the little girl, or could be developed in any other child, he answered that it would be impossible to develop them in every girl or boy. He told me that wherever these faculties existed, their dormant presence was marked by certain symptoms, and that these were wonderfully developed in his little girl. One of the requisites, for instance, was a female organism which had not yet reached its full development. Then there must be a perfectly normal, well-balanced constitution; physical health joined to great impressibility of the nervous system; an absolutely childish purity and chastity of thought. The subject should have very light eyes and dark hair, or *vice versâ*, as in the present case.

"If, sir, you should ever find such a child, you could, learning from me, do with her what I have done with this one."

"Your little girl has every appearance of being healthy and well; but all the same, I cannot but believe that such whirlings and levitations and the rest must in time injure her health and may ultimately ruin it altogether."

The Persian shook his head and smiled. "You do not know, sir, what you are talking about, but I know—good child—I love the child—would not wish her evil—she will be healthy and will make a good wife."

"And you are prepared, you say, to teach me how to develop these faculties in a child such as you have described."

"A great science—mighty science—you will have to learn much!" answered the Persian, solemnly, lowering his head and knitting his heavy eyebrows. "Come to-morrow, I will show you certain things and teach you what I can; to-night I can do nothing."

"To-morrow I have to leave Tiflis."

"Do not go, sir, do not, I beg you; better stop."

"I am obliged to go away and therefore I ask you to tell and explain what you can to-night."

"Impossible, sir, quite impossible. Come to-morrow!" repeated the Persian in a decided tone that admitted no contradiction.

"Very well, I will try;" I said; "still it is more than likely that I shall have to leave the town without seeing you again. Let me thank you for the interesting things you have shown me. *But* I do not know how to thank you: may be you will allow me to offer you some money....."

Suddenly the Persian jumped from the tahta on which he was sitting near me, with an expression of extreme indignation on his handsome face.

"Shame, sir!" He said this with so much dignity that I really felt quite ashamed.

I began to excuse myself, I tried to explain to him that in reality I knew nothing whatever about him, and that there are many very respectable people who show interesting things for money.

"It is not right, it is not indeed," said he; "I do not need your money, I am rich, come to-morrow; if you go away you will regret it."

Quite embarrassed and agitated, I began to take leave of him.

As on the previous evening, he accompanied me down the stairs, and brought me to the gate and, offering me his hand, he whispered "Sir, get the stone chrysophrase and wear it; for you it will prove very, very good!"

I hastened back to the Grand Hotel; my heart beat rapidly and my temples were throbbing. It seemed to me as though I had just escaped after a long seclusion in darkness into the light, and once more felt at liberty, and was able to breathe the fresh, cool air. "What is the meaning of all this?" I thought to myself: and my mental vision became crowded with whirling dervishes and prophesying shamans and other members of some of the mystic and mysterious sects of our own and other nations. There was no doubt in my mind that I had met with a most interesting phenomen on and one of a kind quite unknown to modern European science. It was only natural that I should be deeply agitated.

All at once—and I confess it freely, I felt overwhelmed by the most abject cowardice.

"It is all very fine," I argued, "the Persian pretended to be mightily offended when I offered him money, and certainly his appearance is undeniably respectable, but yet, after all, who knows? I am in a strange town, suddenly I am taken to a dark and mysterious lodging where I am placed in a room—a box without door or window—then again this charming little girl standing before me, nude yet unabashed. The Persian entices me by promises and cajolery to come every night, but who knows whether all this does not conceal some trap? No, no, thank God, I have escaped! To-morrow morning I leave Tiflis."

I acted as I thus determined, but I had not made half the journey to Kutais when I began to repent my decision. I repent it now more than ever, as I give this truthful description of an adventure which will, I know, be regarded by most persons as a myth, but which, I pledge my word, is sober fact.

THE BUDDHIST CATECHISM IN FRENCH.

(continued from last Number.)

THE theory of rebirths which are controlled by merit or demerit accumulated during a previous existence, is not in itself opposed to science and reason. Great minds, whose rationalistic views are above suspicion, believe in it, and among these we may name Jean Reynaud and Camille Flammarion, who have popularized the idea in their various works, and M. Tiberghien, who has been teaching the doctrine for twenty-five years at the University of Brussels. But with all these philosophers, as with the Brahmans and Pythagoreans, it is the soul, the *Ego*, which passes from one existence into another. Buddhism, however—at least Southern Buddhism—teaches that the *Ego* disappears after death and yet the responsibility survives, sometimes even a distinct memory survives, or in other words the *individual* survives but not the *person*. This seems a contradiction and reminds us of the Christian orthodoxy, which speaks of three persons in one, and our friends do not seem to be inclined to exchange one mystery for another, when both are equally incomprehensible.

Col. Olcott cites a saying of Haeckel. The great naturalist said that "as far as he understood the Buddhistic doctrines in regard to the eternity of nature, their theories of force and other things, they were identical with the latest deductions of science." I do not know whether we may accept this literally, but we may ask, how far will Mr. Haeckel endorse Col. Olcott, when the latter says in his catechism:

Q. 70.—Is the Buddhistic doctrine opposed to the teachings of modern science?

A.—It agrees with science, because it is the doctrine of cause and effect. Science says that man is the result of a law of development and that he grows up from an imperfect and inferior condition to one which is perfect and superior.

Q. 71.—What is the name of that doctrine?

A.—Evolution.

Q. 72.—Are there any other points in Buddhism, which science endorses?

A.—The doctrine of Buddha says that there are several ancestors of the human race; that there is a principle of differentiation among men; that certain individuals have more capacity than other individuals, to become wise.

So far we have no objection and Buddhism may be said to be not only in accordance with the dominant ideas of our fashionable science, but even a great deal in advance of most of the theologies preferred by the great positive religions of our time. But let us go a few pages further, where we find the theory of the Devas:

Q. 154.—You said a *Deva* appeared to prince Siddhartha. What is the Buddhistic belief in regard to invisible beings, having intercourse with humanity?

A.—The Buddhists believe that such beings exist, and that they inhabit worlds or spheres of their own. They believe that by a certain internal attraction and by overcoming his lower nature, an Arhat may become superior to the greatest Devas and be able to command those that are inferior.

In the *Appendix*, Col. Olcott is more explicit. He says: "These beings are not exclusively disincarnate human souls, nor exclusively entities below the standard of men, evolved by nature in her progressive labor for the purpose of producing humanity; but they are either. Human and elemental, good or bad, beneficient or cruel, beautiful or monstrous, whatever they may be or whatever they may be called, *they are as much the legitimate product of the eternal and continually active law of evolution*, as the plants and animals classified by modern science. We see that Buddhistic philosophy recognises nothing supernatural, neither on the subjective and invisible side of the universe, nor on its visible and objective side. Everywhere, at whatever state of development, whether it concerns the nature of a stone, a plant, a man, or a *Deva*, they mark only natural causes unceasingly producing natural results."

It is certain that at the present day we can no longer look upon man as we see him, as the aim or the final crown of creation. For a long time the progress of science has undermined the old anthropocentric conception of the universe, which still haunts the christian cosmology, and in vain did the school of Hegel attempt to reconstruct the moral world upon the basis of subjective idealism. If the world's evolution is not an idle sound, and if we are permitted to draw a conclusion from the evolution which reveals the life-history of our planet, we

are forced to agree with one of the principal American evolutionists, as to the "existence of combinations of matter as much superior to man as man is to a sponge or a crystal." But while the evolutionists give to those superior beings a place in time, the Buddhist gives them a place in space; the former seeks them among our descendants and successors on the planet*; the latter believes them to be actual inhabitants of the invisible world and of planetary spaces.

If Buddhism were content to claim for other spheres the existence of beings of a constitution different from ours, we should have nothing to object. Common sense upholds such an idea, because we can hardly believe that the phenomena of life should be restricted to our speck of cosmic dust, lost in the immensity of the universe; but if Col. Olcott says that those hypothetic beings are able to meddle with our terrestrial affairs and to enter into relation with us, does he not then again open the door to the wonderful and supernatural, which a little while ago he declared to be impossible?† It is not absolutely necessary for the sublimity of humanity—Buddha understood this—to be able to extend its powers beyond terrestrial limits. That which constitutes our true royalty in nature, is—as Pascal said in one of his most sublime writings—that man knows himself in the presence of a universe which does not know itself.

The objections raised against Buddhistic metaphysics will not prevent us seeing the immense benefit which a great portion of the human race has received therefrom. No doubt its morose precepts found their equivalents in Hindu philosophy; but to Buddha belongs the merit of reuniting the separate doctrines into a compact body, based—for the first time in history—upon reason and not upon revelation. In this light Siddhartha, the traditional founder of Buddhism is a forerunner of an independent morality, which will put the positive religions in the place of our ethics.

It is necessary, once for all, to notice among the Buddhistic commandments two very different orders of duties prescribed. One order, that which refers to the attainment of Nirvana, rests upon personal considerations and gives rules for the destruction of desire, passion and covetousness, it deals with the suppression of all earthly attractions and the freedom from illusions which may retard progress. To this order of ideas belong the five principal sins of Buddhism; to kill, to steal, to commit adultery, to lie, and to commit excess in drinking and eating; and the five virtues which he recommends: chastity, patience, courage, humility, practice of contemplation, and study. The second category implies a more active element, the love of neighbour, which means positive actions of benevolence and brotherly love.

Buddhism requires us to render good for evil. The master says in the *Dhammapada*: "If a man foolishly wrongs me, I will cover his faults with my love, and the more evil he does to me, the more good will I do to him." This spirit of charity embraces all living creatures, and the legend of Buddha is well known, when in a former incarnation he allowed himself to be eaten up by a half-starved tigress who had no milk to feed her young.

In this case—as Mr. F. Pillon in his "studies of the religions of India" has well remarked—Buddhism oversteps its own principle, which consists in seeking final deliverance in a complete extinction of desire and of life. We may therefore say that Buddhism has solved the heretofore unsolved problem, of basing moral upon self-interest, or in other words connecting altruism with egotism. The adoption of a humanitarian system of ethics is as incomplete without the religion of Siddhartha, as without that of Comte or it rests entirely upon a purely sentimental basis. But if Buddhism in that respect is shown to be inconsistent, it is this fortunate inconsistency which must have made it a religion. In fact, if Buddhism had been satisfied in simply giving us the philosophy of renunciation, it would only have instituted a new Brahminical sect, such as had long ago set contemplation and asceticism above sacrifice as means to obtain salvation or the absorption into the Great All.

The first Buddhists recognized this apparent contradiction, and they have even gloried in it. Tradition says, that Buddha in his existence preceding the last one, merited Nirvana already; but that he preferred to be reborn once more so that he might help humanity. Another legend says that after having found the way to salvation, while resting under the fig-tree at Gaya, he asked himself, whether he should keep the truth for himself or whether he should teach it to others. But his hesitation was of a very short duration and the alternative which he chose was worth more than Nirvana to him—the gratitude and veneration of millions of human beings, to whom he gave for many centuries an alleviation of their misery and a consolation in their sufferings.

First above all we must recognise the fact, that Buddhism, several centuries before our era, had established religious tolerance from the Himalayas to the Indian ocean. Its propagation was entirely pacific. Mr. M. Felix Néve says in his work about literary epochs in India: "A century before the Christian era, poetical notes of a new character sounded in the midst of the civilised countries of India. They came from men of various classes and various professions and the people who were accustomed to hear but the lyrical and liturgical chant of the Vedas listened with surprise. They asked, what were those beautiful poems, and they were answered: 'They are not poems, but they are the true words of Buddha.' Such were the peaceful signs which inaugurated the greatest of religious revolutions and the soil of India was the place where it occurred.

Christianity spread by similar processes in the Roman empire; but there was one fundamental difference, namely, that when the religion of Buddha became victorious, she never forgot her own doctrines of tolerance and of peace. Let us look again at the maxims of the great king Asoka, the Constantine of Buddhism, given out while the war against the ascendancy of the Brahmins was going on; maxims which are still very little practised in Christian contries. He says:

"We must never blame others for their belief and we shall then not to do them any wrong. Under certain circumstances we should even honour a belief which we do not share. By acting thus we strengthen our own belief and we are useful to others. May the disciples of each faith become rich in wisdom and happy in virtue."

Buddhism has not only opened the doors to civilisation among all the populations of the Mongolian race, who have adopted its philosophy, but it has also improved their morals to a remarkable degree. M. A de Remusat shows us that at the time of Ghengis Khan, the nations belonging to such Turkish and Mongolian races as were for a short time subjected by him, were very ferocious. Now the former, having remained under the influence of Islamism, have not yet lost their disposition to carnage and rapine; while the latter, having adopted Buddhism, are now as pacific as they were formerly troublesome and unruly; thus giving us an example of how great may be the influence of religion over morals.

Buddhism among the Hindus, even at the time of its highest triumph, could not efface the division into castes, but it has changed the basis upon which the caste-system rested. It never directly attacked the existence of the gods or the infallibility of the Vedas or the authority of the Brahmins, or the efficacy of sacrifices and rites; but it has practically suppressed these doctrines by showing another way to deliverance. Siddhartha himself is said to have embodied his doctrines in the following lines:

To abstain from sin,
to acquire virtue,
to purify one's heart:
this is the religion of the Buddhas.

* Of course upon the petty theory that this planet is the only theatre of anthropogenesis.—O.

† Col. Olcott says that the Catechism [see his Prefaces to all the Editions] is simply a compendium of Buddhistic ideas as found in the Southern Church, and that his own views are not in question.

The position of Buddhism contrasted with the old rites and ancient religious traditions, is perhaps nowhere better or more shortly expressed than in the parable of the Sigalowada Sutta. I am sorry that I cannot give the whole document as Rhys Davids does, but I will give the following extract: "Once the master went to collect alms in the plantations of Rajagriha and came to a chief of a family called Sigala at a time when the latter was performing his daily religious observances by bowing with folded hands towards the four points of heaven and towards the nadir and zenith. The master asked him to tell him the object of this ceremony, and Sigala said that he did it in conformity to the custom of his forefathers, so as to avert the six evils which might come from these six points. Then the master told him, that the best way to protect himself on all sides would be to do good on all sides; to his parents in the east, to his teachers in the south, to his wife and children in the west, to his friends and relatives in the north, to the good spirits, whether Brahmins or Buddhists, above, and to his slaves and servants below. The master then gave him in the following order (which is still found in our books of morals) directions as to his conduct in regard to the duties: 1. Between parents and children, 2. Between teachers and disciples, 3. Between husband and wife. 4. Between friends and companions, 5. Between master and servants, 6. Between priests and laymen. His sermon ends with these words: "generosity, politeness, benevolence, disinterestedness, are to the world as is the bolt of an axle-tree to a chariot."

Rhys Davids adds: "The ideas expressed in the Sigalowada Sutta bear the impression of a social state, which our age of care and anxiety caused by social competitions has lost sight of entirely; but we can at least imagine the happiness which a village on the borders of the Ganges enjoyed, where the people, inspired by benevolent sentiments of fraternal feeling, and a spirit of justice, expressed such simple words." The state of the Singhalese society of to-day can hardly give us a faint idea of the social state caused by the introduction of Buddhism at the time when king Asoka created the office of *Dharma Mahamatra*, or minister of justice, and engraved upon stones his immortal expressions of religious and humanitarian morals.

And yet, even in India, Buddhism could not conceal its vulnerable spot. Like Christianity and other religious doctrines, based upon a renunciation of self and seeking in communism a remedy against social inequalities, it could not fail to lead to a rupture between the faithful and the profane, between the church and the world. Like the primitive Christians, the followers of Buddha, were able to put the precepts of the master into practice as long as they were only small societies; but when Buddhism became the religion of the masses, it then became necessary to deal with the customs of the times as well as with the necessities of social life. A rupture between the secular and the religious elements ensued and increased. The former took to a mitigated form of Buddhism, and the latter constituted the church or Sangha. The members of the latter were at first only distinguished by their more numerous duties and by a more severe discipline; but if they were individually bound to poverty, nothing prevented their church as a whole from possessing riches and soon the mortmain of the convent began to devour the riches of India. Brahmanism had no ascetics. Buddhism was in possession of convents, whose numbers and riches are still to be seen in their ruins; and it is not to be wondered that after ten centuries the pure religion of Buddha was deteriorating, and that there was actually then no true and pure Buddhism left in India. I have already referred to the fate of Northern Buddhism. If the Buddhism of the south did not fall as low as that of the north, it is due to partly local circumstances, partly to the comparatively limited number of its followers, and especially to a smaller infiltration of ancient popular superstitions. But the abuse of the mortmain exists in Ceylon too, and all travellers unanimously agree in denouncing that system as a cause of the decadence which took place during the middle ages in that rich and fertile country, which the ancient navigators considered the earthly paradise. If Buddhism were implanted in the West, it would there have the same effects, and if our country tries to get rid of all Catholic convents, they do not wish to establish Buddhist convents in their places, even while confessing that the latter would be much preferable.

V.

Finally, the moral of Buddha, even where it directs us to use our activity for the purpose of doing good to others, is derived from the spirit of renunciation of self, which forms the basis of Buddhist metaphysics. Even charity and self-sacrifice seem to result more from a sense of renunciation than from a desire to make good the injustice done to others. The true sentiment of right seems to be absent. There is nothing said in favour of civil virtues and manly qualities, neglect or ignorance of which is a constant cause of reproach against Christianity on the part of modern rationalism, the highest good is found in inactivity, which is in direct antagonism with the tendency of our times to measure progress by the intensity of life, sensation and thought.

I know very well that the recent formation of a pessimistic philosophy in Europe will be brought as an argument against what I say, and I do not propose to stand up in favor of the kind of development which this philosophy has acquired in Germany; but from a practical standpoint it has not yet overstepped the limits of simple speculation and could not even, in its native country maintain itself against the instinct which impels men to seek the remedy for their misery in an amelioration instead of an abatement of their existence. The favourite hero of modern society is the engineer who cuts tunnels through the mountains to increase tenfold the economic activity of the nations, not the mendicant monk, not even the preaching monk who furnishes an example of self-denial and who claims to lead us to the rest of Nirvana. Even from a pessimistic standpoint, Nirvana is not a solution or at best is only a partial solution of the problem. In the same way the founders of German pessimism have been reproached for attempting the cure of suffering by the extinction of life, a problem which is by no means solved by the disappearance of the individual or even humanity itself. If the whole of humanity were disgusted with life and would all at once cease to reproduce themselves, or if they could find some other way of committing an immense collective suicide, life and suffering would still continue to exist upon earth as they did before man became its inhabitant, and we have no cause to believe it impossible, that from the struggle for life among the superior representatives of the animal kingdom there would not finally result a new species of humanity, doomed to begin again at the lowest step of the ladder and to pass again through all the dismal stages of the Calvary of progress, until the day would arrive when a perfection of knowledge would enable them as it did their predecessors to discover and pursue the way of deliverance.

In morals, therefore, as well as in metaphysics, Buddhism can never fulfil the prediction of Col. Olcott, unless it is supplemented and corrected by a superior conception of man and his destiny in the universe.

To resume: The work of Col. Olcott would have gained in scientific value if it had appeared without those adjuncts, the orthodoxy of which the High Priest of Sripada cannot guarantee. However this criticism,—which does not apply to the catechism proper,—does not prevent us from saying that this little work is very useful for all those who desire to obtain a clear idea in regard to Buddhism in an exact and condensed form. Unfortunately our literature possesses no cheap manuals like those of England and Germany, the object of which

is to disseminate scientific knowledge of ancient, and modern religions. Moreover there is no place on earth where such a dissemination seems more necessary than among Catholic nations. This we have said before and it cannot be repeated too often. (Comte Goblet D'Alviella, in the *Revue Belgique.*)

VEGETARIANISM IN ENGLAND.

A meeting of advocates for Vegetarianism held at Exeter Hall in January has evoked some recent comments on this subject in the London papers. The *Times* published a heavy, common place, and not very intelligent article on the general question and various letters followed, amongst one signed "F. W. Newman" is much to be commended. It runs thus:—

I have to thank you for your long and useful article on Vegetarianism of January 13. Your mention of my name in the close emboldens me to hope that you will allow me to offer some elucidation. Perhaps you hardly realize how far we (I mean the majority of vegetarians) agree with you. Personally, I have striven to remind our friends that our aim is not to found a sect but to influence a nation—indeed, to influence Christian civilization, and that we ought more to rejoice in implanting our germs for future expansion than in rearing sporadic entire converts. We know what the family table and mutual conviviality imply, and how reasonable it is to fear dislocation of connexions by strange food. We are thankful for your aid against gormandizing and unthrifty festivity, even when you continue to justify flesh-eating; and we have such faith in our own doctrines that even scornful banter fell harmless on us. Much more are we encouraged by serious criticism and banter in which respect is mingled.

On your article I wish to remark—abruptly in order to be concise:—

1. You say we "do not appear to make very many converts in this country." Our society began in 1847. It was at first like a single congregation. A few years back enumeration showed that in the previous ten years it had multiplied both numbers and funds by ten—of course, least in those classes which feel bound to give dinner parties. They will be last converted. 2. You erroneously state that we advocate a dinner of herbs. Man is not herbivorous but frugivorous. Herbs are our condiment, not our staple food. We live on fruits, grain, pulse, roots, besides eggs, milk, and its products in subdued quantity. 3. You say we look forward calmly to the extinction of sheep and oxen, which is the certain result of the triumph of our principles. We do not expect such result. We believe that on limestone and other mountainous downs very superior wool will always be produced, amply repaying the grazier, and that if we return to the practice of other nations—indeed, of our nation until recent times—and restore the bull to agriculture, fondling him from his birth, he is far stronger than the horse, and it will always pay to keep him. 4. Temperate climates make no difficulty to the vegetarian, nor do even Arctic climates, if only some grain will ripen in them, such as barley, oats, rye, and so long are the days of Arctic summer that even wheat ripens in higher latitudes of Norway and Finland than until of late was known. Flesh-eating extended itself through barbaric roving; in a settled population it ought to decline with cultivation of the soil, and with us is kept up by old habits chiefly. It was dying out with the mass of our workers until 1842, when the late Sir R. Peel brought in foreign cattle. 5. You assume that flesh food is required for hard manual work and by brain-exhausting sedentary occupations. But we have abundant proof to the contrary, and chemical science is entirely on our side. The same assertions used to be made as to the necessity of alcoholic drinks. This is now exploded as a gross error; we believe the like assertion concerning flesh food is sure to be exploded in all schools of science. 6. You remark that few men of science profess themselves on our side; but the most eminent physiologists who are not practitioners living by fees give us wonderful support, from Haller downwards. Teetotal physicians tell us that not long back it was almost ruinous to a physician to be a teetotaler. A like cause intimidates physicians now from avowing vegetarianism; and we make mild allowance for their difficulty. They look up to physiologists, and physiology is with us. 7. It is not only the Irish cattle trade that is inhuman. All transference of cattle in mass by sea, whether from America or Germany or Ireland, is liable to horrible results. The rail is often very bad. Fever of various forms follows, and disease to poorer eaters of meat who are tempted by low price.

We do not recommend Nebuchadnezzar's food of grass, and with you we deprecate luxurious expenditure on our lowest wants. We trust that the day is coming in which either the rich will cease to tempt the poor to imitate their festivities, or (what begins to appear possible) the poor will despise the rich as foolish devotees of the palate.

The growing strength of the Vegetarian movement in England is a very promising sign of the times, and will help to show Natives of this country that the rough vigour of the English race is not incompatible with the growth of spirituality. And it is well to remember that when this is re-asserted in the European nature, through the thicker encasements of materiality which have accumulated *on that* more advanced sub-race of the Aryan stock it is apt to be of a finer temper than the kind which is due merely to a higher place on the descending arc. Now that the theosophical movement has taken a firm root in Europe, Indians must recollect that they will have to exert themselves to keep the lead in this movement, which so far is gladly recognised by all parties concerned as rightly theirs.

In support of the above we would call the attention of our readers to a "Lecture on Food" by Dr. Anna Kingsford to the students of Girton College, together with a short fairy story by the same writer in the Vegetarian Society's Annual; and also to a paper by Mr. E. Maitland on the "Higher aspects of Vegetarianism" in the February number of the Dietetic Reformer.

Mrs. Kingsford's book "The Perfect way in diet," is perhaps the best essay on the advantages of Vegetarianism that has yet been published.

The lecture now before us, though not so long as the essay, is yet complete in itself and touches all the main points involved. In it the writer gives a scientific account of the structure of human beings, with reference to the organs employed in the assimilation of food, and the nature and functions of the latter.

After showing that:—

"In eating animal flesh we consume, as well as the healthy and nutritive matter momentarily fixed in the tissue, certain substances in course of expulsion, decaying products returning into the blood, and destined for elimination from the body of the animal by the various channels appropriated to waste residue" and pointing out—"what impurities and degenerate products are *inevitably* consumed by every kreophagist," the writer goes on to prove that all the elements necessary for the conservation and building up of our bodies are to be found far more abundantly in the vegetable than in the animal kingdom, and without the disadvantages which must accompany consumption of food derived from the latter source.

The ethical side of the question is also touched upon, and all must agree with the writer when she says:—"I know not which strikes me most forcibly in the ethics of this question—the *injustice*, the *cruelty* or the *nastiness* of flesh-eating." And to those who have any idea of the workings of the magnetic law it is positively appalling to think of the impurities continually being assimilated by the multitudes of flesh-eaters in "civilized" countries, while to any one possessed of the least delicacy of feeling nothing can be more disgusting than the sight of a butcher's shop, not to mention the loathsome spectacle presented by a metropolitan meat market.

Mr. Maitland's paper dwells on the aspects of Vegetarianism as presented by a study of the question in the light of the lives and teachings of the ancient philosophers, the votaries of the Wisdom Religion.

He says:—

Intelligent and reverent students of Nature, and able therefore to discern the spirit through the form, they recognised her perfection and carefully observed her method. And finding that she works from within outwards, they did the same; always in love and justice, regarding all existence as but a larger self; and remembering that righteous means are indispensable to righteous ends, and that to seek any end by unrighteous means—such as the infliction of suffering on others for one's own advantage—is to descend and not ascend the ladder of evolution, and to become degraded from the human to the sub-human.

Their method was at once simple, uniform, and capable of universal application. And it was comprised in a single work—a word, to pronounce which is to sound the keynote of all genuine reforms, dietetic and other. It is the word *Purity*. For every plane of man's fourfold nature they insisted, as the condition of perfection, on purity. On purity of blood, as meaning health, strength, activity and endurance of body. On purity of mind, as meaning clearness of perception, intellectual and intuitional. On purity of soul, as meaning fulness of sympathy and loftiness of aspiration. And on purity of spirit, as meaning righteousness of intention and fearlessness of will. None of these could be defective, they held, without the whole suffering thereby. It was their aim, by cultivating purity on every plane of man's system, to raise each part to its highest perfection; to bring all parts into harmony with each other; and to subordinate the whole to the will of the highest.

And then to show the bearing of these teachings on the present subject:—

"To come to the point to which all I have said leads. The very first step on which these profoundest of all professors of the science of man insisted with their disciples was the total renunciation of flesh as food. This was in order, first, that their systems might be cleansed and built up anew of the purest materials —materials derived at first hand from Nature, and undeteriorated by passage through other organisms; and which could, to a great extent, be used in their natural state and with their vitality unimpaired by fire. And, next, that they might live as indicated, alike by our physical and our moral constitution, man is intended to live, and as, to be fully and truly human, and realise all that is implied in the term man,—he *must* live."

We only regret that we cannot reproduce Mr. Maitland's paper *in extenso*: it should be read by every Theosophist. We think it would be a good thing if Western Theosophists would join the Vegetarian Societies in their respective countries, and thus give some practical support to the crusade against the practice of flesh-eating. It will be long, we fear, ere the calling of a butcher is a thing of the past, an archaic tradition of a more barbarous age, but each one who becomes a Vegetarian helps to hasten the coming of that time.

"Beyond the Sunset" is the title of Mrs. Kingsford's charming fairy story in "Almonds and Raisins," the vegetarian annual for 1885. It is about three travellers who paid a visit to the Princess who lives in the land beyond the sunset; when they left her, she told them that the man who would win her must journey through the world, and go through many dangers, and resist many temptations, and to each of the travellers she gave a song-bird which would act as monitor whenever his master was in danger.

The three set out on their journey; but the first, in spite of the warnings of the bird, soon fell a victim to worldly enjoyment; while the second fell into the trap of materialistic science: only the third held on his way to the end, but he was neither a man of the world, nor a scientist, but a poet:

"A man who saw and followed his Ideal, who loved and prized it, and clave to it above and through all lesser mundane things. Of a man whom the senses could not allure, nor the craving for knowledge, nor the lust of power, nor the blast of spiritual vanity, shake from his perfect rectitude and service. Of a man who, seeing the good and the beautiful way, turned not aside from it, nor yielded a step to the enemy; in whose soul the voice of the inward Divinity no rebuke, nor derision, nor neglect could quench; who chose his part and abode by it, seeking no reconciliation with the world, not weakly repining because his faith in the justice of God distanced the sympathies of common men. Every poet has it in him to imagine, to comprehend, and desire such a life as this; he who lives it canonizes his genius, and, to the topmost manhood of the Seer, adds the Divinity of Heroism."

Reviews.

JYOTIHI PRAKASH.

We have received the first double number of this monthly Magazine, recently started, for the purpose of spreading a knowledge of the Science of Astrology among the Marathi-speaking population, who cannot consult the original works in Sanskrit owing to their ignorance of that language. The projectors of the vernacular journal are of opinion that the continual abuse heard now-a-days of the science of Astrology is due to ignorance of its foundation and teachings; and they therefore hope to remedy this by making that knowledge more easily accessible. Their intention is to translate and explain the Sanskrit works in Astrology in easy Marathi. We wish them success, and trust that the Marathi-speaking public will afford every help which such a worthy project deserves. The annual subscription is only Rs. 3, and postage annas six, for India, if paid in advance. Applications should be made direct to Mr. Narayan Govindrao Kadlak, Dnyan Chlakshn Press, Poona. The double number before us consists of 46 pages and is well got up.

THE DIVINING ROD. *

This is a small pamphlet of 83 pages, consisting of an essay read by Charles Latimer, Civil Engineer, before the Civil Engineer's Club of the Northwest, at Chicago, U. S. A., on the 1st of February 1875, together with several extracts from different authors, both for and against the practice of the "Divining Rod." In his essay, Mr. Latimer does not depend upon the testimony of other "diviners" or "dowsers" as they are called, but gives a few of the many experiments tried by himself, with success. By the help of the "divining rod," he affirms, he has been able to find, on several occasions, not only springs but minerals. But he says that it is not every one that can succeed in this direction, for, according to his theory, it is the current of electricity, generated by springs and minerals, which, passing through the "dowser," causes the "switch" to move; and, therefore, "although the switch may not turn in the hands of all, this is no proof that the current producing the movement does not pass through the persons just the same—the effect is only less perceptible in some, than in others." By means of the several experiments tried by Mr. Latimer, he "exploded the superstition of the 'witch-hazel,' and learned that peach, apple, willow, dog-wood, beech, maple, iron, steel, copper—in fact, that even old barrel hoop possessed all of its virtues, and so concluded that after all this relic of the necromancer's art of former days was a very simple matter, if we could but find the clue to it." With a view to test his electric theory in making one of the experiments, he got four ink bottles, adjusted them to a pair of wooden sandals, which he fastened to his feet. Thus insulated, he walked over the ground, switch in hand, but, as anticipated, there was no movement—"the diviner's rod was powerless." Having by similar experiments satisfied himself of the truth of his electrical theory, he set himself to settle the mathematical point and thus find out whether by the movements of the "rod," he could determine the exact depth at which the springs and the minerals could be found. Upon walking over the ground again and again, he found that the switch always commenced to turn at the same places, equally or nearly distant from a centre, and kept gradually turning until it pointed directly downward. After repeated experiments, he arrived at the conclusion that the switch commenced to turn at an angle of forty-five degrees from the edge of the water, and that the distance from his hand to the water would be measured by the distance from the point where the switch commenced to turn to the point of absolute turn-down. This, in his opinion, is the fact of the case. Then he mentions some experiments wherein his calculations of the depth of water turned out to be true, on verification. Among the extracts given from the several authors, that from Dr. Ashburner's remarks in his translation of Reichenbach's "*Dynamics of Magnetism*," are very interesting and instructive. Dr. Ashburner mentions cases that came under his observation, and that were reported to him by those in whose intelligence and veracity he has full confidence, and tries to apply to the case of the "divining rod" the theory of magnetism. In stating his facts and theories, Mr. Latimer hopes that a proper enquiry will be made into the subject, as it deserves, by persons most competent to do so. There are some, he admits, who will say that it is all "nonsense," because, in trying the experiments upon themselves, they did not succeed; but, he adds, "this does not disprove the fact" of the turning of the "switch" in the hands of others; and further uses the argument that "the evidence of one man, who heard a bell, is worth that of a dozen who did not hear it." In fact, if every one were to dispute any fact beyond his experience, the testimony of competent witnesses becomes valueless, and very little progress can, under the circumstances, be made.

It may not be amiss here to refer to an Aryan theory. The Vedantic schools teach that man is, among others, composed of the five elements of earth, fire, air, water and *akasa*, meaning, of course, thereby his *Sthula Sarira* (physical body). The combination of the various elements in different proportions, determines the character of the individual. Cannot the phenomenon of the "divining rod" be attributed to physiological causes, on the hypothesis that the preponderance of the watery or the mineral element in particular individual constitutions, leads to a more perceptible effect on the "switch" in their hands, the magnetic and electric currents of a large mass of water or mineral so effectively passing through those individuals as to visibly affect the "divining rods" held by them? This would account for the fact that the "rods" are moved in the hands of certain persons only and not in those of others, and also that certain kinds of "rods" are affected, namely, those which are recognised as good conductors of electricity and magnetism. This theory gains strength from a perusal of the facts and hypotheses put forward in the pamphlet under consideration; but we would leave it to the investigation of "scientific" men. In the meantime, it would be interesting to have a record of the observations and experiments of our Indian and other Asiatic brethren on this subject, as the book under notice refers almost exclusively to the phenomena noted in the West.

* *The Divining Rod: Virgula Divina—Baculus Divinatorius (Water-Witching.)* By Charles Latimer, Civil Engineer. Fairbanks, Benedict and Co., Printers; Cleveland, O., U. S., America; 1876.

KESHARI MANDEEL.

This is a tragedy composed by one of the members of the Theosophical Society, with a view to exposing the hypocrisy of the sham *Sadhus* who, as Col. Olcott remarked in one of his lectures, are nothing less than painted humbugs. Although the author is a Madrasi gentleman, he shows a familiar acquaintance with the Marathi language in which the work is published. The plot is taken from two anecdotes

related to the author by two of his friends. Hemachandra, the *Sowcar*, becomes an enthusiastic follower and devotee of a pretending Sadhu, named Sadanand. The son of the Sowcar, Kishore, knows the rascality of Sadanand, having caught the latter trying to ensnare his friend's wife, whom he saves by disguising himself as a woman, and then at the last moment giving the assailant a sound thrashing. From that moment Sadanand becomes an inveterate enemy of Kishore and tries every possible means to "get him out of the way." All sorts of intrigues begin; and the first opportunity Sadanand takes of avenging himself occurs, when Kishore has his *Mandil* (head-cloth) dyed safron colour (*Keshari*), an incident which gives the name to the drama. Sadanand represents that if this is done, bad luck will befall the house, but in spite of all remonstrance Kishore insists on having the Mandil dyed secretly, and in this way causes his father to become exasperated with him. More intrigues go on until at last Sadanand determines to administer poison to his enemy. The father continues to be a blind and obstinate follower of Sadanand, until one evening he finds out, by accident, his daughter's criminal intercourse with this wicked *Sadhu*. Before the occurrence of this incident, however, Sadanand under some pretext or other succeeds in administering poison to Kishore, who dies immediately. His death is followed by that of his wife and of his mother. The father, unable to bear the strain of all this calamity, becomes mad; and Kishore's sister, filled with remorse for her evil ways, commits suicide by drowning herself in a river. The day of reckoning, however, soon comes for Sadanand. He is found out, tried, and sentenced to be buried alive. It is only when he is subjected to this torture that he repents of his sinful thoughts and deeds and ultimately dies like a miserable brute. The story is pathetic and excites sympathy and admiration for Kishore; while our indignation is stirred by the iniquities of the brutal Sadanand. If the author had treated his work artistically, the story would have been much more impressive than it is now. We would however recommend it to the Marathi-reading public. The book can be had for annas eight per copy (postage one anna) from the Editor of the *Poona Vaibhar*, Poona, or from Mr. Keshav Ramchandra Gadgil, Rajkumar School, Jubbulpore.

MENTAL MAGIC.

This volume professes to give "A Rationale of Thought Reading and its attendant Phenomena, and their application to the Discovery of New Medicines, Obscure Diseases, Correct Delineations of Character, Lost Persons and Property, Mines and Springs of Water, and All Hidden and Secret Things"—a truly comprehensive programme. We must confess however that we were somewhat disappointed with the contents of the book itself. We were moreover not a little astonished to learn that "Those who attempt to study 'The Natural Powers of the Soul, and how these may be manifested' . . . . will find this important branch of Occult Science (mesmerism) more practically useful for attaining satisfactory results than the Theosophy of the Arya Samaja, and they will get in the precise instructions of Mrs. Chandos Leigh Hunt-Wallace more information than all India can teach on the subject."

The above is quoted on page 8 as the assertion of a "high authority." We think we have heard of this "high authority" before in connection with Mrs. Wallace's little book, which, useful as it is in many ways, is rather a compilation than an original work, and we can only pity the ignorance of both author and reproducer of such an assertion.

"Mental Magic" contains about a dozen pages of practical instructions in mesmerism, including what is known as "stage magnetism," and there is nothing in these instructions radically differing from those given in other works. It has always seemed to us, however, that causing another to imagine himself "a horse, a wind-mill, or a steamboat," is most perversion ignoble of mesmerism, especially as the writer says nothing about the inconvenient and even dangerous results which may often occur in such cases with inexperienced magnetizers. He also says nothing about the importance of regulating the magnetic current, a matter justly insisted on by Dupotet.

The next few pages contain an account of Mrs. Welton's clairvoyant powers, of which the most interesting is her gift "of finding springs, mines, minerals, &c., on a map of the land being brought to her."

We then come to a long account of the "Planchette," one of the latest of the numerous instruments, by means of which sensitives are able to read in the astral light. This ends the first 79 pages of the book.

Next follows a translation from the French of Cahagnet's treatise on magic mirrors, another means of inducing clairvoyance, apparently intended to introduce to the public the mirrors sold by Mr. F. editor of "Mental Magic."

Better than any of the "mirrors" described in this book however, is a saucer filled with fresh and finely powdered pure vegetable charcoal.

The rest of the book is taken up with "notes" and "miscellanea," the most important of the former being an extract from Col. Fraser's book on India, reprinted from one of P. B. Randolph's books. This extract gives an account of some Indian magical feats with Bhattah mirrors, which seems to contradict the opinion about India quoted by the "high authority" mentioned above.

The "miscellanea" contains a couple of short poems and "closing directions" for mirror-gazing, and the whole ends with the following quotation from Narada, apparently copied out of Isis Unveiled:—

"*Study to know,*
Know to understand,
Understand to judge."

If the author and editor of this work would take these lines to heart, their next joint production might prove a more valuable addition to occult literature than "Mental Magic", with its extravagant pretensions and somewhat superficial contents.

Branches of the Society.

THE SANJEEVANI THEOSOPHICAL SOCIETY.

The officers of the Bankoora Branch for the current year are:—

Babu Protap Narain Singh..... *President*;
„ Kedar Nath Kulabhi..... } *Joint Secretaries.*
„ Indra Narayan Biswas..... }

THE CHOHAN THEOSOPHICAL SOCIETY (CAWNPORE).

The third Anniversary of the Cawnpore Branch was celebrated with success on the 1st March 1885, the day of the *Dole Jatra*, *alias* the *Holi* festival. Captain Banon, and delegates from the Lucknow and Farruckabad Branches attended. Babu Hari Har Chatterjee, Captain Banon, Babu Preo Nath Chatterjee of the Warrackabad Bar, Babu Nil Madhab Banerjee and Pandit Jwala Prasad Sankhadhar spoke before a large audience. Great care was taken to explain among other things that the Theosophical Society is not a sect, that it is not to be identified with any religion whatever, that Theosophy is the essence of all religions and philosophic and that Theosophists are but seekers after Truth.

THEOSOPHY IN RANGOON.

Col. Olcott has just returned to Head-quarters from Burmah. He has formed the following Branches in Rangoon:

RAMINYA THEOSOPHICAL SOCIETY.

A Burmese Branch under the above name was formed on the 27th February, 1885, with the following officers for the current year:—

Mr. Moung Oon..... *President* (*pro tem.*)
„ Moung Htoon Oung..... *Vice-President.*
„ Moung Shwe Waing.... *do.* *do.*
„ Moung Shway Tsee..... *Secretary.*
„ Moung Byoo..... *Assistant Secretary.*

C. W. Leadbeater, F. T. S.

THE RANGOON THEOSOPHICAL SOCIETY.

A Hindu Branch, called the "Rangoon Theosophical Society" was formed on the 23rd February 1885 with the following Officers for the current year:—

Mr. V. Ratna Mudalyar...*Vice-President and Acting Prest.*
„ T. Muttukrishna Pillay, *Treasurer.*
„ C. Vatharaniam Pillay, *Secretary.*
„ N. Theroovengadiah Naidoo, *Assistant Secretary.*

The Bye-laws of the Parent Society have been temporarily adopted. A Hindu General Library is in course of formation.

C. W. Leadbeater, F. T. S.

IRRAWADDY THEOSOPHICAL SOCIETY.

This Branch, composed of Europeans, was formed on March 8th, 1885; with the following officers for the current year.

This Branch has already obtained some very interesting results in thought-reading with mesmeric sensitives.

Mr. Norman Duncan. *President.*
Dr. D'Vaz .... *Vice-President & Secretary pro-tem.*
Mr. R. J. Moody.. ... *Treasurer.*

C. W. LEADBEATER, F. T. S.

THE BUDDHIST CATECHISM IN BURMESE.

An excellent translation of Col. Olcott's Buddhist Catechism has been prepared by Mr. Moung Toon Oong, Extra Asst. Comr. and a first edition of ten thousand copies has been printed.

COCONADA THEOSOPHICAL SOCIETY.

This Branch was formed by the President-Founder on his return journey from Burmah, and the following officers were appointed *pro-tem.*

Mr. K. Subbarayudu..... *President.*
„ M. V. Subbarau..... *Secretary.*
„ P. Ramakistnaya . .. . *Treasurer.*

BENGAL BRANCHES.

Mr. Damodar K. Mavalankar, Recording Secretary of the T. S., has been visiting the Branches at Calcutta, Berhampore, Jamalpore and Benares. At each of these places Mr. Damodar had long and interesting philosophical discussions with the various members, and his report shows that these branches are in a flourishing condition and doing good earnest work.

CIRCULAR NOTICE.

Complaints having been made at different times to this office, that the same works were being written or translated simultaneously by two or more members of Branches widely separated from each other; and much useless labour and expenditure having been thus caused; the undersigned earnestly requests that in future no Theosophical literary work shall be undertaken before enquiry is made of the Recording Secretary, at Head-quarters, whether the same has already been begun by some one else. A register will henceforth be kept by the Secretary for this purpose.

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

ADYAR,
23rd March 1885.

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SPECIAL NOTICE TO CORRESPONDENTS AND OTHERS.

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

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

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

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

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

☞ The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

SPECIAL NOTICES.

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