

VIII. The Secretary and Treasurer shall keep a record of all the proceedings of the Society and shall have charge of its property. He shall also keep an account of the moneys received and disbursed on behalf of the Society, and do all such things as are necessary for the up-keep and furtherance of the objects of the Society.

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

X. Non-theosophists, if proficient in science or philosophy, may be admitted into the meetings of the Society on being recommended by two members.

XI. Any member who absents himself without any sufficient excuse from the meetings of the Society for a period of three months continuously, shall, after due warning, be reported to the Parent Society, for indifference.

XII. Any member whose conduct is considered by the Society to have been disgraceful, or who may be found to lead a life inconsistent with the rules and objects of the Society, shall, after due warning, be reported to the Parent Society, for its orders about him.

THE GOOTY THEOSOPHICAL SOCIETY.

A correspondent writes:—"The local Theosophical Society convened a public meeting on the 9th instant at the Sanskrit School, when Mr. A. L. Narasimham, B. A., B. L., F. T. S., delivered a lecture on Theosophy. Mr. T. Ramachandra Rao, B. A., B. L., President of the Nellore Theosophical Society, presided. There were present the Rev. B. Lucas, Messrs. S. E. Carapietti, J. Sreenivasaloo, P. Kesava Pillay, C. Runga Charlu, B. A., B. L., Natraj Aiyer, B. A., H. Sreenivasaloo, J. V. Martin, G. Singappah and many others. Mr. Narasimham, before delivering the lecture, observed that the meeting was specially convened in honor of Mr. Ramachandra Rao, their worthy Chairman, as a token of their grateful remembrance of his valuable services to Gooty and this institution, and their thankfulness for the warm interest he had taken in its movements and progress. In the course of the lecture he explained the objects of the Society; alluded to the good that the Society had wrought for India, and gave an interesting account of his visit to the Adyar Library. After the conclusion of the lecture, there was some discussion on Theosophy, in which the Rev. B. Lucas, of the London Mission, and Mr. J. Sreenivasaloo took the leading part. The Chairman, in concluding the proceedings, remarked that they might differ in their views, but they all should admit that the movement has mainly contributed to the revival of interest and earnest investigation and strong faith in Hinduism. The Rev. Mr. Lucas proposed a vote of thanks to the lecturer. Mr. P. Kesava Pillay, F. T. S., in seconding it, said, that he was happy that a gentleman of his culture and earnestness had joined the Theosophical Society, and hoped that with his assistance the local Society would be able to turn out better results. With another vote of thanks to the Chairman, and with the distribution of flowers, fruits, sugarcandy, and *pan supari*, the meeting dispersed."—*Madras Mail*.

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OR

TAITIRIYA SAMHITA.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE HOUR AND THE MEN.

CRISES breed heroes; and as heroism is a thing of quality, not of measurement, it follows that every day and every cause in which humanity is concerned, begets its hero. But heroism must find its opportunity, without which its potentiality is unsuspected. The one other thing indispensable is that the hour shall find the man; that Shakespeare's 'tide in the affairs of men' shall be seized by the great soul at the moment for launching his bark on the rising flood. In public affairs—Carlyle tells us—"it is only great periods of calamity that reveal to us our great men, as comets are revealed by total eclipses of the sun...upon the consecrated soil of virtue, and upon the classic ground of truth, thousands of *nameless* heroes must fall and struggle to build up the footstool from which history surveys the *one* hero, whose name is embalmed, bleeding—conquering—and resplendent. The grandest of heroic deeds are those which are performed within four walls and in domestic privacy." Heroism being, as observed, a thing of quality, its purity and nobleness will be commensurate with the altruism of the aim; and no true moralist would fail to set highest on the heroic scale that sublime self-sacrifice which devotes itself to the moral and spiritual regeneration of mankind. All writers agree in this, and I am not repeating the truism as a fresh discovery, but only to apply the principle to the case of that business in which all members of the Theosophical Society are alike interested. The Society has had its days and its nights, its times of brightness and of gloom, of fair weather and of foul. For thirteen years the ship has struggled on its course, making for its chosen port; its officers at times encompassed by enthusiastic friends—fair-weather sailors—and, again,

deserted by them, betrayed, reviled, and backed only by the steadfast men of conviction, who saw their opportunity for heroism and rose to the occasion. Thus, with varying fortune but ever keeping on its fixed course, the Society has gone through crisis, after crisis and ever emerged stronger than before.

The history of the Society may be divided into two periods; the first, that of phenomenalism, the second that of sober activity on conservative lines. The thing which gave it instantaneous celebrity, was the claim that it was one of several agencies set afoot for the spiritual refreshment of mankind by the living custodians of the Ancient Wisdom, the Himalayan adepts: and the backing of this claim by phenomenal displays of psychic power by one of the Founders, and the personal appearance of certain of these very Himalayan recluses to several favoured individuals. So long as this claim continued unchallenged all was bright sunshine within our gates; hundreds and thousands of friends flocked in, scores of aspiring youths offered themselves as chelas, and sundry took their pledges of discipleship and publicly declared themselves personally satisfied by irrefutable proofs of the existence of those Sages. It was a pleasant time; one of hours full of confidence and hope; of the sunshine of happiness; of fervent friendships, and perfect trust as to the future. But it was but life in a fool's paradise: the hopes and expectations of the enthusiasts were built upon ignorance; the friendships upon selfishness. Though the directors of this movement have reiterated without ceasing, from the first day of their agency to the present hour, that man must win his own salvation and make and abide by his own Karma; that there is no royal road to Geometry; that the old rules of life and conduct prescribed and described by the Aryan sages were the only ones by which man could possibly gain wisdom, attain adeptship, break through the vicious circle of rebirth, and attain final emancipation—though they did this and are still doing it, yet ears were deaf that should have listened and eyes shut that should have seen, and the first vicious attack upon the Society cooled the ardour and unnerved the hearts of many. Some few fell away, but more stayed—in a state of apathy that showed the real nature of their previous zeal: there was no heroism there! Amid the horrid din of that crisis, one truth shone out like a guiding star through a cloud: our Western method of publicity and sensationalism in regard to the divine secrets was not merely a silly mistake but a wickedness, while the opposite policy of confidential secrecy, ever followed by the KNOWERS and students of the Mysteries, was the true and only one to follow. Another good effect of the crisis was to show the perniciousness of the habit of relying upon the merits and supposed favoritism of the Mahatmas, instead of upon one's own efforts. If things had gone on as they were tending there might, in time, have been spawned a theosophical sect, with its saints and popelings; and some years later, after the pioneers were dead and gone, its Book of Miracles, with glimpses of Madame Blavatsky and Colonel Olcott moving mysteriously—as Marion Crawford describes us in his "Mr. Isaacs"—among the rhododendron trees of Simla in the performance of our wonders, or rousing to a pitch of mad excitement the multitude

swarming in an Indian temple by "supernaturally" restoring speech to the dumb, hearing to the deaf, and sight to the blind. The love of the marvellous is so great in man that the clearest declarations from us that our phenomena were only exhibitions of developed psychic power, would have gone for nought. But that crisis is happily past, and the present chances are not so much that a theosophical sect will be born as that the Society's founders—or at least one of them—may be driven into retirement through unwillingness to bear the executive burden any longer, when it ought to be divided upon many shoulders. Some love power for its exercise, and fame for its sweet notoriety; others do not: and among the latter, count me. If I could be satisfied that the Society had delivered its blow, and that the ideas it represents were fairly launched, I should insist upon retiring after putting our Library and several other matters upon a sound basis. I have a horror of lagging superfluous on the stage. Our Society was born as an epoch-maker, a thought-breeder, a pioneer, a resuscitator of ancient learning: it has been fulfilling its mission from Karma. Born at the auspicious hour, let it dissolve at the proper moment: but let not that time be anticipated by one second. We shall not take counsel of the timid or the short-sighted. And in this time of vigour and expansion let us not speak of dissolution; even as the young discuss not death, but the old only. In the vestibule wait the bearers to carry us out and the heralds to usher in our successors. I am no believer in the indispensableness of any individual's life to humanity: he may help or hinder it, but that is all. As good fish are in the sea as were ever caught, and as good men in the womb of the race as were ever born. Nature always finds the man for the crisis: and, to apply the rule to our immediate concerns, I am fully satisfied that if we should be suddenly cut off by any mischance, another Blavatsky and another Olcott would step to the front and fill the gaps we left. As regards the survival of the Society, I would wish to say to every sincere member what Carlyle puts into such masterful English: "Fight on, thou brave true heart, and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true, no further, yet precisely so far, is sure of victory. The falsehood of it alone will be conquered, will be abolished, as it ought to be; but the truth of it is part of Nature's own laws, co-operator with the world's eternal tendencies, and cannot be conquered." Pity it is that our colleagues are not more deft at disentangling the truth from the falsehood of our cause; that they have not all learnt as yet to see how different a thing is their reverence for an adept or their affection for or confidence in any humbler individual, and reverence for truth, love of humanity, and confidence in the action of Karma.

When the crisis above alluded to occurred, the Council, upon the advice of Dewan Bahadur Raghunath Row and other wise men, decided that thenceforth it would be best for the Society, as a body, to strictly follow the policy of silence as regards the Mahatmas and their relations with us, and let our work plead its own justification on its merits. To any longer drag holy names through the mud of publicity was most reprehensible, and to help crystallize this move-

ment into a sectarian nucleus, absolutely mischievous. The existence of the sages would be real to those who had met them and such others as should make themselves fit to approach them; chelaship would continue to occur when the chela was ready; chelas would succeed, like Damodar, or fail, like others; and no amount of scepticism or falsehood or denunciation would destroy the place of adeptship in the order of human evolution. The aims of the Society were such as to challenge public confidence, and so broadly defined as to be capable of no denial or concealment. They were these:—

I. To define and vindicate the essential brotherhood of *psychical* man throughout the ages.

II. To promote the revival of that ancient literature which embodies the archaic wisdom and teaches that Secret Doctrine which solves all human problems, unlocks all mysteries, synthesizes all religions, vitalises all sciences.

III. To extend sympathy and help to all mystical students.

Practically embraced in this programme, are (a) the revival of Hindu Philosophy; (b) the resuscitation of the Buddhism of Gautama; (c) the revival of Sanskrit and other ancient Eastern classics; (d) the encouragement of the actual practice of those ancient moral rules which are most conducive to human happiness, to the love of virtue and truth, and to the future attainment of *moksha*; (e) the fostering of a noble pride of race among the Asiatic nations who are descended from the sages, and the drawing of them together in a brotherly union for the service of mankind; (f) the spreading throughout all countries of the knowledge of this archaic wisdom; (g) the helping of Religion to defend and sustain itself against scientistic science and gross infidelity. Can any one deny these facts? Is any one bold enough to say that these are not included in our lines of Society work? And will the faintest-hearted friend or the most unscrupulous enemy dare to affirm that we have not accomplished much in each of these fields? Impossible. Let them abuse and vilify and mistrust us, as individuals, as they may; let them flaunt their lack of confidence in the existence of the adepts, or the psychical powers of their humble and unworthy agents, the proofs are overwhelming that we have revived the Hindu religion, created Hindu patriotism, put life into Buddhism, begun to forge the links of brotherhood between Buddhist nations, awakened classical literature throughout Asia, spread the renown of the ancient sages to the uttermost parts of the earth, created in Western nations a taste for mystical research, made the Bhagavad Gita a saleable book throughout America, issued reprints and translations of many ancient works and published many original ones, formed in India many Sanskrit schools, and societies of Hindu boys for the promotion of the ancient virtues, opened Buddhist schools in Ceylon and charity hospitals in India, fed and clothed thousands of poor persons, converted hundreds of college graduates from scepticism to spirituality, founded learned magazines in several languages in India, Europe and America, healed mesmerically thousands of invalids and taught the secret to all who were willing to learn, and, finally, aided Religion by proving its necessary unity with science

and the impregnability of its foundations.* Let the bad man who would refute these assertions come to the front that the brand may be put upon him and his antagonism to truth made evident. Not in the unworthy spirit of boasting is this said, but in heavy-heartedness at seeing some of those who should best know what has been and is being done turning aside to watch the receding back of some individual who, for private reasons, sometimes sufficient, sometimes not, may have left our ranks and gone in search of an impossible ideal elsewhere. The advent of this Society offers one of those rare opportunities for men who are blest with the spirit of the hero and the martyr. It is no sunshiny and holiday work that it has undertaken, but one involving every personal sacrifice, chiefest of all that of egoism. Yet fretful vanity has raised more obstacles than perhaps any other thing to the progress of our cause: the cause of religion, enlightenment and morality, of the highest, sacredest interests of the race. Let him who can see the path enter therein, and press on bravely, hopefully, unselfishly to the end.

H. S. OLCOTT.

* It is useless to parade the proofs when the record has been affectionately kept by the entire press, but room may be made for one or two extracts from editorials in Indian journals of influence. Says a very recent number of the *Indian Mirror*:

"The *Times of India* is much disturbed to find that 'the extraordinary re-assertion of Hinduism' is gaining strength in Madras and Bombay and in almost every other part of the country. The fact is, indeed, extraordinary. The truth, however, is that Hinduism is a religion so comprehensive as to satisfy the religious cravings and aspirations of persons of every grade of mental culture and enlightenment."

The Amrita Bazaar Patrika remarked:

"Whatever may be attempted by the enemies of Theosophy to arrest its progress, there can be no manner of doubt that Theosophy has made its way among the educated class, and that it is winning all as allies those who can think for themselves. Hence it is often paradoxically said that it has become the "religion" of the Indian aristocracy and the thinking public. As far as we understand, Theosophy is not a religion, much less a sect; and no other proof is necessary to establish the truth of this statement than the fact that the Theosophical Society includes amongst its members the grossest of so-called idol-worshippers as well as the most advanced iconoclasts. The fact must strike everybody that our adults have their attention turned to the ancient Aryan literature and sciences, while our youth, especially the fresh graduates, have already learnt to love and esteem the religion and science of their forefathers and to feel proud of their parentage. Our sincere and honest belief is that this change in our countrymen is due to the exertions of the Theosophists. Theosophy has also revived, in an extraordinary manner, many branches of our sacred literature, and books and publications which a little before were lying bundled away in the corners of shops, or were being disposed of by weight as waste paper, are now sold at over a hundred per cent. premium! Who knows but even our stage has also felt the hallowing influence? The celebrated religious dramas recently played to great and appreciative audiences go to prove this fact. Sanskrit literature is now being everywhere encouraged and schools for the purpose are established in different parts of the country. In a word, an intelligent and impartial observer of facts cannot deny the truth that Theosophy has entirely turned the current which a few years back was running in quite a different and less spiritual channel. It has taught both young and old how to love and respect our ancestors—the Sages of yore—and how to unlock their treasure of knowledge. The patriotic spirit it has planted in the heart of the rising generation promises a great deal, and we cannot by any means give full expression to

CAGLIOSTRO.

NO historical character has met with more virulent abuse than Cagliostro. To most persons his name is the synonym of charlatanry and imposture, so successful have been the efforts of his enemies to blacken his memory. Even now it is by no means easy to get at the real truth about the events of his life. The authorities used in the compilation of this paper are the report of a lecture by Mr. C. Sotheran, who claims to have had access to important unpublished documents relating to the life of Cagliostro, and the memoir of Cagliostro written by himself, published in 1786. Among the many remarkable men whom the eighteenth century produced, Cagliostro is one of the most fascinating. He has been made the hero of romance and drama by Goethe, Schiller, Lytton, and Dumas, and while his foes found no epithet too shameful to apply to him, the army of mystics, the advance-guard of humanity which surrenders not though it often seems to die, hail him as a noble martyr in their cause.

According to Mr. Sotheran, Cagliostro "was born in 1748, and was the offspring of Emanuel de Rohan, sixty-eighth Grand Master of Malta, by a lady of Turkish extraction, who was captured by a Maltese galley." In order to bring him down to the level of a common swindler, his enemies were especially careful to set on foot discreditable reports as to his origin. This has always been a common device. The false reports did not all agree in details, but they all attributed to Cagliostro another name in his youth, and a career of petty swindling before his emergence into European celebrity as an adventurer on a larger scale.

Cagliostro passed his youth at Medina, in Arabia, where he was brought up under the name of Acharat. He lived in the palace of the Mufti Jalahaym. His tutor was Althotas, a Greek, who instructed him in mystic lore—Mr. Sotheran says he was learned in "the hidden Eastern mysteries of Theurgic Magic (magnetism)," and Clairvoyance Medicine and Chemistry (Alchemy). When he was twelve years old, Althotas took him from Medina to Mecca, and from the latter place he set out on his travels, visiting various African, Asiatic, and Egyptian sanctuaries; it does not appear however, that he came to India. He is said to have been "initiated into the doctrines of the Eastern Illuminati and other philosophical fraternities, spread all over Oriental countries." These fraternities are not quite as numerous now as they were a century ago.

In 1766 Cagliostro went with his tutor to Malta. Here he, for the first time, adopted European dress and took the name of Count Cagliostro. He lived in the palace of the Grandmaster Pinto, with whom and with his tutor, he spent much time in chemical and alchemical experiments. Mr. Sotheran says, "Together had they prosecuted their studies and together brought out valuable discoveries in chemistry, one of which was an ingredient for improving the manufacture of flax; imparting to goods of that material a gloss and softness almost equal to silk, and by which

the gratitude we and the native community in general owe to Colonel Olcott and his colleague Madame Blavatsky, for the noble plans they laid and the results they have achieved."

they netted considerable profit in Alexandria and other towns they had visited." At Malta he lost his early friend and tutor, Althotas. In his memoirs, Cagliostro says that "some moments before his death he pressed my hand: 'my son,' he said in an almost stifled voice, 'have always before your eyes the fear of the Eternal and the love of your neighbour; you will soon learn the truth of all I have taught you.'" Here we may remark, in passing, that these last words show that it was not black magic that was taught to Cagliostro.

From the death of Althotas begins the European career of Cagliostro. He left Malta soon after the death of his tutor. He "visited the islands of the Archipelago, and then crossed the Mediterranean to Naples, whence he proceeded to the city of Rome."

In Rome he met the noble lady who became his wife, from whom he was only parted in his last imprisonment, and who was his faithful companion and helpmate in all his varied fortunes. During this first visit to Rome, Cagliostro was well received by cardinals and other dignitaries of the church, and acquired fame by the exercise of his healing powers. From Rome, Cagliostro and his wife went to Sleswig, in Germany, to visit the celebrated Count St. Germain. Here he was initiated into the order of the Illuminati, a mystical society spread all over Europe. Besides occupying themselves with mysticism the Illuminati had a political aim. Their object was to overthrow the monarchical despotism then prevailing almost throughout Europe. In opposition to the Illuminati was the powerful order of the Jesuits, who were systematically doing all in their power to spread Roman Catholicism, and to bring all Europe under the despotic authority, temporal as well as spiritual, of the Pope, who was generally little better than a puppet in the hands of the Order. In the end the Jesuits were so far successful as to cause the abolition of the order of the Illuminati, and to do much to neutralise the power of the Free-masons by entering their camp and creating dissensions. To Cagliostro was assigned a leading part in the programme of the Illuminati, hence he was everywhere attacked by the Jesuits. At the present day there is no such powerful organisation as that of the Illuminati to direct and support the cause of true liberalism. There are plenty of mystical societies scattered about throughout the world, but they have no practical programme. There are plenty of socialist, anarchist and revolutionary societies in Europe, far more than most persons imagine, but their programme seems to be wholly destructive—they are directing their energies against abuses of all kinds, but they seem to have none but utopian plans of a new order of things. On the other hand, the Jesuits are as well organised, as well prepared, as wealthy, as active today, as at any period of their history. Indeed, if we are to believe a recent writer, the present scheme for the disintegration of the British empire by granting political independence to Ireland, nihilism in Russia, the agitation in India raised by Lord Ripon, the Roman Catholic Viceroy, the troubles in the Soudan, the recent English campaign in the

Transvaal, are all the result of springs set in motion by the black fathers. In America they are said to be interfering in labour disputes as well as politics, while the increase in wealth and influence of the Romish Church in the United States, is simply phenomenal, and at no distant date the Republic may find it has been nourishing a viper in its bosom. In England, among the aristocratic and wealthy classes, the work of conversion proceeds steadily, while the ritualistic section of the Anglican Church is actually carrying on negotiations (of course in secret) for secession *en bloc* to Rome.

But we must not digress longer on this point; enough has been said to show the importance of the mission imposed on Cagliostro, whose career we shall now continue to sketch.

His visit to the Count St. Germain was the great turning point of his life. He met at that time Swedenborg, Fairfax, Lavater, and other leaders of the Illuminati. "He was instructed," says Mr. Sotheran, "by these assembled delegates to assist in operating against the oppressive political tyrannies in Europe....It was agreed by the secret leaders that the first blows should be struck in America, where the way had been prepared by the suicidal folly of George the Third and his followers, and in France, where the mass of the people were in a state of semi-serfdom, ground down under the most fearful tyranny, and where the infamous Louis Quinze surrounded by his mistresses,...was demoralizing the people still further, allowing neither freedom in religion nor political rights...To Washington and Franklin, well-known brothers in Masonry, was the secret task of organization confided by their friend Fairfax, and to Cagliostro were the destinies of France confided, when the fall of French Monarchy was being hastened by internal reasons."

Cagliostro is said to have been initiated by St. Germain into the mysteries of the Rosicrucians, as well as those of the Illuminati.

After leaving St. Germain, Cagliostro travelled through Germany, where, as in all the countries he passed through, he founded "Lodges of Egyptian Masonry." He also visited Spain and Portugal.

In 1776 he came to London, where he was not only robbed, but disgraceful calumnies were set on foot against him. From England he went to Courland and thence to St. Petersburg, but he did not stay long in this capital owing to the jealousy of the Scotch physician of the Empress Catherine, but went on to Warsaw, where as elsewhere, he healed many sick persons.

In 1780 he arrived at Strasburg where, "shortly after his arrival, a reunion of the French Illuminati was held, at which were present the Duc d'Orleans, Mirabeau, Lafayette, the Abbé Perigord, afterwards better known as Prince Talleyrand, Cagliostro Siéyès, Pethion Duval" and others. Cagliostro now settled at Strasburg for more than two years. During this time he lived in great magnificence and devoted himself to works of benevolence on a large scale. "The Count, aided by his wife, assisted the indigent with one continued flow of money, and to prisoners for debt they gave freedom; the necessitous sick, particularly invalid soldiers—they

waited on at their humble homes, affording physical relief without fee or reward, sternly rebuking rich and poor alike who dared to offer money for their services." As might be supposed, these proceedings were resented by the regular medical practitioners, who found their profits alarmingly diminishing, and assisted by the Jesuits, they tried to raise cabals against him.

At Strasburg he became acquainted with the Cardinal de Rohan, then Bishop of Strasburg, in whose palace he took up his abode and worked at chemical experiments with the Cardinal in the laboratory there. He went with the Cardinal to Paris, about the beginning of 1783, to attend the Prince de Soubise, a relative of de Rohan. While here he was summoned to Naples to attend his old friend D'Aquinis, but arrived there too late to do more than see him die. In November 1783 we find Cagliostro at Bordeaux, where it is said that "all day long the street opposite his magnificent hotel was crowded by the populace; the halt and the blind, women with sick babes in their arms, and persons suffering under every species of human infirmity, flocked to this wonderful doctor. The rich were struck with admiration for his charity and benevolence, and impressed with a full conviction of his marvellous powers."

But here the Jesuits again joined the physicians in raising all kinds of damaging reports against him. No story was too absurd for them. Some said he was Antichrist, others, that he was the Wandering Jew! In October 1784 Cagliostro left Bordeaux for Lyons and thence proceeded to Paris, where he moved in the best society and was received by the King and Queen, with whom he had frequent interviews.

The account of the remainder of his career we copy from Mr. Sotheran's lecture.*

"The celebrated affair of the 'Diamond Necklace' took place about this time; it is impossible in a paper of this character to enter into this fully and particularly; others better informed than myself have thoroughly probed it to the core. I will, therefore, only give the principal facts connected with Cagliostro's place therein.

"Marie Antoinette, Queen of France, a woman of bizarre character, and of whom it has been stated incest was one of her crimes, acknowledged as her particular friend, the Countess Valois de la Motte, a lineal descendant of King Henry the Second of France. This female, a confidant also of the Cardinal de Rohan, acted as intermediary in an intrigue between him and the Queen, and by means of the position she thus occupied, had managed to get into her possession a diamond worth about 400,000 dollars. This necklace had been offered to the Queen in the presence of Madame de la Motte by the eminent French jewellers, Bohmer and Bossange, who afterwards finding themselves unable to obtain either their money or have their property returned, laid the whole matter before the French Law Courts, when it was discovered that this scion of royalty, the Countess de la Motte, had appropriated it to her own use, and that her husband, formerly a private of Gendarmerie, had decamped with it to England.

* Truthseeker Tracts, No. 29.

"Unfortunately for Cagliostro, owing to his friendship with De Rohan, he had visited the house of the Countess de la Motte, 'where he was received with an amount of respect verging on reverence,' and had, by desire of the Cardinal, essayed in her presence some experiments in mesmerism and spiritualism, but before doing so had said:—

" 'It is true, madame, that being a physician, I am an adept in the science of nature, nor am I without some knowledge of the properties contained in animal magnetism, etc. etc.'

"For their *supposed* complicity in this regal robbery, at which it is certain Marie Antoinette connived, the Cardinal Prince de Rohan, Count and Countess di Cagliostro, Madame de la Motte and others were arrested on the 23rd of August, 1785, and consigned to the Bastille. The residence of the Cagliostros' was pillaged by Commissary Chenon and others making the arrests. Among the goods thus stolen and never recovered may be mentioned:—

"The considerable sum of 100,000 francs, a green pocket-book containing forty-seven bank notes of 1,000 francs each, besides which gold and silver coin, double louis, sequins and Spanish quadruples, plate, jewels, diamonds, &c.

"On the first examination, Cagliostro stated his former history; that he was a professor of medicine and an occultist of noble birth, and related his experiences as a traveller in Asia, Africa, and Europe. He strongly denied any knowledge whatever of the necklace. He further spoke of his intimate acquaintance with the Cardinal Prince de Rohan, and that since his second visit to Paris, he had as a rule seen him three or four times a week, and that the Cardinal and his friends had also occasionally dined with him at his residence in the Rue Saint Claude. He endeavoured likewise to 'overthrow the cold calculations of political animosity and dissolve those dreams of private vengeance of which the Prince de Rohan was the object.'

"It appears that the Count was not aware of the arrest of his wife, for in the autograph report of the Marquis de Launay in the collection of M. Feuillet de Couches, it is there stated.

"Cagliostro, it may be observed, was greatly excited on hearing of the arrest of his wife, and on afterwards hearing that she was ill, became frantic. He pretended to believe that she was dead, or at her last extremity, and threatened to kill himself if he was not permitted to see her, or she were not set at liberty.'

"After six months' imprisonment in the Bastille, during the whole of which time France was convulsed with differences of opinion as to the guilt or innocence of the parties accused, Cagliostro appeared before the Parliament of Paris 'dressed in a green velvet coat, embroidered over with green lace; his hair plaited from the top of his head, fell in small curls over his shoulders, which gave him a singular appearance.'

"Who are you? whence do you come?" was asked of him. 'I am a noble traveller,' he replied. At these words the countenance of the judges brightened up, and observing that they seemed well disposed towards him, Cagliostro entered boldly upon his defence,

a defence acknowledged a singularly able one, and in which he cleared himself and aided justice by a statement which gained great credit.

"In accordance with French law he was confronted with the Countess de la Motte; she styled him 'one of those extravagant members of the Rosy Cross who profess to raise the dead and make them converse with the living, master of all the sciences, skilled in the transformation of baser metals into gold, beneficent spirits who attend the poor for nothing, and give immortality to the rich.'

"She went on further: 'a sumptuous hotel, elegant furniture, a well-supplied table, servants in all sorts of liveries, and the court of his hotel always noisy with carriages, announcing in the midst of an intelligent nation visionaries of every rank. In a word, Cagliostro, without inheriting anything, without purchasing anything, without selling anything, without acquiring anything, is possessed of all. Such is this man.'

"She also called him a low alchemist, a false prophet, and a profaner of the true religion, to which remarks the Count simply replied:

" 'Not always a false prophet, for had the Prince de Rohan taken my advice he would have seen through the artifices of the Countess, and neither of us been where we are. To her numerous calumnies I will content myself with making a laconic reply, the same that was made by Pascal under parallel circumstances, a reply which politeness forbids me to make in the vulgar tongue, but which Madame's counsel will translate for her: *Mentiris impudentissime.*'

"The Prince de Rohan made an equally able answer to the charges urged, and referred to Cagliostro as 'that great, that extraordinary man,' and it may be added that one of the accused, an accomplice of the De la Mottes, one Villette, 'expressed his firm belief that Cagliostro was entirely innocent of any complicity in the affair.'

"The result of the trial was that Madame de la Motte, the descendent of the royal Capets and the worthy bosom-friend of the Queen of France, was proven guilty and sentenced to have her head shaved, to be publicly whipped, branded between the shoulders with a hot iron, and imprisoned for life. The Cardinal de Rohan and the Count and Countess Cagliostro were declared innocent of even the slightest *scintilla* of guilt and acquitted. The *arret du Parlement*, the technical finding, orders:—

" 'Discharges Alexandra de Cagliostro and Louis René Edouard de Rohan from the complaint and accusation brought against them at the request of the *Procureur-General* of the King.

" 'Orders that the memorials printed for Jeanne de Saint Remi de Valois de la Motte shall be and shall continue to be suppressed, as containing *false statements injurious and calumnious* alike against the said Cardinal de Rohan and the said Di Cagliostro.

" 'Upon the remainder of the request of the said Di Cagliostro, alike against Commissary Chenon and De Launay, Governor of the

Bastille, puts it out of court, without prejudice to his appeal when and how he may be advised; upon the rest of his demands, requests and conclusions of the parties, puts these out of court.

" ' Gives permission to the said Cardinal de Rohan and the said Di Cagliostro to cause the present judgment to be printed and posted up wheresoever it may seem good to them.'

" The verdict was received by the people of Paris with loud acclamations of joy. The Count, together with the Cardinal, clothed in the royal purple, were taken in triumph through the streets back to the Bastille; the good Parisians rushing forward, kissed the hands and garments of both, and ' ran beside the carriage which conveyed them, shouting their congratulations.' At this remarkable public greeting, contemporary accounts remark that no less than ten thousand persons were assembled in the courts and the passages of the Palais de Justice and the neighbourhood. A crowd gathered from all quarters of Paris, and representing in its ranks men of letters, financiers, abbés, avocats, police agents, soldiers, ouvriers and others.

" Although exonerated from all charges, yet Cagliostro was not as fortunate as De Rohan in his release, for having made charges of robbery against the agents of the Governor of the Bastille, he was detained a week or two longer.

" After nine months captivity, the Count found himself again free, and his feelings were vividly expressed in the following observation:

" ' Were I left to choose between an ignominious death and six months in the Bastille, I would, without hesitation say, lead me to the scaffold.'

" The ovation attending his discharge was participated in by thousands, and his return to his home was more like the triumphant march of a Roman Emperor than the release of one charged with crime. In describing the event, he says: ' My doors were forced open—the yard, the staircase, apartments—every place was full, and I was carried into the very arms of my wife.'

" Notwithstanding that the groundless charges brought against Cagliostro had utterly broken down, and public manifestations had been extended to him, yet the agents of the police, fearing for good order in Paris, and perhaps alarmed at the charges made against some of their own body, did not relish his presence in the city, particularly as his connection with the secret societies had been discovered. At all events, within twelve hours from the time of his release from the Bastille, an official appeared before him, and, in the name of the King ordered him to leave Paris within twenty-four hours, and the kingdom within three weeks, and forbade his return. On the 3rd of June he left Paris. Crowds of his friends met him on the road, and expressed their great grief at his departure, unmistakably indicating that they regarded the Count's private misfortunes to be really a public calamity.

" On leaving Paris, he temporarily took up his quarters at the Parisian suburb of Passy; on the 16th of the same month he embarked from Boulogne for England, and, describing the manner of his leaving France, he writes:

" ' The shores that I quitted were lined by a crowd of citizens of all classes, who blessed and thanked me for the good I had done their brethren, addressing to me the most touching farewells. The winds carried me away from them, but I saw them again on their knees, with their hands raised towards heaven, and it was my turn to bless them, and to cry out and repeat as though they could hear me: Adieu, Frenchmen! adieu, my children! adieu, my country!'

" Immediately on reaching England he took up his quarters in London, and speedily gathered around him a coterie of influential friends: his acquirements as a physician and his general benevolence were again made manifest.

" While in London he published a letter reflecting on the state of French law, the French ministers of State, and the Queen of France, to whom he attributed many of the sufferings he had undergone. On the 20th of August 1786, an attempt was made by the Secretary of the French Embassy in London to entrap him back to France. He was informed that the Ambassador had received instructions to acquaint the Court he might return to France at pleasure, and desired him to call at the Embassy. It appears that at this interview his personal friends, the Count Bergeret de Frouville, and Lord George Gordon, happened to be present on a visit, and, as treachery was feared, insisted upon accompanying him the next day to the Embassy, which they did, to the great astonishment of M. de Barthélemy, who then had charge of French interests in Great Britain. The Ambassador blankly refused to discuss matters in the presence of strangers, and as Lord George Gordon felt extremely insulted by this conduct to a man of his rank, he published in the *Gazette* a very powerfully worded letter, in which he stigmatized Marie Antoinette with complicity in the theft of the Diamond Necklace and also with criminality with the Cardinal de Rohan. For this warm espousal of the Count's cause, Lord George Gordon was prosecuted by desire of the French Government; was found guilty of libel; and suffered a heavy fine and long imprisonment in Newgate. During the remainder of Cagliostro's stay in London nothing further of special importance occurred. He continued his systematized benevolent efforts in dispensing gratuitously his medical services and other charities, by which he earned the gratitude of large numbers of the British people.

" I have now traced the life of Cagliostro to 1787. His public career of usefulness was rapidly drawing to a close. His hatred of religious and political tyranny had made him a marked character—the meshes of the secret societies were gradually ravelling. Europe, from end to end, was convulsed in throes of impending internal agony, and in France the days of monarchy were almost closing, for the down-trodden and starving people had lifted up their heads and asserted their rights—the conflict between royalty and the *sovereign* people had begun. The harvest was ripe and the sickle ready for the work! Despotism became alarmed at even shadows. Cagliostro flying, petrel-like, when the storm of revolution was about to break, appeared an object of terror to European go-

vernments. He visits Rovendo, and the Kaiser Joseph banishes him from Austria. He journeys to Turin and the King of Sardinia is afraid of his presence. He passes through Germany, Switzerland, and Savoy with like results—all fear him. In May 1789, boldly planting himself in the very patrimony of St. Peter, he defies the papal chair and the hierarch or pantarch of religious and political despotism, as did, in later days, the intrepid Mazzini. His martyrdom—his crucifixion—was about to commence! With the certainty of death before his eyes, not fearing, but looking *Mors Pallida* straight in the face, he has the temerity to hold masonic meetings. The infallible representative of omnipotence, poor good old man, is sadly frightened. The revolutionary party in France is using its claws. Omniscience has been caught napping, and Cagliostro denounced as chief of a society of 'Illuminati.' On the 29th of December, the Papal government discover him founding a lodge of Egyptian Freemasonry; he is ousted and thrown by the Holy Inquisition into the Castle of St. Angelo. For eighteen long weary months he and his beautiful wife are incarcerated there. The Inquisition clamours *Ad Leones!* and his Infallible Holiness, the Ambassador of the Prince of Peace, who sent not peace but a sword, the successor of Alexander Borgia and Pope Joan, in his justice, in his mercy, in his charity, condemns an innocent man to death! For what? For the crime of being, sad to say, a sorcerer; worse, a heretic, and, wickedness of all, a Freemason. Yes, the apostle of Freemasonry is condemned to die; and his wife, for the crime of being a wife, to a life of religious seclusion in the Convent of St. Appoline, where, ere long, she is hounded to death by the pious patterers of *Ave Marias* and *Pater Nosters*. But theology has forgotten her prayer 'Forgive us our trespasses as we forgive those who trespass against us'—it is wrong to take life—'Thou shalt do no murder'—so, terrible irony, Cagliostro's sentence is commuted to imprisonment for life! The torture, the rack, are brought into requisition, for has not the criminal appealed to the French Constituent Assembly?—but all in vain. Starvation and manacling must be called into play, and one eventful morning in 1795 his murderers find in a dark and loathsome cell in his Holiness' Castle of St. Leon, in the Duchy of Urbino, the stiff and stark body of Alexandro di Cagliostro—another "martyr to christianity" or rather we should say, to the bigoted rage of those who, under the cloak of religion, use every effort to enslave their fellow men, body and soul, for their own selfish purposes."

MAURICE FREDAL.

TRAVESTIED TEACHINGS.

XI.

Two struggling in one womb.

IN the infancy of the race, as in that of the individual, the allegorical has always been the favourite way of teaching. The young child craves for instruction; is ever questioning; but delights to receive information in a form which vividly impresses its imagination. Tell me a story? is its constant entreaty. A true story, it repeats with emphasis. And when its request is complied with, its longing gratified, with what avidity it listens to the narrator, with what care it treasures the memory of the narrative, with what eagerness repeats it to its companions as a valued addition to its slender store of knowledge!

Appeals to the imagination—through the fable, the parable, the word-picture; to the intelligence,—through the oracle, have been at all times regarded as the surest devices for attracting the attention of the untutored mind; and even the trained understanding dwells with pleasure on the artistic form of the narrative, and then on the possible significances of its minute pictorial details.

To the Jew, these have been the habitual methods of teaching, as even a slight acquaintance with Rabbinical literature shows; and in the Hebrew sacred scriptures, allegory is so constantly blended with history, that it is often difficult to distinguish the actuality of the teaching from the fanciful garb in which it is clothed.

The book of Genesis, which abounds in such allegories, on more than one occasion adopts the symbolism of two brothers antagonistic to each other.

Cain, the first-born of Eve, slays his brother Abel—apparently because the sacrifice of the latter has been regarded with favor by Jehovah, while his own has been disregarded. The doctrine veiled under this figure is more than shadowed in the genealogical history of the descendants of the fratricide. These are depicted as the originators of material progress and the founders of primitive civilization, while he is declared to have been an accumulator of wealth and the builder of the first city. Is it surprising from this point of view to find that Cain (the "acquirer" or "possessor"), as the typical representative of a materializing nature, overcomes and destroys his brother Abel (a "breath"), the symbol of the spiritualizing antagonist of the natural? Such, at any rate, was the issue to be expected under the conditions indicated.

Ishmael, the natural and legitimate child of Abram, of him who had exalted the Father, is, with his mother Hagar, mercilessly cast out from his father's home and exposed to the death, which, but for angelic interposition, would have overtaken him, at the demand of Sarah, the mother of Abraham's supernatural son Isaac, that he may not share the patrimony of his father. Here the veiled teaching is signified through the relative meanings of the names and mutual bearing of the lives of the antagonized brothers. Ishmael, the first-born, the "Heard of Elohim" (*Gen. xxi. 17*), is driven forth from his father's home into the wilderness that he may be deprived of his birthright and patrimony—if need be, even by death. This was done at the instigation of Sarah on behalf of his half-brother

Isaac, the "Mocker." The pretence for this harsh treatment and disinheritance was that "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking" (*Gen.* xxi. 9). The mocking here imputed to Ishmael was taking the place (or, as she chose to consider it, acting the part) of the first-born—given to him by nature with her own sanction (*Gen.* xvi. 1—4)—which Sarah now claimed, and was determined at all hazards to secure for her own son. "Cast out [*g-rs*] this bondwoman and her son: for the son of this bondwoman shall not [*ji-rs*] be heir with my son, even with Isaac." *Gen.* xxi. 10). But the life of Ishmael was preserved, so that Isaac became, what his name indicated, the representative "Mocker," mocking, or acting the part of his elder brother; and it was in this sense that he was a personator. The lesson here is unmistakable. The *heard* of Elohim is the *deprived* of Jehovah. The natural and the supernatural are at issue. The natural, represented by the first-born, is displaced by its younger brother, the supernatural. The personating Jehovah sets up a personator and encourages and promotes his (its) personating career.

Jacob, the younger, instigated by his mother in the same pitiless way as Sarah instigated Abraham, and actuated by the fratricidal spirit of his prototype Cain, deliberately supplanted his brother: for he determined to gain the birthright of Esau—at the cost of that brother's life, if not otherwise.

This is manifest when the narrative of the sale and purchase of this birthright is considered, for the text—of which every word is significant, of which not a single word should be lightly passed over—says, "Esau came in from the field, and he was faint. And Esau said to Jacob, 'Feed me, I pray thee, with the Red, the Red, the This, for I am faint'—therefore was his name called Edom (*Ad'm-Red*)" And Jacob said, 'Sell me first of all thy birthright.' And Esau said, 'Behold, I am at the point to die; and what profit shall the birth-right do to me?' And Jacob said, 'Swear to me first of all.' And he swore unto him. And he sold his birthright unto Jacob." (*Gen.* xxv. 29—33.)

The extremity to which Esau was reduced is obvious and should never have been overlooked. He is said to be faint. Says that he is at the point of death. Is so revived by the food, the emphatic "Red" of whose nature nothing is known—hence its contemptuous designation "pottage"—that he is able to rise up and walk. And the importance of what has just happened is denoted by the second name, "Edom" (derived from the appellation of the revivifying food), now applied to him: though this name was more than foreshadowed at his birth, when he is said to have been of a ruddy aspect or "wholly Adamic." The play upon this word, as identifying Esau with the original Adam, the natural man, is very marked.

It is claimed for Esau by this narrative that he saved his life by the sale of his birth-right. Was the redemption of the first-born under the Levitical yoke predicated here, or suggested by this incident? In each case the life of the first-born was spared at a price, and in consideration of the surrender of the privileges accruing through primogeniture.

A connecting link runs through these allegories. Under it the parallelism of the relations of Isaac to Ishmael, with those of Jacob to Esau are very significant; for, whereas the younger son of Abraham is a nominal, the younger son of Isaac is an actual personator of his brother: so that the nominal here engenders the actual, reproducing itself in a more intense and stringent form, in each instance at the instigation of the mother.

The allegory of the conduct of Jacob towards his brother Esau demands a careful study, as regards its doctrinal import. This struggle for the ascendancy commences in the womb. His resolve to attain to it is foreshadowed by the manner of his birth.

As in the case of the conception of Isaac, the direct intervention of Jehovah is claimed here; for at the entreaty of her husband that personating spirit causes the barren Rebekah to conceive.

Her offspring struggling within her, she inquires the cause of Jehovah, and is told—"Two nations (antagonists) are in thy womb, and two peoples (two linked together) shall be separated even from thy bowels. And the one people shall be stronger than the other people. And the elder (greater) shall serve the younger (less)." *Gen.* xxv. 23.

Under this allegory, in which the historical and the oracular are interblended, the gestating Rebekah was a passive instrument or matrix.

According to it she was to bring forth antagonistic twins, who were to come into the world the one linked to the other.

Of these thus associated but antagonistic twins, the younger was to prevail over the elder, the lesser to supplant the greater.

These thus associated but antagonistic twins are linked together in their passive matrix, Rebekah—whose name, from one point of view, means "Fetterer;" from another, "Source of strife."

The prediction of the oracle received its literal fulfilment when Rebekah gave birth to twins, of which the younger came into the world grasping the heel of the elder.

A suggestive side-light is discernible here, for, since Esau was the actual first-born, whereas the privileges of primogeniture were sought for Jacob, either Jehovah could not cause the attainment of the end in view by way of nature, or preferred that it should be gained by overreaching, by falsehood, and by fraud.

The first-born of these twins was, from his natural aspect, called Esau—"Hairy," "Ruddy." But this attribution of the origin of the name was used as a veil for its doctrinal sense, "Radiant," which the elder brother was thus declared to be, because, as "wholly Adamic," his was the higher type.

The younger of the two, owing to the significant circumstance characterizing his birth, received the appellation Jacob, "Heel grasper," "Supplanter." This name, through its attributive origin, veiled the doctrinal meaning "Crooked," "to remind those who discerned this significance that the chosen of Jehovah represented such as gained their ends by tortuous and crooked ways, by falsehood and fraud; for of these was Jacob, as contrasted with Israel (the "God straightened"), the type.

The veiled doctrinal meaning of this allegorical history is very remarkable.

Its form is oracular. But then the oracular element,—as is the case with all doctrinal parables embodying a possible multiple teaching—as far as it predicates future contingencies, indicates a probable expectancy based upon the past course of the events to which it relates: for its positive statements rest on what has gone before. Hence, the struggle pointed to here reaches back into the prehistoric past, and is still going on with every prospect of continuing; and is a struggle whose course, there is every reason to expect, will follow the direction it has hitherto pursued, and be marked by like results.

It is commonly believed that the Semitic symbolism of two struggling in one womb signifies the two natures, as they have been miscalled, the two tendencies, as they really are—animal and spiritual—struggling for ascendancy in the individual human being.

It is as plausibly supposed to suggest the struggle between the free and the bond. Between those who claimed the right of direct access to the divine, and their antagonists who declared that God could only be approached through a mediating agency.

It has been more recently held to indicate the ceaseless controversies of two opposing schools in their attempts to overcome doctrinal differences by enforcing a single uniform teaching.

Either of these senses can be claimed to be inherent in the figure beneath which the originally intended meaning is veiled, and can be attributed thereto or derived therefrom at pleasure. But the primary symbolism of two antagonists struggling together in a passive matrix, of which the younger prevails over the elder, and the lesser supplants the greater, is undoubtedly that of two doctrines bound together in one formula; of two systems interpreting the same scriptures; of two doctrines and two systems, of which the later, actuated by the spirit of compromise, takes the place of and suppresses the earlier, whose claims it casts out and rejects.

But the spirit of compromise can only gain the ascendancy by compromising the truth.

The first form in which the two opposing schools of teaching are found struggling together in the Hebrew SS. is as the Elohist and the Jehovist, in the earlier chapters of the book of Genesis.

There the Jehovist, or later teacher, overcomes the Elohist, his predecessor, by travestyng the Elohist's teachings, and giving a spiritual semblance to a natural exposition.

A relapse into ignorance becomes the Jehovist's chief supporter in this. The teaching of the Elohist has been gradually lost sight of under the pressure of circumstances; the significance of his writings forgotten. The attempt to recover the meaning of their author through a reinterpretation of his writings under the fostering care of a developing Jehovism, evolves a spurious tradition; and this, ever growing, is the instrument through the intervention of which the Jehovist insensibly draws the nominal and ignorant followers of the Elohist into his toils, and absorbs the one set of teachings in the other.

But this absorption is only effected at the expense of the earlier truths of Elohimism.

Then a revulsion takes place. Under it, the earlier truths having quite disappeared, material progress is sought, material prosperity promoted, a materialized civilization initiated and advanced by the accumulation of wealth; and this, for a time, overcomes the spiritual impulse of the Jehovist. Cain, the materializing tendency, slays his brother Abel, the spiritualizing influence. This time the first-born is the fratricide. But he is made to pay dearly for this later.

Now a reaction occurs. The spiritualizing tendency, acquiring a renewed force, reasserts itself in the later Jehovist, upon whom devolves a double struggle; between materialism on the one hand, and the earlier Jehovism on the other; for the teaching of the Elohist has long since disappeared.

Upon this follows another recoil, under which all is swept away in a flood of animalized materialism, and the spiritual element is submerged.

After this, at a long interval, the spiritualizing influence having regained the ascendancy, the struggle is renewed—this time between the Levitical and the Deuteronomical Jehovists. In it the Deuteronomist represents the earlier Jehovist, who maintains the rights of the first-born as opposed to the pretensions of his Levitical rival. But he is overcome and absorbed by the latter, who commemorates his victory by devoting the first-born to Jehovah and enforcing its redemption at a price.

Thereupon ensues the struggle between prophet and priest, in which the one protests against the other, always in the name of Jehovah.

That these successive struggles followed each other appears even from the traditional readings of the Hebrew SS.; but the history of those scriptures, as far as it is known, and of the transforming influences to which they have been subjected, as far as these can be gathered, as well as their primary significance, as far as the same can be recovered, suggest that the text itself has been the battle field on which these struggles have taken place; that the teachers of opposing doctrines have sought the support of its letter, in order, through the authority of its imputed dicta, to obtain the ascendancy, the one over the other; and that of these, the younger has prevailed over the elder.

The text of the Hebrew scriptures has passed through many vicissitudes. Even admitting that its letters were primarily alphabetic, though interval evidence shows that this cannot have been the case—the original Hebrew character was abandoned during the Babylonian captivity, when, for reasons, the text was transcribed in the Chaldee letters, in which it has been ever since handed down; so that any mystical characteristics attributed thereunto through the form of its letters, as far as these deviated from each other, must have originated subsequent to that captivity.

Then, somewhere about the time of Ezra, a necessity seems to have arisen for recovering or restoring the scriptures—the book of the Law of Jehovah had been lost once before, apparently for a long period, as the finding thereof, with the re-enforcement of its provisions (as though these had been completely forgotten) is duly recorded (2. *Chron.* xxxiv. 14—21)—for they were then re-edited, or, according to some, re-written from memory, under the supervision of that priest and scribe; and it would appear to have been during this process that the *Ahevi* letters were used as vowels, and intercalated in the word signs, to give these a settled utterance.

After this, not earlier as is believed than the seventh century of the present era, the vowel points were invented and introduced, the *Ahevi* letters that had been used as *matres lectionis* having been previously removed from the text; and by these, a fixed and immutable reading was, so to say, crystallized thereon.

Each of these processes in succession marks the progress and denotes the result, so far, of the conflict to which it was due; and registers the advance of which it had been the outcome and was the indication.

These successive stages in transition were, each and all, either preceded, accompanied, or followed by, re-interpretations, translations, paraphrases, expositions, and commentaries, which set forth and accentuated their meaning.

The course of the struggles, thus suggestively depicted, seems to have been in this wise.

The Elohist, having enunciated his views of a simple, natural science, the earlier Jehovist imputed to the ideographic expression of these a spiritual character—a character under which the original teaching disappeared.

Then the later Jehovist arose and sought to formalize the religious expression of the spiritualizing impulses of his predecessor.

The contention of Elohist with Jehovist, of the free with the bond, thus initiated, was carried on even after the giving of the Law, the Levitical and Deuteronomical expression of which, with their diverging forms of its decalogue, testify to the very decided and prolonged character of the struggle; while the ultimate inclusion of the book of Deuteronomy in the Pentateuch marks the final prevalence of the one over the other, as the result of compromise.

So far the struggle between the two in one—between Elohist and Jehovist—has been formal in character, the advocates of freedom resisting the pretensions of the advocates of authority. But with the Babylonian captivity there came a change in this regard; for then the teachers of the people were brought into contact with the mystical doctrines of the East, and fascinated by these, sought to find authority for them in, or at any rate to associate them with, their own scriptures; and it was to facilitate this search, to render easy the discovery of this authority, that they caused these scriptures to be transcribed in the Chaldee character.

Having persuaded themselves that what they could not find as an open teaching must be veiled under the too literal sense to which they had hitherto limited the expression of their written word, they commenced a system of oral paraphrases which ended in the writing of the Targums.

In these they initiated the attributive unveiling it was their desire to effect. Through these they sought to lead the unlearned up to, and familiarize them with, the outlines of the mystical principles they were adopting, and in particular, to impress them with, and habituate them to, the central doctrine—that of the Logos—which they had themselves embraced with avidity.

To do this the more surely they did not hesitate to falsify the letter of their scriptures by pretended renderings of the same.

Some of these falsifying renderings are amazing in their audacity. Unscrupulous as their devisers undoubtedly were, they deliberately introduced such statements as, “They heard the voice of the word of Jehovah Elohim walking in the garden” (*Gen.* iii. 8), which they substituted for the literal assertion, “They heard the voice of Jehovah Elohim walking in the garden,” to feign a basis, otherwise wanting in the Law of Jehovah, for their borrowed doctrine; and the fact that this could be done, and meet with general acceptance, shows how unfamiliar were those susceptible of such indoctrination with the law designed to be their rule of life; how unprincipled were the teachers who thus tampered with its letter to pervert its doctrinal import.

The specious engrafting thus commenced did not cease here, for when the transmission of the branch of the written word passed from its Hebrew channel into the Greek and Latin tongues, and into the Semitic and Hamitic dialects, each translation in succession served as a medium for ascribing some further attribution of borrowed doctrine to the professedly represented but thus most effectually misrepresented text. The Septuagint, (*Ps.* xl. 6) in this way, introduced the reading, “A body didst thou prepare for me” to support the belief in the supernatural incarnation of the Christ, and countenance other mystical views; and the Vulgate, (*Gen.* iii. 15) the rendering, “She shall bruise,” to transfer the action prescribed for the son to the mother. Indeed this process of grafting is by no means given up even in the present day—witness the recent substitution of the petition, “Deliver us from the Evil One” (*Matt.* vi. 13), for “Deliver us from evil,” in the revised edition of the Anglican version of the New Testament, of course on the plea of reinstating an ancient rendering.

The attempted vocalization of the text, whether by the intercalation of the *Ahevi* letters as *matres lectionis*, or by the introduction of the vowel points, was the outcome of a reaction against the mystical teachers and an endeavour to return to the strict letter of the scriptures.

The mysticizers, on the other hand, continued the evolution of their doctrine, until it culminated in the Kabbalah, by the attributive devices of which they sought still further to leaven the letter of the text, and subordinate its literal to an artfully—imputed mystical expression.

During this evolution the literalizers were not inactive on their part, and the Talmud, as the outcome of their prolonged and exhaustive labours, while setting forth the views thus developed, gave force and authority to the expression of the same.

Nor was the struggle limited to these manifestations of its activity, for both mysticizers and literalizers illustrated, emphasized, and enforced their teachings, by very able and instructive commentaries, some of which are of great interest in the present day, owing to the light they throw on the course of a controversy so strenuously maintained. But unfortunately these are, for the most part, but too little known.

The struggle thus traced from its inception is found, in reality, to resolve itself into a contest between the representatives of the original spiritualizing supplanter of the Elohist—the earlier Jehovist—and the successors of his more spiritual offshoot—the later Jehovist—in their opposing characters as literalizers and mysticizers.

In each of these characters, either seeks a basis for his teaching in their common scriptures.

Of these scriptures, the one attempts to clear up and confirm the literal, narrative, historical, and doctrinal sense.

To these same scriptures the other imputes veiled and mystical meanings—meanings which the letter thereof is certainly very far from openly declaring.

In this struggle, the primitive science of the Elohist, with its direct method of expressing itself through a system of ideograms, has been suppressed, its very memory stamped out, and its ideographic signs turned into alphabetic characters, of which the individual letters have passed through more than one transformation.

The recognition of the origin of the Tetragrammaton—the perception that the peculiar characteristics of the so-called Ineffable Name are due to a misconception of the original significance, and constructive or structural use of what, under the alphabetic system, have come to be called the *Ahevi* letters, and that the consequent misrepresentation of the interpreting value of these letters, in decyphering what, through lapse into ignorance, has become a veritable cryptogram, was the inevitable outcome of the primary misconception—is the true key to the sanctuary behind the veil of which the predecessor of the contending doctrines is concealed, the only clue to the labyrinth in which it has been so long hidden.

When this key is rightly used, this clue carefully followed to its source, it will be seen:—

1. That the two contending antagonists are misconceived offshoots from a primary, long-forgotten stem.
2. That having supplanted this stem by being engrafted on its stock, they are, through their attachment to this stock, themselves interlinked and bound together in a passive matrix—the unpointed text of the Hebrew scriptures.
3. That of these, the one is older than the other.
4. That of these, the younger has, in its turn, supplanted the elder.

A doctrinal conflict—such as that of which the memory has been preserved in and handed down by the allegory of the twins struggling in the womb of Rebekah—a conflict carried out by the same means and tending to the same end—is still going on. Does it need a prophetic intuition to affirm that it will not cease so long as the present order of being shall endure?

HENRY PRATT, M. D.

Errata.

P. 396, delete "the" at end of line 1.

P. 399, line 21, for "what is concerning," read "that is conceiving."

HIMALAYAN FOLK LORE.

IV.

THE Lamas in all the Buddhist countries to the northward of Kooloo are of the red-robed order, that is to say Duggpas; so far I have not yet succeeded in coming across a Lama of the yellow robe, or Gelupka. Whatever the Duggpas may be in Bhootan, here they are a very harmless race, and Black Magic is quite unknown amongst them. Lately I succeeded in making the acquaintance of the abbot of the large monastery at Lundee, close by the junction of the Chundra and Bhaga rivers in Lahoul. The Lahoulies are a peculiar race, for although by religion they are Buddhists, they call themselves Hindoos and keep all the observances of caste, therein differing from the Buddhists of Spiti. My friend the abbot is a fine man, standing over six feet in height and broad in proportion. He is also a good Sanskrit and Thibetan scholar, and was held in much esteem by the late Maharajah of Cashmere. He has also visited L'hassa, and says that but few Lamas in Thibet have psychic powers nowadays. While I was at Ali Musjid in 1879, the Madras Sappers and Miners excavated an old Buddhist temple that had been buried for many hundred years. In all the niches were clay figures of saints seated rapt in contemplation, all fashioned exactly alike with the same caste of countenance. I mention these facts, as one of the abbot's chelas, a young lad, might have sat as a model for the clay figures found in the Khyber. Nowhere else in India have I seen similar features. It is curious how steadfastly certain types survive, in conformity apparently more with religion than with race, as if the soul had its index in the face.

The abbot's patron saint is one Padma Sanga, who again is Paucheen Rimboshay. It is difficult to follow this Arhat's history, for his incarnations have been many, and his names most numerous. His first appearance was after the death of Gautama Buddha, but before our present era, and took place at Ujjain, where he was found as a babe, lying on a lotus flower in a tank of the royal palace. When he grew up the King wanted to marry him to his daughter, but he fled and became a wandering mendicant. Subsequently he appears to have become famous all over India and Thibet. At a place called Zauhâr or Johore he experienced the fate

of Shadrach, Meshach, and Abednego, and with like results. The abbot had a great wish to visit this last locality, and questioned me how he was to get there. I told him that the only Johore I knew of was near Singapore, but that the Rajah thereof was a Mahomedan. Can any of your readers inform me of the locality of Zauhâr? Among other matters the abbot informed that he had read in an old Sanskrit work that the average span of life would shortly begin to dwindle, and that the man who reached the age of sixty, would be considered a Methusaleh. At present it seems the other way about, for centenarians are becoming quite numerous. On questioning the abbot as to the locality of Shamballah, he said it was at the *North Pole*, and that he had read in another Sanskrit work that in 400 years time, the King of Shamballah would fight a great battle with the Mahomedans on the Oxus and utterly exterminate them. And this because of the cruel way they had oppressed the Aryan religion and peoples for 600 or 700 years. To my mind this prophecy is already fulfilled, for the King of Shamballah can be no other than the Czar of Russia.

After all, the prophecies concerning the duration of Mahomedan rule in the Apocalypse are better known and much clearer. In chapter xii, verse 14, the period of Islam is given as a time, and times, and half a time, and in chapter xiii, verse 5, as forty and two weeks; that is, a period of 1278 years. In the 12th and last chapter of Daniel the period is given first as 1290, and then as 1335 years. Adding these numbers to the year of the Hegira 622 A. D., we get by the computation of the Apocalypse of a time, and times, and half a time, the three following years, 987, 1717, and 1900. That is to say, from the years 622 to 987 Islam was a rising power, from 987 to 1717 it was at its zenith, and from 1717 to 1900 represents the period of its decay and disappearance. By the computation of Daniel the time would be prolonged to 1912 and 1957. To see the last of which I must live to the good old patriarchal age of 107. *Eheu me miserum!* What a perfect description we have of the present age in verse 4, chapter xii, of Daniel, "Even to the time of the end: many shall run to and fro and knowledge shall be increased." And in chapter ix, verses 17, 18, 19, what a curiously exact description we get of the battles of the present day, with their concomitants of villainous saltpetre.

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceeded fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt."

In chapter xx, verse 8, there is a reference to Gog and Magog, the Jûj and Májûj of the Mahomedans, and identified by them with the Russians. Dr. Henry Pratt and Mr. Montague R. Lazarus have given us very learned explanations of much of what is obscure in the Bible by the light of the Kabala and other ancient

treatises. Could these gentlemen explain to us in some detail the prophecies of Daniel and the Apocalypse; most of which appear either to refer to the present time or the near future?

I have been giving temporary accommodation to one Gyal Chang and his family. He is a Bissahiri of the weaver caste, and emigrated hitherwards some years ago from his native village Sungnum in Kuniawar on the borders of Thibet. For some time he served the Rajah of Rampur Bissahir, Shumshere Sing, as court tailor. First three daughters were born to him and then five sons, and for anything I know his family may still go on increasing. But I am concerned with his eldest son, Numyul Chering, who is being brought up a Lama, with the greatest solicitude on the part of the entire family, by whom he is treated as a demigod. The Bissahiris, or rather the Kuniawaris, like the Lahoulies, are Buddhists by religion and Hindoos by caste; even the weavers setting great store by caste observance. Well, their eldest son, Numyul Chering, till the age of three years, was much like other children, but one day when his father offered him a cup of water from which he had drunk, refused it, saying, "I cannot drink after you, as I am not your son." Being asked who he was then, he replied, "I am the Rajah's guru, Tumbaderya, who died a year before I was again born. Instead of remaining celibate, I married, therefore my early death and rebirth into your low caste family." Afterwards he pointed out his widow and daughter, the Rajah, and many other persons with whom he used to associate in his former birth; amongst them his old Guru, Choang, who lived at Taling. Choang, after a long conversation with the child, acknowledged the truth of his statements. He told his parents to keep him apart from the rest of the family, to let his hair grow long, and bring him up as a Lama. Choang died three years afterwards at the age of eighty-six; he also recollected his former birth, having had a similar experience to that of the boy, Numyul Chering. Choang was a Ningwa lama; they are clothed in red and use much the same liturgy as the Duggas. The only difference, apparently, between the two sects, is, that the Ningwas wear their hair long, while the Duggas crop it short.

I see no reason to disbelieve this story, which I heard at first hand. The boy, Numyul Chering, only spoke of his former birth when between the ages of three and five. Since then he appears ashamed of his present circumstances, and maintains a stubborn silence about his former birth. He is now fourteen years old, but looks two or three years younger.

The Rajah, Shumshere Sing of Bissahir, has an amiable weakness for the fire-water of the pale faces. In other words, he is a drunken swine. The Government, I hear, have quite lately deposed him and put his son on the Rampur guddee; and, if true, a very good thing too for the Bissahir people. Tumbaderya, the royal Guru, must have had a hard time of it with his drunken master; circumstances were evidently too strong for him in his last birth. He died at the early age of thirty-four, falsifying the great promise of his youth; let us hope he will be more successful in this, his present birth, as Lama Numyul Chering, the weaver's son.

Monsieur A. Tournier, in the *Theosophist* for April last says: "Abstain from beans," that is to say, (as he understands it) do not occupy yourself with politics; for in the time of Pythagoras, beans represented voting-papers. Yet we are assured—*vide* "Isis Unveiled," Vol. ii, page 78, that Pythagoras once persuaded an ox to give up eating beans. Surely Monsieur A. Tournier does not mean to assert that in the time of Pythagoras the franchise was extended to cattle!

A. BANON.

Editor's Note.—Gafferel, the diligent author of that quaint 17th century book, "Unheard-of Curiosities"—previously cited in these pages—says (p. 119) the Pythagorean precept a *Fabis abstinente*, "hath yet been rightly understood by no man;" but he classifies the bean with pease as "hot" food, and asks whether the former was not proscribed by the Samian Sage because of its being naturally marked with phallic figures on both sides of the bean.

NATURE'S FINER FORCES.

The Mind.

NO theory of the life of the universe is at once so simple and so grand as the theory of breath (*swara*). It is the one universal motion, which makes its appearance in *maya* by virtue of the unseen substratum of the Cosmos, the *parabrahma* of the Vedantins. The most appropriate expression in English for *swara* would be "the current of life." The Indian science of breath investigates and formulates the laws, or rather the one universal law, according to which this current of life, this motive power of Universal Intelligence, running, as Emerson so beautifully puts it, along the wires of thought, governs evolution and involution, and all the phenomena of human life,—physiological, mental, and spiritual. In the whole length and breadth of this universe, there is no phenomena, great or small, which does not find its most natural, most intelligible and most apposite explanation in the theory of the five modes of manifestation of this universal motion—the five elementary *tatwas*.

In the last two articles I tried to explain generally, how every physiological phenomenon was governed by the five *tatwas*. The object of the present article is to briefly run over the various phenomena relating to the third higher body of man—the *manomaya kosha*, the mind,—and note how symmetrically and universally the *tatwas* bring about the formation and work of this principle.

It is what is in general language called knowledge that distinguishes the mind from physical life (*prana*); but it will be seen, on a little consideration, that different degrees of knowledge might very well be taken as the distinguishing characteristics of the five states of matter, which in man we call the five principles. For what is knowledge but a kind of *tatwic* motion of breath, elevated into self-consciousness by the presence, in greater or less degree, of the element of *ahankar*? This is no doubt the view of knowledge taken by the Vedantic philosopher when he speaks of intelligence (*prana*) as being the motive power, the first cause, of the universe. The word *swara* is only a synonym of intelligence, the one manifestation of the *One* descending into *prakriti*.

'I see something,' means, according to our view of knowledge, that my *manomaya kosha* has been put into visual vibration.

'I hear,' means that my *manomaya kosha* is in a state of auditory vibration.

'I feel,' means that my mind is in a state of tangible vibration. And so on with the other senses.

'I love,' means that my mind is in a state of amatory vibration (a form of attraction).

The first state—that of *anandamaya* is the state of the highest knowledge. There is then but one centre—the substratum for the whole infinity of *parabrahma*, and the ethereal vibrations of his breath are *one* throughout the whole expanse of infinity. There is but one intelligence, but one knowledge. The whole universe, with all its potentialities and actualities, is a part of that knowledge. This is the highest state of *bliss*. There is no consciousness of self here, for the *I* has only a relative existence, and there must be a *Thou* or a *He* before there can be an *I*.

The *ego* takes form when, in the second plane of existence, more than one minor centre comes into existence. It is for this reason that the name of *ahankara* has been assigned to this state of matters. The ethereal impulses of those centres are confined to their own particular domain in space, and they differ in each centre. They can, however, affect each other, just in the same way as the individualized ethereal impulses of one man are affected by those of others. The *tatwic* motion of one centre of *Brahma* is carried along the same universal lines to the other. Two differing motions are thus found in the one centre. The stronger impulse is called the *I*, the weaker the *Thou*, or the *He* as the case may be.

Then comes *manas*. *Viraj* is the centre, and *manu* the atmosphere of this state. These centres are beyond the ken of ordinary humanity; but they work under similar laws to those ruling the rest of the cosmos. The suns move round the *virats* in the same way as the planets move round the sun.

The composition of *manu* is similar to that of *prana*; it is composed of a still finer grade of the five *tatwas*, and this increased fineness endows the *tatwas* with different functions.

The five functions of *prana* have been given; the following are the five functions of *manas*, as given by Patanjali, and accepted by Vyasa.

1. Means of knowledge (*Pramana*);
2. False knowledge (*Viparyaya*);
3. Complex imagination (*Vikalpa*);
4. Sleep (*Nidra*);
5. Memory (*Smriti*);

All the manifestations of the mind fall under one or other of these five heads. Thus, *Pramana* includes 1. Perception (*pratyaksha*); 2. Inference (*anumana*); 3. Authority (*agama*). *Viparyaya* includes 1. Ignorance (*avidya, tamas*); 2. Egoism (*asmita, moha*); 3. Retention (*raga, mahamoha*); 4. Repulsion (*tamessa, dwesha*); 5. Tenacity of life (*abhinweshha, andhatamesra*).

The remaining three have no definite sub-divisions. I shall now show that all the modifications of thought are forms of *tatwic* motion on the mental plane.

The word *pramana* (means of knowledge) is derived from two roots, the predicative root *ma* and the derivative root *ana* with the prefix *pra*. The original idea of the root *ma* is "to go, to move," and thence "to measure." The prefix *pra* gives to the root the idea of fulness connected as it is with the root *pri*, "to fill." That which moves *exactly* up or down to the same height with any other thing is the *pramana* of that thing. In becoming the *pramana* of any other thing, the first thing assumes certain qualities which it had not before. This is always brought about by a change of state caused by a certain kind of motion, for it is always motion that causes change of state. This, in fact, is also the exact meaning of the word *pramana* as applied to a particular manifestation of the mind.

Pramana is a particular *tatwic* motion of the mental body; its effect is to put the mental body into a state similar to that of something else. The mind can undergo as many changes as the external *tatwas* are capable of imprinting upon it, and these changes have been classified by Patanjali under three general heads.

1. (*Pratyaksha*) Perception. This is that change of state which the operations of the five sensuous organs produce in the mind. The word is a compound of *prati*, "each," and *akshya*, "sensuous power, organ of sense." Hence it is that sympathetic *tatwic* vibration which an organ of sense, in contact with its object, produces in the mind. These changes can be classified under five general heads according to the number of senses.

The eye gives birth to the *tejas* (vibrations), the tongue, the skin, the ear, and the nose respectively, to the *apas*, the *vayu*, the *akasa*, and the *prithwi* vibrations. The pure *agni* causes the perception of red, the *tejas prithwi* of yellow, the *tejas upas* of white, the *tejas vayu* of blue, and so on. Other colors are produced in the mind by mixed vibrations in a thousand varying degrees. The *apas* gives softness, the *vayu* roughness, the *agni* harshness.

We see through the eyes not only color, but also form. It will be remembered that a particular form has been assigned to every *tatwic* vibration, and all the forms of gross matter answer to corresponding *tatwic* vibrations. Thus form can be perceived through every sense. The eyes can see form, the tongue can taste it, the skin can touch it, and so on. This may probably appear to be a novel assertion, but it must be remembered that virtue is not act. The ear would *hear* form if the more general use of the eye and the skin for this purpose has not almost stifled it into inaction.

The pure *apas* vibrations cause an astringent taste, the *apas-prithwi*, a sweet, the *apas-agni*, hot, the *apas-vayu*, acid, and so on. Innumerable other variations of taste are caused by intermediate vibrations in various degrees.

The case is similar with the vocal and other changes of vibration. It is clear that our perceptive knowledge is nothing more than a veritable *tatwic* motion of the mental body caused by the sympathetic communications of the vibrations of *prana*, just as a stringed instrument of a certain tension begins to vibrate spontaneously when vibration is set up in another similar instrument.

The word *anumana* (inference) has the same roots as the word *pramana*. The only difference is in the prefix. We have here *anu* "after" instead of *pra*. Inference (*anumana*) is therefore after-motion. When the mind is capable of sustaining two vibrations at one and the same time, then, if at any time one of these vibrations is set up and perceived, the second vibration must also manifest itself. Thus suppose a man pinches me. The complex vibrations that make up the perception of the action of man pinching me are produced in my mind. I recognise the phenomenon. Almost simultaneously with these vibrations another set of vibrations is produced in me. I call this pain. Now, here are two kinds of *tatwic* motion, the one coming after the other. If at any other time I feel similar pain, the image of the man pinching will be recalled to my consciousness. This after-motion is "inference." Induction and deduction are both modifications of this after-motion. The sun always appears to rise in a certain direction. The image of that direction becomes for ever associated in my mind with the rising of the sun. Whenever I think of the phenomenon of sunrise, the picture of that direction makes its appearance. I therefore say that the sun rises as a rule in that direction. Inference is therefore nothing more than a *tatwic* motion coming *after* another related one. The third modification of what is called the means of knowledge (*pramana*) is authority (*agama*). What is this? I read in my geography, or hear from the lips of my teacher, that Britain is surrounded by the ocean. Now what has connected these words in my mind with the picture of Britain, the ocean, and their mutual relation? Certainly it is not *perception*, and therefore not inference, which must by nature work through sensuous knowledge. What then? There must be some third modification.

The fact that words possess the power to raise a certain picture in our minds is one of very deep interest. Every Indian philosopher recognizes it as a third modification of the mind, but it receives no recognition at the hands of modern European philosophy.*

There is however, little doubt that the color corresponding to this mental modification differs from that corresponding to either perception or inference. The color belonging to the perceptive modifications of the mind is always single in its nature. A certain phase of the *tayus* vibration must always prevail in the usual modification, and similarly the vibrations of other *tatwas* correspond to our different sensuous modifications. Each of these manifestations has its own distinctive color. The red will appear as well in the visual as in the auditory or any other vibration; but the red of the visual vibration will be bright and pure, that of the organ of smell will be tinged with yellow, that of the organ of touch will be bluish, and the somniferous red will be rather dark. There is therefore not the least likelihood that the vocal vibration will coincide with the perceptive vibration. The vocal vibrations are double in their nature, and they can only, if at all, coincide with the inferential vibrations; and here too they can only coincide with the auditory vibrations. A little consideration will however show that there is some difference

* But see Max Müller's new book "The Science of Thought," in which he discusses the identity of thought and language.—Ed.

between the vocal and inferential vibrations. In inference a certain modification of sound in our mind is followed by a certain visual picture, and both these vibrations retain in our mind an equally important position. We place two percepts together, compare them, and then say that one follows the other. In the verbal modification, there is no comparison, no simultaneous consciousness, no placing together of the two percepts. The one causes the other no doubt, but we are not at all conscious of the fact. In inference the simultaneous presence for some time of both the cause and the effect brings about a change in the color of the effect. The difference is less great in the vocal as compared with the inferential vibration. Axiomatic knowledge is not inferential in the present, though it has no doubt been so in the past; in the present it has become native to the mind.

The second mental modification is called *viparyaya* (false knowledge).

This word also is derived from a root meaning motion—*i* or *ay* “to go, to move.” The prefix *pari* is connected with the root *pra* and gives the same idea to the root. *Paryaya* has, therefore, the same meaning as *pramana*. The word *viparyaya* therefore means “a motion removed from the motion which coincides with the object.” The vibrations of *pramana* coincide in nature with the vibrations of the object of perception, not so the vibrations of *viparyaya*. Certain acquired conditions of the mind imprint on the percepts a new color of their own, and thus distinguish them from the percepts of *pramana*. There are five modifications of this manifestation.

1. *Avidya* (Ignorance). This is the general field for manifestation of all the modifications of *viparyaya* (false knowledge). The word comes from the root *vid* to know, the prefix *a* and the suffix *ya*. The original meaning of the root is “to be, to exist.” The original meaning *vidya* is therefore “the state of a thing as it is,” or, expressed in terms of the mental plane in one word, “knowledge.” As long as in the face of a human being I see a face and nothing else, my mental vibration is said to be *vidya*. But as soon as I see a moon, or something else not a face, when it is a face I am looking at, my mental vibration is no longer said to be *vidya* but *avidya*. *Avidya* (ignorance) is therefore not a negative conception; it is just as positive as *vidya* itself. It is a great mistake to suppose that words having the private prefixes always imply abstractions and never realities. This however by-the-bye. The state of *avidya* is that state in which the mental vibration disturbed by that of *akasa* and some other *tatwas*, which thus result in the production of false appearances. The general appearance of *avidya* is *akasa*, darkness, and this is why *tamas* is a synonym of this word.

This general prevalence of darkness is caused by some defect in individual minds, because, as we find from daily experience, a given object does not excite the same set of vibrations in all minds. What then is the mental defect? It is to be found in the nature of the stored-up potential energy of the mind. This storing-up of energy is a problem of the deepest importance in philosophy, and the doctrine of transmigration of souls finds its most intelligible explanation in this. The law might be enunciated as follows:—

If anything be set in any particular kind of *tatwic* motion—internal or external—it acquires a capability of being for a second time easily set in the same sort of motion, and of consequently resisting a different sort of motion. If the thing be subjected to the same motion for some time, that motion becomes a necessary attribute of the thing. The superposed motion becomes, so to speak, “second nature.”

Thus if a man accustoms his body into a particular form of exercise, certain muscles in his body are very easily set in motion. Any other form of exercise that requires the use of other muscles will be found fatiguing on account of the resistance set up by muscular habits. Similar is the case with the mind. If I have a deep-rooted conviction, as some have to this day, that the earth is flat and that the sun moves round it, it may require ages to dislodge it. A thousand examples might be cited of such phenomena. It is however only necessary in this place to state that the capacity of turning easily to one mental state and offering resistance to another, is what I mean by this stored-up energy. It is variously called *vasana* or *sunsukara* in Sanskrit.

The word *vasana* comes from the root *vas* “to dwell.” It means the dwelling or fixing of some form of vibratory motion in the mind. It is by *vasana* that certain truths become native to the mind, and not only certain so-called truths, but all the so-called natural tendencies—moral, physical, spiritual,—becomes in this way native to the mind. The only difference in different *vasanas* is in their respective stability. Those *vasanas* which are imprinted upon the mind as the result of the ordinary evolutionary course of nature, never change. The products of independent human action are of two kinds. If action result in tendencies that check the evolutionary progressive tide of nature, the effect of the action exhausts itself in time, by the repellent force of the under-current of evolution. If however the two coincide in direction, increased strength is the result. The latter sort of actions we call virtuous, the former vicious.

It is this *vasana*, this temporary dominion of the opposite current, that causes false knowledge. Suppose the positive generative current has in any man the strength, &c. If to it is presented a negative female current of the same degree of strength, &c., the two will try to unite. An attraction which we term sexual love will then be set up. If these two currents are not allowed to unite, they increase in strength and react on the body itself to its injury, if allowed to unite they exhaust themselves. This exhaustion causes a relief to the mind, the progressive evolutionary currents asserts itself with greater force, and thus a feeling of satisfaction is the result. This *tatwic* disturbance of the mind will, as long as it has sufficient strength, give its own color to all percepts and concepts. They will not appear in their true light, but as causes of satisfaction. Thus they say that true lovers see all things rose-coloured. The appearance of a face we love to see, causes a partial running of the currents into one another, and a certain amount of satisfaction is the result. We forget that we are seeing a face; we are only conscious of some cause resulting in a state of satisfaction. That cause of satisfaction we call by different names. Sometimes we call

it a flower, at others we call it a moon. Sometimes we feel that the current of life itself is flowing from those dear eyes; at others we recognize nectar itself in that dear embrace. Such are the manifestations of *avidya*. As Patanjali says, *avidya* consists in the perception of the internal, the pure, the pleasing, and the spiritual, instead of or rather in the non-eternal, the impure, the painful, and the non-spiritual. Such is the genesis of *avidya* which, as has been remarked, is a substantial reality and not a mere negative conception*.

This mental phenomenon causes the four remaining ones:—1. *Aswita*, egoism. 2. *Raja*, retentive desire. 3. *Dweshā*, repulsive desire. 4. *Abhivivesha*, tenacity of life.

1. *Aswita* (egoism) is the conviction that real life (*purush-svara*) is one with the various mental and physiological modifications; that the higher self is the same with the lower one, that the sum of our percepts and concepts is the real *ego*, and that there is nothing beyond. In the present cycle of evolution and in the previous ones, the mind has chiefly been occupied with these percepts and concepts. The real power of life is never seen making any separate appearance; hence the feeling that the *ego* must be the same with the mental phenomena. It is plain that *avidya*, as defined above, lies at the root of this manifestation. *Raja* (desire to retain). The misleading feeling of satisfaction above mentioned under *avidya* is the cause of this condition. When any object repeatedly produces in our mind this feeling of satisfaction, our mind engenders the habit of falling again and again into the same state of *tatwic* vibration. The feeling of satisfaction, and the picture of the object which seemed to cause that satisfaction, tend to appear together, and this is a hankering after the object, a desire not to let it escape us—that is to say—*Raja*.

We may here investigate more thoroughly the nature of this feeling of satisfaction and its opposite—pleasure and pain. The Sanskrit words for these two mental states are respectively *sukh* and *dukkh*. Both come from the root *khan*, to dig; the suffixes *su* and *dus* make the difference. The former prefix conveys the idea of 'ease,' and it derives this idea from the unrestrained easy flow of breath. The radical idea of *sukh* is therefore unrestrained digging—digging where the soil offers but little resistance. Transferred to the mind, that act becomes *sukh*, which makes upon it an easy impression. The act must, in the nature of its vibrations, coincide with the then prevailing conditions of the mental vibrations. Before any percepts or concepts had taken root in the mind, there was no desire, no pleasure. The genesis both of desire and what is called pleasure, that is the sense of satisfaction caused by the impressions produced by external objects—begins with certain percepts and concepts taking root in the mind. This taking root is really only an overclouding of the original set of impressions arising out of evolutionary mental progress. When contact with the external object for a moment removes that cloud from the clear horizon of the

* Cf. The word *amitra*, not-friend, enemy, a real animal in flesh and blood.

mind, the soul is conscious of a feeling of satisfaction, which, as I have shown, *avidya* connects with the external object. This, as shown above, gives birth to desire.

Similar is the genesis of pain and the desire to repel. The radical idea of *dukkah* (pain) is the act of digging where a good deal of resistance is experienced. Transferred to the mind it signifies an act which encounters resistance from the mind. The mind does not easily give place to these vibrations, it tries to repel them with all its might. There arises a feeling of privation; it is as if something of its nature were being taken away and an alien phenomenon introduced. This consciousness of privation or want, is pain, and the repulsive power, which these alien vibrations excite in the mind is known by the name of *dweshā* (desire to repel). The word *dweshā* comes from the root *dewish*, which is a compound of *du* and *ish*. *Ish* itself appears to be a compound root—*i* and *s*. This final *s* is connected with the root *su* "to breathe, to be in one's natural state." The root *i* means "to go," and *ish* therefore means "to go towards one's natural state." Transferred to the mind the word becomes a synonym of *raja*. The word *du* in *du-kkh* (pain) performs the same function as in *dus*. Hence *dwish* comes to mean "a hankering after repulsion." Anger, jealousy, hatred, &c., are all modifications of this, as love, affection, friendship, are of *raja*.

It is easy, by what has been said above, to follow up the genesis of the principle of "tenacity of life." I must now try to assign these actions their prevailing *tatwas*.

The general colour of *avidya*, is, as already said, that of *akasa*, darkness, otherwise the *agni tatwa* prevails in anger. If this is accompanied by *vayu*, there will be a good deal of motion in the body; *prithwi* will make it stubborn, *apas* easily manageable, *akasa* will give a tinge of fear.

The same *tatwa* prevails in love. *Prithwi* makes it lustful, *vayu*, changeable, *agni*, fretting, *apas*, lukewarm, *akasa*, blind. *Akasa* prevails in fear. It tends to produce a hollow in the veins themselves. In *prithwi* the timid man is rooted to the spot; with *vayu* he runs away; *apas* succumbs to flattery; *agni* tends to make one revengeful.

I turn now to *vikalpa*. This is that knowledge which the words imply or signify, but for which there is no reality on the physical plane.

The sounds of nature connected with its sights have given us names for percepts. With the additions or subtractions of the percepts, we have also had additions and subtractions of the sounds connected therewith. The sounds constitute our words.

In *vikalpa*, two or more percepts are added together in such a way as to answer to a concept having no corresponding reality on the physical plane. This is a necessary result of the universal law of *vasana*. When the mind is habituated to the perception of more phenomena than one, all of them have a tendency to appear again; and whenever two or more such phenomena coincide in time, we have in our mind a picture of a third something. That something may or may not exist in the physical plane. If it does not, the

phenomenon is *vikalpa*; if however it does, we call it *samadhi*. We will next examine the important phenomenon of *sleep (nidra)*. This also is a phenomenon of the *manomaya kosha*, mind. Indian philosophers speak of three states in this connection,—Waking, Dream, Sleep.

1. *Waking*. This is the ordinary state when the principle of life works in connection with the mind. The mind then receives through the action of the senses impressions of external objects. The other faculties of the mind are purely mental, and they may work in the waking as in the dreaming state. The only difference is that in dream the mind does not undergo the perceptive changes. How is this? These changes of state are always passive, and the soul has no choice in being subjected to them. They come and go as a necessary result of the working of *swara* in all its five modifications. As has been explained in my last article, the different sensuous organs cease to respond to external *tatwic* changes, when the positive current gains more than ordinary strength in the body. The positive force appears to us in the shape of heat, the negative in that of cold (Cf. Babbit, *Electricity and Magnetism*). I may, therefore, in future speak of these forces as heat and cold.

The Upanishad says that in dreamless sleep the soul sleeps in the blood-vessels, the pericardium, the hollow of the heart. Has the system of blood vessels—the negative centre of *prana*—anything to do with dream also? The state of dream, according to the Indian sage, is an intermediate one between waking and sleeping, and it is but reasonable to suppose that there must be something in this system which accounts for both these phenomena. What is that something? It is variously spoken of as the *pitta*, the *agni*, and the sun. It is needless to say that these words are meant to denote one and the same thing. It is the effect produced on the body by the solar breath in general, and the *agni tatwa* in particular. The word *pitta* might mislead many, and it is therefore necessary to state that the word does not necessarily always mean bile? There is one *pitta* which Sanskrit physiology locates especially in the heart. That is called the *sadhaka pitta*. It is nothing more nor less than cardiac temperature, and it is with this that we have to do in sleep or dream.

According to the Indian philosopher, it is the cardiac temperature that causes the three states in varying degrees. This and nothing else is the meaning of the Vedic text that the soul sleeps in the pericardium, &c. All the functions of life are carried on properly as long as we have a perfect balance of the positive and negative currents—heat and cold. The mean of the solar and lunar temperatures is the temperature at which the *prana* keeps up its connection with the gross body. The mean is struck after an exposure of a whole day and night. Within this period the temperature is subjected to two general variations. The one is the extreme of the positive, the other the extreme of the negative. When the positive reaches its daily extreme, the sensuous organs pass out of time.

It is a matter of daily experience that the sensuous organs respond to external *tatwic* vibrations within certain limits. If the limit is exceeded either way, the organs become insensible to these vibrations. There is therefore a certain degree of temperature at which the sensuous organs can ordinarily work; when this limit is exceeded either way, the organs become incapable of receiving any impression from without. During day the positive life current gathers strength in the heart. The ordinary working temperature is naturally exceeded by this gathering up of the force, the senses sleep. They receive no impression from without. This is sufficient to produce the dreaming state. As yet the chords of the gross body (*sthula sarira*) alone have slackened; the soul sees the mind no longer affected by external impressions. The mind is however habituated to various percepts and concepts, and by the mere force of habit passes into various states. The *breath* as it modifies into the five *tatwic* states becomes the cause of the varying impressions coming up. The soul, as already said, has no part in calling up these visions of her own free-will. It is by the working of a necessary law of life, that the mind undergoes the various changes of the waking and the sleeping states. The soul does nothing in conjuring up the phantasms of a dream; otherwise it would be impossible to explain horrible dreams. Why indeed, if the soul is entirely free in dreaming, does it sometimes call into being those hideous appearances, which, with one terrible shock, seem to send our very blood back to our heart? No soul would ever act thus if it could help it.

The fact is that the impressions of a dream change with the *tatwas*. As one *tatwa* easily glides into the other, one thought gives place to another. The *akasa* causes fear, shame, desire, anger; the *vayu* takes us to different places; the *agni* shows us gold and silver; the *prithvi* may bring us to enjoyments, smiles, dalliance, and so on. And then we might have composite *tatwic* vibrations. We might see men and women, dances and battles, councils and popular gatherings; we might walk in gardens, smell the choicest flowers, see the most beautiful spots; we might shake hands with our friends, we might deliver speeches, we might travel into different lands. All these impressions are caused by the *tatwic* state of the mental coil, brought about either by (1) physical derangement, (2) ordinary *tatwic* changes, (3) or some other coming natural change of state.

As there are three different causes, there are thus three different kinds of dreams. The first cause is physical derangement. When the natural currents of *prana* are disturbed so that disease results, or are about to be so disturbed, the mind, in the ordinary way, undergoes these *tatwic* changes. The sympathetic chords of the mind are excited, and we dream of all the disagreeable accompaniments of whatever disease may be within our physical atmosphere, in store for us. Such dreams are akin in their nature to the ravings of delirium; there is only a difference in strength and violence. When ill, we may in a similar way dream of health, and its surroundings. The second kind of dreams is caused by ordinary *tatwic* changes. When the past, the present, and the future *tatwic* condition of our surroundings is uniform in its nature, when there

is no change, and when no change is in store for us, the stream of dreams is most calm and equable in its easy flow. As the atmospheric and the healthful physiological *tatwas* glide smoothly into the other, so do the impressions of our minds in this class of dreams. Ordinarily we cannot even remember these dreams, for in them there is nothing of special excitement to keep them in our memory. The third kind of change is similar to the first; there is a difference only in the nature of the effects. These we call the effects disease or health, as the case may be; here we might group the results, under the general names of prosperity or calamity.

The process of this sort of mental excitement is however the same in both. The currents of life, pregnant with all sorts of good and evil, are sufficient in strength, while yet potential and only tending towards the actual, to set the sympathetic chords of the mind in vibration. The purer the mind, and the freer from the dust of the world, the more sensitive is it to the slightest and the remotest tendency of *prana* towards some change. We consequently become conscious of coming events in dreams. This explains the nature of prophetic dreams. To weigh however the force of these dreams, to find out exactly what each dream means, is a most difficult, and, I may say under ordinary circumstances, a quite impossible task. We may make ten thousand mistakes at every step, and we need nothing less than a perfect Yogi for the right understanding of even our own dreams, to say nothing of those of others. Let us illustrate and explain the difficulties which surround us in the right understanding of our dreams. A man in the same quarter of the city in which I live, but unknown to me, is about to die. The *tatwic* currents of his body, pregnant with death, disturb the atmospheric *tatwas*, and are, through their instrumentality, spread in varying degrees of strength all over the world. They reach me too, and while I am sleeping, excite the sympathetic chords of the mind. Now there being no special room in my mind for that man, my impression will only be general. A human being, fair or ugly, thin or fat, male or female, lamented or not, and having similar other qualities, will come into the mind on his death bed. But what man? The power of complex imagination (*vikalpa*) unless strongly kept in check by the hardest exercise of yoga, will have its play, and it is almost certain that a man who has previously been connected in my mind with all these *tatwic* qualities, will make his appearance in my consciousness. It is evident I shall be on the wrong track. That some one is dead or dying we may be sure, but who or where it is impossible for ordinary men to discover. And not only does the manifestation of *vikalpa* put us on the wrong track; all the manifestations of the mind do that. The state of *samadhi*, which is nothing more than putting one's self into the most perfect amenability to *tatwic* surroundings, is therefore impossible, unless all the other manifestations are held in perfect check, "Yoga," says Patanjali, "is keeping in check the manifestations of the mind."

But to resume. The dreamy state is maintained as long as and when the cardiac temperature is not strong enough to affect the mental coil. But with increasing positive strength that too must be

affected. The *manas* and the *prana* are made of the same materials and are subject to the same laws. The more subtle however these materials are, the stronger must be the forces that produce similar changes. All the coils are tuned together, and changes in the one affect the other. The vibrations per second of the first one are however greater than the other lower one, and this causes its subtlety. The higher are always affected through the immediately lower principle. Thus the external *tatwas* will affect *prana* immediately, but the mind can only be affected through the *prana* and not directly. The cardiac temperature is only an indication of the degree of heat in *prana*. When sufficient is gathered up there, the *prana* having acquired sufficient strength, affects the mental coil. That too now passes out of time. The mental vibrations too are at rest. The mind can only work at a certain temperature; beyond that it must go to rest. In this state we have no more dreams. The only manifestation of the mind is that of rest. This is the state of dreamless sleep (*sushupti*).

A good deal more remains to be said about the relations of the higher self in this state. This we shall treat under a separate head.

I pass on now to the fifth and last mental manifestation—*Smriti*, "Retention, Memory."

As Professor Max Müller has remarked, the original idea of the root *smri* (from which *smriti*) is "to make soft, to melt." The process of making soft or melting consists in the melting thing assuming a consistency nearer, and nearer to the *tatwic* consistency of the melting force. All change of state is equivalent to the assumption on the part of the thing changing, of the state of the *tatwa* which causes the change. Hence the secondary idea of the root, "to love." Love is that state of the mind in which it melts into the state of the object of love. This change is analogous to the chemical change that gives us a photograph on a sensitive plate. As in this phenomenon the materials on the sensitive plate are melted into the state of the reflected light, so the sensitive plate of the mind melts into the state of its percepts. The impression upon the mind is deeper, the greater the force of the imprinting rays and the greater the sympathy, between the mind and the object perceived. This sympathy is created by stored-up potential energy, and the perceptive rays themselves act with greater force when the mind is in a sympathetic state.

Every percept takes root in the mind as explained above. It is nothing more than a change of the *tatwic* state of the mind, and what is left behind is only a capacity for sooner falling into the same state again. The mind falls back into the same state, when it is under the influence of the same *tatwic* surroundings. The presence of the same things calls back the same mental state.

These *tatwic* surroundings may be of two descriptions—astral and local. The astral influence is the effect upon the individual *prana* of the then condition of the terrestrial *prana*. If this effect appears as the *agni tatwa*, those of our concepts which have a prominent connection with this *tatwa*, will make their appearance in the mind. Some of these are a hankering after wealth, a desire for progeny, &c., &c. If we have the *rayu tatwa*, a desire

to travel may take possession of our minds and so on. A minute *tatwic* analysis of all our concepts is of the greatest interest; suffice it here however to say that the *tatwic* condition of *prana* often calls up into the mind objects which have, in similar previous conditions, made the objects of perception. It is this power, already shown, that underlies dreams of one class. In the waking state too this phase of memory often acts as reminiscence.

Local surroundings are constituted by those objects which the mind has been accustomed to perceive together with the immediate object of memory. This is the power of association.

Both these phenomena constitute memory proper (*smriti*). Here the object comes first into the mind, and afterwards the act and the surroundings of perception. Another very important kind of memory is what is called *buddhi*, literary memory. This is the power by which we call to mind what we have learnt of scientific facts. The process of storing up these facts in the mind is the same, but the coming back into consciousness differs in this, that here the act first comes into the mind, and then the object.

All the five *tatwas* and the foregoing mental phenomena may cause the phenomenon of memory. Literary memory has a good deal to do with yoga, *i. e.*, the exercise of free will to direct the energies of the mind into desirable channels. While those impressions which take root in the mind on account of natural surroundings, make the mind an unwilling slave of the external word, *buddhi* may lead it to bliss and freedom. But will these *tatwic* surroundings always bring related phenomena into consciousness? No! This depends upon their correlative strength. It is well known that when the vibrations per second of *akasa* (sound) pass beyond a certain limit either way, they do not affect the tympanum. Similar is the case with the other *tatwas*; it is for example only a certain number of vibrations per second of the *tejas tatwa*, which affects the eye, and so on with the other senses. Similar is the case with the mind. It is only when the mental and external *tatwic* tensions are equal, that the mind begins to vibrate as it comes into contact with the external world. Just as the varying states of the external organs make us more or less sensitive to ordinary sensation, so different men might not hear the same sounds, might not see the same sights, the mental *tatwas* might not be affected by percepts of different strength, or might be affected in different degrees by percepts of the same strength. The question is, how is the variation of this mental *tatwic* strength produced? By exercise, and the absence of exercise. If we accustom the mind just as we do the body, to any particular percept or concept, the mind turns easily to those percepts and concepts. If however we give up the exercise, the mind becomes stiff, and closes by degrees to respond to these percepts and concepts. This is the phenomenon of forgetting. Let a student whose literary exercise is just opening the buds of his mind, whose mind is just gaining strength enough to see into the causes and effects of things, gives up his exercise—his mind will begin to lose that nice perception. The stiffer the mind becomes, the less will the causal relation affect him, the less will he know of it, until at last he loses all his power.

Ceaseless influence and activity of one sort being impossible in the ordinary course of nature, every impression tends to pass away as soon as it is made. Its degree of stability depends upon the duration of the exercise.

But although activity of one sort is impracticable, activity of some sort is always present in the mind. With every action the color of the mind changes, and one color may take so deep a root in the mind as to remain there for ages upon ages, to say nothing of minutes, hours, days, years. Just as time takes ages to demolish the impressions of the physical plane, just as marks of incision upon the skin may not pass away in even two decades, so also it takes ages to demolish the impressions of the mind. Hundreds and thousands of years might thus be spent in *devachan* in order to wear away those antagonistic impressions which the mind has contracted in earthly life. By antagonistic impressions I mean those impressions which are not compatible with the state of *moksha*, and have about them a tinge of earthly life.

With every moment the mind changes its color, whether the impression be adding or subtracting. These changes are temporary. But there is at the same time a permanent change going on in the color of the mind. With every little act of our worldly experience, the evolutionary tide of progress is gaining strength and passing into variety. The color is constantly changing. But the same general color is maintained under ordinary circumstances during our earthly life. Under extraordinary circumstances we might have men having two memories. Under such circumstances, as in case of approaching death, the accumulated forces of a whole life, combine into a different color. The tension, so to speak, becomes different from what it was before. Nothing can put the mind into the same state again. This general color of the mind, differing from that of other minds, and yet retaining its general character, for a whole life, gives us the consciousness of personal identity. In every act which has been done, or which is, or might be, done, the soul sees the same general color, and hence the feeling of personal identity.

In death the general color changes, and although we have the same mind, we have a different *consciousness*. Hence no continuance of the feeling of personal identity is possible through death.

Such is a brief account of the *manomaya kosha*, the mental coil in the ordinary state. The influence of the higher principle, (the *vygnanmaya kosha*) through the exercise of yoga induces in the mind a number of other manifestations. That will form the subject of my next attempt.

RAMA PRASAD.

THE ANGEL PEACOCK.

The Sacrifice claimed.

CHAPTER VII.

ANEMONE lay all the morning on a couch in the corner of her room, to which her father had carried her. She had soon recovered consciousness, but the colour had not returned to her face, and she seemed unwilling to speak or move. Heatherbloom dared not directly ask her whether she had also seen, or fancied she had seen, the black shadow which his imagination had conjured up. But he questioned her as nearly as possible, and could not gather anything except that she had felt suddenly faint and exhausted, and then knew nothing more till she found herself on the couch. He hovered about her all the morning, in deeper distress than even she could have fancied possible. He sent for Lady Haughton, and for a doctor. Both prescribed a drive out into the country. The darkness had cleared off now and it was a glorious day. Heatherbloom ordered lunch early and the carriage immediately afterwards. He would take Anemone to Richmond Park and see if the air would bring her colour back. If it did not, and if she did not very soon get better, he resolved to go up to Scotland, spite of its being just the height of the season, and Anemone's court-dress not yet worn or even finished.

As they went out of the hall door, Anemone noticed, standing on the pavement, the poor Persian who had followed the porter from the house the Angel Peacock had come from. She paused and looked at him; he immediately made her a profound and most graceful obeisance.

"Papa," she said, "I wish you would speak to that man. I am sure he knows no English; I believe it is in the hope you will speak to him that he has come here. It must be dreadful to be so poor and so helpless as that!"

Heatherbloom felt irritated about it, as he had felt before; but he could not refuse Anemone anything, especially to-day, when he had realised for the first time what her illness would mean to him. He turned and spoke to the Persian. Anemone went on and took her place in the carriage. Presently Heatherbloom came to her.

"The man is starving and can get no work. Well, of course, not. Who would imagine he could get work here, when he can't speak a word of English? I can't get him work. What am I to do for him? Oh, I see your eyes and what they say, child. Well, I will give him half a sovereign, and send him off."

"Don't send him off altogether, Papa," pleaded Anemone. "It might be possible to find him some work, surely. His face is so pitiful!"

Heatherbloom turned impatiently, gave the man the money, and spoke a few words to him.

"I have told him to come in the morning," he said, as he got into the carriage. "I will try and think if I can do anything for him by then."

"Why should we not have him to bring in afternoon tea and that sort of thing, Papa? He would look much nicer than a big

footman. Lady Mannering has a Turk, you know, and it really looks very nice."

Heatherbloom laughed.

"You babe!" he said, "so you want the man as a sort of toy, an ornament to the establishment. He wouldn't be much else for no one but myself could give him any orders."

"But think what he would look like if we got him some beautiful Persian clothes and jewellery, and let him put them on in his own way. He bows like a prince!"

"Have your own way, child," said Heatherbloom indifferently, "but I warn you the housekeeper will protest, because he will have no 'character;' and from the hour he enters the house everything that goes wrong will be put down to him by the other servants."

Anemone laughed merrily; and at the sound of that delicious laughter Heatherbloom vowed she should have whatever pleased her, if it would help to keep her well and keep her gay.

"Very well," he said, "you shall have your Persian. It will cost a good deal to dress him properly, and I don't suppose he will ever do anything but bow, and perhaps carry the tea-tray. However you shall have him. Has your ladyship considered whether he is to go to Scotland with us, and on any travels we may undertake? for his life will be made insupportable to him by the other servants when we are away."

"Oh, wait for these misfortunes till they come!" said Anemone with another gay laugh.

"True, he may have walked off with the spoons by then," observed Heatherbloom grimly; but in another moment he forgot the Persian, in the effort of shaking off the gloom and irritability that so readily settled on him. He would not let Anemone feel it if by any means he could prevent it. But it was not easy. In spite of all his resolute thinking against it, the conviction forced its way in upon him that the curse was following him. How would it show itself?

In a very few days he had discovered. He had no doubt; superstition was fastening on his soul, and was already paralyzing it with a sense of utter impotence.

For Anemone was sickening; every day she grew paler and more languid; the fact was evident to all about her. Heatherbloom sent for an eminent physician to meet the doctor who had already seen her. But there was nothing wrong, and all the doctors could say was that she was delicate and must be taken care of.

Taken care of! Why, Heatherbloom thought of nothing but how to take care of her, from the moment he realised that she was ill. Vergyntower haunted the house as much as he dared, longing to find some opportunity of serving her. Lady Haughton did her utmost to rouse and amuse her, showing much more heart than any one expected to find in a woman of her type. The very servants were anxious to please Anemone, for her gentleness had won even their hearts. But she liked best to be waited on by her fantastic-looking Persian servitor. The man had been taken into the house, in spite of the housekeeper's expected protest,

and decked out gorgeously in Persian cloths and jewels. He really was a great ornament; and hitherto had shown no desire to appropriate the spoons. Moreover, he was exceedingly ready to be useful, and it seemed to please him specially when he might wait upon Anemone.

"I wish I could talk to that man," she said one day to her father. "I find him looking at me sometimes with such a strange expression in his wonderful eyes. I wonder what he is thinking then?"

"That you saved him from dying of starvation, I hope," said Heatherbloom; "but I doubt if there is enough gratitude in him for that. You would not find him interesting to talk to; I have tried, and I think he is stupid. That beauty of expression is like the beauty of an animal's face.

"It may be," said Anemone, "and yet I cannot help fancying there are strange thoughts in that man's head sometimes."

Heatherbloom laughed; he was not disposed to investigate the subject, having small interest in the ordinary Persian. And as no one but himself could speak to the man, any such investigation must naturally fall on him. "You are better off, I think," he said to Anemone, with a laugh, "with your ideal than if you could have the reality."

So Anemone said no more about it; but the Persian's dark eyes and the strange look in them fascinated her, and she built up an imaginary history for him which would have amused her father had she related it to him; for it was constructed out of her memories of certain Persian romances which she had read. As far as the man himself was concerned, he certainly did not seem in character to be of the type of a hero of romance. He was so taciturn and silent, even when he had the opportunity of speaking his own tongue, that it amounted to stupidity.

Heatherbloom became very anxious to leave London, for it seemed to him that Anemone was fading away before his eyes. But they were heavily engaged, and Anemone would not allow that she was ill enough for all these engagements to be thrown over. Moreover, she really did want to wear her Court dress and make her curtsy to the Queen. So they stayed on, hoping every day that she would get better. She went out less, for she was not fit now to be up late night after night.

At last there came a climax.

Heatherbloom had been out to dinner alone. He came back at two in the morning, after going down to the house, and let himself quietly in with his latch-key. No one ever waited up for him, he disliked it. His habits of independence, learned in knocking about the world alone, were not easily shaken off. He needed little sleep, and often enjoyed a quiet hour after coming home late, when all the household was asleep.

On this night, as he went softly upstairs he heard the sound of a door opening and a footstep on the landing above. This was the drawing-room door. Who could be up, and here, at such an

hour? He went on quickly and met Afiz, the Persian servant. Evidently he was coming to meet him: he stopped and made his customary profound salutation.

"What is it, Afiz?" asked Heatherbloom in amazement.

Afiz answered in as few words as possible. He said that Anemone had sat in the drawing room very late, reading. To put out the lights in that room was one of his few duties. He waited up for the purpose, and not until after one o'clock did he venture to go there and see if anything was wrong. He had found Anemone unconscious, lying on the floor.

Heatherbloom listened to no more, but pushed past him and went into the drawing-room. Anemone still lay upon the floor, looking like one dead. He turned angrily upon the man and demanded why he had not called her maid. Afiz explained that he had tried to do so, but that he could not make her understand, and that the servants were very sleepy and would not pay any attention to him. This seemed possible, and Heatherbloom could not say anything; yet he felt as if he could have killed the man for letting Anemone lie neglected there upon the floor.

She was close in front of the niche in which the Angel Peacock stood. Heatherbloom noticed this immediately, with a start of unreasoning horror. But the curtains were close drawn in front of it; and even if they had not been, how could it have harmed his child? He tried to ask himself this, as he stooped over her; but the dread, the superstitious terror that Zeenab's terrible words had first implanted in his mind, was too strong for reason. However, he would not let it paralyse him. He lifted Anemone in his arms, and very easily too, for she was as light now as a child, and carried her to her room. Then he quickly called up her maid, who protested vehemently that Afiz had not been near her. Heatherbloom could not listen then; but he saw that one or the other was lying and resolved to discover which if possible, and send that one out of the house. At present his overpowering anxiety for Anemone crowded out all other thought. He could not make out how long she had been in this state; the account Afiz gave was not clear enough to be intelligible. He had sent one of the men off hastily for a doctor who lived close by; and presently, to his great relief, there was a sound downstairs. He hurried to meet the doctor; but found the man had come back alone. The doctor was out. Heatherbloom sent him off again and returned to Anemone's room in a desperate state. He acted blindly, hardly knowing what he did. He had a strange feeling as if he had the power to restore her to life if only he knew what to do. He sent the maid away and shut himself up alone with her. All the ordinary remedies had failed. She was as lifeless, as cold, as white, as when he had first seen her.

"She shall not die!" he exclaimed as he looked at her.

Suddenly he remembered seeing Afiz crouched against the wall in the passage outside the room. The idea oppressed him, he went out and bade him go away. Afiz entreated to be allowed to remain; he said he desired to be near in case he should be of any use. But Heatherbloom curtly told him to go. He had made

up his mind that Afiz had never attempted to call the servants; that the lie was his. Why he had come to this conclusion he could not have said; he had done it without thinking. The man rose and went away without a word; there was that in his master's manner which did not admit of further answer or protest.

Heatherbloom went back into the room and shut the door. He drew near the foot of Anemone's bed, moving very slowly. His purpose was slowly shaping itself and intensifying as he did so. At last he raised his arms with a gesture as of command.

"Return to me, my child!" he said, "you *must* live. I will that you live! Surely my love is strong enough to make you live!"

He stood in this attitude for some moments, his eyes fixed on his daughter's face, his hands stretched over her. He had only one thought,—to bring her back to life—and forgot all else in the intensity of his desire. Presently a sort of tremble passed over Anemone's face; her eyelids quivered—and then, with a faint shivering sigh, she opened them.

"Oh, Papa!" she said in a voice but just audible, "I have been to such a strange place and seen such strange things! let me tell you now, for I feel as if I should soon forget them!"

Heatherbloom would have prevented her from speaking—but before he had time to stop her, she began to talk very rapidly, in a very low voice, so that he had to lean close over her to hear what she said. And then he would not have stopped her if he could, for he was fascinated and leaned closer, not to lose a syllable. For she told him how, late that night, when at last she had risen, having finished her book, to go to bed, something impelled her to draw back the curtain that hid the Angel Peacock and look at it. And then all sense of that about her gave place to a strange scene so unfamiliar to her that she knew not how to describe it. But Heatherbloom recognised it very well; each detail was intelligible to him. She had seen the shrine of the Angel Peacock, in the far tomb of Sheikh Adi in remote Persia. She had seen the prostrate figures of the priests, bowed with their foreheads towards the idol; she had seen an upright figure, the figure of a woman, towering, majestic, terrible, which filled her with fear.

"And *you*," whispered Heatherbloom, "where were *you*."

"I lay, helpless, as if bound, at the foot of the pedestal on which the peacock stood."

Heatherbloom drew back suddenly. He dared not let Anemone see the emotion which he felt surging into his face. At the foot of the pedestal! That place, where, from time immemorial, the human sacrifice had been placed, the human blood spilt which was offered to the idol. Heatherbloom drew back and let the folds of the muslin curtain that fell over Anemone's bed come between himself and her. But he need not have done so. Already her eyes had closed again, and she was falling into a sleep of deep exhaustion.

This sleep might have restored her, but that it did not continue unbroken for more than a few minutes. Incessantly she started up, crying out for mercy. She seemed overpowered with a sense of

some terrible impending danger; and her confused cries appeared to be addressed to some person who threatened her. Heatherbloom tried his utmost to soothe her by his presence; he held her hands all the while she slept, and kept close to her, so that her eyes might fall on him the moment she awoke. But he could not shield her from the terror. Finding this was so, he determined to awake her altogether. He drew the curtains and opened wide the windows, letting in the sun, which was now full and strong. No one was stirring yet, and the house was silent. But the daylight, and the morning sounds from out-of-doors brought a healthy cheerfulness into the room.

"Your sleep gives you no rest, dear," he said. "Can you wake up and throw off this nightmare?"

Anemone roused herself and sat up in bed. But she fell back on the pillows again immediately. "I am so tired!" she said. Then she seemed to fall into a deep reverie, from which it was difficult for Heatherbloom to rouse her.

So it was all day, and so the next, and the next. Anemone passed the hours in a sort of dull dream, often appearing hardly conscious. When she spoke it was most often to say wearily, "I am so tired!" She neither ate nor slept, and the ready smile seemed to have left her lips for ever. One doctor after another came to see her; they could do no good; Heatherbloom thought of nothing but his daughter, night or day; yet he could not help her; Veryng-tower haunted the house as much as he dare, and brought Anemone the loveliest flowers—but she did not seem to see them, or Veryng-tower himself, even when he was in the room. Afiz apparently took some great blame to himself with regard to Anemone's illness, on account of her sitting up so late when he was, so to speak, in charge; at all events he served her with a slavish zeal, and was always at her beck and call, often indeed anticipating her wishes.

(To be concluded next month.)

"TWO THOUSAND YEARS AGO"—A CONTRAST.

THE events which preceded the formation of the Roman Empire, just before the beginning of our era, furnish an analogy in some respects to what is happening to-day throughout Christendom.

Nations had been conquered; foreign lands had been subdued; great triumphs over nature had been achieved; the arts of life had arrived at great excellence; life's beauties and ornaments had reached a high standard of perfection.

These triumphs had been achieved under the stimulus of the old religion; were offered as a tribute to the majesty of the early gods.

This religion is already past its prime when we first get a clear view of the Roman world. The gods no longer descend from heaven to join in battles against Rome's enemies.

No Jove-sent nymph now dictates laws in the sacred grove. No prodigies now mark the wrath and anger of the gods.

The institutions of religion are still kept up, it is true; so many priests ordained; so many vestals; so many pontiffs and augurs elected every year. The sacrifices and ceremonies of religion are still

performed; but the priests and their revenues have grown fat; the vestals tend the sacred fire with careless and unzealous hands; the pontiffs and augurs have become cynical; if any one pay attention to the ceremonies of religion, to the omen of the entrails or to the pecking of the holy chickens, it is only some of the vulgar herd, or some superstitious old women; or perhaps a rustic from Corsica or the rugged Apennines.

If the triumphs still ascend to the temple of Jupiter of the Capitol, it is now to gratify the pride of the conqueror, and no longer to offer thanksgiving to the guardian god. The ignorant, and the old women perhaps, believe in it still; but all the thinking men and women of Rome know better; they keep up the farce to amuse the vulgar, but they laugh in their sleeves the while.

When two priests met, we read, they burst out laughing in each other's faces.

Cicero does not believe much of this priest's nonsense, we may be sure, nor Cæsar, nor Pompey. They have become wiser, have grown out of it; they have known better now for near a hundred years.

But still the old religion was good for something while it lasted. Romulus believed in it, and he who avenged Lucrece and drove the Tarquins out, and Cincinnatus, and Camillus, and many a good man and true.

Rome's old religion was inspiring enough for Quinctus Curtius, who leaped into the yawning gulf; had power enough to lead Regulus back to Carthage, and to certain death. But that was all over, could never be restored, however much the loss of it might be lamented. It had been written on the inexorable tablets of time that "the fairy tale of Jupiter and the gods, no man can verify," and inevitable progress could no more halt for these, than could the rebellious waves, before the royal Canute.

But this old faith had filled a large place in the Roman life; it was no mere trifle, but occupied a wide span of the horizon; and the void left by its dissolution cried aloud to be filled. A new moral stimulus was needed, and the materials lay ready to hand in Greece. Plato, the Stoics, the Epicureans, had already been busy constructing a philosophy, and a rule of life. But the practical realism of the Romans was no congenial ground for Platonic doctrines; and only a few rare souls like Brutus, and Cato of Utica, could aspire to the virtue and majesty of the Stoics' creed. Far more congenial was that distortion of Epicurus' philosophy which is called to our minds by the name Epicurean. All that could aid the due celebration of this doctrine's rites, all that could minister to the perfection of pleasure, and afford delicate gratification to the senses, was already at hand. Wealth had poured in from all the world; Rome stood pre-eminent amongst the nations, fearing no rough invasion of conquering might; Grecian taste, and Grecian art were ready with their ministrations to the votaries of the new shrine.

The cultivation of the beautiful and refined; the satisfaction of all delicate æsthetic yearnings and desire; the delights of culture and art; the gratification of the senses, but a polite and refined gratification withal, seemed now the only things worth living for.

Sumptuous banquets, delicate wines, "Coan and Falernian, Massic and Surrentine, the head of Umbrian boar, the hashed limbs of a crane, the disjointed shoulders of a hare, the liver of a white goose fed on luscious figs, the Lucrine mussel, oysters from Circeiix, crabs from Misenum, scallops from Tarentum, African cockles, apples from Tibur, the olive of Venafrum, the Albanian grape and the Veniculum;" all things dainty and refined, as we learn from Horace's poems.

The true Epicurean, however, was no mere gross and gluttonous feeder; he was pre-eminently the man of taste. His banquets were garnished with beautiful flowers; music added its melodious charm; the wine was thrice diluted that it might bring vivacity and flow of conversation, but stop short of riotous and uproarious jollity. Our Epicurean was a man of fine nerves, of delicate perceptions; could judge you a poem or a picture as skilfully as he could discern Coan from Falernian; he could run over the whole gamut of æsthetic sensations as well as our best modern of his school. Pleasure became a regular science, a fine art to be studied like painting or poetry.

Greece was ransacked for artists, for the celebrated statues, for the Periclean master pieces.

Tyre and the East added their splendid fabrics; the whole known world was laid under contribution for delicate perfumes, for rare additions to the table.

In fine, an age had come when all was done that could be done to secure the perfection of unmixed enjoyment.

And the signs of just such a school of Epicureanism are not wanting at the present day; for look where we will, in human history, or the life of individuals, we find that one of the inevitable results of the relaxation of religious belief is a gradual inclination towards sensualism.

Religion, say the Epicureans, is a mere fable of the priests, its fairy stories no man can verify; life is brief, the end is not far off; while our little day endures shall we not enjoy it? "Virtue" is a disagreeable, cramping thing, a strait waist-coat only necessary for highway-men and house-breakers; heroism gets one into many an awkward predicament, your "sincere" man is never out of trouble. Goodness is merely a sort of æstheticism, a flattering unction for the sensibilities of the soul. National probity never paid, or has now ceased to pay. Politics are merely a form of excitement, a diversion more fascinating than horse-racing or pigeon-shooting. These are the sentiments which find their natural home in the breast of the modern as of the ancient disciple of Epicurus. He finds in himself so many inclinations—some are rude enough to call them "sensual," but to the Epicurean they seem merely natural and human—and he finds it so very pleasant to gratify them.

And what contrary tendency is there to oppose to his inclinations? For a force can only be overcome by another force in the opposite direction.

It is the traditional office of religion to check these tendencies; what does he find in the religion about him which moves at all in a contrary direction to them? "Bishops at a minimum salary of four thousand a year," says the warning voice of Carlyle. It is true, as

even the Epicurean knows, that the Master of these men said, "Sell all, give to the poor, and come and follow me;" but this seems to be forgotten now-a-days. The Church he finds, if, moved by any lingering spark of divine fire, he turns his eyes in this direction, is an institution where beautiful music may be heard, where graceful arches rise to the fretted roof, where reigns an atmosphere of peaceful calm and repose:

"To sleep, the cushions, and soft dean invite,
Who never mentions hell to ears polite."

Where are sweet-voiced cherubs in white robes; where elegant sentiments are uttered in delicately-modulated tones by refined and cultured scholars.

But even an Epicurean can see that all this tends far more in his own direction than towards the Galilean.

In all this there is found nothing rough and vigorous enough to say to our Epicurean of the modern school "To live as you do, merely for gratification, is to be a little lower than the beasts of the field; be at least a man, if you cannot be a noble one." The consequence? That the Epicurean gratifies his appetites.

If the Epicurean still persists, driven by the spark of celestial fire, in interrogating those who would teach the Church better and more Christian ways, what does he find?

The professors of a religion of love and brotherhood vieing with each other in denunciations, reproaches, and mutual recriminations. "This is pure barbarism," says the man of fine sensibilities, and hastens to seek refuge and peace. The "dissidence of dissent," merely jars his nerves, nothing more.

The voluptuary returns therefore and settles down in right earnest to qualify himself to become "a hog of Epicurus' drove."

He now applies himself to the gratification of his "natural appetites," to the enjoyment of his æsthetic propensities. And yet who shall blame the Epicurean? For his representative exists in every one of us, and pleasure is really such a very pleasant thing!

But this ideal of unimpeded enjoyment, from whatever cause arising, is as old as the hills; is in fact almost entitled to rank as an innate idea; we find it in universal tradition; in the millenniums always about to arrive, as in Virgil's fourth Eclogue; in the Golden Age; in all mythologies.

And not only this, but the present materialism, with its philosophy, from the spread of which the modern golden age is to result, and even its two great scientific generalisations,—the Nebular Hypothesis, and the Evolution Theory,—are, if not as old as the hills, at least of such extreme antiquity that we can point to no period of human thought, when we can say with certainty, that their counterparts did not exist.

This present materialism is very terrible to the timid. What dreadful new mind is this humanity has fallen into? they ask, piteously; what possible escape have we from the tyranny of these terrible doctrines?

And yet this materialistic fit has fallen on humanity before,—perhaps many times.

This philosophy of physical science, at once of hope, and despair, under whose influence man thinks almost any action of his own nature, possible and likely, and yet says of himself—the crown and end of nature—that "he is indeed a thing of nought; for as the flower of the field, so he flourisheth; the wind passes over it, and it is gone; and the place thereof knows it no more,"—this terrible nihilism is in reality no novelty but mere repetition.

There is a relation, says Emerson, between the hours of our life and the centuries of time; and these periods of doubt have fallen on mankind as often as they fell on the mind of the Prince of Denmark. It depends on the inherent vitality of the nations then in the van of human thought, whether these dark doubts are merely the precursors of a brighter dawn of hope, or are the signal for a relapse into sensuality and barbarism.

This materialism has had its counterparts in the past; and in no well marked historic epoch do they appear more clearly than in that period preceding the formation of the Roman empire which we have in outline depicted.

In Lucretius—who had them from his master Epicurus, and he from Democritus—we find the very atomic doctrine now so enthusiastically espoused by the materialists, and which finds its ablest exponent in Professor Tyndall. Not a fresh idea, not a new conception has been added; we have the very same innumerable and unchangeable atoms floating or flying at random through infinite space; the same fortuitous aggregations; the same gradual condensations; the world, merely a temporary group of them; man, merely a group, brought into being by a chance collection of atoms, to be destroyed by their inevitable dispersion.

All that is vital of this doctrine is twenty centuries old and more; existed before the birth of Christ and the beginning of Christianity; all is there that touches humanity nearly; that speaks to our deepest hopes and fears. And not only the general outline of the philosophy, but even the great scientific generalisations; as the Nebular Hypothesis, by which we build the worlds; starting from infinitely diffused radiant matter or something more attenuated still; this gradually condensing to a gas, the gas contracting to a liquid, the liquid finally becoming solid; to this add only the circular spin, and we have the Nebular theory of Laplace.

And yet what is there in all this that I do not find in the teachings of a philosopher who flourished more than five centuries before our era; and whose doctrine is thus recorded:—

"Anaximenes ascribed the first principle of all things to air, or a subtle æther, which is infinite, immense, and in perpetual motion.

"From this air, or æther, proceeded fire, water, and earth, by the process of rarefaction and condensation. The sun and stars, he supposed to be igneous masses."

Incorporate with this, the heliocentric system, and the rotation of the planets, unquestionably known to the Platonists and Pythagoras, and what originality has Laplace to boast of in this vaunted Nebular Hypothesis which we grandiloquently ascribe as "one of the grandest scientific generalisations of our age?"

The evolutionary theory too, that daring innovation which swept away so many cherished notions, and which has proved so distressing to all believers, from Louis Agassiz down; even this theory is in no better position on the score of novelty.

For do we not find the key-note of the whole doctrine the general formula from which it all is derived, and especially that most conspicuous part of it which relates to man, in Horace's well known lines—now near two milleniums old:

“Cum proreperunt primis animalia terris,
Mutum et turpe pecus, glandem et cubilia proptes
Ungnibus et pugnibus, dein fustibus, at que porro
Pugnabant armis, quæ post fabricaverat usus;
Donec verba, quibus voces sensusque notarent,
Nominaque invenere: dehinc absistere bello,
Oppida cœperunt munire, et ponere leges.”

“When animals crept forth on the primitive earth, a dumb and wretched herd, they fought for their dens and acorns with fists, and nails, then with clubs, and at last with weapons, which experience had subsequently discovered; until they found words and names to distinguish sounds and meanings: then they left off fighting, and began to build cities and make laws.”

Was ever the struggle for existence more graphically described, or the survival of the fittest, or the gradual evolution of the man from the animal! Here and in the succeeding lines, we have even a foretaste of the most recent doctrines of the new science of Sociology.

And yet these doctrines are not original with the Romans, or even with the Greeks.

I find them all in the Upanishads of the Brahmans, and the laws of Manu.

“When I write my diary,” says Wellington, “many statues must come down;” and when these brilliant and novel theories of our modern philosophers are compared with the world-old notions, many fine reputations will be in danger, for they will be seen to rise perilously, like inverted pyramids, on the smallest possible basis of originality.

So now that we have found Darwinism, and the rest, to be no more than old friends with new faces, now we know that these astonishing and dazzling feats of materialistic speculation, have all been gone through before other awe-struck spectators ages ago, we are able to draw our breaths, and view them more collectedly, and calmly; to consider them leisurely, and to see if, after all, they may not perhaps be a little less final than their adherents would fain have us believe.

If we have hastily rushed to the conclusion that we are doomed inevitably for all future ages to a dreary materialism and nihilism, tricked out though they be with ever so fine Epicurean promises—we may perhaps be induced to pause a little; and reconsider the question, for strange beliefs have found credence since last these fine theories were in vogue. Perhaps, after all, our hasty conclusions, our gospels of “Epicureanism, the creed of the future,” “Material prosperity, the only good,” “Matter, the promise and potency of all life,” may, before long, be forced from the pedestals to which we so triumphantly raised them.

CHARLES JOHNSTON, F. T. S.

THE DOUBLE IN NORWAY.*

AN enquiring peasant once asked an astronomer to give him an explanation of the causes of the moon's phases. When the *savant*, with much skill, had set forth in popular language the true solution of the problem, the peasant cried out, “No, that cannot be true, for I cannot understand it.”

Somewhat discomposed, the professor said, “Well then, some give a different explanation, but one that I can neither accept nor understand. They say that the good God, when the moon is fully grown, cuts off from it pieces out of which he makes stars.”

“Yes,” cried the delighted peasant, “that must be the truth, I can understand that.”

Most opponents of the recognition of supersensual facts are indeed apparently cleverer than this conceited peasant; at the bottom however the case with them is not much better. Though they always identify objective reason—reason in itself—with their own reason, they are yet guilty of the same mistake as the peasant.

The organic body can take in nothing but what is similar to the substances of which it is composed, and which belong to the organisation and are capable of being assimilated therewith. All else it strains all its powers to reject, and if it cannot do this, if its powers are not equal to the strain, as is the case with poisons, the organisation is disintegrated and death ensues. A similar operation takes place in the mind. The human mind can only accept such representations as agree with those it already has, and to accept something as true, is in reality nothing more than to become conscious of this agreement. When the mind calls up a representation that cannot be linked on to those it has, it cannot take it into itself, but either forcibly rejects it or is obliged to change those it had into agreement with the new one. Here the analogy with the body seems so far to cease; but this too is but an appearance that rests on the fact that the mind has in the body, perceptible by the senses, an external object of contemplation, since it can easily distinguish the substance thereto belonging, while in the self-contemplation of the mind representations are caught hold of in an uninterrupted charge, in which only the logical laws under which the workings of the mind take place are unchangeable, so that the mind, in a given time, can never declare which representations will remain unchanged as belonging to it. If a new representation, such as cannot be linked on to those already present, forces itself with a certain degree of strength or energy upon the mind, a similar case to that occurring in the body may appear, that, namely, through an over-strain of the mental powers, these may prove unequal thereto so that disintegration is set up, which may increase to complete madness, and this, when incurable, may, to a certain extent, be looked upon as spiritual death. Happily this case is not the general one, though it may occur often enough. Far more generally we shirk the strain and content ourselves, like the conceited peasant, with an offhand and contradictory rejoinder.

* Translated from *Der Sphinx*, (Gera, Reuss). The narratives are taken from the preface to “*Der Geisterseher Swedenborg*” (Weimar, B. Voigt) by Director Musäus.

The character of the wonderful consists in this: that the representation of the fact cannot be linked on to our other existing representations. Were it not out of agreement with these we should, given the necessary authority, add it to these others, and so have done with the matter. The first thing the rational mind has to do is to test the credibility of the given fact, in order to know, whether it is to be considered a *real* fact. If he neglects this test, and at once ask himself if and how the representation of the given fact may be joined on to his already present representations, it may easily be with him as with that enquirer into nature's laws, who asked somebody how it was to be explained that an apple, which was lying one cold winter evening on the window-sill, was frozen on the side turned from the window and not on the side turned towards the window. The natural philosopher began at great length and very subtilly to demonstrate how this must, according to the laws of nature, necessarily take place; but just when he had finished his demonstration, the jester asked him if the appearance could not be explained in some other way as he had himself turned the apple round a few moments before. The worthy *savant* recognised, too late, that he had neglected to verify the phenomenon presented to his notice. If however the verification of a wonderful fact is of the first importance, such verification is by no means the end of the matter. For if we cannot bring its representation into harmony with our already existing representations, we recognise that these are not true, but, at best, we can only imagine them to be true. Not even what we have ourselves experienced and taken note of through the senses, which yet possesses a higher degree of certainty than what we have learned by testimony and thus at second-hand, can we accept as true if we have not brought it into harmony with our former representations. In this connection I may be allowed to communicate some occurrences in my own life.

* * * *

My sainted father was, in his youth, when I was a little boy, the second pastor in a widely scattered commune, consisting of no less than five tolerably large parishes. When he entered upon this office, the first pastor, a venerable old man, was ill and died a few weeks later. As a part of the great commune was unsettled, a successor was not immediately appointed, but my father was obliged, for the space of a year and a half, to attend to the whole district. The result of this was that he had to spend a very large portion of his time in journeys between the five churches, of which the two most distant ones were situated about ten German miles (sixty English miles) apart, while my mother, with an already numerous family, remained at home. Three of the five churches were at the middle and the two ends of a lake, six German miles long, which occupied the bottom of the principal valley. On the sides of this lake, and in the neighbouring side valleys, were scattered the peasant farms belonging to the commune; and near the middlemost of the three churches already mentioned was the parsonage in which we lived. As the roads in this out-of-the-way place were, at that time, very bad, mostly only foot-paths, and at the best only pass-

able by a practised hill climber, the principal means of communication between the three churches and the farms on the sides of the lake, was the lake itself, by boats in summer and by sleighs in winter.

I still vividly remember one autumn day in the year 1812 when we, as so often before, were expecting our father's return from one of his frequent journeys. A friend of my father's, a mining overseer, who lived about half a mile off, on the shore, had come over about midday on a visit, and the kindly neighbour helped me, a boy of ten years of age, to make a great paper dragon. Busied with this, we were standing at a table before the window, my mother sat near with her knitting, and was talking with our friend about the latest news about the great army marching against Russia, while my little brothers and sisters, perched on chairs and on the table, were all around us looking on at our interesting work. Suddenly we all exclaimed with one voice: "There comes father;" as we plainly saw him pass the window, and with this cry we all, great and small, joyously rushed out to greet the beloved one returning home. But when we got outside we found no one there. Our friend would not believe his eyes, but obstinately insisted that he must be there, for we had all seen him—and we children chimed in with him, until our mother quietly assured us that he would be home in an hour or two, the same thing had often happened to her before. All our looking about for him whom we had seen and who had again disappeared was useless. We had to calm ourselves, and in a somewhat solemn frame of mind, await his arrival, which indeed followed in the course of about an hour. At the time when he appeared to us he had been sitting in his boat nearly a mile away from the house, urging on the three rowers to get over the last stretch quickly.

It was not only his relatives to whom his approach was announced in this way. At one end of the lake was the house where, with a younger friend, lived the old widow of the deceased first pastor. My father never willingly neglected to visit these two ladies whenever his journeys took him near where they lived. This often happened, as the way to the two churches farthest from the lake lay through that way, and when he had to pass the night, he preferred to go to the widow's house instead of one of the peasants'. More than once the widow Windfeld or her friend, who were both only too glad to have their quiet monotonous life enlivened by the visit of the ever cheerful young man with his pleasant talk, saw from the window of their sitting-room, which commanded some five hundred paces of the road leading from the lake-shore to the widow's house, my father coming up, then they used to ring and tell old Kar, who answered the bell, and who had for five and twenty or thirty years done parlour maid's work at the parsonage, that he must put the guest chamber in order, "because we see our dear pastor coming." But it wanted an hour, two hours, before the dear pastor, who, when seen from the window, was a mile away from the house, actually arrived. At last the two widows became so accustomed to this appearance, that, when old Kar entered the room, often added to the orders about

the guest-chamber the words: "It may be that it is only his forerunner; but he is certainly coming." Once announced in this way, he never failed to come.

I do not know whether the appearance here mentioned is also seen in Germany. Both in Norway and Sweden it occurs so often that even in the language it has a special designation. In Norwegian it is called *Forbud* or *Forgianger* (announcer or forerunner); in Swedish it is *Valnad*. In German it may perhaps be called "announcer," as it always announces the coming of the person announced. The possession of an "announcer" always seems to belong to certain persons. I have inherited this with other spiritual gifts (alas! not all) from my sainted father, but, as it seems, with the difference that, as far as I know, people always *saw* my father coming, whereas, if I am rightly informed, they always *hear* me. Thus, when I have been absent longer than usual, my wife has often distinctly heard me come in, so that she has gone out herself to open the door to me. But in vain; no one has been there. Only after her hearing me come in in just the same way, an hour or two later, do I really make my appearance. And not only she, but others also have heard my forerunner. Once indeed several persons heard it very distinctly, and as this occurrence seems to me to be somewhat remarkable, I will narrate it at greater length as a pendant to what has been said about my father, and moreover it will give me an opportunity by communicating a conversation that substantially really took place, to set forth more fully my views upon such appearances, at the standpoint from which I regard them.

* * * * *

Eight years ago in the Christmas holidays, I, with one of my daughters, was in a parsonage on a long visit to one of the dearest friends of my youth, whose wife had been my playmate in childhood. One afternoon I had gone out to call on a neighbour whose fields joined those of the parsonage, and who lived about half a mile away. The farmer and *Storthingmann* (member of the assembly and deputy) whom I was visiting was—and is, for he is still alive—a splendid mathematician who studies the best German mathematical works, and has for this purpose learned the German language. In the conversation a remark escaped him to the effect that a lack of the necessary linguistical acquirements prevented him from studying the works of the most celebrated French mathematicians, much to his regret. I made some suggestions which, I thought, if followed, would enable him, considering the frequent repetition of technical expressions and symbols, to read easily mathematical works written in French. This gave rise to a long and interesting discussion, so that it was only when it was nearly the hour for the evening meal at the parsonage, that I left *Bergsaker*—for this is the name of the farm and also of its possessor—and arrived at the parsonage later than I had been expected.

In entering the parsonage there is a door on the left leading to the servants' room, and exactly in front there is another that leads into a hall where there is another door on to the left through which one enters the sitting-room and communicates by another door

with the servants' room. As I was taking off my over-shoes in the hall and was just going into the sitting-room, my hostess opened the door and received me with the words:

"Is it really you, John? Your Maria and I heard you come in and take off your over-shoes more than an hour ago. But as it was so long before you came in, I took the lamp to see when you were waiting; but there was no one there. I asked in the servants' room, if they had heard any one come in, and was told 'we only heard the Herr Director in the hall a little while ago, no one else,' but neither John nor the Director could be found."

"Well then, it may have been my forerunner."

"What does that mean? Have you a forerunner?"

"I am told I have. But I can solemnly assure you that I am in no relations with the fellow. He only appears to those I love or who love me, which indeed comes to much the same thing, without troubling himself in the least about me."

"But do you know another thing John? This circumstance makes me even more interested in you; for you know that the mysterious and the wonderful have a great attraction for me."

"As indeed for all imaginative persons. But, I have to thank my forerunner for rising higher in your favour, I am deeply obliged to him, he could have done me no greater service. I shall not forget and for the future always mention the worthy gentleman with the greatest respect. Otherwise I like the unknown, because I have inherited him from my father."

"How is that? From your father? Had he too a forerunner?"

"Had he one? I flatter myself that this is the same,* and that he remains in the family and has served me so well, and, if this is the case, forty-two years ago I once had the honour of seeing the family ghost in the form of my then young father—he was only thirty-four years old—with my own eyes."

"But I do not remember hearing anything about it at the time, and then your parents often saw mine, and I should not so easily have forgotten such a circumstance."

"I also heard nothing of his appearance when we were living at Stavanger. In the town our servants were fewer than afterwards at the parsonage. The forerunner must have only entered our service when we went into the mountainous country."

"Again, when we later, after the death of my father, lived in Drammen, when your father now and then gladdened us with a visit, he never let us know of his coming through a forerunner."

"Yes, the forerunner always seems to have been a self-willed person. In his service he behaves like our peasants when they are our servants, they serve us faithfully, but always in their own way, and without troubling themselves much about obedience to orders, although they are very well acquainted with Dr. Martin's interpretation of the fourth commandment."

"But tell us what you know about your father's forerunner."

* I cannot help remarking that I consider this view of the writer's as not only unfounded but erroneous. This is evidently a case of Telepathy.—(*Ed. Sphinx.*)

I then narrated the circumstances already made known to the reader, and ended with the words :

"It is a fine thing after all to have such a serviceable ghost who looks after our comfort by getting our friends to warm the guest-chamber and in fact to get everything ready for our reception."

"But seriously, tell me, what do you think yourself of this strange appearance?"

"Just because it is rare to me, I think not much, or rather nothing at all, of it; could I think anything about it would cease to seem strange to me."

"The reality of the fact is not open to doubt, when one has so perceived it with one's own senses."

"But that is just what demands further investigation. You with my daughter, as well as the folks in the other room, have *heard* the appearance. Forty years ago, also in company with several persons, I *saw* a similar, or if you will, the same appearance. Thus we have both perceived it with one of our senses, a different one in each case; but had we even both together perceived it with these two senses, there would have still have been something wanting, and that something very important, to assure us of the reality of the fact."

"You are right in saying that our conviction would be surer had we each perceived the appearance through two of our senses; for the different senses extend and complete one another in perception. But if you demand besides that we must understand the appearance,—for it may be that this point is what you say is wanting—I must remark that there are a number of facts about which we have not the least doubt, although we are unable either to understand or explain them. Nobody had any doubt about the reality of the moon's phases, the eclipses of the sun and moon, or the ebb and flow of the tides, long before we were able to understand or explain this phenomena."

"But do you not find an important and fundamental difference between the nature of those phenomena and that of this one?"

"It is true that all those belong to the material world, while this belongs to the spiritual, and this difference may be fundamental enough when sensuous perception is in question."

"Yes, indeed! The facts of the material or sensuous world are palpable, we can fix their reality at any moment before our eyes. But in the other case a phenomenon of the spiritual world is in question, and such a one cannot be accepted as a fact before we understand it, that is, are able to join it on to our other representations. You have admitted this yourself by calling the appearance strange, and asking me what I thought about it. Had it related to phenomenon of the material world, you would have had no doubt about it, even had you been unable to explain it. You would not have found it out of harmony with your other representations, because among them you find many indubitable facts that have to remain long unexplained. But if, as in the present case, it is a question about the relation subsisting between the material and spiritual world, we find ourselves before the great riddle that no one has as yet solved. The whole relation is hidden from our

sight by a thick veil which no man has raised and no mortal eye has penetrated, and a phenomenon in this field can only be accepted as a real fact in so far as it can be linked on to our other representations."

"But how can one dispute and reason away an appearance that one has perceived with one's own senses?"

"We should not do that either; I only mean to say that we must let such an appearance, whose representation we cannot link on to our other representations, remain by itself. But we must always admit the possibility that either the circle of our representations is capable of being changed, so as to allow of the appearance being joined or to our other representations, or what is really contained in this, that other new representations may occur which will bring about such a union."

JOHANNES MUSEUS.

THE FRENCH ACADEMY OF MEDICINE AND THE TRANS-CORPOREAL ACTION OF DRUGS.

REPORT OF DR. DUJARDIN BEAUMETZ.*

ON the 30th of August last Dr. Luys submitted to the Academy of Medicine, a communication upon "the action of certain substances which act at a distance upon hypnotised subjects."

The Academy was much excited by the experiment described by Dr. Luys and, contrary to custom, appointed a committee to supervise experiments made by one of its members, who moreover cheerfully acceded to this unusual examination. This commission has just completed its task. M. Dujardin Beaumetz read during the sitting of the Academy yesterday, the report he had been commissioned by his colleagues, Messrs. Hérard, Gariel, Bergeron, and Brouardel to prepare, and which will appear *in extenso* in the *Bulletin Medicale*. The gist of it we now give.

M. Dujardin Beaumetz begins by summarizing the communication of Dr. Luys, relating anew the experiments of M. Burôt and Bourru (de Rochefort). The great alienist attempted to shew that medicinal substances, either held at a distance,—or in actual contact with hypnotised subjects, cause emotional phenomena varying with the substance employed.

The commission appointed to repeat these experiments with all possible guarantees of good-faith and sincerity, adopted the following plan for its researches:—

At a preliminary sitting Dr. Luys was to repeat his experiments as he had been accustomed to make them (*i. e.*, without interference). Then at the subsequent sittings he should repeat these experiments in the way to be indicated by the committee. Neither Dr. Luys nor the committee were to have any knowledge of the medicinal substances employed in the second series of experiments.

A chemist-apothecary, M. Vizier, was entrusted with the preparation of the tubes enclosing certain drugs.

These tubes held 10 grammes each, such as Dr. Luys generally uses and were all exactly alike.

* Translated from the *Figaro*, of 7th March 1888.

Sixteen tubes were therefore prepared, of which ten contained solutions and six powders, the last being covered with white paper. Figures were marked on each of these tubes, and sealed slips of paper, bearing the same numerals, permitted their contents to be ascertained at a given moment. Finally, an empty tube, identical apparently with the others, was added to them.

As soon as the commission should have noted the experiments, the sealed slips were to be opened and the nature of their observations (the several drugs being then known), a comparison should be made between their recognized properties and the symptoms recorded in connection with each separate experiment.

This programme was scrupulously adhered to with the following results:—

During this series of researches that which specially struck the commission before opening the sealed slips of paper, was the resemblance between the observed phenomena, whatever tube might have been tested: contractions, passional movements, anger or joy, asphyxia, congestion of the neck; these symptoms were produced, one and all, by the mere application, or even the mere proximity of tubes enclosing unknown substances, to such a degree that it was impossible, without opening the sealed slips, to say to which drug each phenomenon might be attributed—

We will quote literally, and word for word, the passage relating to the empty tube.

It is not the least curious in this report.

“Another point, also very significant, struck the commission, and that is—the action of the empty tube. This action was among the most pronounced, the most energetic, and even more intense than that of the majority of tubes containing medicinal solutions.

“In fact, if one examines the account of the phenomena caused by the empty tube, it would seem that when placed on the left side, it induced a contraction of all that side of the body, afterwards a general contraction of the whole body; that if held before the eyes, it caused an invincible terror, so much so that the patient violently recoiled, pushing back the arm chair upon which she was seated.

“The same phenomena were reproduced with even greater intensity when the tube was applied to the right side of the neck. Finally, the same empty tube, placed upon the throat, produced a swelling of the thyroid body, congestion of the face, gasping for breath, and wheezing.

“M. Luys is inclined to attribute these strongly-marked phenomena to the shining of the glass tube experimented with.

“To prove this, he re-covered the tube with a black wrapper and then it produced no appreciable effect at all upon the patient. The commission think it their duty to remark, all the same, that the tubes containing medical solutions were as bright, if not brighter than the empty one.”

When the commission had thus followed M. Luys' experiments with the different tubes prepared by M. Vizier, they proceeded to open the sealed slips, and then stated that no relation whatever appeared to them to exist between the symptoms manifested, and the tube under experiment—in other words, that the phenomena produced ordinarily by the absorption of morphia, if we take it for an example, are by no means those which are produced by the application of the tube containing this substance.

M. Dujardin Beaumetz gives the following example from the report of the official proceeding:—

“For instance, notice the action of effects produced by tube No. 10. This tube enclosed 4 centigrammes of sulphate of strychnine in 10 grammes of water. Being placed on the left side of the neck, it produced the following phenomena:

“The patient scratched her head, body, legs, removed her comb and took down her hair; rubbed her eyes, and then uttered a few words—“I cannot see; I cannot hear; I am too young to be blind”—at the same time, making movements as if she were trying to guide herself in the dark.

“Placed on the right of the neck, this same tube made her smile; the patient expressed pleasure, she said that she could see, and hear, and spoke with gratitude of M. Luys, who for seven years, she said, had taken care of her.

“Held on the throat in front of the neck, the tube produced gasping and suffocation.

“It is very difficult to detect in this table of symptoms, the least trace of the familiar pharma-dynamic action of sulphate of strychnine, and, a most extraordinary coincidence, it is one of the rare occasions when we have observed neither contractions nor convulsions.”

This experiment, and other similar ones, were made with tubes holding solutions. As to the effects produced by the tubes holding powders, they are equally uncertain and indeterminate.

The manifestations have no sort of connection with the substance under experiment.

M. Dujardin Beaumetz drew up three distinct and significant tables of these experiments, and, on behalf of the commission, he winds up:—

“I shall pursue no further these experiments, from the conviction that the Academy has been sufficiently enlightened by the exposition just made of the fruitlessness and in consequence of the different facts observed by the commission.

“Faithful in the task confided to them, the committee considered their mission to be at an end, and that, although acknowledging M. Luys' perfect good faith, it sufficed for it to have shewn that the effects produced by drugs held at a distance, in hypnotisable subjects, seemed to depend more upon the vagaries of imagination and memory in the patient experimented with, than upon the medicinal substances enclosed in the tubes used in any particular case. The commission deputed by the Academy to examine the facts stated by M. Luys at its sitting of Aug. 30th, 1887, is of opinion that none of the facts investigated by it agree in the smallest degree with the nature of the substances under examination, and consequently, neither therapeutic nor legal medicine need concern themselves with these experiments.”

The Academy saw no necessity for passing any orders upon the report, one of its own members being concerned. M. Luys reserves to himself the right to reply at some future sitting.

Note by the Editor.—Having called public attention to the experiments of Drs. Bourru and Burôt, their public experimental verification by Dr. Luys at La Charité, and the appointment by the Academy of Medicine of the Special Commission, it is our duty to note the latter's report through Dr. Dujardin Beaumetz, as above summarized by the *Paris Figaro*. While entertaining the highest respect for the scientific ability and professional standing of the members of the Commission, we cannot bring ourselves to believe the Report a finality. The last word is not yet spoken. Dr. Luys has given notice that he shall make a rejoinder, and until he does we are not going to close the case, like the Knickerbocker magistrate, by weighing in scales the ledgers and cashbooks of the contestants! The experiments reported by the three eminent doctors above named,

—Bourru, Burôt and Luys—were too circumstantially observed and too inherently convincing, to permit our instantly surrendering our convictions at the call of the Commissioners. Forty years ago, Dr. J. R. Buchanan proved, and thirty-odd years ago the present writer verified in private experiments, the fact that medicinal, and other substances in nature, have the property of acting outside their mass upon human nerve-fibre. The recent French experiments but confirm the discovery of Buchanan; and to the amateurs of Psychometry it will require far better evidence than that adduced by the present Commission to make them forget what they have practically learnt.

THOUGHT.

OFF, as I muse alone in peaceful hours,
And lose myself in vague ecstatic dreams,
The sound of long-lost voices seems to breathe
Again, in well-known accents, in my ear :
Or, softly-rippling music seems to trill
Notes that I only hear to lose again.

Perhaps the face, most loved in life, but lost,
Recalls some tender vision of the past,
As vivid, and as bright as when on earth :
Yet runs through all a sure and subtle sense
That the sweet memory is but a dream.

In wakeful moments too, I recognize
Some form, some nature, I have known before
When!—Where!—I know not, and yet oft indeed
Of one with whom my lot was never cast.
Now and again, a scene recurs,
And strikes my memory a subtle blow ;
Some characters, some words, some incidents,
To stamp the recollection trebly sure.

Is this some gift of prescience, second-sight ?
Or, when our bodies rest in deepest sleep,
Do well ourselves rehearse our daily lives
In some weird corner of the vast Unknown,
And, guided thus, by mystic impulse led,
Work out the day according to the night ?
And are these blessed phantoms but the dregs
Of Lethe's draught, and fashioned in the brain
In waking moments, when the soul returns ?
If not, what need have we for dreamless sleep,
Or why indeed, is sleep a need at all ?

Whate'er the solving of the problem be,
I only know that often and again,
Scenes, characters, and acts of daily life,
Sound some forgotten chord of memory.

P. H. F., F. T. S.

Reviews.

THE PSYCHICAL ASPECT OF VEGETARIANISM.*

The writer starts with a very lucid dissertation on the law of evolution, in which he shows that development, as soon as the human stage is reached, is psychical development. He then goes on to show how a vegetable diet is more favourable to this development than an animal one.

"Can such an aim be as easily attained on an animal diet as it can on a vegetable diet? I believe not. And the reason is not far to seek. You remember that animal cells and tissues preserve, while materially changing, their psychic capacities intact; it is in this great and mysterious truth that our hope lies of getting our house in order, of establishing peace and harmony between a lofty psychic impulse that ever presses onward, and a body that has been left behind in the process of natural development. And now you go and feed upon flesh, and you mean to build up thereby the structure of your body; to build it up out of materials, that preserve the structure of your body; to build it up out of materials, that preserve along with their nutritious capacities, all the previous instincts of animal life; of a life that is far behind your own, had you even been born a savage or a monkey! In that morsel of flesh and blood, nerve and muscle, you are just going to swallow, dwells the reminiscence of brutality. It is dead you say; all brutality has gone out of it. Has it? Are you not also dying by inches, by minutes and seconds? Have you not been dying all your life-time? And yet you have grown in strength and experience all the time, you have never lost for a moment your identity. Whatever may be your convictions with regard to the immortality of the soul, you cannot deny that there is a perpetuation of the dead and dying within the living; a perpetuation, unconscious to us, nevertheless brought home to our consciousness by the irrefutable demonstrations of physiology."

And this is Dr. Salzer's conclusion, in which those of our readers who eat no flesh will heartily agree. "If we are to walk undisturbed and unhampered, along the path of spirituality, then we must be allowed to carry a body with us entirely of our own make. The spirit of what has been styled the lower creation, is not to flow along in us with that higher aspiration of ours that is to lead us to, or at any rate to prepare us for, perfection. Vegetarianism is by no means a virtue in itself; but it is a means, a most adequate means, to an end. A negative means, it is true; but a negative means to a positive end."

Besides the lecture there is a very valuable sixty-page note on vital energy, in which the writer states his views "as to the compatibility of ancient with modern thought." He says, at the end of an exhaustive argument, "We have, in our present constitution of mind and body, no normal means at our command by which any hypothesis concerning the ultimate destiny of psychic energy could be made verifiable, either by experiment or observation. That psychic energy does not perish is evident enough; that it is capable of manifesting itself in various forms or by various functions, we know from our own experience; and we know just as well that those functions correlate with each other after the manner of the various forms of physical energy. We have further undoubt-

* A lecture delivered by L. Salzer, M. D., at the inaugural meeting of the Calcutta Vegetarian Society (with additional Notes and Appendices).

ed proofs that psychic activity stands in intimate correlation with vital activity, and ulteriorly, with physical changes; and such being the case, nothing is more natural than to suppose that all acquired automatic actions are psycho-motor actions in the sense explained in the preceding lecture. Organized memory is in fact psychosis incarnated. We are still on scientific ground when we say that the man who eats animal food re-incarnates within himself the reincarnated psychosis of the animal. That animalised food has a tendency to raise the proportion of the red corpuscles of the blood, which means in so many other words, the blood's vital energy, is an established fact, for which there is no physiological explanation, taking the term physiology in the modern sense. According to our theory we can well understand the difference in the energising effect of the same chemical constituents when derived from the two different kingdoms. And just as the vitality of the animal ministers to the vitality of the man, so does the potential psychosis of the animal minister to his own psychosis. But all this leaves yet a wide margin open as to what becomes of our feelings and thoughts, or of the psychic energy that feels and thinks, after the work—the feeling or the thinking—has been gone through. The phenomena of hypnotism, somnambulism, and thought-transference, are no doubt destined to throw light on this subject.....

"I have along spoken of the ethereal theory of life and psychosis as 'our theory.' The theory is, however, as old as the ancient Rishis of India, the sages of Chaldea and Persia; it was the mystic theory of the ancient Egyptians, taught in modified forms by Plato and Pythagoras, in ancient Greece, and by the Gnostics Kabbalists, and Rosicrucians of later times. I have merely attempted to frame its outlines in modern language in order to render it accessible to all."

We have no space to enter more fully into a discussion of the points involved in this valuable pamphlet, which we recommend all our readers to procure for themselves.

THE MORALS OF BHARATAM.*

The savage onslaught on Hindu religion, some three years ago, by the Rev. Mr. Hastie, the Scottish Missionary at Calcutta, has had results quite the opposite of those he had anticipated. His sweeping calumny that it tended to make Hindu men liars, and Hindu women unchaste, has led to the issue of a number of compilations from the Shastras, which prove that the Indian Scriptures inculcate the highest moral precepts, and that salvation, and the attainment of eternal bliss, are impossible without putting them in practice. The *Epitome of Aryan Morals*, which has been circulated in various languages universally, is one of these pamphlets, and the one under notice is the latest of the series. Mr. Sivasankara's name has now become very widely known in connection with the proposed Hindu Theological College and the Hindu Tract Society, and the present compilation will add to his fame. The selections from Vana, Sânti, Adi Vidyoga, Souptika Parwa, Anu-Sâsanika, and other Parvas of Bharata, have been judiciously made and conveniently grouped under classified headings, such as "Parents and Preceptors," "Learning," "Works," "Exertions," "Truth," "Righteousness," "Women," "Brah-

* MORAL GEMS OF THE MAHABHARATA in Sanskrit (Telugu character), Telugu, and English. Edited by R. Sivasankara Pandiya, B. A., F. T. S.

mans," "God," "Soul," etc. etc. At this time, when Western philanthropists are interesting themselves with respect to the condition of Hindu women, it will be as well to quote a few of Mr. Sivasankara's compilations of texts which bear upon the subject:—

A wife is wealth to a man; she is his best friend; she will lead him to heaven, and she is the means by which he can cross the ocean of worldly life.—*Adi Parwa.*

Those who are consumed by mental sorrows, and those who are tormented by bodily diseases, will rejoice very much in their wives, just in the same way as water will cause pleasure to those who suffer from sunstroke.—*Adi Parwa.*

The wife is the best medicine for all kinds of sorrows; there is no other medicine equal to it. I tell you this truth.—*Vana Parwa.*

We must honor those women who are noble and virtuous, and who illuminate their homes and who lead them to prosperity.—*Udyoga Parwa.*

That man must repair to a forest who has not got a good and virtuous wife, (i. e., he will not enjoy the true pleasures of domestic life.) His home becomes as dismal as a forest.—*Sânti Parwa.*

No relative and no shelter can be equal to a wife. There is no way in this world for acquiring virtue, equal to her.—*Sânti Parwa.*

Although the home of a householder has a good many sons, grand-sons, daughters-in-law, and servants, yet if it does not possess a housewife, it becomes as miserable as a deserted house.—*Sânti Parwa.*

Just as all creatures live by seeking the shelter of their respective mothers, so also by seeking the shelter of a householder (i. e., a married man) men belonging to other stages of life get their livelihood. (i. e., a married life is the best of all states of life)—*Sânti Parwa.*

O king! birds, beasts, spirits, &c., enjoy happiness only by seeking the shelter of a married person; consequently, a house-holder is the best of all.—*Sânti Parwa.*

A mere house is not a home; that alone is entitled to be called a home where there is a housewife. It is my opinion that a home without a housewife resembles a forest.—*Sânti Parwa.*

It is very reprehensible to give girls in marriage to others for the sake of getting money thereby. Great men will not do so.—*Anusasanika Parwa.*

A girl should be given in marriage only to such a husband as possesses, on careful examination, good conduct, proper education, noble birth, good deeds, and qualities.—*Anusasanika Parwa.*

Correspondence.

STAMMERING.

SIR,—I am one of those unfortunates who suffer from stammering—a defect which puts an end to many a young man's hopes of worldly success. I write to beg of you kindly to afford me help.

I have passed the M. A. Examination of the Calcutta University and am at present at a loss what to do. I cannot appear for the B. L. Examination because I stammer, nor can I be appointed as a Professor or Head Master, for that also require *speaking*.

In short every department of public service demands more or less speaking. I have tried every sort of medicine but without success, and I apply myself to you as my last hope.

Yours obediently,

M. S. C.

Reply by the Editor:—So many have asked this question that, in reply to all, the following information is given.

Stammering and stuttering are not identical. The causes which lead to stammering are usually, though not always, organic; hare-lip, cleft palate, elongation of the uvula, enlargement of the tonsils, deficiency or unusual position of the teeth, tumors on tongue or mouth, inflammation, or ulceration of the parotid glands, are the most frequent of these causes. You do not mention yourself as having any physical defect or affection?

Stuttering, on the other hand, is seldom or never organic. The stutterer is in perfect health; vocal organs in no way deformed, or unusual.

His difficulty lies in a distressing momentary inability to articulate certain syllables. Among the causes may be mentioned, over-excitability of the nervous system, fear, anxiety, or any strong emotion. Whatever tends to lessen the control over the muscles and nervous system will increase stuttering, and whatever develops the power of the will over the body will lessen it.

The proper treatment of either stammering or stuttering is indicated by the inducing causes. In the case of stammering, thorough investigation must be made for any organic defect and this remedied, if possible. Cutting of the uvula or tonsils, insertion or removal of teeth, a wedge-shaped piece cut out of the side of the tongue if too large, tonics for debility—have each cured stammering, but none of them will answer in all cases; everything depending on the individual case.

In stuttering, enquiry must be made into habits. Temperance, abstinence, and avoidance of undue excitement, are necessary. If a permanent cure is expected, a course of lessons in enunciation by a capable teacher will often effect a cure if steadily persevered in for a couple of years.

Your case appeals strongly to my sympathies, and my only regret is that I have not been allowed for some years past to continue the healing of disease, but I will help you as far as I can gladly.

Assuming you have no physical defects I should say the remedy lies in your own hands, if you are endowed with two qualities, patience and courage.

The case in ancient history of Demosthenes will have occurred to you doubtless.

Stammering is often the result of sheer imitation. There is a case of a servant here in Madras who has become a stammerer from association with a stammering master. H. H. the Maharajah of—also caught the habit from his guardian. H. H. has set himself earnestly to cure it. He goes away somewhere alone, and reads or talks aloud—at any word he finds a difficulty he tries at that until he succeeds and not till then does he go on.

We are asked what mesmerism can do. Mesmerism often effects a cure if the patient can be so thoroughly put into a state of mesmeric sensitiveness (so hypnotised or psychologised) as to have the fixed idea implanted in his mind by the mesmerizer, that he will never stutter again. But equally efficacious is it where the person is able to make himself his own patient, and by sheer force of will impress on himself the same idea with regard to his subsequent stuttering. Everybody in reality goes through this process who cures himself of any bad or inconvenient habit.

AUGUST 1888.

THEOSOPHY IN EUROPE.

The theosophical movement is getting on so well in America on the plan of government adopted two years ago, that the Executive Council, in view of recent occurrences in France, have requested the President to go to London and organize an European section of the General Council, and clothed him with full powers to settle all existing difficulties in any Branches. He will, accordingly, leave at once so as to return in good season for the Convention. Letters will reach him at 17, Lansdowne Road, Holland Park, W., London.

BELGIUM.

The same post that brought us the lamentable news of the death of M. Dramard, F. T. S., of Paris, notified us of the adhesion to the Society of a Belgian publicist of wide fame and deep erudition. M. Pol de Mont, Professor at the Athénée Royal, and also at the Académie des Beaux Arts, is our new colleague. He is also President of the Folk-lore Society, and Editor of two monthly magazines.

BOMBAY.

Mr. Tookaram and his colleagues are indefatigable as usual. The Theosophical Publication Fund has circulated gratis 1,500 copies of Mr. Judge's *Epitome of Theosophy* in and about Bombay, and sent many copies to all our Indian Branches. The Hyderabad Branch has also been supplied with 500 copies at its own cost. The Fund has also engaged the services of our colleague Mr. Nirbhayanand Swami as a travelling missionary, and excellent reports reach us of the work he is doing.

SURAT.

Our local Branch at Surat has been profiting much by a visit from Swami Nirbhayanand, who has lectured in private and public upon the best methods of spiritual development, and vindicated the superiority of the ancient system of Sanatan Dharma (the Wisdom Religion of the Rishis). At his public discourse our respected colleague, Dr. R. S. Nariman, Civil Surgeon of Surat, occupied the chair. Our Branch is in a healthy condition, thanks to its excellent President, Mr. Navtamram Ootamram Trivedi.

BRANCH THEOSOPHICAL SOCIETY, UDAMPET.

President.—N. KANDASAMI MUDALIAR. B. A. Secretary.—T. N. SUBBAIYAR, Treasurer.—U. M. MINATCHISUNDRAM PILLAI.

RULES.

1. The Branch Society formed at Udampet on the 7th June 1888 by the President Founder shall be called "Udampet Theosophical Society."
2. The aims and objects of this Branch Society shall be identical with those of the Parent Society at Adyar.
3. Ordinary meetings of the Society shall be held fortnightly on the 1st and 3rd Sundays of the month at 6-30 P. M.
4. No strangers shall be allowed to be present at the meetings.
5. The objects of the Society shall be promoted (a) by the opening of a library of Theosophical and scientific publications, (b) by holding discussions

and delivering lectures, and (c) by setting on foot such movement in the town or in the vicinity, as will promote the moral and the religious well-being of the community at large.

6. A subscription of not less than 4 As. a month shall be levied from each member in furtherance of the object.

7. The office-bearers shall be elected once a year and whenever a vacancy arises.

8. All questions coming before the meeting shall be decided by a majority of votes, provided that the President shall have a casting vote in case of equality of votes.

9. The meetings shall be presided over by the President, or, in his absence, by any member voted to the chair.

10. Three members shall form the quorum.

11. Special meetings may be convened by the President, or at the request of any two members of the Society.

12. The transactions of the Society shall be permanently recorded by the Secretary, and accounts rendered by him to the Society once every quarter.

13. These rules shall be subject to additions or alterations as circumstances may arise, with the approval of the President Founder of the Theosophical Society.

14. This Society shall be guided by the rules framed by the Parent Society for the conduct of branches as regards the admission or removal of members, &c.

T. N. SUBIER,
Secretary.

UDAMALPET T. S.,
8th July, 1888. }

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

THE AWAKENING OF INDIA.

The silent yet potent effect of the theosophical movement upon contemporary Indian thought is graphically depicted in the paragraph hereunder quoted from the *Methodist Times*. Though the language was used in connection with the subject of one of its social evolutionary phases, the Congress, it yet applies in a preeminent degree to our movement as a whole. If anything ever had an epoch-making character, then Theosophy has. Says the *Times*:—

"As a rule, the greatest events in human history take place without exciting the interest, or even the attention, of those who are supposed to be wise and great. Preoccupied with their vain ambitions, and their foolish pursuit of wealth or pleasure, they are blind and deaf to the epoch-making movements which alter the foundations of human society. The educated gentlemen, the politicians, the soldiers, and the literary men of the Roman Empire despised and ridiculed the Crucified Carpenter of Galilee, who was destined to sway the destinies of the world when they were all forgotten. The same intellectual and moral blindness is exhibited to-day."

AN INTERVIEW WITH DEWAN BAHUDUR RAGHUNATHA ROW.

We are very pleased to find a Christian paper, the *Harvest Field*, speaking so kindly of our eminent colleague and councillor, the ex-Prime Minister of Indore, in the report of an interview sought for the purpose of eliciting his views upon various social and religious subjects:—

"There is no Hindu of wider or nobler influence than Dewan Bahudur Raghunatha Row. He has proved himself in many capacities, and not least as Dewan to the Maharajah Holkar at Indore. But his chief claim to the gratitude and respect of his brethren will ever be in the energy and persistence with which he has sought to introduce and further essential social and religious reforms. But while a zealous Liberal, he counts himself an orthodox Hindu, and he thinks that all which India needs to put itself into its right position among the nations can be had within the limits of the Shastra. Towards Englishmen and Christians the Dewan has always shewn a cordial and appreciative spirit."

AMERICA.

Theosophical Society, American Section,
Office of the General Secretary,
New York, June 5, 1888.

I beg to report the following for insertion in the Supplement to the *Theosophist*. New branches:

POINT LOMA LODGE T. S., at San Diego, California. Thos. F. Docking, President; Mrs. V. M. Beane, Secy., 1123 E. Street, San Diego, California. This Branch meets on the first and third Sundays of each month.

VARUNA T. S., of Bridgeport, Connecticut. President, Emil Kirchgessner; Secretary, Mrs. I. J. Wilkins.

THE BOSTON T. S. has elected the following officers for the ensuing year: President, Chas. Whittaker; Secy. H. A. Richardson.

Fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

HINDUPUR SANSKRIT SCHOOL.

A correspondent writes to the *Hindu*:—The Vice-President of the Anantapur Theosophical Society, after his advent to this place on transfer, on the 18th April, with the aid of two other leading officials, succeeded in starting a Sanskrit school here on 13th May 1888. The school started with 6 boys and a Pundit teacher. Now the strength of the school is 11. Messrs. Sankarasrastrulu (Pundit Pamady, Gooty Taluq), S. Hanumantha Rau (Deputy Inspector of Schools, Penukonda), B. Teppurumal Chetty (Treasury Deputy collector, Anantapur,) severally inspected the school on different occasions and expressed their satisfaction. Especially the last gentleman was so much pleased that he promised a donation of Rs. 25 and an interest at 12 per cent. per annum till payment, which will be done as soon as he is convinced that the Managers try to form a permanent fund for the up-keep of the school. The following are the means of collecting the money for the up-keep of the school. (1) Monthly subscriptions of 1 anna and upwards; (2) donations of any amount at any time; (3) both; (4) harvest eharities; and (5) gifts on feasts and festivals and on all joyous occasions:—say of births, promotions, marriages, success, escape from danger or accident, recovery from illness, &c. &c. Generous and patriotic gentlemen may help the cause in any or all of these ways. The object in raising a good fund is to invest about Rs. 3,000 or 4,000 in Pro-Notes, so that the interest thereon may ever maintain the school.

AWARDING THE PRIZES.

Upon receiving his voting-paper next month (with the September *Theosophist*) each subscriber is courteously requested to look over the twelve numbers of the current volume, select the literary contributions he thinks most worthy of the first and second prizes respectively, fill in the blanks left for the purpose in the voting-paper, and post it to the Editor of the *Theosophist*, Adyar, Madras. After waiting a reasonable time for all to send in their votes who may wish to do so, the votes will be counted, and the prizes announced in the magazine and paid on demand. The offering of these two prizes is not meant to be in the nature of a payment but an honorable distinction, made the more valuable because conferred by the suffrages of all the readers of the magazine, in all parts of the world. Choice may be made of single essays, serial essays, translations, serial stories, poems, etc.—any two contributions judged most worthy of the first and second prizes. Of course, if translations are selected, the choice must be only made for the skill of the translator in rendering his author correctly, and not for the subject-matter itself: the author only deserves credit for that.

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ADVERTISEMENTS.

COL. OLCOTT'S CELEBRATED LECTURES.

Theosophy, Religion, and Occult Science.

BY

HENRY S. OLCOTT,

PRESIDENT OF THE THEOSOPHICAL SOCIETY.

WITH GLOSSARY OF INDIAN TERMS AND INDEX.

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Forewords. I. Theosophy or Materialism—Which? II. England's Welcome—an address delivered at Prince's Hall, Picadilly, London, July 21, 1884. III. The Theosophical Society and its Aims—an address delivered at the Framji Cowasji Hall, Bombay, 23rd March 1879. IV. The Common Foundation of all Religions—a lecture delivered at Patcheappah's Hall, Madras, 26th April 1882.—V. Theosophy: the Scientific Basis of Religion—a lecture delivered at the Town Hall, Calcutta, 5th April, 1882. VI. Theosophy: its Friends and Enemies—a lecture delivered at the Framji Cowasji Institute, Bombay, 27th February 1881. VII. The Occult Sciences—a lecture delivered at Colombo, Ceylon, 15th June 1880. VIII. Spiritualism and Theosophy—a lecture delivered at the Rooms of the United Service Institution of India, Simla, 7th October 1889. IX. India: Past, Present and Future—a lecture delivered at Amritsar, 29th October 1880. X. The Civilization that India needs—a lecture delivered at Tuticorin, 22nd Oct., 1881. XI. The Spirit of the Zoroastrian Religion—a lecture delivered at the Town Hall, Bombay, 14th February 1884. XII. The Life of Budhdha and its Lessons—a lecture delivered at the Kandy Town Hall, Ceylon, 11th June 1880.

The Lectures upon India in this collection are known to the whole public of Bharatavarsha, and have made a greater sensation than any orations of modern times. Several have been translated into the vernacular tongues. Mr. Redway has received orders from all parts of the world and but a few copies are now available. Among the criticisms of the book is the following:

"This book, to which we can only allot an amount of space quite incommensurate with its intrinsic interest, is one that will appeal to the prepared student rather than to the general reader. To any one who has previously made the acquaintance of such books as Mr. Sinnett's 'Occult World,' and 'Esoteric Buddhism,' or has in other ways familiarised himself with the doctrines of the so-called Theosophical Society or Brotherhood, these lectures of Colonel Olcott's will be rich in interest and suggestiveness. The American officer is a person of undoubted social position and unblemished personal reputation, and his main object is not to secure belief in the reality of any 'phenomena,' not to win a barren reputation for himself as a thaumaturgist or wonder-worker, but to win acceptance for one of the oldest philosophies of nature and human life—a philosophy to which of late years the thinkers of the West have been turning with noteworthy curiosity and interest. Of course, should the genuineness of the phenomena in question be satisfactorily established, there would undoubtedly be proof that the Eastern sages to whom Colonel Olcott bears witness do possess a knowledge of the laws of the physical universe far wider and more intimate than that which has been laboriously acquired by the inductive science of the West; but the theosophy expounded in this volume is at once a theology, a metaphysic, and a sociology, in which mere marvels, as such, occupy a quite subordinate and unimportant position. We cannot now discuss its claims, and we will not produce any opinion upon them; we will only say that Colonel Olcott's volume deserves and will repay the study of all readers for whom the bye-ways of speculation have an irresistible charm."—*Manchester Examiner*.

The book, which is beautifully bound, will be sent by value Payable Post for Rs. 4-2. Address the Manager, *Theosophist* Office, Adyar, Madras.

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THE THEOSOPHIST.

VOL. IX. No. 108.—SEPTEMBER 1888.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE BARISÁL GUN.

IT occasionally happens that our knowledge of the finer forces of Nature is increased by the researches of sceptical scientists who are working on quite another theory. They may intend to prove a purely physical phenomenon, but find themselves confronted by a psychical revelation. If open to conviction, they may, like Professors Hare, Gregory, Zollner, and Buchanan, and Messrs. Crookes and Wallace, step outside the circle of sciolism and become the brave defenders of occult truth; if the contrary, they remain prejudiced adversaries of a spiritual truth for whose comprehension they lack aptitude. When, in 1840, Dr. Buchanan was told by Bishop Polk that the touching of a brass door-knob gave him a brassy taste in the mouth, the stupendous fact of psychometrical law sprang up in his mind, and he set to work to test the theory experimentally. When Baron Von Reichenbach—until then merely a renowned metallurgical chemist—found that a certain patient in hospital was affected injuriously by lying with her head to the east or west, and suffered muscular spasms at the approach of a magnet, his great and open mind instantly set to work upon a line of research which eventually gave to the world his discovery of Odyle.

Conversely, it has frequently occurred that popular superstitions have been uprooted and destroyed upon scientific examination of their basic facts. And so the wise investigator, mindful of both these circumstances, will suspend theory and avoid prejudice until he has got at the bottom of his subject.

Bacon's rule, we know, was this: "We have set it down as a law to ourselves to examine things to the bottom, and not to receive upon credit, or reject upon improbabilities, until there hath passed a due examination."

The mystery of what is known as "The Barisál Gun" offers an excellent occasion to exemplify this sound principle. Barisál is

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