

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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BOMBAY, FEBRUARY, 1880.

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THE THEOSOPHIST.

BOMBAY, FEBRUARY 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

A respectable Anglo-Indian journal, reviewing our January number, hinted that the feast of good things spread for our readers would not be quite complete until contributions from Parsi and Musalman writers were secured. The present number, at least, must satisfy our critic since it will be found to contain articles of merit from able representatives of those two faiths. Did any magazine ever before exhibit a more perfect and fraternal "Evangelical Alliance" than this?

The work we have to do in India might be so much impeded by foolish misconceptions that we heartily welcome any additional evidence showing that the public authorities are now alive to the true character of our undertaking. It has already been announced in these columns that the Political Department of the Government of India, from which the order to place our party under Police surveillance first originated, some time ago rescinded that order and announced that the *Theosophists* were no longer to be molested. This was all the *aveu* honorable that could be made in a matter which pertained to the confidential branch of the service and had never found a place in the Gazette. It is pleasant to feel that the groundless, and in view of our antecedents absurd, notion that some political designs lay hidden under our intimacy with the natives and our desire to give a new impulse to the study of oriental philosophy, has already been dissipated by the progress of time. Our friends will be additionally glad to hear that without the necessity for the slightest sacrifice of self-respect on our part, the last shade of misunderstanding on the part of Government has been cleared away. Those who know us at all need not be told that there is no association in the world which builds its hope of success on Government favour, less than the Theosophical Society. Our business is with truth and philosophy, not with politics or administration. But the conditions of life in India are such that the modicum of Government favour which consists of freedom from the blighting effects of active disfavour, is essential to the success of even a purely intellectual movement. It is satisfactory to realize that we now receive—as we are certainly entitled to receive—that much support from the rulers of this country to whose spiritual interests we have devoted our lives. And now that this support has been liberally granted, we cannot be misunderstood if we add, that there is no organization in this land on which the British Government in India could look kindly with better reason than our own. As an independent link between two races which the Government expresses a wish to see united in closer intimacy, as a society which is sternly intolerant of seditious efforts of any kind among its members—we have already done better service to the cause of public order in this country, than its rulers are aware of having received at our hands. But so the fact stands, and thus it is that we receive, with the full satisfaction attending a conviction that we deserve it, the kindly though cautious greeting conveyed in the following letter from the Personal Attendant of the Viceroy, in acknowledgment of the receipt of the first three numbers of the *THEOSOPHIST*, forwarded by the conductor of this journal for His Excellency's perusal:

DEAR MADAM,

Calcutta, 1st January 1880.

I submitted to His Excellency the Viceroy the letter which you addressed to me and the numbers of the *THEOSOPHIST* which you were good enough to send.

His Excellency desires me to say that he is glad to find a Society of Western origin devoting itself with such zeal to the pursuit of Indian philosophy.

Yours truly,

(Sd.) G. H. M. BATTEN,

TO MME. BLAVATSKY.

Our party should feel deeply grateful to the London 'Spiritualist' for the suggestion that Theosophy may be regarded as a 'subordinate branch of Spiritualism,' meaning thereby not the general antithesis of materialism, but the Western phenomenalist movement of our days. This is extremely liberal; about as much so as for a Manchester man to concede that the British Empire is an auxiliary branch of the county of Lancashire. When it can be shown that a part of anything can contain its whole, that the tail can wag the dog, or that the ocean can be put into a gallon measure, then it will be time to seriously debate the novel proposition put forth by the respectable metropolitan organ of the Spiritualists. Especially, as it is by no means clear that it is not personal rather than public opinion which the paragraph in question reflects.

Some months ago, an influential Burial Reform society of an Australian city asked advice of the Theosophical Society as to the best method of disposing of the dead, the special arguments in favor of cremation being particularly called for. These were given; together with an official report upon the cremation in America of the body of the late Baron J. H. De Palm, one of our Councillors. The prejudice among Western people against cremation is not strong enough to withstand the advancement of scientific knowledge, and it will not be very many years before this mode of sepulture will be widely practised. Yet a strong prejudice does still exist. To such as entertain it, and, more especially to such as wish to bring home from the battlefield or from a distant land the bodies of friends, a recent German discovery will have great interest. Mr. Kreisemann, United States Consul-General at Berlin, in a despatch to the Department of State, gives a description of this method for the preservation of dead bodies. The inventor, or discoverer, had obtained a patent for the process, but the German Government, appreciating the high importance of the invention, induced the patentee to abandon his patent. Thereupon the Government published a full description of the process, as set forth in the letters patent. It is as follows:

The dead bodies of human beings and animals by this process fully retain their form, color, and flexibility, even after a period of years. Such dead bodies may be dissected for purposes of science and criminal jurisprudence; decay, and the offensive smell of decay, are completely prevented. Upon incision, the muscular flesh shows the same appearance as in the case of a fresh dead body. Preparations made of the several parts, such as natural skeletons, lungs, entrails, &c., retain their softness and pliability. The liquid used is prepared as follows: In 3,000 grammes of boiling water are dissolved 100 grammes of alum, 25 grammes of cooking salt, 12 grammes of saltpetre, 60 grammes of potash, and 10 grammes of arsenic acid. The solution is allowed to cool and is filtered. To 10 litres of this neutral, colorless, odorless liquid 4 litres of glycerine and one litre of methylic alcohol are to be added. The process of preserving or embalming dead bodies by means of this liquid consists, as a rule, in saturating and impregnating those bodies with it. From 1½ to 5 litres of the liquid are used for a body, according to its size.

The Library of the Theosophical Society contains a rare old book entitled 'Nekrokeleia, or the Art of Embalming' in which every process known to the Egyptians and other old nations is described. It will there be seen that this German process possesses very little of novelty, the nitrates and chlorides of metals, together with various anti-septic balsamic substances, having been employed at the remotest epochs.

All the speakers at the late Anniversary festival not having sent in their MSS., the pamphlet is not yet ready for delivery.

The number of our subscribers has been so unexpectedly large that the supply of the November issue is now entirely, and of the October almost, exhausted.

THE BRETHERN OF THE ROSY CROSS.

BY ALEXANDER WILDER, M.D., VICE-PRESIDENT OF THE THEOSOPHICAL SOCIETY.

Professor of Physiology and Psychological Medicine in the United States Medical College, Secretary of the National Eclectic Medical Association of the United States, Honorary Member of the Eclectic Medical Societies of Illinois, Michigan, Connecticut and Pennsylvania, etc., Honorary Fellow of the Anthropological Society of Liverpool, Eng., etc.

Were there Rosicrucians or were there not? This question agitated Europe two centuries ago, as Luther before that, and Savonarola, and Markion had each in his own time and way shaken the Church to its very foundations. All this was because a little book had appeared in the country of Würtemberg purporting to unfold the existence of a secret fraternity possessing arcane and scientific knowledge, and devoted to the amelioration of human suffering, and the enlightenment of mankind.

The religionists of the seventeenth century could see only blasphemy and iniquity in such a proposition. They invoked fire from heaven upon the Brotherhood, and threatened them with death by breaking on the wheel. A few years before, Bruno had been burned at the stake by order of the Holy Office for teaching the Copernican system and the Pythagorean philosophy; and now Lutherans were emulating Romanists in their frenzy to get human blood to shed. A few years later these vultures were sated to the full. In 1618 began the thirty years' war between Catholic and Protestant Germany, which sucked all Europe into its bloody vortex, and continued till whole districts were depopulated, and the wild beasts of the forest, succeeded to the abodes of more ferocious humankind. After the war came pestilence. Small-pox broke out spontaneously, and the Black Death accompanied. Europe was a prodigious charnel.

The tale of the Brotherhood was modest enough. Christian Rosenkreuz had been a traveller in the East, where he had received instruction into the profoundest lore,—magian, rabbinic, theurgic and alchemic. Among other acquirements, were the knowledge of the philosopher's stone, the art of transmuting metals, and the elixir of life. Returning to Germany, he established a little fraternity of eight disciples, obligating them to keep the doctrine secret for the space of one hundred and twenty years after his death. This occurred in 1484; and accordingly in 1604 there appeared *The Discovery of the Brotherhood of the Honorable Order of the Rosy Cross*. It appealed to all who desired to co-operate with them to make public their names. The Rosicrucians, it declared, were genuine Protestants. They were engaged in no movement or conspiracy against the ruling powers. Their aim was the diminishing of human wretchedness, the spread of education, the advancement of learning, science, universal enlightenment, and love. They possessed profound and occult knowledge, such as the alchemists, Arabian thaumaturgists, Egyptian and Chaldean wise men had brought forth; but all that was of little account. Their one high purpose was to benefit their fellow-creatures, body and soul.

A fire-brand of more destructive nature could not have been hurled into the combustible pyre of Europe. The Pope, the Emperor, the Christian and Catholic kings, the Protestant monarchs of the Baltic and North seas, exploded with terrible concussion. Not till thirty years of war and massacre had passed by, could the boiling caldron become quiet. Universal love and enlightenment, even now, if duly proclaimed, would imperil every throne in Europe from that of Alexander to the royal seat of Victoria; and even the political factions of the United States, blatant in their professions of freedom and democracy, would crumble to their primeval atoms.

Nevertheless, they tell us that there were no Rosicrucians. The Brotherhood was all a foud dream, written out by a Lutheran mystic divine named Andrea, on purpose to rouse the philanthropic minds of oppressed Europe

to concerted action. A confederacy of such men, he believed, would renovate the world. But no great convention was held for the purpose. The reporters and daily newspapers of the time had no sensational articles unfolding the plans of the Grand Alliance for the Amelioration of Human Calamity. It may be added that there was no country in Europe where such a convention could have met, except in secret. They would have needed that extraordinary Temple of the Holy Ghost under ground, if they had ventured upon their World's conference. As the matter stands, nobody can intelligently declare that they did not so assemble.

Learned men have made but a very indifferent handling of the matter. Des Cartes advertised all through Germany for men who belonged to the Rosicrucian Fraternity, or knew of it. He received letters from every sort of adventurer, but nothing affording the least light upon the subject of his enquiry. It was finally his opinion that there was no such association in existence. It is plain enough that if there were Rosicrucians, the knowledge concerning them had been "hid from the wise and prudent but was revealed to babes."

Andreae declared that the Rosicrucians had symbols and occult means of communication similar to those of the Alchemists and Astrologists. Indeed the Red Cross had been the badge of the Templars. That Order had been suppressed in 1307, yet Francis I. had burned four members alive, a short time previous. He had also exterminated the Albigenses of Provence, a Gnostic brotherhood, with secret rites and symbols, dating from the earlier Christian centuries. The Rosicrucian Brotherhood then, had usages in common with both.

Ignorance has always been the mother of unquestioning orthodoxy. Nobody is so hostile to the general dissemination of knowledge as a priest. Greater cruelty has never been perpetrated among mankind than that authorised and commanded by the ministers of religions. From Theodosius down, the record of the Christian religion has been the autobiography of the seven-headed bloody red Dragon.

The Persian conquest of Asia Minor had led to the establishment of the religion of Mithras in that country. After the destruction of the Empire of Alexandria, the kingdom of Pontus was established, having Mithraism for its ruling faith. When Pompey conquered the country, the religion was carried thence to every part of the Roman Empire. The father of Jesus it is said was a "soldier of Mithras." It flourished as a secret worship till its suppression by Theodosius; and even then, the *pagani* or country-people kept up the observance away down into the Mediæval period. The Popes and Bishops denounced the rites as magic, witchcraft and commerce with the Powers of Darkness. Probably the Witchcraft of the Middle Ages was a relic of the old Magian worship.

In the seventh century, Sylvanus, a native of Samasata, established the fraternity of Paulicians, including in it the various Gnostic communes, the Manichæans of Armenia, and the Mithraites of Pontus. Their doctrines were an amalgamation of the Pauline and the Zoroastrian; but they denounced the Ebionite religionists of Judea. They were fiercely persecuted by all the Christian Emperors, Arian as well as Athanasian. For near two centuries they maintained an independent government in the Caucasus. One of the emperors colonised a part of them in France, whence they spread into Bulgaria. Being employed in the Roman armies, they were transferred to various countries of Europe; Italy and France abounded with proselytes. Among these were the Albigenses.

Other believers in the *Gnosis* or arcane knowledge had been removed into Persia. They were denominated *Sophi* or sages, the worshipers of Sophia or Heavenly wisdom. Their converts were known as *Sufis*, and long constituted the learned class of the country. They were expert in medicine and astronomy, and adepts in secret doctrines. They believed in a grand universal creed which could be secretly

held under any profession of an outward faith; and in fact, took a similar view of religious systems to that entertained by the ancient philosophers. A mystic union with the Divinity, theurgic powers, and a tendency to asceticism, characterised them.

Thus the Rosicrucian Brotherhood possessed a heritage of all the arcane systems and religions of the earlier world. Hargrave Jennings, their latest chronicler imputes to them the symbols, traditions and learning of the principal mystic fraternities. The Hermetic philosophy of Egypt, the fire-theosophy of Persia, Druid-worship, Gnosticism, the Kabala, the Ancient Mysteries and Orders of Knighthood, Magic, Alchemy, Hindu beliefs, etc., all are treated by him in this connection. His style is curiously complicated; he tells little where he seems to be telling much, and with an obscurity of expression which seems to show little real knowledge or understanding of his subject. Yet he reveals the secret when to the non-expert he apparently hides it closest.

Could they change metals into gold? "Nature herself" said Mejnour to Glyndon, "is a laboratory in which metals and all elements are for ever at change. Easy to make gold—easier, more commodious, and cheaper still, to make the pearl, the diamond and the ruby." Raymond Lull, a Franciscan monk, born in 1234, a rare expert in medicine and alchemy, is said by one writer to have supplied Edward I. with six millions of money to enable him to carry on war against the Turks in Palestine. Another writer affirms that he made gold for Edward III. in the Tower of London, for an entire coinage of gold nobles. He endeavoured to unite the European countries in a project to Christianise Asia and Africa; but failing in this, set out alone. He made several converts; but was finally stoned to death by the Moslems in 1314.

Thomas Vaughan (Eugenius Philalethes) lived in the reigns of the first James and Charles, who were rather famous for persecutions of "witches."* He relates that he endeavoured once to sell 1200 marks' worth of gold to a goldsmith. The man told him at first sight that that gold never came out of the mines, but had been produced by artificial means, not being of the standard of any known kingdom. He hurried away, leaving his gold behind.

Indeed, if a single element lies at the foundation of nature, as Dr. Thomas R. Frazer of Halifax, N. S., has demonstrated, an opinion in which he is followed by S. Pancoast of Philadelphia and J. Norman Lockyer, to whom the credit is given—then the transmutation of metals is a matter perhaps in reach.

Is there an Elixir capable of prolonging life? Thomas Vaughan was born about the year 1612. A writer in 1749 remarks: "He is believed by those of his fraternity to be living even now; and a person of great credit at Nuremberg in Germany affirms that he conversed with him but a year or two ago. Nay, it is further asserted that this very individual is the president of the illuminated in Europe, and that he sits as such in all their annual meetings."

Artephius, who lived 750 years ago wrote a book entitled *On the Art of Prolonging Human Life*, in which he asserted, that he had already attained the age of 1025 years. Several asserted that he was the personage whose life was written by Philostratus under the name of Apollonius of Tyana. He wrote a book on the philosopher's stone, which was published at Paris in 1612.

"All that we profess to do is this" said Mejnour to Glyndon; "to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventives to the effects of time. This is not magic; it is the art of Medicine rightly understood. In our order we hold most noble—first, that knowledge which elevates the intellect; secondly, that which preserves the body."

* Witch is precisely the English word for *Gnostikos*. The Gnostics were accused of Sorcery.

The late Major-General Ethan A. Hitchcock was like his grandfather the noted Ethan Allen of Ticonderoga fame, addicted to curious study. In his treatise *Alchemy and the Alchemists*, he deduces an allegorical interpretation for the philosopher's stone, the transmutation of metals, and the elixir of life. "The genuine adepts" says he, "were searchers after truth in the highest sense of this word." The philosopher's stone, he adds, "can be found in no other thing in the universe but the nature of man, made in the image of God." The Elixir under this interpretation, would signify spirituality—"eternal life." Sallust the New-Platonic philosopher has instructed us that "that which in a literal sense is manifestly absurd and impossible, must be understood in some other sense."

Lord Bulwer-Lytton has forcibly depicted the careers of Zanonis and Mejnour, living through the ages from the period when the Chaldean Akkads ruled in Babylonia. He has shown that the boon of life is not desirable, though he represents it with none of the horrors which characterize the story of the Wandering Jew, forgotten by death. Mr. Jennings, following in a similar vein remarks that Rosicrucians evade the idea that they possess any extraordinary or separate knowledge, they live simply as mere spectators in the world, and they desire to make no disciples, converts nor confidants. They submit to the obligation of life, and to relationships—enjoying the fellowship of none, admiring none, following none but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private convictions, giving the world the benefit of their acquirements up to a certain point; seeking only sympathy at some angles of their multiform character, but shutting out curiosity wholly when they do not wish its imperative eyes. This is the reason that the Rosicrucians passed through the world mostly unnoticed, and that people generally disbelieve that there were ever such persons; or believe that if there were, their pretensions are an imposition.

It is not generally known that the Rosicrucians bound themselves to obligations of comparative poverty but absolute chastity in the world, with certain dispensations and remissions that fully answered their purpose; for they were not necessarily solitary people; on the contrary they were frequently gregarious, and mixed freely with all classes, though privately admitting no law but their own. Their notions of poverty, or comparative poverty, were different from those that usually prevail. They felt that neither monarchs nor the wealth of monarchs could endow or aggrandise those who already esteemed themselves the superiors of all men; and therefore, though declining riches, they were voluntary in the renunciation of them. They held to chastity, entertaining some very peculiar notions about the real position of the female sex in the creation, the Enlightened or Illuminated brothers held the monastic state to be infinitely more consonant with the intentions of Providence.

Mr. Jennings refuses to explain these views more at length. "We have drawn to ourselves a certain frontier of reticence" says he, "up to which margin we may freely comment; and the limit is quite extended enough for the present popular purpose,—though we absolutely refuse to overpass it with too distinct explanations or to enlarge further on the strange persuasions of the Rosicrucians."

They held that all things visible and invisible were produced by the contention of light with darkness. The grossness and denseness in matter is due to its containing little of the divine light. But every object contains also in it a possible deposit of light, which will eventually and inevitably be liberated from the dark, dead substance. Unseen and unsuspected, there is shut up there an inner magnetism, an ethereal spirit, a divine aura, a possible eager fire. All minerals, in this spark of light, have the rudimentary possibility of plants and growing organisms; all vegetables have rudimentary sensitives which may eventually enable them to change into locomotive creatures, of meaner or nobler function,

The Rosicrucians claim to be able to pass into the next world, to work in it, and to bring back from it gold and the *elixir vitæ*. This last was only to be won in the audacity of God-aided alchemic explorations, and was independent of those mastered elements, or nutritions, necessary to ordinary common life. The daily necessary food taken for the sustenance of the body was the means of dissolution.

Man's interior natural law is contained in God's exterior magical law. It follows that man has a secondary nature, he is a ruin, so to speak, and lives in the ruins or dregs of a higher creation. Woman entered the great scheme as its negative or obverse. She is of the natural order, and represents nature. She had therefore no part in the earliest, spiritual, supernal world; but pertains to material existence,—to the "fall into generation." The yielding to her fascination is the losing of man's place in the scheme of the Immortal World, and the receiving of Death instead. He forsakes the *nomina* for the *nomina*, the *noumena* for the *phenomena*, the divine, interior life for external manifestations and delights. Yet when the Ineffable Light at the beginning entered into the embrace of the Primeval Darkness, it did a similar act.

Much has been written of the magic power of virginity. Little has been known. Creation is generation; and in generation, God is active. Virginity is therefore God's Rest,—the Sabbath of the Universe. Hence it has been always regarded as Sacred—as Holy Silence. We may note the contradiction; Virginity is the key of Heaven, yet without its infraction there could be no heaven. Solve this whoever may.

Robert Flood (or Floyd) speaks of those who cannot conceive the powers of arcane knowledge to be philosophers, unless they put their knowledge to some ordinary worldly use. It is an incomprehensible puzzle to the common worldly-wise man, that persons who live in the mental atmosphere, have so little ambition to become gold-makers and wealth-producers for the greedy. But their security is inherent in this very indifference. Wars, pauperism, and all manner of calamity, are the out-come of the policy, mode of living, the canonised and popularised greed of the world.

The existence of the Brotherhood is yet in dispute—and probably always will be. "There is scarcely one who thinks about us" Flood says, "who does not believe that our Society has no existence; because, as he truly declares, he never met any of us. And he concludes that there is no such brotherhood because, in his vanity, we seek not him to be our fellow."

Certainly, so long as men believe in no such mysterious fraternity, its members are safe from persecution, and interruption in their hallowed pursuits. They may carry their secrets with them safely,—secrets possessed during all the ages of human existence, and yet sacredly preserved from far-off time till now. DeQuincey has aptly and admirably remarked of these Mejnours and Zanonis, "To be hidden amidst crowds is sublime. To come down hidden amongst crowds from distant generations is doubly sublime."

The Magians and Chaldean theurgists were massacred and driven into exile by Darius Hystaspes. Diokletian destroyed the sacred books of Egypt. Theodosius, Justinian and the fanatic Moslems extirpated all whom they could find possessed of mystical learning. The hordes of Scythian banditti who ravaged all the East—China, India, Persia, Western Asia and even Europe—destroyed every shrine and crypt of which they discovered the existence. Even the Catholic Church, King James I. of England, the Royal Council of Sweden, and the colonial Legislatures of the United States, made the possession of occult knowledge a capital offence.

Yet they all missed the Rosicrucian Brotherhood! When Cagliostro-Balsamo was immured in a Roman dungeon, to be tortured and murdered, it was fondly imagined that the Golden Secret would be disclosed. The hope

was illusory. It could be communicated to none except those who were able to comprehend it. A preparatory discipline was necessary for this purpose; and whoever accomplished that successfully, would certainly never betray it. If such a one could entertain the impossible idea of doing such a thing, the treasure would certainly be found not to be in his possession.

So the Rosicrucian philosophers have lived in every age. They have jostled others in the church or at the market place, yet without being recognised. They are numerous enough now, to constitute the salt of the earth. They always have maintained their existence, and each of the Brotherhood knows infallibly every member of the fraternity. Their existence may be a myth, yet it is not. The parable is for those who can comprehend it. "None of the wicked will understand, but the wise will understand" said the prophet Daniel.

OUR DUTY TO INDIA.

THE process of denationalization, which the London *Economist* avers to be visible in India, is more or less inevitable whenever a strong race, full of masculine vigor, dominates the country of another race which has passed through its cycle of forceful aggressiveness and reached the stage of recuperative inertia. Indolence and interest alike contribute to bring this about, and unless the subject people possess an enormous inherent vitality, it either meets the fate of the poor Aztec and becomes extinct, or that of the primitive man of the Palaeolithic age, progenitor of the present Arctic Esquimaux, and migrates to remote, uninhabited regions where its enemy will not care to pursue it.

The *Economist* tells us that the evils which England has inflicted upon India are solely intellectual, and states its case under three heads, of which the first is as follows:

1. The first and greatest of these has been the unintentional but inevitable suppression of intellectual progress in its natural, and therefore hopeful, grooves. The English have not been without care for their subjects' minds, but their care has been not to develop them but to wrest them violently into unnatural directions. They have insisted that the natives shall eventually cease to be Asiatics and become Europeans. They have taught them English literature, English mechanics, and Western science, have rewarded progress in those departments exclusively, and have judged every man according to the degree in which he has made himself intellectually an Englishman. Above all nations, Indians are moved by influence from above and consequently all intellectual power has been exerted in a direction in which nine-tenths of its force is wasted, and all originality has disappeared. Native poetry, Native philosophies, Native theologies, have all died under the cold breath of the Northern wind, and in their stead we have a generation of students, chiefly on the coast fringe, wasting powers which are sometimes extraordinary upon imitations, upon English poetry, English literature, English political thought—with the result that they occasionally produce things as clever as the Latin verses of Milton, and about as useful to themselves and to mankind. Fettered in a language which they understand without feeling, and in a system of thought which they only borrow, the educated Natives become mere copyists, develop no original power, and pour out whole libraries of poor, though often correct, English, for which no human being is the better. In a hundred years, among a people of rare intelligence, no original mind—except, perhaps, Rammohun Roy—has made itself fairly visible to the world; while the old learning has disappeared, and the body of the upper classes have become markedly less cultivated—culture, in fact, of any genuine kind having been superseded by an English whitewash. This is an enormous evil, and it extends to every department of thought till we never now see a great Native Politician or financier, or architect, or original artist of any kind whatever. The higher thought of the whole people in all directions lies crushed, and its originality is extinguished. That would be the result, even in this country, if the only road to fame or power lay through Latin; and the Indian, besides being far more susceptible than the Englishmen, has far less mental relation to him than we have to the ancient Romans. The pivot of thought is different. It is noticed that Natives in Pondicherry often become "dark Frenchmen," and they could have taken much from Arabs, but no one except a Chinese is so unlike an Englishman as the educated Native, who talks English without an accent, and writes a tongue which, except when he is in a satirical mood, is like English with the tone and the melody alike gone out of it. We are producing a generation of imitators, amidst whom creative thought is dying away, till a nation of philo-

sophers can only produce commentators; a most poetic people have given up original composition; and a race which has covered a continent with magnificent structures never produces a striking building.

It says many other pointed things under the remaining two heads, but these must be left to the political journals of India to discuss. Exception may fairly be taken to certain assumptions in the portion above quoted. For instance, while it is most true that intellectual power has been wasted and originality is disappearing, the fault does not wholly lie at the door of the British authorities. The influential Natives who might, in a certain measure, have stemmed this wrongset of the current, have been supine; apathetic, unpatriotic. They have been too given up to self-indulgence in low vices, too forgetful of their duty to country, race, and the honor of their glorious ancestors. Whether because their gurus have themselves lost all knowledge of the Ved, or because they are given up only to sensuality, or for some other reason, most of the Native nobles and princes sit idle and see the young generation going to spiritual death without a manful effort to save them. A wailing complaint of this state of things comes to us from all parts of the country, almost every post brings us the lamentations of those who still remember the Past and shudder over the possible Future. But let it not be supposed that all patriotic fervor is dead under the cold breath of the Northern wind. Every sentence uttered by our President in his public addresses, here, at Meerut, Saharanpore, Benares and Allahabad, about the dead splendor of Aryan civilization and the sacred duty to revive it by reviving Aryan philosophy, religion and science, has been greeted with unmistakable enthusiasm, and young Natives have risen to propose votes of thanks, with moistened eyes, and voices trembling with emotion. Where it is possible to so touch the innermost chords of the heart, let no one suppose that our nation is so thoroughly emasculated as the writer of the *Economist* would have us believe. No, even this atrophic Modern India has a heart, a great throbbing heart that can be moved and can suffer—though many who should be the last to say so, call it stone. The European influence described is fatally potential only in the larger cities, where public patronage is most lavished. It is there that one sees Natives wearing European clothes, drinking European brandy, riding in European carriages, and aping foreign manners to an absurd extent. The strictures in question apply only in a limited degree to affairs among the great body of the people, where Native influences have most weight—and where the influential class are NOT doing their duty.

While our party were at Benares, last month, they were visited by that eminent Orientalist, Dr. Thibaut, President of Benares College, and what did he tell them? Why that neither he nor any other European Orientalist understood the meaning of Sankhya philosophy; that he could not get it explained satisfactorily here; and that all the pandits with whom he had conversed had assured him that the experimental proof of the ancient spiritual science described in Indian works was not obtainable in these days! What a sad commentary upon the state of affairs in India!

If patriot Natives deplore the fact that there is so much truth, on the whole, in what the *Economist* says, let them try to realize the duty which presses upon them. Let them aid and encourage every honest effort to revive Vedic literature, Aryan arts, the once noble Sanskrit schools of the Brahmans, the memory of Aryan deeds and greatness. Let them promote useful education—useful in the opposite sense to merely place-hunting—and cultivate in the rising generation manliness, a love of truth, a decent spirit of independence and self-effort. Let them promote temperance and virtuous living, encourage the native arts, open out new avenues of employment to meet the greater demand from an increasing population.

It is not true that no great original mind, except Rammohun Roy, has made itself visible within the past century for, not to mention other names, here is our contemporary,

the Swami Dayánund Saraswati, to whom even his opponents will concede the character of greatness both in intellect and moral courage. Nor is it fair to say that we never see any more Native financiers or politicians when, even under the immense handicapping of an imported system of administration, such men as the Maharajahs Holkar and Scindia, and such statesmen as Sir Salar Jung, and Sir T. Madhavrao struggle to the surface, and show what they might have done under the old state of affairs. There are as learned pandits now at Benares and Poona as there ever were, though they may not comprehend the true and hidden meaning of their Shastras and Purâns; and beyond doubt if the opportunity offered, as it is offered to talent in Western lands, Indian genius would still prove its competency to administer justice, rule provinces, and erect monuments that would challenge the admiration of the world.

None but the foolish would expect the foreign rulers of any country to take upon themselves the preservation of the elements of national greatness. All that can be asked in the present instance is that they shall do their best to keep productive this great Empire, and set the people an example of good living and equitable administration to pattern after. The grave of Aryan nationality, if dug at all—which we do not apprehend—will be dug by Native hands, and upon her recreant sons would be justly cast the reproach of posterity. But that eventuality is so far away in the veiled future that it is better to concern ourselves with the duty of the day and hour; and, though we may not admit the conclusions of our critic of the *Economist*, at least to take to heart the danger-warning which his article certainly does convey. If every modern Arya will do what he really can for his Motherland, the Government will be none the worse served, and the sycophants and copyists of foreign fashions of dress, thought and living will find themselves left to vapor and strut alone in their corner of the barnyard where the grains drop through the cracks in the public manger.

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SONNETS.

I.

To the Author of "Isis Unveiled,"

Thou dost unfold a strange and wondrous tale
Of all that was, and all that yet may be,—
And from the face of life's dark mystery
The veil is lifted. Ah! what fears assail,
Like breakers tossing on a restless sea,
The weary longing soul, as now a gale—
Blown from the spirit of thy prophecy—
With hopeful vigour fills her flapping sail?
And is it so—and will man still be free
From the embrace of putrid clay, of death?
Oh! thou hast stir'd our spirits' passionate breath!—
Henceforth we know no doom, no destiny,
But what the Soul may fashion, may create,
True only to herself, and not to Fate!

II.

To Pandit Dayánund Saraswati Swami.

Even as the thunder rolls from hill to hill,
Till it returns unto its native sky,
The echoes of thy words and thoughts do still
From heart to heart reverberate, and fly
Back to the mighty soul, that sent them forth,
On Hope's proud mission and Truth's pilgrimage:
And as I gaze and watch, the golden age,—
Glorious as when it sparkled at its birth—
Of India's greatness, at thy magic nod
Returns.—Oh! not the Pisgah* of a dream!
The shadow of reality may seem
Unreal, but 'tis like the touch of God
On human soul. Yes, Swami! let it be
Thy boast to make the dream—a proud reality!—S. J. P.

* Note.—According to a well-known Hebrew tradition the Israelites in the Wilderness seemed every morning on the verge of Pisgah and were every evening as far from it as ever. —S. J. P.

LO! THE "POOR MISSIONARY."

BY MELMOTH THE WANDERER.

Decidedly the year A. D. 1880 begins as unpropitious and gloomy for that long-suffering, self-sacrificing class, known in Europe as Protestant Missionaries, but in India as padres—as was the now departed year 1879! The free thinkers and infidels, like a swarm of wicked mosquitoes buzzing around, worry them worse than ever. Their Roman Catholic brothers played, and are still preparing to play, all manner of unholy tricks upon them, and though the abuse lavished upon the heads of these pious and meek Christians, was mutual—especially when brought under the public notice in the shape of pamphlets issued by the Bible Society—yet it was anything but edifying and offered some impediments to future conversions. For years they have drawn, we may say, no other converts in India but those who go more for ready cash or money's worth, than holy grace; and they feel, do these good men of God, that for the average Christian to stand by and see these "heathen brands plucked from the burning," flying from the Catholic sanctuary unto the tabernacle of the Protestant Lord, and *vice versa*, according to the fluctuations of the market, was as good as a game of shuttlecock and battledore.

And now the rumblings of 1880 are beginning to be heard. Amanda Smith, the mother pilgrim from the land of the Pilgrim Fathers, proved, outside the small community of the true believers—a failure. Even their best, and, as I believe, their only undeteriorated specimen of native preacher, the hitherto indefatigable Parsee convert, begins to show unmistakable signs of weariness and the blackest melancholy. This illustrious Zoroastrian, who used, with the punctuality of a time-piece,—and as if in derision of his former god—just before sunset, to daily squeeze himself among the bas-reliefs of the Dhobi Talav fountain, was missed at his usual place for several afternoons. The spot from which he lifted up his voice—as one conscious of crying in the wilderness—was actually deserted for several days! Wicked tongues report him becoming hoarse; he looks ill, they say, hence, perhaps his slackening zeal. And yet, if he loses it altogether—the voice, I mean, not his zeal—perchance his always scant now absent audiences may return all the sooner. Indeed he has more chances, the ex-pious son of Zoroaster, of attracting the multitude by placing himself to be stared at and even listened to as a speechless cariatid, in all the motionless solemnity of a stone idol than ever before, when after narrating the touching story of his miraculous conversion, he drew a flood of briny tears from his black eyes and let it trickle down the steps prepared for the sweet rippling waters of the ever dry fountain. True, his fine baritone was never calculated to enhance the charm of the Methodist hymn and like a new Orpheus charm Heathen man and beast. His was not the voice to make the water-buffalo to desist from grazing, or the buggy-wallah cease plying the persuasive stick. It was evidently a neglected organ and the padres might do worse than insist upon his taking a few lessons in singing—were it but from the ebony-browed nightingale newly landed from America—before further compromising their cause by allowing him to sing the average heathen to the verge of suicide.

No less inimical than the unregenerate infidels, the Roman Catholic rivals, and the unmusical convert, becomes public opinion as regards the padres. The tide recedes, and the milk of kindness hitherto so freely drawn by them from the full udder of the nursing mother church of the "innocents at home," is evidently curdling and turning sour. Traditions are current of well-meaning, God-fearing Christians who, with their minds full of heart-rending tales about the hardships and privations of the "poor missionary" in the land of the gentiles, and their pockets swelling with religious tracts forced upon them on board the P. and O. were suddenly brought to a cruel disenchantment. Their first, and as yet tottering steps

upon treading the shores of the land of the sacred cow and the starving bullock, were crossed by "poor" missionaries driving in fashionable dogcarts, or reclining in elegant victorias with a red-garbed and skeleton-legged heathen *sais* or two hanging on behind, like two large clots of blood... Then came several violent raps upon the "poor missionary's" knuckles from earnest correspondents, writing in respectable orthodox London papers, besides daily attacks published by a hundred free-thinking, though not less respectable daily journals throughout Christendom as well as in Heathendom. So, for instance, there appeared some time ago a savage attack upon these inoffensive, and well meaning men which requires notice. They were asked to first turn their attention to other and more needy directions than the lands of the "heathen." Speaking of the enormous sums annually spent on foreign missions, a writer, signing himself *Pilot*, in a letter addressed to the *Weekly Times* (London, Aug. 31st 1879) is struck with "the anomaly which continually presents itself to the most casual observer... While the Kaffir, the Heathen Chinese, the mild Hindu, the poor African, and the Australian aboriginal" come in, every one of them for their due share of physical and religious attention, "there comes case upon case before public tribunals, showing the lamentable ignorance of the dregs of our own population"... We quote the rest of the letter:

"In one recent instance, a girl of fourteen was questioned by the magistrate as to the Bible, a book which she declared she had never before heard mentioned. She was in an equal condition of ignorance as to the words God and Church, which conveyed no more meaning to this denizen of London than they would to a Hottentot. A few days after, an almost exactly similar state of mental darkness was displayed before another Police-court, and yet we are engaged in sending cargoes of tracts to the uttermost parts of the earth. This condition of things is nothing less than a public disgrace to us as a country. Suppose we institute some system of home missions to remove the beam out of our own eye before we attempt to eradicate the mote of Buddhism, and other equally harmless forms of belief. With the passing of an Education Act some people fancy that such things as I have described are impossible; but it will be years before the seething mass of ignorance and vice underlying the whitened sepulchre of our social system can be visibly affected by the efforts of the State. The metropolis is no startling exception in these matters, for the same unfortunate ignorance is prevalent in most large cities, and some parts of the black country and the brick-making districts are even worse than the towns. How long, then, shall we go on subscribing hundreds of thousands of pounds to disseminate a civilization which is wanted at home! It is nothing less than a hypocritical farce to spend money on proselytizing cannibals, when we have brother and sister heathen at our very doors. Charity should begin at home; but there evidently is not the same glory to be won rearing an English waif in the parlours of Ratchiff-highway as there is in converting a stray nigger in the wilds of Africa."

And now, as the last *coup de grace* after this impertinence from home, comes in a stern rebuke in a highly respectable and strictly orthodox organ. This once it is neither an "infidel pigmy" like the *Theosophist* (the latest epithet bestowed upon it by a missionary organ, which, though famous for our great kindness, we must abstain from advertising) nor a second-class paper of London, which 'goes for' the padres, but that great authoritative organ of India and, as we are told, true barometer of the Indian press, which—to use a French expression—"makes the rain and the sunshine," and tunes the violins of all minor papers—the *Pioneer*, in short. The rebuke, though indirect, and aimed rather at the collective body of missions than at the Indian in particular, must be very hard to bear. We sympathise heartily with the padres; and were not the *Pioneer* such a Goliath of the journalistic Gath, perchance the Quixotic spirit of our suckling David, this "infidel pigmy," might even be aroused in defence of the poor missionary. As it is, we are obliged to eat the leek and we advise our friendly and esteemed padreistic contemporaries to do the same. But what a fuss to be sure, for an infidel Turkish *Moolah*, whom the kind padres, trying to save him from eternal damnation, had bribed into translating the Bible! And such an irreverent language too. I reproduce it with the minute exactness of a sincere sympathiser. Let your readers judge, verifying our quotation by reference to the *Pioneer* for Jan. 5th 1880. The italics in the quotation are mine:

The quarrel at Constantinople has been healed somehow or other, and England is spared the ridicule that would have attached to her government if a regular rupture of diplomatic relations had been the consequence of the absurd incident of the *moolah*. As far as one can understand the case yet, Sir Henry Layard's interference in that matter was altogether unwarrantable. The people whom he might properly have interfered with, would have been the troublesome fanatics who engaged the *moolah*, in the first instance, to help them in their Bible translation.

Our relations with Turkey are far too delicate at present to be imperilled by the escapades of foolish missionaries. There is a time for all things, and this is not the time for letting ignorant enthusiasts bring the good faith of Great Britain into disrepute in the East, by pecking, in an absurd way at the religious sentiment of Islam. Englishmen are not Mahomedans and they need not pretend to think Mahomedanism a nice religion; but it is an essential condition of success for Great Britain in the large political undertakings that she has in hand that she should conscientiously act up to the principles of perfect toleration she professes. It is repugnant to British sentiment to interfere with private liberty, and thus missionaries wander where they will, bringing about some hypothetical concessions and a good deal of disturbance. None the less it is clear that missionary work ought to be under some intelligent regulation where its indiscretions are liable to compromise the peace of Europe. How Sir Henry Layard can have failed to see that the treatment of the Turkish *moolah* by the Turkish Government was a matter with which he had absolutely no concern, is as yet a mystery. But, at any rate, it is most important for Mahomedans all over the world to understand that the British Government is incapable of importing religious bigotry into its political action.

The pen drops from my hand in horror...Decidedly Sir. H. Layard is here but a transparent pretext, and the *Pioneer* editor has become a rank infidel!

AN INDIAN PATRIOT'S PRAYER.

Oh that mine eyes might see the day when men
Of various races, creeds, complexions, views,
Who live beneath the golden light of sun
That brightly beams upon the land of Ind,
Would congregate in amity around this best,
Most glorious standard of ALL-BROTHERHOOD;
—Blessed by thee, great Power benign!
To chaos may our party feelings fly,
And with them take the darkness from our land,
May our ancestral feuds be rooted up;
May love rule in, and peace brood over, Aryan homes;
May fructifying heat, and dews, and the moist wind,
Circling from land to land and o'er the main,
Assist us sons of Ind, and Aryavart enrich;
Send forth, thou Solar King, thy magic rays
To Picture on the page of History scenes
Of glorious enterprise, and deeds heroic
Done by generations sprung from Bhárat's land.

The West calls to the East, 'Up, brothers,
Up, and join us.' MOTHER, awake; thine hour is come!

A Bengali friend writes: "The Swami Dayáram was in error when he condemned the *Tantras*. He has evidently seen the *black* Tantra and rejected all in disgust. But the *Tantras* alone contain all that has been discovered regarding the mysteries of our nature. They contain more than the Veds, Patanjali, Sankhya and other ancient works on Yoga philosophy. In Tantra alone there are hundreds of essays on Yoga, black and white magic, &c., &c. Unfortunately it is written in Bengali character or I would send it for your Library. The *Duaneshwari* referred to in the January number of your magazine is a Tantric work." And this being so, does no one in Bengal care enough for truth and science to send us English translations of the more valuable portions of this curious work?

ENGLISH GHOST STORIES.

BY JOHN YARKER, ESQ., F. T. S., ETC., ETC.

Author of 'Notes on the Scientific and Religious Mysteries of Antiquity.'

The Young Lady's Story, at page 30, 31 of the THEOSOPHIST reminds me very much of a circumstance which occurred in my own family above 60 years ago, and which, faithfully rendered in its simple form, is as follows:—

My grandfather, to whom the relation is primarily due, was anything but a superstitious man and prior to this was no believer in spiritual appearances. Originally our family were a Roman Catholic branch of that of the same name at Leyburn, Wensby, N. R. Yorkshire, and were in point of fact a disinherited elder branch; becoming protestants about the year 1700, from which period they probably attended Church about thrice in the course of a long life—at baptism, marriage, and death, they were therefore not very likely to be spiritually superstitious, and in my family such matters as spiritual appearances were always treated with contempt.

I have not the date at which the occurrence which I am relating, took place, but it was a time when the English were expecting the invasion of the Great Napoleon. In the Government conscription my grandfather was drawn as a soldier, and was obliged either to serve himself or provide a substitute. Accordingly he journeyed to the neighbouring town of Penrith, Cumberland, where he met with and purchased a recruit in his own place. About twelve o'clock at night he was returning through Lowther Park, which is considered one of the finest old parks in the world, when he observed at his side a lady in an antiquated costume, which he described as a sort of sugar-loaf hat and trailing dress of silk, the rustle of which he actually heard beside him. The lady resembled a middle-aged neighbour, and his astonishment was great at beholding her at that time of the night in such an antiquated costume. She passed on and disappeared, dissolving before his eyes as he was saluting her with the remark—"It is a fine night, Miss Slat."

My grandfather was so frightened upon beholding this that being in a state of complete bewilderment he hurried home, and went to bed leaving the door unlocked. After relating the occurrence to his wife he remembered that he had left the door unfastened, but neither of them were valiant enough to remedy the oversight.

My father usually added that probably the relator had had a few glasses at the Penrith Inn when he sought his recruit; but my grandfather was a very abstemious man, and totally devoid of what is usually called superstition. My father himself had a boon companion who never dared pass a particular gate. He was always perfectly comfortable until he arrived at certain field-gate when he became struck with terror at certain appearances and would say: "They are there, see, see?" and it was with the greatest difficulty he could be got past the stile. Perhaps the spot may have been the scene of some crime; but this story has a more near affinity to delirium.

My grandmother had also an anecdote in regard to a daughter whom they lost at 14 years of age. She was for a long time overwhelmed with grief, until, upon one occasion whilst she lay abed fretting and perfectly awake, her daughter appeared to her, laid a cold hand upon her brow, and said "Do not grieve for me, mother, as I am very happy;" and so struck was she with the reality of the vision that she never renewed her lamentations.

In the village where I resided when a boy there was one old Wesleyan woman who used to make a similar statement. She was considered very truthful and invariably related her tale in the same way. She too had lost a daughter and grieved much for her. On one particular occasion she fell upon her knees in the middle of the floor and earnestly prayed that the Lord, if it were possible, would allow her once again to behold her darling child. While in the midst of her prayer, her daughter suddenly appear-

ed before her in great radiance and beauty, and the mother from that day became reconciled to her loss.

Although these are simple things and scarcely worthy of a place in your monthly, yet the relation thereof by truthful people in my childhood formed in after years a little oasis in my desert of unbelief in the supernatural—and their permanent record would be welcome to me now. And as the Simla anecdotes have called up my recollections, so perchance my narrative may in turn evoke family tales illustrative of psychological experience.

Manchester. (Eng.) Dec. 1879.

[Continued from the December Number.]

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

Before taking up the classification of drug remedies as arranged by Sushruta, it is desirable to furnish our readers with a clear notion of the *terminology* of which he seems to have been the first originator in Aryan Medicine.

This terminology is entirely based on the assumption that disease is nothing more or less than either a vitiation or corruption of a ternary or triple force (*tridosha*) which pervades the fluids of the body and influences their circulation, absorption or secretion, under external conditions of heat or cold, changes of weather, differences of food; or the inordinate exercise of natural appetites and feelings. This corruption may be exhibited either by an exaltation or diminution and depression of one, two, or all of those manifestations which are included under the terms *vāta* (air), *pitta* (bile or heat-producing agent) or *kapha* (the cold-producing agent), and a combination of two of these may determine changes in the fluids or solids of the body in proportion to the latent action of tangible forces or the imperceptible operation of conditions in the internal structures the body *Vāta*, for instance, which is the most active manifestation may by itself cause increased action, increased sensibility amounting to pain, and even swelling by distension of the invaded vessels or tubes. But when it acts in concert with *pitta* or *heat* produces a sensation of internal heat or the feeling of burning, redness which may be visible externally, and a corruption of blood contained in the affected parts with a tendency to resolve into pus and similarly putrid and irritating fluids. It will then give rise to abscesses internal or external, or if not excessive, become tempered and modified into the harder material of tumours and thickenings, by its combination with the colder manifestation or fluid, called *kapha*.

These terms, used by Sushruta to denote the internal changes going on in the circulating materials of the body, were very widely applied, and appear to have been used to designate the processes of diseased action from a careful observation of the progress of disease or of unhealthy symptoms in a numerous selection of individuals placed under similar conditions. And though they cannot now be revived for any purpose whatever, their significance is as fixed and accurate as it could be before the dissection of bodies was largely practised and followed as the *ne plus ultra* of the profession of a physician.

The terminology itself, has no recommendation to the student of the medicine at the present day, for it can never help the understanding of those other phenomena of life, which are ascertained and proved as either the proximate or ultimate effects of causes interposed by accident, or the intended operation of artificial *stimuli* brought to bear on them, as a means of experiment or of questioning their *nature*. And where we can accept as proved the latent properties of organised matter under the influence of artificial irritation or of the partial application of those forces which we can intercept from nature, we may not be disposed to take for granted a grosser interpretation of those properties, however consonant they may be to the first or primitive ideas of their application in practice.

We, therefore, must be prepared to note simply the record of genuine observations which were in accord with nature and then test them by our own observations of the present day. We have no doubt we shall meet with much that will merit or command our acceptance and there will be little which cannot be explained away as errors or defects of generalization which all early experience in the study of nature has been known to be fraught with.

Sushruta's terminology has a constant relation to fixed ideas of the properties of medicinal substances, and as it is important, in the interest of science that his descriptions must be tested by experience, we shall attempt to interpret them in the language of modern pathology and therapeutics.

Sushruta in his definition of matter or of the ultimate properties of matter avers that matter being the matrix of organic nature, the properties of juices residing in the vegetable kingdom are the result of certain transformations which they undergo during the process of organic development. They are therefore unstable and readily prone to organic changes.

But there is one fixed law which determines and rules over these transformations. It is this; that all the forms of vitalised matter are constant; they never exchange their typical form, the heavier elements forming the solids being never subject to transformation into aqueous fluids and *vice versa*.*

Organized matter as Sushruta taught, is the receptacle and generator of vegetable juices, and is the only medium through which vegetable juices or those quintessences of force which act on the different parts of the human economy operate. Sushruta, therefore, enjoined a special direction to the student to pay strict regard to the fact that substances derived from the various parts of living or fresh vegetables cannot be exactly replaced in their action or potency by the juices or ingredients forming such matter. This, to a great extent, is absolutely true and the difference lies in those changes occurring in the physiological functions of vegetables which are, as we have now come to understand, determined by the same conditions of light, heat, electricity or other unknown forces which determine the growth and progress of animal beings on earth.

In the experience of Sushruta, one species of a vegetable cannot be replaced by another, effectually and with the same result. Combination of one with another, may augment action, but it cannot produce identity of action under any circumstances whatsoever, and he, therefore, restricts the application of the term "*medicinal matter*" or the *Materia Medica* to those substances only which combine in their form, sensible properties and tangible effects on the human system for good or for bad.

These are clear, indisputable truths, which remain unshaken to the present day.

Sushruta's classification of medicinal agents derived from vegetable nature has a specific significance and accords with the more elaborate and precise experience of the present day. His explanations of the properties of these substances may not be generally accepted, for they are so difficult to reconcile with our new conceptions of their remote effects as tested by the frequency of pulse, respiration, heat and the quantity and quality of excretions, that their mode or modes of operation on the various internal organs of the body or the aggregate result of their active constituents on the human economy may well remain an open question for scientific inquiry and of clinical experience.

Organised matter, as all students of modern chemical science are aware, evinces in its fresh state, or as the various structural parts of vegetables evince after their severance from their parent stem, a greater energy of action under all circumstances than when it is exposed to the devitalising and decomposing influence of air and moisture (which Leibig termed *eremacautis*) or when it

is subjected to the artificial agency and operations of heat, comminution or precipitation even under the precise and skilled manipulations of the analytical chemist, and though our attempts to separate the constituents may each give us renewed evidence of the actions of each individual constituent in apparently different forms, their combination may to a large extent represent the effects which are noticed, by the unaided senses, when exhibited in man. Our experience of the effects of active principles in drugs has not yet furnished us with evidence of an identity of action between their principles and secondary constituents and the aggregate effects produced either by fresh juices or by the constituent principles dissolved by water and other menstrua, and we can therefore affirm that drugs used by themselves must exert an action peculiar in itself and differing practically from the actions of artificially separated constituents which are highly useful in their own way.

The cause of this difference, it may be observed, is not far to seek. It is deduced from the results of experimental physiology, and may be considered to reside or rest in the organic or vital (call it, molecular, if you choose) combination of the active principle or principles with other less valuable constituents in a drug and is expressed by the affinity which each of them is known to exert for a given component tissue or organ of the animal frame. One may act energetically on a soft tissue in such a manner as instantly to create a chemical change; another may simply mechanically irritate the muscular fibre and produce a gentle wave, as subtle as electricity itself, in its contractility, which will fade away with the application. A third may shock or convulse a nerve-fibre and make itself felt at the very centres of the sympathetic system causing a temporary paralysis of local circulation, to be followed by reaction and return to its static condition; whereas a fourth may become gently absorbed *en masse* through the circulation and select for stimulation or depression the trophic (nutrition-carrying) nerves or the unstripped muscular fibre of distant organs, thus influencing their absorption or their secretions, and finally tending to obstruct their secretions or relieve them more quickly than the ordinary nature and course of their special functions would require.

The potency and kind of action of each drug, therefore, will depend, as may be seen in a larger measure than is ordinarily imagined, on the media in which the active principles or the secondary compounds of that drug may be combined with each other, and will also vary in quantity as well as quality on the seat and state of combination in which they may be found at certain stages of vegetable growth and perfection. These conditions, again, may be modified by the soil, altitude and climate, temperature and light of certain regions of the earth where plants will naturally grow, and until these are studied, and the combinations in which they are found in nature more successfully imitated in pharmacy, our knowledge of drugs as derived from the conflicting observations of individuals viewing each from a different standpoint as regards their properties, must remain lamentably deficient and confused.

On these above grounds, therefore, we clearly perceive the absolute necessity of attaching greater value to the study of fresh drugs and their trial in controlling disease as pointed out by Sushruta, and we may confidently look to new provings guided by Sushruta's descriptions of their nature, so far as Indian drugs are concerned, for valuable aid in our therapeutics of disease.

Sushruta divided all vegetable drugs into two large classes of remedies, in view and recognition of their ultimate effects on the human economy during the progress of disease, and these he terms *Samshodhanhya* (संशोधनीय) or those which evacuate morbid humours, and *Samshamaneya* (संशामनीय) or those which regulate or moderate the excessive action of morbid humours.

This classification is based on the assumption that disease consists in nothing more or less than either an increase

* This, however, is an error which is clearly disproved by the researches of modern science.

or diminution of certain liquids of the body, occasioned by changes in the outer media of animal existence such, for instance, as air, food, and the subtler forms of stimuli, e. g., light, heat and electricity which sustain the functions and structure of bodily organs in a normal state of health and vigor. Sushruta lived in a time when the elements of the earth were not apparently studied beyond their sensible influence on human existence, and whatever phenomena struck him and his contemporaries with wonder and awe were attributed to the operation of inscrutable forces which were personified and held to emanate from a higher, creative force which was assumed to exercise functions similar to man but in a more transcendent form. He and his contemporaries, including Charaka who gives us more practical descriptions of the properties of vegetables, had not apparently studied the minute changes of structure which are caused by disease and revealed after death, and having assumed that the human body was a microcosm of all the forces exhibited by nature, felt perhaps little necessity to inquire into the more proximate nature of those forces which govern the mechanism of the body.

Sushruta has shown in his treatise on the Materia Medica of India a most extensive acquaintance with the properties of a wide range of vegetables, and in reference to the two large classes of therapeutic remedies, has divided them into two large groups, in one of which he specifies the parts used, and in the other gives a catalogue of groups which influence each so-called humour in preference to their action on others.

We shall take up in this number and consider the first class only, specifying the parts used in the treatment of disease.

They were all supposed to be evacnants of bile, but some of them act indirectly on increasing the sweat or perspiration also. They are as follows:—

EVACUANTS OF BILE AND MUCUS.

(संशोधनीय.)

Fruits.

Sanskrit.	Marathi Synonyms.	Botanical names.	
„ <i>Mudana</i>	गेळ.	Randia dumetorum.	
„ <i>Kulaja</i>	कुडा.	Wrightia antidysenterica.	
„ <i>Jeeemoolaka</i>	दवडागरी.	Cucumis Colocynthis.	
„ <i>Ikshurakoo</i>	कडूभोंपळा.	Lagenaria Vulgaris.	
„ <i>Dhanuryaca</i>	आषाडा.	Achryanthus Aspera.	
„ <i>Kriteedhana</i>	undetermined		
Cephalics also.	„ <i>Sarshapa</i>	शिरीष.	Sirissa (Mimosa).
	„ <i>Vilanga</i>	वात्राडंग.	Embelia ribes.
	„ <i>Pippaloo</i>	पिपळी.	Piper longum.
	„ <i>Karanja</i>	करंज.	Pongamia Glabra.
	„ <i>Sabhanjan</i> } or <i>Shigroo</i> }	शेंवगा.	Morynga Pterygosperma.

Juices of fruits and leaves (succus and foli.)

Koshatakee.	कडू घोसाळी.	Luffa Amara.
Saptala.	शिकेकाड.	Mimosa Coccinia.
Shankhini	शिरीष.	Sirissa Mimosa.
Devadali.	कडू इंद्रायण ?	(?) Cucumis Colocynthis.
Karavallee.	कारली.	Momordica Charantii.
Hingu or Balhika (from Balkh in Afghanistan.)	हिंग.	Ferula assafoetida.

Pulp and fixed oils of seeds or Fruits.

Danti.	जेपाळ.	Urostigma Volubile.
Dravañti.	शेर.	Euphorbia tirucalli.
Vishūnika.	?	— ?
Gavākshi.	कांरडळ.	Citrullus Colocynthis.

Chhagala.	वरधारा, झंसवेळ.	Rourea Santaloides.
Tresnooka.	निवडुंग (तिथारी).	{ Euphorbia arborescens Raxb: F. I.
Suvārnaksheeroo	सुवर्णक्षीरी.	Polanisia felina.
Pooga.	फांफळी, सुपारी.	Areca Catechu.
Hareetakee.	हरडे, वृक्ष.	Terminalia chebuli.
Amalaka.	आंवले.	Phyllanthus emblica.
Vibheetakee.	बेहेडा.	Terminalia bellerica.
Chaturangal or (निलपुष्पी)*	Laghu nilee. } गोकर्णचे बी.	Ipomoea cerulea. (Clitoria ternata).
Aragvadha		
Brunla.	एरंड बीज.	Ricinus Communis.
Pooteeka.	करंज बीज.	Pongamia glabra.
Saptacchada or Saptaparna.	सादरीण.	{ Seeds and juice of Alstonia Scholaris.
Arka.	रूइ.	Calotropis gigantea.
Jotishmatee.	{ मालकांगोणी. चें बी सतेळ.	Celastrus paniculata.

THE BARON du POTET, Hon.F.T.S.

By H. S. OLcott.

President of the Theosophical Society.

At the foundation of the Theosophical Society its membership was divided into the three classes of Active, Corresponding and Honorary Fellows. The diploma of Honorary Fellow was to be conferred only upon such persons as had contributed in an eminent degree to the advancement of Psychological science. Since that rule was adopted this diploma has been voted but twice—once to a certain mystic of Western birth but long Eastern association, whose name it is not permissible to divulge but whose occult knowledge and personal characteristics can only be compared with those of that marvel of the 18th Century, the Count de St. Germain, and now upon an illustrious Frenchman—the Baron Jules Denis du Potet. In accepting from us this mark of homage Baron du Potet confers distinction upon the Theosophical Society. The expression of his sympathy in our work and approval of our designs, when couched in such terms as he employs in the letter to the Society's Corresponding Secretary, gives a definite value to the diploma of every Active and Corresponding fellow. For, foremost among the great Western psychologists of this century stands this Apostle of Magnetic Science. He, more than any other European experimentalist has sounded the depths of human nature, and made easy the comprehension of the secret thought of the Indian sages. For the mysteries of man and of nature can only be seen, studied and understood, by the developed faculties of the soul; and Mesmerism, or Animal Magnetism, is the science of that part of us which we Western people clumsily call the Soul. In attempting to teach our young Indian members the meaning of Indian philosophers, we have begun by showing theoretically and experimentally what Magnetism is. And the Baron du Potet has done more than any living man of the past century to show what are the possibilities of human magnetism. The scientific world has honored him in degree, though far less than his deserts, while still alive; after his death, monuments will be raised to him which will bear the tardy eulogiums withheld until then through envy or moral cowardice. So is it always, and Saintine expressed a real truth when he wrote, 'The penalty of greatness is isolation.'

* This plant was not hitherto identified, and neither Dr. Oodya Chunda, nor the writer on this article in Waring's Indian Pharmacopoeia seem to be certain on this point. The plant is however named similarly both in the Sanskrit and in the modern Latinised name after the character of its flowers.

Our new colleague, who recently celebrated his eighty-fourth birthday, has been practising therapeutic magnetism for about sixty years, and during this time has healed more sick persons and achieved more marvellous cures, than perhaps any physician of our days. His benevolent spirit has made him devote his noble powers to this object rather than figure as a mere wonder-worker, although in this respect he stands without a peer. Those who would satisfy their curiosity upon this point and who can read French, should consult an 8vo. work of his, published in 1821 at Paris, entitled 'Exposé des expériences publiques sur le Magnétisme, faites à l'Hôtel-Dieu en 1820.' It may be found in any European public library.

Baron du Potet is descended from the Dukes of Burgundy, that is to say, from one of the greatest and most illustrious families of France; but his own eminence as a man of science, and especially as a benefactor of suffering humanity, confers a lustre upon his name which no quartered shield or family escutcheon can add to. May he see yet many more natal days dawn upon him, before he pays that tribute to death which is exacted from us all at our appointed times. The age can better spare many a younger man.

Following, is a translation of the text of his letter accepting the diploma of our society:

PLACE DES PLATANES,
MAISON DES BAINS,
Nice (Alpes Maritimes),
12th December 1879.

MADAME,

It is with extreme gratification that I have learnt of the existence of your Society.

To seek after the truth in that cradle-land where it was once honoured, to cultivate it for the happiness of all, to bring out in full splendour this ray of the divine power,—this is to labor for humanity, and to remind the world that a divine Power exists, and that man possesses in himself a ray of this Power by means of which he can remount to the very source. Some day all men, by perfecting their inner selves, will become seers.

Thanks, an hundredfold, for the honour which your Society has done me. I accept with a great joy the diploma of Honorary Fellow of the Theosophical Society.

Receive me then as one closely identified with your labors, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us.

Accept, dear Madame, the record of my pledges and my hopes,

(Sd.) BARON du POTET.

HASSAN KHAN "DJINNI"

There died, some three or four years ago, in a jail in the N. W. P. a man whose performances as a juggler, or, as some claim, a sorcerer, must have outdone all that is ascribed to our modern spiritualistic mediums. He was a Mohammedan by faith, and a *patán* or warrior by social rank; about 30 or 35 years of age, thin, dark complexion, moderately stout, and of medium stature. From an older man of his faith he had at some time learnt, or is supposed to have learnt, the secret of power over the *djinni*, or elemental spirits or goblins, as Aladdin, of romantic memory, did before him. At many different places in the presence of many witnesses, his wonders were performed. He required neither darkness, nor 'cabinets,' nor the singing of hymns. He would go to any stranger's house, and do his feats in broad daylight; without apparatus or confederates. At a recent conference at Allahabad between Col. Olcott and certain learned natives, this man was the subject of conversation and the following facts were elicited:

Statement of Sri Anugram Shastri of Rohilkund.

I met Hassan Khan at Alighur some 8 years ago. He

was a man of depraved habits, a drunkard and debauchee, and at the time of my meeting him he was living with some nautch girls. The performances I witnessed were at the private house of Rajah Jai Kishendass, C.S.I., now Deputy Collector at Cawnpore. It was in day-light. Among other feats, I remember that he ordered a third party, a gentleman and not an acquaintance of his, to collect from several persons present their finger rings, *he himself not touching them*. Three were given. The gentleman was then instructed to throw them into the house-well. He did so. Hassan then walked to an orange tree, plucked a large fruit, and calling for a knife, cut it open, and from the inside took out the three rings, which until that moment had not been in his hands.

Statement of Babu Giridharilal, Assistant Superintendent of Police, N. W. P.

This same experiment I saw performed at my own house at Bareilly. Hassan was then confined in the lunatic asylum but the power was apparently not impaired. I obtained permission from the medical officer in charge of the asylum, and Hassan was brought to my house, direct from the asylum, by the *chuprassies* or keepers who watched him. It was perhaps 2 o'clock P. M., and I had gathered a number of friends to witness the performance. Nothing specially strange could be noticed in his face, nor did he make any ceremonies, but when we told him we were ready for him begin, he crossed the 'hall*' and standing on the threshold of a side room, raised his hands backwards above his head so as to conceal them temporarily from our view, and the next minute bringing them down again, showed us a large pomelo.† In the same way he produced a number of other fruits, some, as I remember, out of season, and some from a distance, as, for instance, grapes that grow in Cabul. He then in like manner produced for us toys for the children, and last of all did the feat with the rings. In this instance he himself collected the rings, but when we expressed some apprehension lest our property should go to Patal, or the Christian hell, he laughingly told me to take them into my own hand and throw them into my well. I looked wistfully at my own costly ring which was among the number, but finally concluded to see the thing through at all hazards. So I went out to the well and cast the jewels in and saw them sink in the water. Coming back into the hall, I reported to Hassan what I had done. Thereupon he again placed himself in the doorway, raised his hands as before, muttering his charm or *mentran*—which I omitted mentioning before—and in an instant held out for our inspection an orange. It was cut open, and—there were our rings packed snugly inside and quite uninjured.

ZOROASTRIANISM AND THEOSOPHY.

BY KHARSEDDI N. SEERVAL.

Recording Secretary Theosophical Society [Eastern Division.]

Just as the oldest religious teachings of the Hindus are contained in the Vedas, so the most ancient religious teachings of the Zoroastrians are embodied in the Zend Avasta or, more properly, those portions of the Avasta which are distinguished as the Gáthás. These portions are ascribed directly to Zaráthustra or Zoroaster, as the Greeks called him, while the other parts of the Avasta were the writings of his disciples and followers. "The relationship" says Dr. Martin Haug "of the Avasta language to the most ancient Sanskrit, the so called Vedic dialect, is as close as that of the different dialects of the Greek language (Æolic, Ionic, Doric, or Attic) to each other. The languages of the sacred hymns of the Brahmans, and of those of the Parsis, are only the two dialects of the two separate tribes of one and the same

* The 'hall' is the large central apartment in every East Indian house in which the family life is passed. Small rooms give into it from the sides.

† A fruit as large as a large musk-melon.

nation. As the Ionians, Dorians, Æolians, &c., were different tribes of the Greek nation, whose general name was Hellenes, so the ancient Brahmans and Parsis were two tribes of the nation which is called *Aryas* both in the Veda and Zend Avasta."

The close relationship thus seen in language and nationality also existed in respect of religious truths. Pure Vadeism and pure Zoroastrianism are one. Zoroastrianism sprang up as a reformatory revolution against the corruptions and superstitions which had obscured the primitive Vedic truths, and which stood in the place of the pure old religion to serve the purposes of priestcraft and despotism. Zoroaster did in the far off antiquity what the great and saintly Budha did after him, and what the heroic Swami Dayanand Saraswati does in our own times. Zoroaster was called "the famous in Airyana Vaçêjô," *i. e.* "the famous in the Aryan home." Exiles from the old Aryan home, ignorant of the old Aryan wisdom, forgetful of the closest relationship, these two branches in course of ages grew more and more separated and estranged from one another. The comparative study of languages and of religions has had to a certain extent the effect of bringing them together. But it is necessary to dive deeper. To the investigation and expounding of the hidden and occult truths which assuredly are treasured in the sacred writings of the Hindus and the Parsis, is left the lot of uniting into permanent religious concord, the present direct descendants of the oldest human family; and this great work the Theosophical Society has prescribed to itself, and to a very good extent already accomplished.

The European nations first became acquainted with the contents of the Zoroastrian Scriptures through the French translation of Anquetil Duperron. Sir William Jones could not persuade himself to believe that the writings as represented by the French translation could belong to "the celebrated Zoroaster." Kant was disappointed to find there was no philosophy traceable in these writings. And yet the most learned of the ancient Greeks and the Romans held Zoroaster, and his teachings in the highest veneration. Zoroaster as spoken of by them appears as a demi-god, most profound in learning,—the 'bright star' among men, one to whom nature had revealed all her secrets, master of the deepest mystic lore, the head of the Magi—the great magicians. "The great fame," says Dr. Haug, "which Zoroaster enjoyed, even with the ancient Greeks and Romans who were so proud of their own learning and wisdom, is a sufficient proof of the high and pre-eminent position he must once have occupied in the history of the progress of the human mind."—The translation of Anquetil Duperron was, however, imperfect and inaccurate. We are now in possession of translations by Buncuf, Speigel, and Haug, which are pronounced to be sufficiently accurate and scientific. But even in these we can hardly find things which could have deserved the high panegyrics bestowed by the Greek and Roman philosophers. What inference then do these facts suggest? Either that men like Pythagoras, Plato, Aristotle, Hermippus, Plutarch and Pliny, who lived nearer the time of Zoroaster than ourselves, and who studied and wrote so much about the Zoroastrian writings when those writings were almost wholly preserved and well understood in Persia, formed a wrong estimate of Zoroaster and Zoroastrian writings, or that the meaning we at present make of these writings is not correct. The latter seems to be the more reasonable conclusion.

It is said of Plato's writings that there are many parts the real meaning of which is different from what appears to be. In the Academi he taught the mysteries the knowledge of which could only be imparted to the initiates. When he had to write about these mysteries he wrote so as to convey to the vulgar a different and often absurd meaning, the real meaning being intelligible only to the initiates who possessed the key to the reading. The Egyptian Hierophants hid their mysteries under the hieroglyphics. The Rosicrucians and other mystic philosophers of the middle ages adopted similar device to keep away from the vulgar

and the undeserving the great occult and mystic truths of which they were the masters. May not the same be the case with regard to the Zoroastrian writings?

The following passage from Dr. Haug's learned essays is highly suggestive on this point:

"Zoroaster exhorts his party to respect and revere the Añgra, *i. e.*, the Angiras of the Vedic hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to have been more closely connected with the ante-Zoroastrian form of the Parsi religion than any other of the later Brahmanical families. These Angiras are often mentioned together with the Atharvans or fire-priests (which word, in the form âthrava, is the general name given to the priest castè in the Zend-Avesta), and both are regarded in the Vedic literature as the authors of the Atharvaveda which is called the Veda of the Atharvângiras, or the Atharvâna, or Angirasa Veda, *i. e.*, the Veda of the Atharvans or Angiras. This work was for a long time not acknowledged as a proper Veda by the Brahmans, because its contents, which consist chiefly of spells, charms, curses, mantras for killing enemies, &c., were mostly foreign to the three other Vedas, which alone were originally required for sacrifices. On comparing its contents with some passages in the Yashts and Vendidad, we discover a great similarity. Although a close connection between the ante-Zoroastrian and the Atharvâna and Angirasa religion can hardly be doubted, yet this relationship refers only to the *Magical part, which was believed by the ancient Greeks to be the very substance and nature of the Zoroastrian religion.*"

And a closer view of the rites and ceremonies of the Zoroastrian religion, *e. g.* the Afringan and more especially the Ijashne ceremonies, go to confirm that what the ancient Greeks believed was the truth. It is not possible within the space of the present article to describe in detail these ceremonies. A full account of them is given in Dr. Haug's Essays, pages 394 et seq. Unless these ceremonies can be accounted for as being for some spiritual or occult purpose, their performance seems to be quite a farce. We know on the authority of the author of the 'Dabistan' that Akbar the Great, the celebrated Mogal Emperor of India, was a great enquirer of religious truths. He had assembled in his court the learned men of all the different faiths,—Mahomedans of all sects, Hindus, Jews, Christians, and Zoroastrians. There were frequent public discussions between these doctors, each striving to uphold the superiority of his own faith. And as the result of all these discussions and researches, he formed a new religious sect called Ilahi, introduced a new era called Ilahi, and, says Anthony Troyer in his synopsis of the Dabistan, "the months were regulated according to the mode of Iran, and fourteen festivals established in concordance with those of Zoroaster's religion. It was to this ancient Persian creed, that he gave the preference, having been instructed in its sacred tenets and practices by a learned fire-worshiper who had joined him, and from books which were sent to him from Persia and Kirman. He received the sacred fire, and committed it to the faithful hands of Abulfazil, his confidential minister: the holy flames of Zardusht blazed again upon the alters of *Aria*, and after a separation of many centuries, Persians and Indians were reunited in a common worship."

Is it possible that a sovereign so wise, and one who had taken such pains to inform himself carefully of the merits of the different faiths, and who had before him each faith mercilessly criticised and analysed by its opponents, could have given his preference to the Zoroastrian religion, if its rites and ceremonies were a farce, or at best were unintelligible, and if its writings had no more meaning than we at present understand,—meaning that the merest school-boy can now-a-days well afford to sneer at? No; Zoroastrian religion *is* a mystery. How shall the veil be lifted up to show us what is behind? We believed not in mysteries, we believed not in occult and spiritual potencies. The era of this disbelief is past. That marvellous work of this century, 'Isis Unveiled,' establishes

beyond a doubt for every unbiased and unprejudiced thinker that there is a universe with vast powers beyond what we know as the physical. Truths regarding this universe and powers, as men in different times and places come to know, they locked up in mysteries, in order to save them from falling into the hands of the impure and the selfish. Happily what these mysteries guard is not yet lost to the knowledge of men. These truths are known to some mighty few, the great initiates and adepts in India and elsewhere. The Theosophical studies have for their aim and object the acquisition of these truths, and the special interest that a Zoroastrian has in these studies and investigations is that they will throw light upon the mystery which enshrouds his own glorious faith, and reveal the teachings of the great Bactrian sage in their true essence.

As an instance illustrating in some small way what is thus possible, we may quote the following verse from *gáthá Ustavaiti* :

* 12. And when Thou camest to instruct me, and taughtest me righteousness; then Thou gavest me Thy command not to appear without having received a revelation, before the angel Sraosha, endowed with *the sublime righteousness which may impart your righteous things to the two friction woods* (by means of which the holiest fire, the source of all good things in the creation, is produced) for the benefit (of all things), shall have come to me."

Like almost all the passages in the *Gáthás* this passage is very unintelligible, and the portion in italics is especially so. Zoroaster seems to say that he was forbidden to appear on his mission in the public till he had received inspiration and was visited by Sraosha whose sublime righteous was to impart righteous things "to the two friction woods." As Dr. Haug explains by the parenthetical clause which he interposes in this verse, the phrase "the two friction woods" is specially mentioned as denoting the means by which fire—the most sacred element in Zoroastrian worship—is produced. But Zoroaster's was not the age in which fire was first discovered by the accidental friction of two pieces of wood, as is supposed to have been the way in which it became known to the savages. The prominence, therefore, with which this mode of producing fire is mentioned, needs some explanation. Besides, how can righteous things be imparted to two pieces of wood by the friction of which fire is produced? And again how can the imparting of righteous things to the two pieces of wood furnish Zoroaster with the necessary qualifications to go on his mission? We fail to see our way through these difficulties. Let us see now if the hints given in the article headed "Cross and Fire," in the *THEOSOPHIST* for Nov. last, do not throw a ray of light on these difficulties. Let us ponder carefully these passages in the article.

"Perhaps the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere, in the Christian religion as elsewhere—are the Cross and Fire—the latter, the emblem of the sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni—says E. Burnouf—he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called *Svastica*, and as an instrument manufactured out of a sacred tree and in possession of every Brahmin, it is known as *Arani*."

"If then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy, physics, chemistry, in the whole range of natural philosophy in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy

(metachemistry) can fully and conclusively solve the mysterious meaning."

"The central point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers,—the centripetal and centrifugal forces."

"Plato calls the universe a "blessed god" which was made in a circle and decussated in the form of the letter X."

"In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau."

May we not after reading these passages conclude that what is meant by "the two friction woods" is the same as that meant by the Hindu *Svastica* or *Arani*, or the *Cross* of the Kabalists, or the Egyptian *Tau*. As among the Hindus, "the two friction woods" were used to obtain fire for certain ceremonies, and the cross made of "the two woods" was with Zoroaster what *Arani* was with the Brahmin, and as such possessed the efficacies of what may be called a magic wand in the hand of Zoroaster. Understood in this light it becomes intelligible how the virtues of "the two friction woods" could have furnished Zoroaster with qualifications to go on his mission of a prophet. This reminds us of the analogous case of Moses with his magic rod. The above interpretation—i.e. that the instrument indicated by "the two friction wood" is the same as the *Arani*, in the hand of the Brahmin—comes to be most happily confirmed when we find out the word in Zend Avasta which Dr. Haug translates as "the two friction woods." That word is *Rana*, the dative dual of which is *Ranoibia*; *Rana* in Zend Avasta, and *Arani* in Sanscrit.

Just as *Rana* resembles *Arani*, may we be permitted to suppose that *Tâi* in the Zoroastrian rites resembles the *Tâu*? *Tâi* are the twigs of a particular sacred tree (now not known) which the Zoroastrian Mobad is required to keep in his hand when performing the most sacred ceremonies of Ijane and Darûn. And may we say that *Rana* in the hand of Zoroaster, *Arani* in the hand of the Brahmin, and *Tau* among the Egyptians, is preserved in the *Tâi* that the Mobad at the present day holds in his hand when performing the sacred ceremonies of his faith? But the wand in the hand of the Mobad of the present day has lost its virtues, because the key to the mysteries of the Zoroastrian faith is lost. Perhaps there are some even now to whom Zoroastrianism is not a dumb mystery: unknown to the world they hold in their faithful keeping the sacred trust. We know with better certainty that there are men to whom the Brahminical, Egyptian, and Kabalistic mysteries have given up their secrets. The knowledge of the one elucidates the other, and viewed from this stand-point, what new and sublime meaning the sacred words of the Zend Avasta may not unfold. The *Gáthás* which are understood to be Zoroaster's own composition or that of his immediate disciples, have hitherto completely baffled the attempts of all scholars to make any consistent meaning out of them. This may no longer be the case if we seek help towards their interpretation, in the right quarters, which have hitherto been sadly neglected.

THE EMIGRATION RETURNS.—The emigration returns for October show a remarkable increase in the number of emigrants from Liverpool. The total number of emigrants sailing from the Mersey to the United States, British North America, Australia, South America, East and West Indies, China and the West Coast of Africa was no fewer than 15,062 emigrants, being 7,258 above the figures of the corresponding month of 1878. Of the number, 8,628 were English, 1,751 Irish, 200 Scotch, 4,045 foreigners, and 446 whose nationality was not known. The emigrants to the United States were 11,729 in number, being more than double all the others put together. Another bad season in Great Britain would enormously increase this exodus to the fertile and the West.

* Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug Ph D. Page 157.

AN INDIAN *ĀTHROBAT*.

BY BABU KRISHNA INDRA SANDYAL.

In the November issue of this journal I read an interesting article on *Yoga Vidya* by F. T. S., based upon the *Siddhis* of Bhagwán Sri Krishna. It is of course well known to Hindu readers that although the *Yoga* philosophy was first taught by Patanjali in times immemorial, yet the subject was not more fully discussed elsewhere than in the theologistic discourses between Sri Krishna and his friend Arjuna ('Geeta', chapter VIII.) Indeed it is true that in the course of time this *Yoga Vidya* has been entirely lost to us, and in the present sceptical age of Materialism it is almost impossible to have even a conception of that philosophy. But if we are to believe the sacred writings of Hindu sages, it is quite clear that the *Siddhis Anima* and *Mahima* pertain to the conditions of even the physical body (as was manifest in *Virat Rupa darshana* ('Geeta' chap. XI.) and here I differ from the contributor F. T. S., though I follow him in other respects.*

As to the other *Siddhi*, *Laghima*, which that writer says, pertains to the physical as well as to the astral body, I can bear my personal testimony to the phenomenon. About 30 years ago, whilst I was a little boy of ten at Benares, I saw an old relative of mine, Amarchand Maitreya, who was widely known throughout Benares, practising *Yoga Dhárana*. This venerable old gentleman could raise his body in the air about a foot and a half from the ground, and remain so suspended for more than a quarter of an hour. Myself and his two grandsons who were of about the same age with me, out of curiosity and childish inquisitiveness sometimes asked him the secret of this phenomenon, and I have a distinct recollection that he said that by *Kumbhak* Yoga (suspension of breath) the human body becomes lighter than the surrounding air and thus it floats upon it. To our small minds this explanation seemed quite satisfactory, for it was not only reasonable but scientific too, that according to the laws of Dynamics the atmospheric pressure on the body being ascertained to be 132 lbs. upon every square inch, any process of complete inhalation and exhalation of air would produce an effect of gravitation and levitation which the Hindu philosophers, call *Garima* and *Laghima* respectively.

* *Editor's Note*: Babu Krishna is wrong. It is impossible to so inflate the extremities of the human body with simple air as to cause it to float in air. A body floats in water because it displaces an equal bulk with its own of that denser element. If he will but figure to himself a vessel of any material as dense as human flesh and bone, filled ever so compactly with common air and left lying on the ground, he will see that his theory of athrobacy is untenable: for, just as the vessel in question would lie on the ground where placed an indefinite time without showing the slightest tendency to rise, so would the ascetic's body, though pumped full of air from crown to toes. No, there is another cause for this athrobacy and it is the one described by F.T.S. as "altered polarity." The system of inhalations and exhalations practised in Yoga effect this polaric change by alterations produced, of both a physiological and psychological character.

The Babu is also mistaken in supposing that this body of flesh can be separated into atoms and made to fill the whole void of space, or compressed into one infinitesimal atomic point like a diamond-grain. Let him reflect but one instant upon the nature of bioplasmic matter and he will see the fact as it is. It is the innerself which, by virtue of its ethereal nature and its relationship to the all-pervading 'Anima Mundi' or World-Soul, is capable of exhibiting the properties of *Anima* and *Mahima*. Anything in Aryan literature seeming to convey a contrary idea may be at once taken as figurative language intended to be understood only by the *wise*. The sages who wrote these books were adepts in psychological science, and we must not take them to have been ignorant of its plainest laws.

Postscript.

Since the above was in type a letter has been received from Dr. Rajendra Mitra, LL.D., of Calcutta in which he gives his recollections of the poor Yogi who was the victim of the above described inexcusable brutality. Dr. Rajendralala says: "I was at school then--it was 45 years ago, but I remember going to see the ascetic. To the best of my memory he appeared a man of middle age, in excellent health, dark complexioned, and of average stature. He was seated in calm repose with his eyes closed and his limbs stiffened in catalepsy. Smelling-salts applied to his nostrils produced no perceptible effect on him. He was brought, I do not know how, from the Sunderban jungles where he was found by some wood-cutters. When I saw him I was told that he had eaten nothing since he had been brought, but his appearance was that of a well-fed person, tending to fatness. I heard afterwards that he had been roused from his *samadhi* and made to eat and drink (wine) freely. He died of dysentery brought on by this intemperance. But of this, however I have no personal knowledge. I saw him for about a quarter of an hour. I had run away from school, without the knowledge of my parents, to satisfy my curiosity."

I have not come across the proper theory of *Anima* and *Mahima*, but if the other two *Siddhis* were possible to the conditions of the physical body, I do not see any reason to disbelieve the other two as mentioned in the *Bhāgavata-gita* above quoted. Bhagwán Sri Krishna, however, says to Arjuna that he (Arjun) will not be able to behold him in this *Rupa* (*Mahima*) with these eyes, and therefore दिवा ददानि चक्षु पथ मयाममथरं ("Geeta" chap. IX. verse 8), and here by the words दिवाचक्षु I understand ज्ञान or "knowledge." It is therefore quite clear that with the knowledge of the *Yoga Vidya* Arjun really saw the Bhagavan in his त्रैशुक्ते "thousand heads, thousand eyes, thousand feet, &c. &c. &c."

Your sceptic readers may not readily believe in the power of suspension of breath for a considerable time, but for their benefit I shall mention a case which really occurred some 33 years ago in the metropolis of Calcutta. The discoverer was a Christian and an Englishman by birth, and the story as narrated to me goes on to say that a Mr. Jones, who was an iron manufacturer at Howrah, one day with a party of workmen went to the jungles of Sunderbans (the Delta of the Ganges) to cut fuel. Having entered the forests he discovered from a distance three men seated in a posture of devotional meditation. Upon hearing them, two of the devotees disappeared in the midst of a sudden dust-cloud; but the third did not and could not leave his position, as his thighs were entwined with the roots of a banyan tree under which he had taken his seat. Our Christian adventurer went nearer and nearer, and found the *Yogi* in a state of coma, his eyes shut, his right hand fastened with the Brahmanical sacred thread made of skin, and the great finger of his left hand indicating the संस्रग or the ordinal number of जग. The banyan roots were dis severed and the *Yogi* was brought into the metropolis as though a statue. In Mr. Jones' compound he was kept for 13 days, and many thousand men women and children went thither to see him. But no change was found in him. Ultimately the Raja of Blu Kailas, on whose property the *Yogi* was found, brought him to his house, and many attempts were made to bring him to his senses. He was thrown in the tide of the Ganges with a rope fastened to his body, and there submerged four days and nights. Afterwards the services of Dr. O'Shaughnessy were called for, who administered carbonate of salt (*sic*) in its crude state which made the *Yogi* open his eyes. On seeing around him the scene, his eyes flooded with tears and he exclaimed "I have not molested any man, why did you molest me." Shortly after, he opened his mouth as a sign of hunger, and a good deal of *meat* and *drink* was put into his mouth, which he mechanically swallowed. In the course of two months from the date of his return to the land of the living, he was dead. The immediate cause of the death being diarrhoea produced by an immense quantity of unaccustomed meat and ardent spirits, taken into an empty stomach. Your readers who may be very curious to have a more authentic account of this *Yogi* may with advantage rummage through the old files of the 'Friend of India' of that time, or enquire from Dr. Rajendra Lala Mitra, still living in Calcutta. And as regards Amarchand Moytreya I can refer you, amongst hundreds of others, to the partners of the house of James Proudie & Co. of Allahabad, whose almost next door neighbour the said Moytreya was.

Allahabad, 27th December 1879.

A writer in "Reinmann's Färber Zeitung" points out that tartar-emetic, as used in cotton dyeing, serves not to fix the aniline colors themselves, but merely to fasten the tannin, thus playing the part of an indirect mordant. Water in which cotton yarns dyed with aniline colors on a mordant of tannin and tartar-emetic had been steeped, or, especially, boiled, gave distinct indications of antimony when tested in the ordinary manners, but the quantity of the metallic compound fixed upon the fibre seems far too small to have any injurious effect upon human life.

INDRA.

BY RAJENDRO NAUTH DUTTA.

Author of the "Ancient Works of India."

Indra* is the name of one of these Hindu deities that were worshiped more especially in the Vedic period of the Aryan religion, but enjoyed a great legendary popularity also in the Epic and Purānik periods. In that class of Rigveda hymns which there is reason to look upon as the oldest portion of Vedic poetry, the character of Indra is that of a mighty ruler of the bright firmament, and his principal feat is that of conquering the demon *Vritra*, a symbolical personification of the cloud which obstructs the clearness of the sky, and withholds the fructifying rain from the earth. In his battles with *Vritra*, he is therefore described as 'opening the receptacles of the waters,' as 'cleaving the cloud' with his 'far-whirling thunderbolt,' as 'casting the waters down to earth,' and 'restoring the sun to the sky.' He is, in consequence, 'the upholder of heaven, earth, and firmament,' and the god 'who has engendered the sun and the dawn.' And since the atmospheric phenomena personified in this conception are ever and ever recurring, he is 'undeclaying' and 'ever youthful.' All the wonderful deeds of Indra, however, are performed by him merely for the benefit of the good, which in the language of the Veda means the pious men who worship him in their songs, and invigorate him with the offerings of the juice of the *soma* plant. He is therefore the 'lord of the virtuous,' and the 'discomfiter of those who neglect religious rites.' Many other epithets, which we have not space to enumerate, illustrate the same conception. It is on account of the paramount influence which the deeds of Indra exercise on the material interests of man, that this deity occupies a foremost rank in the Vedic worship, and that a greater number of invocations are addressed to him than to any other of the gods. But to understand the gradual expansion of his mythical character, and his ultimate degradation to an inferior position in the Hindu pantheon of a later period, it is necessary to bear in mind that, however much the Vedic poets call Indra the protector of the pious and virtuous, he is in their songs essentially a warlike god, and gradually endowed by imagination, not only with the qualities of a mighty, but also of a self-willed king. The legends which represent him in this light seem, it is true, to belong to a later class of the Rigveda hymns, but they show that the original conception of Indra excluded from his nature those ethical considerations which in time changed the pantheon of elementary gods into one of a different stamp. Whether the idea of an incarnation of the deity, which, at the Epic and Purānik periods, played so important a part in the history of Vishnu, did not exercise its influence as early as the composition of some of the Vedic hymns in honour of Indra, may at least be matter of doubt. He is, for instance, frequently invoked as the destroyer of cities—of seven, of ninety-nine, even of a hundred cities—and he is not only repeatedly called the slayer of the hostile tribes which surrounded the Aryan Hindus, but some of the chiefs slain by him are enumerated by name. The commentators, of course, turn those 'robbers' and their 'chiefs' into demons, and their cities into celestial abodes; but as it is improbable that all these names should be nothing but personifications of clouds destroyed by the thunderbolt of Indra, it is, to say the least, questionable whether events in the early history of India may not have been associated with the deeds of Indra himself; in like manner as, at the Epic period, mortal heroes were looked upon as incarnations of Vishnu, and mortal deeds transformed into exploits of this god.†

The purely regal character of Indra assumes its typical shape in the 'Aitareya Brāhmana,' where his installation as lord of the inferior gods is described with much mystical detail; and from that time he continues to be the supreme lord of the minor gods, and the type of a mortal king. During the Epic and Purānik periods, where ethical conceptions of the divine powers prevail over ideas based on elementary impressions, Indra ceases to enjoy the worship he had acquired at the Vedic time, and his existence is chiefly upheld by the poets, who, in their turn, however, work it out in the most fantastical detail. Of the eight guardians of the world, he is then the one who presides over the East, and he is still the god who sends rain and wields the thunderbolt; but poetry is more engrossed by the beauty of his paradise, *Svarga*, the happy abode of the inferior gods, and of those pious men who attain it after death in consequence of having, during life, properly discharged their religious duties; by the charms of his heavenly nymphs, the *Apsaras*, who now and then descend to earth, to disturb the equanimity of austere penitents; by the musical performances of his choristers, the *Gandharvas*; by the fabulous beauty of his garden, *Nandana*; *Kaundā*, &c. A remarkable trait in this legendary life of Indra is the series of his conflicts with Krishna, an incarnation of Vishnu, which end, however, in his becoming reconciled with the more important god. As the god who is emphatically called the god of the hundred sacrifices (*Sātakra*), Indra is jealous of every mortal who may have the presumption to aim at the performance of that number of sacrifices, for the accomplishment of such an intention would raise the sacrificer to a rank equal to that which he occupies. He is therefore ever at hand to disturb sacrificial acts which may expose him to the danger of having his power shared by another Indra. According to the Purānas, the reign of this god Indra, who is frequently also called *Sākra*, or the Mighty, does not last longer than the first *Manvantara*, or mundane epoch. After each successive destruction of the objective world, a new Indra was created, together with other gods, saints, and mortal beings. Thus, the Indra of the second *Manvantara* is *Vipāschit*; of the third, *Susānti*; of the fourth, *Sivi*; of the fifth, *Vibhu*; of the sixth, *Manojaya*; and the Indra of the present age is *Purandara*. When represented in works of art, Indra is generally seen riding on his elephant; and where he is painted, he is covered with eyes. The name of the wife of this Hindu deity is *Indrāni* or *Sāchi*.

The Saturday evening lectures at the Library on Mesmerism are becoming very interesting. Several excellent sensitives have been found among the Fellows, while nearly all the rest show unmistakable signs of a magnetic sensibility which can readily be increased.

of his worshipers and the destroyer of cities, with these passages from the Psalms of David:

The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. . . for such as be blessed of him shall inherit the Earth; and they that be cursed of him shall be cut off. Ps. xxxviii.

The Lord also thundered in the heavens, and the Highest gave his voice; hail, stones and coals (sic) of fire. . . . Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. . . . He delivered me from my strong enemy, etc. Ps. xvii.

The voice of the Lord is upon the waters; the God of glory thundereth: the Lord is upon many waters. . . . The Lord sitteth upon the flood; yea the Lord sitteth King for ever. Ps. xxix.

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. Ps. xviii.

Sing unto God, sing praises to his name, extol him that rideth upon the heavens by his name JAH, and rejoice before him. Ps. lxxviii.

He (the Hebrew God) cast out the heathen also before them (the Hebrews) and divided them an inheritance by line, etc. Ps. lxxviii. (God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Ps. lxxxix.)

A great King above all gods. xev. He is to be feared above all gods. xevl.

Who smote great nations, and slew mighty Kings; Sihon, King of the Amorites, and Og, King of Bashan, and all the kingdoms of Canaan. cxxv.

Scores of similar passages might be quoted to show that the thunder-burbling, martial tutelary deity of the Hebrews, JAH or JAHVE, who was adopted by the Christians as the chief personage of their Trinity and made the putative father of their second personage, Jesus, was almost if not quite a reminiscence of the Aryan Indra, (Ed. Theos.)

* Derived from the Sanskrit *id*, which probably meant 'to see, to discover,' hence literally, 'he who sees or discovers,' *sai*, the doings of the world.

† The attentive reader of the Christian Bible is constantly impressed with its strong resemblance to the Aryan sacred writings, and since the Hebrews are a far younger nation than the Aryans, it is a fair inference that if their literature was not copied from, it was at least inspired by the primitive sublime model. Compare the Vedic conception of Indra, for instance, as alike the protector

BUDDHISM AUTHORITATIVELY DEFINED.

[Continued from the November Number.]

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

BY THE RT. REV. H. SAMANGALA.

*High Priest of Adam's Peak, and President of Vidyodaya College ;
Senior Buddhist Member of the General Council of the Theosophical Society.*

How does man become pure or holy ? How can he be freed from his many sufferings or sorrows ?

Man has to destroy his evils by his good actions—by practising a morally virtuous life. Our Lord, Omniscient Buddha, has opened to us a supreme path (ariyo magga) for sanctification ; and, it consists of eight parts or members, described in detail in many *Sutras* of His *Dharmā* (Code of Laws.)

I quote here a portion from one of those *Sutras* ; and, let it be a citation from that which is denominated the *Satipatthāna Suttam*.

Katamaṃca Bhikkhave dukkha-nirodha-gāmini-patipadā-ariya-saccam ; Ayameva ariyo atthaṅgiko maggo, seyyathidam ; sammā-ditthi, sammā-saṃkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samāchi.

O Bhikkus ! what is the holy path which ought to be walked over, in order to destroy sorrows ?

It is the *ariya* path consisting of eight member-items or component particulars. And, they are, (1) right Seeing or correct Belief (sammā ditthi), (2) right Thinking (sammā saṃkappo), (3) right Words (s. vācā), (4) right Actions (s. kammanto), (5) right Living (s. ājīvo), (6) right Exertions (s. vāyāmo), (7) right Recollecting (s. sati), and (8) right Composing of the mind—the *practice of Yoga*.

“ Maggāatthaṅgiko settho ”

“ Saccānam caturō padā,”

“ Viñño settho dhammānam ”

“ Dvipādāṃca Cakkhuma,”

Of all the Paths, the eight-membered (one) is the supreme ; of the Truths, the four-fold truth is the highest ; of the *dharmas* (knowledge) Nirvāna is the most excellent ; and, of the bipeds, Buddha is the highest and most supremely exalted and enlightened (Being).

I. “The right Seeing” above-mentioned as being a component part or an aspect of the supreme *magga*, is thus explained at length :—All (Buddha's) *dharmas* are divided into four parts ; and, they are, (1) sorrows (dukkam), (2) origin of sorrows (dukkha-samudayo), (3) destruction of sorrows (dukkha-nirodho), and (4) “ ways and means ” used for the destruction of sorrows (dukkha-nirodha-gāmini-patipadā).

The right and full comprehension of these four (facts) is what is understood by “ the right Seeing ” or “ correct Belief. ” And, this “ right Seeing ” or correct Belief is, further, viewed under two aspects—*worldly*, one way, and *over-worldly*, another way. Good or bad deeds done by one's self, and producing happiness or sorrow, as their respective effects reflecting on the doer or doers, together with a belief that the said doings brought about the said effects and a knowledge of them conformable to “ the four verities ” is “ the *worldly* right Seeing. ” The good knowledge of the excellent conduct of sentient beings, who have not destroyed their lusts &c., is “ the *worldly* right Seeing ” understood by the term “ *laukika-sammyak-drishti*. ” And, the other, “ *lokottara-sammyak-drishti* ” (over-worldly right Seeing) is obtained by destroying our lusts, passions, anger, &c. and rightly comprehending what are known as “ *cattāri ariya saccāni*, ” “ the four supreme Verities. ”

II. The right Thinking (sammā saṃkappo) comprehends pondering on (nekkhamma-saṃkappo), the abandoning of all worldly happiness, all bad desires, lusts, &c. and the cherishing of thoughts to live separate from them

all. (2) *Avyā-pāda-saṃkappo*, the loathing to take away the life of any one, (3) *Avihimsa-saṃkappo*, the not-thinking of hurting a sentient being. It is the continued thinking or the repeated exercise of the mental powers that is signified by the term *saṃkappo*.

III. The third item of the eight-fold path is *sammā vācā* (right words or good speech). It embraces lying, slandering, uttering rough (vulgar) words, and vain babbling or empty talk.

IV. Sanctifying the actions of the body by refraining from killing, stealing, enjoying unlawful connubial pleasures, &c. is called *sammā-kammanto*.

V. Not obtaining one's livelihood by “ evil ways and means, ” but supporting one's self, being worthily employed, is the *sine qua non* of “ a right living. ”

VI. “ Right exertion ” denotes labouring willingly and earnestly to prevent evil thoughts from rising in the mind, nipping even the buds of any such thoughts already sprung, and cherishing and nourishing good thoughts and exerting to create morally virtuous ideas when the heart and mind is vacant and empty of them.

VII. The seventh member of the supreme Path is the aforementioned four *satī-patthānas*.

VIII. And, the last is the four *dhyānas*, elsewhere known (as we suppose) as the four systems of *Yogas*.

A separate contribution setting forth, at some length, a description of the *dhyānas* (*Yoga*) will be sent for publication in a future number of your exceedingly interesting and very valuable journal, the THEOSOPHIST.

Colombo, Ceylon, 15th December 1879.

(To be continued.)

Postscript.

किमास्ति प्राणिनां नित्यो ध्रुव आत्मेति प्रश्नाजगति प्रचलितो वर्तते । तत्र तथा जीवात्मा वर्तते इत्युक्तिर्वहुषु मतेषु ख्यातापि न तथा बौद्धमते यतस्सुगतो ऽनामवादी ॥ एतन्महदन्तरं परमतानां बौद्धमतस्यच । तद्विनिश्चयः कर्तव्यो विचक्षणैः किमिह प्राणिनां नित्यो ऽधिनश्चर आत्मा वर्तते किंवा नवर्तते इति । यतो महदुपयोगो ऽस्य निर्णय इदानीन्तनानां मतपरीक्षायाम् ॥ तत्र तार्किकाणांमते नवानां द्रव्याणां मध्य आत्मा ऽष्टमं द्रव्यं भवति स इ विद्यो जिवात्मा परमात्माचेति । तत्र जीवात्माचनिय इति तेषां गतम् ॥ उक्तं च तर्कसङ्ग्रहे । ज्ञानाधिकरणमात्मासी-इविद्यो जीवात्मापरमात्माचेति । तत्रेश्वरः सर्वज्ञः परमात्मा एक एव सुखदुःखादिरहितः । जीवः प्रतिशरीरंभिन्नो विभुर्मियश्चेति । सजीवः सुखाद्याश्रितः ॥ उक्तं हि दीपिकायां । सुखाद्याश्रयत्वं जीवस्य लक्षणमिति ॥ बौद्धमते तु शरीरिणां स्कन्दपञ्चकं मुक्तान्य आत्मानास्तीतिव्याख्यातम् । प्राणिनः पञ्चस्कन्धाः रूपवेदना संज्ञा संस्काराः विज्ञानमिति ॥ तत्र महाभूतादिभेदाभिन्नं श्रीतोष्णादिभिर्निकायैः शरीरं रूपं समुदायायात् स्कन्धः वात् रूपस्कन्ध इत्युच्यते रूपसमूह इत्यर्थः । सुखादिभेदमिन्नं सर्ववेत्तं वेत्तव्यं वा वेदनास्कन्धः । बुद्धीन्द्रियज्ञं सर्वं संज्ञानलक्षणां संज्ञास्कन्धः । साधारणशोभनादिभेदमिन्नाः सर्वे संस्क्रियमाणाः स्पर्शचेतनादयः संस्काराः संस्कारस्कन्धः । कुशलादिभेदमिन्नं विज्ञेयज्ञानकृत्यकारि सर्वं मनः विज्ञानस्कन्ध इति चोच्यते ॥

तत्रचवेदनादयश्चत्वारो नाम । शरीरं रूपमिति ते स्कन्धाहिधामिन्नाः । तत्रमरूपइयं मुक्ता कश्चिदात्मा पुरुषोवा प्राणिनि नाति । रूपादयः पञ्च स्कन्धाः सर्वे अनित्या विनश्चराः तेषां मध्ये क-

श्विनियो ध्रुवो नवर्त्तते * ते सर्वे अध्रुवाऽस्थिरा अध्रुवैरस्थिरैः के-
णादिभिस्समाः †

तार्किकमते परमाणुरूपं पृथिव्यादिद्रव्यं नित्यमिति यदुक्तं
तद् बौद्धमतेनानुगतम् ।

यदुदयव्ययपरिपीडितं विकारितदमित्यमिति प्रसङ्गः॥

ये प्राणिषु ध्रुवआत्मावर्त्ततइतिभाषन्ते तेषां तान्मथ्याग्रहणं तेषां
मनस्याः मतिवृद्धिश्च तैर्तार्किकाः प्रत्यक्षज्ञानेनचक्षुश्श्रोत्रादीनां नार्थं
ज्ञात्वाद्दृश्यमनसोनाशमज्ञात्वात्तस्यमनसोऽविकृतस्वापरदेहसङ्क्रम-
मणंतर्कयन्ति तेनच तर्केण मीमांसानुसरणेनच मनआत्मेतिगृही-
त्वात्तस्याभूतानित्यतां ब्रुवन्तीत्याह भगवान् शाक्यसिंहः । † यथाहि-
विहगएकद्रुमंसंयज्यापरं गच्छति तथाहि मनोनामात्माचैकदेहसं-
यज्यापरमविकृतएवगच्छति तथा देहाद्देहसङ्क्रामतिनविनश्यतीति
तेषां मतमित्तिचव्याख्यातमाचार्यैः यतः परमतवच्च प्रतिशरीरंभिन्नो
जीवमानानादे शेषुनानासत्त्वेषु युगपद्ब्रुवन्ते ततस्सएकौनभवति य-
स्यनैकत्वंतस्या । नित्यत्वं गम्यतेवत्त्वात् ऊर्ध्वपिण्डितैः ॥ ॥ सु

A CASE OF GENUINE HINDU MEDIUMSHIP

BY BABU NOBIN K. BANNERJEE, DEPUTY COL-
LECTOR AND MAGISTRATE.

About 41 years ago, at a certain village in the suburbs
of Calcutta, one morning, about 8 A. M., our family
—then consisting of my grandfather, my grandmother,
their five sons, the youngest of whom was my father, five
daughters-in-law, their children and relatives—were sud-
denly surprised by the strange demeanour of my second
aunt. As she was not liked in the family various hints
were thrown out, and at last they subjected her to rough
treatment accusing her of feigning the ghost. The result
was that the next morning she was found to be all right.

Before, however, a week had hardly passed my fourth
aunt one evening betrayed similar signs. As she was
in age the youngest in the family, and a very ignorant
village girl, she had all along been considered incapable of
practising any deception. This fact made the other mem-
bers of the family take the matter into serious considera-
tion. At last my grandmother, who liked her much for
her simplicity, undertook to fathom the secret.

After various other devices, she questioned the girl,
saying that if he—meaning the ghost obsessing her, for
my aunt had dressed herself like a man, was any departed
spirit, he would do better to reveal himself and his
wants, which if reasonable, would be complied with. Upon
this my aunt (or rather the spirit who had taken pos-
session of her person for the time being) replied that he
would talk to my grandfather on the subject. My grand-
mother then surmised that he (the ghost) must be some
near relative. Now in Hindu society, as a rule, daugh-
ters-in-law do not appear before their fathers-in-law or
brothers-in-law older than their husbands, much less do they
ever converse with them. The very request, therefore, was
unprecedented and shocking. Then a consultation was held
at which it was decided that the daughter-in-law should for
the moment be lost sight of and the ghost possessing her

* रूपंअनिच्चवेदनाआनिच्चा सञ्जाअनिच्चासङ्गाराधश्चिविआणाअनिच्च—।
गिरिमानन्दसुत्रे ॥

† केणापिण्डुपमंरूपंवेदनाबुभुलूपमा
मरीचिकूपमासञ्जासङ्गाराकदलूपमा
मापूपमर्थाविआणंदेसितादच्चबन्धुना

‡ इधभिक्षुवेएकचोसमणोवात्राज्ञाणोवातर्हीहोतिथीमंसीसो तरुपरियदतं
वीमंसानुवर्त्तितस्येपिभान एवमादर्थोइदंवुच्चिचकुन्तिपसोतान्तापि घाणन्तिपि
जिवातिप कायोतिपअयंअताआमिचोथरुको असस्सतो आविपणमधम्मोयंचसो
इदंथचावुच्चित्तिचिन्तितवामनोतावा जिणान्तिवअयंअचानिचोधुवोसस्सतो वा
परिणामधम्मो सस्सतिसमं तयेवठस्मतीतिव्रज्जासूत्रे

only kept in view. This settled, my grandfather, accom-
panied by other children and my grandmother, approached,
her and repeated the question. My aunt was rejoiced at
this—as she expressed it—and spoke to the following effect.
That he (the spirit) was none other than R. M.—a neigh-
bour who had died a few months before. That he was reduc-
ed to the condition of an earth-bound soul, because of his
having died in a locked room, uncared for by his son, who
had gone to witness a musical performance that night. That,
feeling sure that he (my grandfather) was the only person
who would perform a pilgrimage to Gaya and offer the
Pinda, cake or balls, for his (the spirit's) sake, he had been
for some time endeavouring to approach my grandfather.

He further said that a few days ago he had taken possession
of my second aunt, but as the circumstances led to her ill-
treatment, he had to give her up. At last, finding an op-
portunity, he took possession of my fourth aunt's person.
That he would do no mischief to any one, but intended to
stay in the family until the Pinda was offered at Gaya.
That he was at the head of 63 other spirits in the same
predicament, whose names he would reveal in due time.
That the party lived in a guava tree, close to the house where
he would come every morning and evening to perform his
regular *poojah* and *unnicks* (timely worship and prayer) for
which preparations should be made. Thus reassuring the
family, the spirit left my aunt for the night. She fell down
at once and swooned away. When she came to her senses,
she was found unhurt, did not recollect anything of what
had occurred, and looked amazed.

Then commenced daily visits, morning and evening for
the *poojah*, on which occasions my aunt acted exactly in
the same manner as the spirit while living was wont to
act. In the beginning she became entranced. Shortly
after she would recover and dress like a man—exact-
ly after the manner of the deceased when living—
walk out and take her seat at the place prepared, imita-
ting the man even in the very posture of sitting in his voice,
and even to the minutest details.

Although a simple ignorant country girl unacquainted
even with the alphabet, she would during the *poojah*
recite Biresur's (a name of Mahádev) prayer aloud, the
very one which the man when living used to recite—and
exactly after his manner. She even used to peruse (*pat-
kuru*) aloud the very punthus (longitudinal religious ma-
nuscript books) supplied to her at her call, and even cor-
rected it, as it was that of my second uncle, in some
places where she said there were errors, which proved to
be the case on enquiry.

The above seances, especially the morning ones, took
place in the presence of large audiences, who were drawn
to the house by the circumstance becoming the topic of con-
versation at the time in the neighbourhood. Even the son
of the deceased, who is a Government Pensioner at present,
and who was then a youth of about 16, used to be present.

This state of things lasted for about four months during
which period innumerable strange incidents happened. I
note a few of them only.

In the adjoining house, occupied by another branch of
our family, another aunt got possessed by a ghost. This
spirit would not reveal himself. At the next visit, my
grandmother questioned him (my aunt) about the affair
whereupon he disclosed the ghost as being one T. another
neighbour who had died some six months before and who
formed one of a band of 64. On this occasion he directed my
grandmother to enjoin on all the ladies of the house *not
to give themselves up to finery or use scents*, for many
spirits were in and about the house, and telling her that
all the members of the party of *bhats* were not equally
good tempered, and that those of the lower order were
rather what we call sensual in their propensities, and ready
for mischief. He also said that their present condition was
far from being happy, and that it would be a great favor
done to them if the pilgrimage to Gaya promised by my
grandfather for their emancipation, were accomplished soon.

On another occasion, as he was ill-treating his "medium,"
as he R. M., the first spirit came. Complaint was at once
made to him and he repaired to the other house immediately,

upbraided him for his misconduct, gave him a box on the ear, and sternly observed that if he did not mend his ways he would be excommunicated! At this T. quailed, and suppliantly, with folded hands begged to be excused, and immediately after left his medium for the day.

T., unlike R. M., was a mischievous and troublesome spirit, and his misdeeds were many. Before taking possession of the medium, he had for some days been throwing skulls, night dirt, legs and hands of corpses, &c., into his own house (*i. e.* the house of his own father in our neighbourhood). On one occasion he stole our sanctified rupee. (In Hindu households an old silver or gold coin, rubbed all over with vermilion, is preserved in the throne of the family idol, or some sanctified receptacle, with much care, and is, along with rice, cowries, or shells, &c., worshipped as a symbol of Lakshmi, the goddess of plenty, at certain periods of the year. When found missing and R. M. was questioned at his next visit, he angrily ordered T., to replace it at once. T., it seems, had carried it off and kept it in the next house with the rupee of the house. On being ordered as above, he in his hurry *replaced the wrong coin.* It was detected immediately. R. M. was ready to have the mistake rectified, but my grandfather said that there was no necessity for it; the value of both the coins being the same the new one might be allowed to remain as a token of spirit deeds in the family.

One evening my mother while playing with her sisters-in-law (my other aunts) in attempting to cast away a little frog (of which she was very much afraid) thrown upon her by one of my aunts for fun, and happened to strike one of my aunts on the neck, and tore away her *satnor* (a sort of golden necklace of small cut balls, loosely worn, having seven lines.) The little balls fell on the floor, but could be found nowhere although search for them was made with a light. R. M. was awaited, and when interrogated by my grandmother about the lost balls a little while after his coming, he to the surprise of all replied that his little daughter R. had appropriated them for a nose-ring, and that therefore all search would be vain. It may be mentioned here that R. M. had a little daughter who died shortly after him by drowning. She was one of the band of sixty-four.

Sometimes my grandfather, to satisfy some new guest would ask for a token, such as some fruit not to be had within some miles, or out of season, when it would drop immediately before them. This occurred several times.

At last the time for the departure of my grandfather on his pilgrimage to Gaya arrived. My father was to accompany him. A few days prior to starting, the names names of my grandfather asked R. for a list of the names of his comrades, which was furnished. In this list appeared the name of a near relative who had committed a theft and being ashamed to appear in the family had disappeared, and was not heard of for about four years. His wife was then living in our house. The circumstance raised great curiosity and all were anxious to learn the facts. The family up to that time knew nothing of the theft; and therefore did not know the reason of his disappearance. All these circumstances were then related, beginning from the theft, down, to how he came by his death at a distance and in a foreign land.

It was then thought advisable to consult pandits as to whether or not, G's. (the name of the relative) wife was to behave thenceforth as Hindu widows do. The pandits declared that there was no such provision in the *Shástrás*. That she must await 12 years from the date of her husband's disappearance, and then, if no news of his being still alive was received, she should burn (*cenati*) on a funeral pile a *Kusu puttra* (an effigy made of *Kusha* grass and certain other leaves) and then act as a widow. I need hardly say that this was actually performed, in time in my presence, though in practice my aunt abstained from all animal food and other pleasures, denied to Hindu widows, from the time of the above revelation by the spirit.

Now to our narrative. Therewere no railways then, nor was a journey to distant parts so safe, especially for

travellers who had any money with them and happened to be men of consequence. My grandfather therefore consulted R. on the subject, who promised to depute two of the sixty-four spirits with the party as an escort. The escort was to change every evening, two new ones bringing news from the house, while the returners would carry home the news from the travellers. He also undertook to protect the persons and property of the travellers, as well as the members of the family who remained at home, up to the time of the offering of *Pinda*; after which event, (which was to be notified to the family, at the very moment, by the breaking of the branch of the guava tree, the abode of the spirits) neither he nor his comrades would have any more communication whatever with any one.

This contract was acted upon to the letter by R. and his gang. The following are some of the instances told to me by my father who had accompanied the pilgrims.

One day, while halting for breakfast at a *serai* (or clutter, as they are called at Behar) a servant was drawing water from an *indvia* (big well) when the *lota* (water pot) dropped into the well, as he had tied the noose of the rope rather loose around the pot. Lightly equipped as the travellers were, this loss was of great concern to them. After thinking a while, my grandfather said that R had promised them every assistance on the journey. "I am sure" he said "his promised escort is with us. Let us drop the rope with the noose into the water and see if his spirits will not find us the *lota*." He did accordingly, and a number of persons who were then drawing water from the same well took him for a madman when they saw him drop a rope in a well with no *lota* on it. Suddenly my grandfather felt the rope heavy, and when he pulled it out, up came the very *lota*, firmly tied and full of water. The bystanders at once changed their minds, and thought the old man was a *Jádugár* (Magician) or endowed with superhuman powers. The news spread like wildfire all over the *serai*, and large crowds gathered at the door of the shop in which the travellers had put up. The party now thought that it was not expedient to stop at the place any longer, and therefore taking their meal as fast as they could, they left the place speedily and quietly.

In another *serai* one of their *gutríes* (clothes &c. tied in a bundle by another piece of cloth) was somehow or other stolen by some one. At some of the *serais* in India, dogs are trained for purposes of theft. And so R was again invoked and shortly after a dog with the *gutríe* in its mouth approached as if being dragged by the ear, dropped the *gutríe* before my grandfather, and then producing a sound, as if it had received a slap, it ran away with all speed.

One evening while seated at the door of a *seraie*, some voice spoke to the party from over their heads, informing them that the night before a thief had committed a robbery in their house. The inmates were all fast asleep. The spirits however made certain sounds which awoke them, and the thief with his accomplices made away as fast as he could. The fact was noted down and communicated to the family, who in reply confirmed it.

On the noon of the day on which the pilgrims offered the *Pinda*, my aunt became suddenly entranced at home (it should be remembered that it was not the usual hour), then became conscious, rose up, dressed like a man as usual, walked to the yard, called my grandmother and the rest of the family near her, and talked to the effect that he and his party would always remember with gratitude the trouble which my grandfather, and the family had taken for their sake; that the time for their emancipation had at last arrived; that the pilgrims had already entered the temple; that the *Pinda* was in their hand, then there—there—there. My aunt fell flat on the ground, and simultaneously the branch of the guava tree came down with a crash...; young boys and maidens ran away in a fright, believing the sixty-four ghosts were about to perpetrate some serious mischief.

The jaws of my aunt, which were locked at first, were now released, and when she returned to consciousness,

feeling shocked at seeing so many spectators present on the occasion she repaired at once to the inner apartments like a true Hindu zenana, modest lady.

From that time to her death, in October 1878, she remained the same ignorant Hindu lady as she had been before the event. She could neither read nor write, nor recite any more a word of the Bireswar's prayer which she had been in the habit of doing every morning and evening for about four months.

One particular event I have omitted to mention here. R. had on the occasion of his son's marriage, privately borrowed Rs. sixteen from my second uncle. Before my grandfather's departure for Gaya, one morning while his son was present among others, he beseeched my grandfather to release him from the debt as it was preying on his mind. My grandfather therefore remarked that he and his son (my second uncle) had no recollection of the transaction. To this he replied that he had signed the *khāt* for the money and it was still in existence. After this he turned to his son (K.) and asked him if he had a mind to repay the debt, who replied in the affirmative. R. however, was not satisfied but remarked that as my grandfather was about to incur so much expense for their sake it would be a favor and no great loss to him if the debt was paid. My uncle thereupon took out a bundle of *khats*, and threw it before (my aunt). R. picked out his bond and gave it to my uncle, who then remarked to the audience present "I hereby absolve him from his debt," and tore up the bond. The spirit then uttered hurried thanks and departed, leaving my aunt in a swoon.

In connection with the narrative I may mention that my father died in December 1860, my first uncle in 1862, my third uncle in 1863, and my fourth uncle in 1867. My mother is still alive, so are also several neighbours who were eye-witnesses of the above events. I have tried to give in the narrative as brief an account as I could omitting all minor and insignificant details as much as possible. Before committing the above to paper, I interrogated some of the living eye-witnesses about the incidents. The circumstance is widely known in the neighbourhood, and as the son of the spirit is now a pensioner, it would be perhaps as well to suppress the names rather than wound his feelings.

Moorshedabad, 11th January 1880.

A GREAT LIGHT UNDER A BUSHEL.

If, according to the ironical definition of a French writer, language were not given to man "that he might the better dissimulate his thought," at some future day, in a catechism of sciences, we might hope to see the following answer under the heading of *Physiology*.

Ques.—What is Physiology?

Ans.—The art of denying all that its specialists have not yet come to know, and, of unconsciously disfiguring that which they do know.

The relevancy of this answer posterity will fully recognize and appreciate; especially when mesmerism, or animal magnetism, shall have become a recognized science, and generations of stubborn physicians shall have been publicly accused by history, of having sacrificed generations of their contemporary suffering millions to their ferocious conceit and obstinacy.

For those of our readers who may know but little of this most ancient science, practised since prehistoric times in India, Egypt and Chaldea; and, who have never heard that it was the basis of the wonderful "magic art" of the Phrygian Dactyls and of the initiated priests of Memphis, we will briefly sketch its history, and show what—as now confessed by the greatest men of modern science—it is able to perform.

"ANIMAL MAGNETISM, called also mesmerism, is a force or fluid by means of which a peculiar and mysterious influence may be exerted on the animal system" says the 'American Cyclopædia.' Since the destruction of the

pagan temples and after an interval of several centuries, it was practised and taught by Paracelsus, the great mystic and one of the sect of the "fire philosophers." Among these this force was known under the various names of "living fire," the "Spirit of Light," etc.; the Pythagoreans called it the "Soul of the world," (*anima mundi*) and the Alchemists, "*Magus*," and the "Celestial Virgin." About the middle of the 18th century, Max Hell, professor of astronomy at Vienna, and a friend of Dr. P. Anthony Mesmer and Kircher, he could not cure diseases with the magnet. Mesmer improved upon the idea and ended in performing the most miraculous cures—no more by mineral, but, as he claimed, by *animal* magnetism. In 1778 Mesmer went to Paris: caused in this city the greatest excitement, and from the first, firmly mastered public opinion. He would not, however, give his secret to the government, but instead of that formed a class, and nearly 4,000 persons studied under his directions at various times; Lafayette, the Marquis de Puységur, and the famous Dr. D'Eslon being his pupils. His methods were not those of the present day, but he treated his patients by placing magnets on various parts of their bodies, or by having them sit round a covered tub from the cover of which an iron rod went out to each person, the whole party thus being connected by touching hands. He also made passes with his hands over their bodies. While Mesmer provoking in the body and limbs of the sick persons a cold prickling sensation, nervous twitchings, drowsiness, sleep, and procuring thereby an alleviation and often a total cure did not go further than to cure nervous diseases, it was the Marquis de Puységur, his pupil, who discovered somnambulism—the most important result of animal magnetism. And it was Deleuze, the famous naturalist of the Jardin des Plantes, a man greatly respected for his probity and as an author, who published in 1813 a 'Critical History of Animal Magnetism.' At this time, notwithstanding its evident success and benefit, mesmerism had nearly lost ground. In 1784, the French Government had ordered the Medical Faculty of Paris to make an enquiry into Mesmer's practices and theory, and report. A commission was appointed of such men as the American philosopher Franklin, Lavoisier, Bailli, and others. But, as Mesmer refused to deliver his secret and make it public, the result was that having carefully investigated the mode of treatment, the report admitted that a great influence was wrought upon the subjects, but this influence was ascribed by them *chiefly to imagination!* The impression left thereby on the public mind was that Mesmer was a charlatan, and his pupils—dupes.

Notwithstanding the general prejudice, magnetism thrived and got known over the whole world. It had made an invasion upon the grounds of medical routine and fought its way step by step. It appealed from the stubborn hostility of the Academy and the old traditions of its members to the judgment of the multitude, promising to abide by the decree of the majority. "It was in vain that its friends were treated as charlatans by the medical faculty and the majority of the learned," writes Deleuze, "the man, who had witnessed mesmeric experiments among his friends, would believe despite all the authority which could be brought to bear upon him." At last, in 1825, owing to the efforts of Dr. Foissac, a young physician of note and an enthusiastic admirer of Mesmer, the Royal Academy of Medicine in Paris appointed another learned commission and had a serious investigation made. Would any one believe it? Owing to numerous intrigues, the opinion of the learned investigators was withheld for over five years; and it was only in 1831, that the report was rendered, and then found to the great discomfiture of the old academical and mouldy brains to contain a *unanimous* decision to the following:—

It was reported that—

(1) *Mesmerism* is a force capable of exercising a powerful influence on the human system; (2) that this influence *does not depend upon imagination*; (3) that it does not act with equal force on all persons, and upon some is entirely

powerless; (4) that it produces somnambulant sleep; (5) that in this sleep injury to the nerves of sensation does not cause the slightest sense of pain; (6) that the sleeper can hear no sound save the voice of the magnetizer; (7) that the sleeper's nerves of touch and smell carry no sensation to the brain, unless excited by the magnetizer; (8) that some sleepers can see with their eyes closed, *can foretell accurately*, even months in advance (as was amply proved) various events, and especially the time of the return of epileptic fits, their cure, and discover the diseases of persons with whom they are placed in magnetic connection; and that persons suffering with weakness, pains, epilepsy, and paralysis, were partially or entirely cured by magnetic treatment.

The report created the greatest sensation. Mesmerism extended all over the world. Students of the new science became more numerous than ever, the ablest writers kept track of its progress and high among all others as a mesmerizer and a writer stood Baron J. D. du Potet.* About the year 1840, Baron Karl von Reichenbach, an eminent German chemist, and the discoverer of creosote, discovered a new force, fluid, or principle,—which we regard rather as one of the correlations of the *Anima Mundi*—which he called *od* or *odyle*. This agent, according to his theory, “is not confined to the animal kingdom, but pervades the universe, is perceived in various ways by sensitives, has the greatest influence upon life and health, and like electricity and galvanism, has two opposite poles, and may be accumulated in, or conducted away from, animal bodies.” Then came the discovery of Dr. Braid of Manchester, who found that he could produce sleep in patients by ordering them to look steadily at some small and brilliant object, about a foot from their eyes and above their level. He called the process *hypnotism* and gave to his theory the graceful name of *neurohypnology* setting it down as a mesmeric antidote.

Such is, in brief, the history of this wonderful principle in nature; a principle, as little understood as were electricity and galvanism in days of old. And yet while the latter, as soon as demonstrated, were unanimously accepted and even greeted, the former, however great its claims for alleviating the pains of suffering humanity, however much demonstrated, is to-day as bitterly denied and decried as it was in the days of Mesmer. Shall we say why? Because, while electricity and galvanism in their practical application by, and meaning, in science are the gross manifestations of the universal Proteus, the great *Anima Mundi*—Magnetism, in its broadest and most mysterious sense, discovers beyond mere physical results horizons so mysterious and vast, that the matter of fact and sceptical scientists stagger and repulse its spiritual possibilities with all the might of their narrow-minded materialism. Once that they admit its existence and give it rights of citizenship, the whole of their schools will have to be remodelled. On the other hand, the clergy are as bitter against it, for its results, in their beneficent effects, upset every necessity for believing in divine “miracles,” or fearing the diabolical, and give the lie direct to their old slanders.

We will now show the progress of magnetism under its various modern names of mesmerism, magnetism, hypnotism and other *isms*, among the men of science, and mesmerizers who explain it, each in his own way.

MESMERISM AND HYPNOTISM IN FRANCE.

As we propose to deal with that dangerous bug-bear of physical science—mesmerism, we will have to examine these apples of discord freshly plucked by us in the garden of the scientists, with due caution and respect. We mean to cut off every possible retreat from the enemy, and will, therefore, strictly hold but to the personal experiments and explanations of some of the recognized leaders of medicine.

* Besides many modern and very able periodicals such as the *Chaine Magnétique*, conducted under the patronage of the venerated Baron du Potet, Honorary Fellow of our Society, at Paris, and the *Revue Magnétique* by Danto, among the best works upon magnetism are those of H. G. Atkinson, Dr Elliotson, and Professor William Gregory, of Edinburgh.

One such is M. Naquet, deputy for Vaucluse, Professor of the Faculty of Medicine at Paris, and author of ‘Ancient and Modern Revelations.’* This gentleman, who is a hard-shelled materialist, to whom the mere idea of soul in man is as unwelcome as the smell of incense used to be to the traditional devil, is just now giving a series of scientific lectures in Paris, the main object of which seems to be to admit the phenomena of mesmerism (at last!) and—fight against the theory of the human soul having anything to do with them. Having successfully pulled out the props from under the ancient revelation, *i. e.*, the bible—and demonstrated the absurdity of belief in the modern Catholic “miracles” of Lourdes and Salette—against which position we will not protest—he tries his hand at Spiritualism and Mesmerism. Unfortunately for the able lecturer he seems to labour under the impression that the votaries of both *spirit* intercourse and Mesmer must necessarily believe in Supernaturalism—hence *miracles*. Of course, he makes a mess of it. We quote, translating portions of his lecture *verbatim*.....

“Hand in hand with these persons (the spiritualists) who bring forward such weak arguments we find moving, nevertheless, a few others (mesmerizers) whose ideas deserve to be taken into consideration and discussed. These pretend (?) to produce at will in some human beings a peculiar kind of sleep, called the magnetic. They affirm their ability to communicate to certain subjects the faculty of seeing through opaque bodies, and they maintain that such facts remain inexplicable unless we admit the existence of a soul in man.”

“To begin with: are the facts from which these men draw their conclusions at all certain? Admitting that they are, cannot they be explained upon any other hypothesis than the existence of this Soul?”

“The facts under consideration are affirmed by enlightened and honorable men; thus, in this case, they do not offer that startling character of imbecility and imposture which constitutes the fundamental feature of Spiritualism. † Therefore, I will not immediately pronounce upon the unreality of all they tell us of magnetism; but, at the same time I propose to show that these facts, however real, do not in the least prove any necessity for the intervention of a soul to account for them.”

“Magnetic sleep can be explained quite naturally. The phenomena of electric attraction daily produced before our very eyes, and which no one ever attempted to attribute to a supernatural cause, are, at least as extraordinary as the mesmeric influence of one man upon another man. For the last several years, sleep followed by complete insensibility and identical in all points with the magnetic sleep, is produced by purely mechanical means. To obtain it, one has but to approach a light to the patient's nose. The fixing of his eyes upon the luminous point produces a cerebral fatigue which results in sleep. At this day, it is no longer to be doubted that magnetism belongs to a phenomenon of the same kind, light being replaced by other agents and expellents which bring on the same cerebral fatigue, and finally sleep.”

“Lucidity seems more doubtful than simple magnetic sleep, and it becomes still more difficult to give it credence. Admitting it to be demonstrated, however, we could again explain it without meddling with the *Spirit*.”

“We will know that light and heat are but vibratory motions; that light and heat differ but in the length of their undulations; that these undulations which are perceptible to our eye, are of various lengths, producing in us the sensation of various colours; that moreover among the undulatory motions which we recognize as heat, there are waves of different lengths; that there exists, in short, such a thing as a real calorific spectrum. On the other

* *Revelation antique et Revelation Moderne.*

† At the time of this lecture the eminent physician believed but little in the mesmeric phenomena. Since then, having repeatedly witnessed experiments of animal magnetism by Professor Charcot, he doubts no longer; nay—he believes, and yet, while finding it impossible to doubt, he tries to explain the whole upon his own materialistic hypothesis. —*Ed. Theos.*

‡ More than one spiritualist might return the compliment to materialism and with usury.

hand, as, beyond the red ray, there are motions which remain unperceivable by the eye, but which become sensible to the touch as heat, so there are others beyond the violet ray, which develop in us neither impressions of heat nor those of luminosity, but which we can make manifest by the chemical influence which they exercise upon certain substances. Finally, experiment shows to us that there are bodies permeable to heat, yet perfectly impermeable to light, and *vice versâ*."

"Thus, we can admit the production of vibrations of waves of various lengths and infinitely variable. But of all such possible motions there is but a certain number only, within very restricted limits, that are perceived by us as light, heat or chemical rays. All greater and smaller motions escape our senses, as would the luminous motions had we no organ of sight. They escape us simply because we have no organs fit to perceive them."

"Let us now suppose," he says "that, owing to a nervous sur-excitement, our organs may become impressionable to the extra-caloric or extra-luminous rays. THE FACTS OF MAGNETIC LUCIDITY WOULD BE PERFECTLY EXPLAINED."

We thank modern Science for teaching us such truths and explaining such a profoundly involved problem. But we can hardly refrain from reminding the erudite lecturer that he but repeats that which was explained by nearly every ancient philosopher and repeated by many a modern writer, who has treated upon clairvoyance.

The Neo-Platonists explained clairvoyance on the same principle; Baptist van Helmont in his 'Opera Omnia,' A. D. 1682, (p. 720) treats this second sight in the realm of the occult universe most elaborately. The Hindu Yogi reaches clairvoyance by purely physiological processes, which does not prevent him from often discerning things real, not imaginary.

"Light, heat and chemical rays," our wise lecturer goes on to say, "are propagated by means of vibrations, and according to the same law; thus, must it be for the rays which remain imperceptible to our senses. Let only our eyes become fit for perceiving them, and the 'double sight' has nothing in it to surprise us..... *The day when these facts (of mesmerism) shall be sufficiently proved, our hypothesis will become more acceptable than that of the soul. It will allow of every explanation, without trespassing beyond the laws which govern the universe.*"

We make haste to deny and emphatically protest against the imputation of believing in the supernatural. The hypothesis of M. Naquet, the physiologist, if ever accepted, beyond the small minority of his colleagues will never prove "acceptable." As to accusing, as he does, the vast body of Spiritualists, Spiritists, and Mesmerists of trespassing in their explanation *beyond the laws which govern the universe*, it is as false as it is ridiculous. Once more it shows how apt are our opponents, and especially physiologists, to disfigure facts whenever these clash with their ideas. Their arguments were unique. If, said they, artificial sleep can be produced by purely *mechanical* means, (hypnotism) what use is there in calling *spirit* and *soul* to our help to explain this phenomenon? No use whatever, indeed. But neither did we ever pretend to explain this preliminary stage to clairvoyance—sleep whether natural, hypnotic, or mesmeric, by any soul or spirit theory. This imputation lies only in the case of uneducated Spiritualists, who attribute all such phenomena to "disembodied spirits." But can they themselves—these high priests of intellect—the agency of the spiritual *egs* being put aside—any more rationally explain the phenomenon of somnambulism, clairvoyance (which some of them as we see are forced to admit) or even sleep and simple dreams, than we, not "scientifically trained" mortals? Even ordinary sleep with its infinite modifications is as good as unknown to physiology. Admitting even that the *will of man* is not the direct cause of magnetic effects, it yet, as M. Donato, the celebrated magnetizer of Paris, remarks, "plays upon and guides many a mysterious force in nature, the mere existence of which is totally unknown to science."

DR. CHARCOT OF PARIS.

(*The Illustrious Discoverer of the "Hysterical Cock."*)

Meanwhile science fishes in the same water with the mesmerizers and for the same fish—only inventing for it when caught, a new, and as it thinks, a more scientific name: The above accusation is easily demonstrated. As a proof we may cite the case of Dr. Charcot. It is the same great Parisian professor who, having proved to his own satisfaction that no mesmeric effects can be obtained with a subject unless this subject be naturally hysterical, mesmerized a rooster and thus became the original discoverer of the "Hysterical Cock."* Professor Charcot is an authority upon all manner of nervous diseases, a high rival of Broca, Vulpian, Luys, etc., and besides being the celebrated physician of the hospitals of Paris, is a member of the Academy of Medicine. Like the less scientific but equally famous Dr. W. A. Hammond, of New York, he believes in the efficacy of the metallic discs of Dr. Birek for curing more than one incurable disease, but unlike that neurologist, does not attribute any of either the cures or other phenomena to imagination; for catalepsy can be practised upon animals, according to his own experiments. He also gives credit in his own way to the genuineness of somnambulism and the freaks of catalepsy, attributing to the latter all mediumistic phenomena. On the authority of a correspondent of M. Ragazzi, the Editor of the *Journal du Magnétisme* of Geneva, he proceeds in the following fashion:—

Dr. Charcot first introduces to his audience at the hospital of *La Salpêtrière* (Paris) a sick girl in a state of perfect insensibility. Pins and needles are stuck in her head and body without the least effect. An application of a collar of zinc discs for five minutes returns life into the regions of the throat. Then the two poles of a horse-shoe magnet are applied to her left arm and that spot exhibits sensibility, while the rest of the body remains in its previous state. The same magnet, placed in contact with the leg, instead of bringing the limb back to life, produces a violent contraction of the foot, drawing the toes to the heel; it ceases but upon an application of electricity.

"These experiments of *metallotherapie* and mineral magnetism remind one of the gropings of Mesmer in 1774, and of his applications of magnetized pieces in the case of nervous diseases" says M. Pomy, the medical student, in his letter to the *Journal de Magnétisme*, and an eye-witness.

Another subject is brought. She is hysterical like the first one, and appears in a state of complete anaesthesia. A strong ray of electric light is directed on her, and the patient is instantaneously cataleptized. She is made to assume the most unnatural positions; and, according to the attitude *commanded* have her countenance "by suggestion" says Dr. Charcot, "express that which her gestures imply. Thus her hands, crossed on her bosom, are followed by an expression of ecstasy on her face; her arms, stretched forward, produce in her features an air of supplication..."

If, while the *subject* is in this state, the luminous ray is abruptly withdrawn, the patient collapses and falls again into *somnambulism*—a word which shocks Professor Charcot beyond description. At the command of the physician, and while he proves her utter insensibility by sticking pins in every portion of her body, the patient is made to obey the doctor at every word of command. He forces her to rise, to walk, to write, etc.

In a letter from M. Aksakof, which is published further on, it will be seen that Donato, the professional magnetizer, produces by *will power* all that is produced by the sceptical *savant* by electricity and *mechanical* means. Does the latter experiment prove that mesmerism is but a name? Can we not, rather, see in both a mutual corroboration; a proof, moreover, of the presence in man's system of all those subtle powers of nature the grosser manifestations of which are only known to us as electricity and magnetism;

* See *Revue Magnétique*, for February, 1879, edited by Donato at Paris.

and the finer escaping entirely the scrutiny of physical science?

But one of the most curious features of the phenomenon, brought on by Dr. Charcot's experiments, is to be found in the effect produced on his patients by vibrations like those felt on a railway train. Upon perceiving it, the illustrious professor had a huge diapason, 40 centimetres high, placed upon a large chest. As soon as this instrument is made to vibrate, the patients at once fall into catalepsy; and whenever the vibrations are abruptly stopped, the patients sink into complete somnambulism.

It would seem, then, that Dr. Charcot in order to produce the above described effects uses but two agents—*sound* and *light*. Thus, this assurance may become of an immense importance to all the Aryan students of Theosophy, especially to those who study the Sanskrit, and who, thanks to Swami Dayanand, are now enabled to learn the real and spiritual meaning of certain disputed words. Those of our Fellows who have mastered the occult significance of the words *Vach* and *Hiraanya garbha** in their application to "sound" and "light" will have in the above an additional proof of the great wisdom of their forefathers, and the profound and spiritual knowledge contained in the Vedas, and even in other sacred Brahmanical books, when properly interpreted.

In considering the phenomena produced by Dr. Charcot, the cold materialist and man of science, it is highly interesting to read a letter on his own personal experiences in magnetism, with the famous magnetizer, M. Donato, of Paris, by M. Alexandre Aksakof, F.T.S., Russian Imperial Councillor, which was recently addressed by him to a French journal. The results obtained are all the more worthy of notice from the fact that M. Donato had not previously attempted the so-called "transmission of thought" from one person to another by the mere will of the magnetizer and felt and expressed considerable doubt as to the success of his efforts in that direction.

Two French papers, the *Rappel* and the *Voltaire*, have borne flattering testimony to the character and attainments of M. Donato, and he is generally known as one of those men who have dared to quit the ruts traced by habit and tradition, and investigate, to quote his own words, "The occult motor which animates us, the mysterious forces which create life, the bonds that unite us to one another, our mutual affinities, and our connection with the supreme power, the eternal lever of the world."

So much for M. Donato. As to M. Aksakof, he is a highly intelligent and truthful gentleman; reputed to be in his earnest researches in the domain of magnetism and psychology, not only a cautious investigator, but rather of a too distrustful nature. We here give the *verbatim* translation of his article published by him in *La Revue Magnetique*, of February, 1879.

M. DONATO AND Mlle. LUCILE: EXPERIENCES IN "THOUGHT TRANSMISSION."

"Having had the pleasure of making, at Paris, the acquaintance of M. Donato and of his amiable and excellent pupil, I did not wish to lose the opportunity of attempting an experiment, under my own direction, to ascertain the possibility of transmitting thought from one human being to another by the vehicle of the will alone. It is known that one of the most ordinary aphorisms of modern psychology is 'Psychological activity cannot go beyond

the periphery of the nerves.' If then it can be proved that human thought is not limited to the domain of the body, but that it can act at a distance upon another human body, transmit itself to another brain without visible and recognised communication, and be reproduced by word, movement, or any other means, we obtain an immense fact before which material physiology should bow down, and which should be seized by psychology and philosophy to give a new support and a new development to their metaphysical speculations. This fact has in many ways and under many forms been proved by animal magnetism; but in the experiments which I planned, I wished to see it presented in a form at once convincing and easy to reproduce by any person acquainted with magnetism.

When I asked M. Donato if he would accord me a private interview for certain experiments which I had in view, he consented willingly and promised to hold himself at my service for the day and hour I should indicate. So, having announced myself by a telegram, I went to his house on the 17th of November at two o'clock, and after a few minutes' conversation, we began our work.

First experiment.—I begged M. Donato to commence by putting to sleep, his subject, Mlle. Lucile, and he at once placed an arm-chair between the two windows of the room and a few paces from the wall; in it Mlle. Lucile seated herself, and slept (magnetically) in a few moments. We took our places at the other end of the room, opposite the sleeper, and I then drew from my pocket a card-case from which I took a card and handed it to M. Donato, begging him, simply by looking at Mlle. Lucile, to induce her to make the movement indicated on the card. On it was written 'Extend the left arm.' M. Donato rose, remained motionless near me, and looked at Mlle. Lucile; after an instant her left arm began to move, slowly extended itself, and remained in that position until M. Donato replaced it by her side.

Second experiment.—I passed to M. Donato a white handkerchief which I had brought with me, and begged him to cover with it the face and head of Mlle. Lucile. This being done, and the edges of the handkerchief falling on her shoulders, we took our places again, and in silence I gave to M. Donato a second card on which was written, 'Raise the right arm vertically.' M. Donato fixed his eyes on the motionless body of Mlle. Lucile and soon her right arm, obedient to the thought which directed it, executed the movement indicated—slowly, gently, stopping always when M. Donato turned his head to look at me. I felicitated him on his success and begged him, that all danger of over-fatigue might be avoided, to remove the handkerchief and awake Mlle. Lucile.

Third experiment.—After ten minutes of conversation, Mlle. Lucile is again asleep, and her head covered by the handkerchief; we resume our places, and I pass to M. Donato a third card bearing the words, 'Put both hands upon your head,' and I ask M. Donato to stand this time behind Mlle. Lucile. He expresses some doubt as to the possibility of success in this position, but makes the attempt and fails: a fact which did not surprise me, as the polaric connection between the operator and his subject was reversed. At this moment I approached M. Donato and a remarkable phenomenon was produced. As I wished to ask the magnetizer to concentrate his will on the occiput of the sleeper, my hand made an involuntary movement towards her back to indicate the place named, and while it was still some inches distant, Mlle. Lucile moved suddenly forward. Thus I obtained in an unexpected and conclusive manner the confirmation of the phenomenon of polarity, or of attraction and repulsion, which I had already observed at the public representations, and which proves very clearly that the sleep of Mlle. Lucile was neither natural nor feigned. 'If you will allow me to use my hands' said M. Donato 'I am sure to succeed.' 'Use them,' I said, and, still behind Mlle. Lucile, he made a few passes from the shoulders to the elbows, when the hands of the subject rising slowly placed themselves upon her head.

Fourth experiment.—Mlle. Lucile still remaining asleep with her head under the handkerchief, I gave to M. Donato

* Translated by Professor Max Müller as "gold," whereas it really means "divine light," in the exact sense understood by the medieval alchemists. In his Sanskrit work, *Sāhitya Grantha*, the learned philologist, on the ground that the word "gold" (इहोय, *Hiraanya*, is found in the Mantra *Agnihi Poorvehiki*, takes the opportunity of going against the antiquity of the Vedas, and to prove that they are not as old as commonly thought, since the exploration of gold-mines is of comparatively modern date. In his turn, Swami Dayanand Saraswati shows in his *Rig-vedādi Bhāshya Bhoonikā*, Book iv. p. 76 that the Professor is entirely wrong. The word *Hiraanya* does not mean "gold" but the golden light of divine knowledge, the first principle in whose womb is contained the light of the eternal truth which illuminates the liberated soul when it has reached its highest state. It is, in short, the "Philosopher's Stone" of the alchemist, and the Eternel Light of the Fire Philosopher.—*Ed. Theos.*

a card on which was written, 'Join the hands as if praying,' and I place myself on a sofa to the left of Mlle. Lucile, the better to observe the movements of M. Donato. He remains motionless at five or six paces from her and looks at her fixedly, her hands take the desired position and remain until M. Donato removes the handkerchief and awakes her.

Fifth experiment.—After ten minutes' rest, Mlle. Lucile goes back to the arm-chair and is again put to sleep. The fifth card orders her to make a knot with the handkerchief, and M. Donato placing himself behind, Mlle. Lucile extends his hand over her head without touching her. She rises and he directs her by his thought towards the table on which the handkerchief has, unknown to her, been placed. Obeying the attraction of the hand, she reaches the table, M. Donato still keeping the same position behind her, and I standing near him. With growing interest we watch her movements, and see her hand seize the handkerchief, draw out one of its ends, and tie the knot. M. Donato himself was astonished, for this time it was no longer a simple exercise of will, but a thought transmitted and executed :

Sixth and last experiment.—It was almost useless to continue, but as M. Donato insisted, I handed him another card with the following inscription, 'Touch your left ear with your right hand.' Mlle. Lucile still asleep was already back in her arm-chair ; M. Donato stood in front of her, and I occupied my former place on the sofa. Motionless and silent, the magnetizer looked at his subject, whose right arm soon executed the order given, by three successive movements, the hand approaching the breast, and then the ear, which it finally touched.

These experiments were for me perfectly conclusive ; Mlle. Lucile executed the movements desired without the least hesitation. The thoughts that M. Donato was to transmit to her were indicated to him by me only by cards prepared in advance, and in most cases he acted on her from a distance which rendered any conventional sign or signal difficult, even if her face had not been covered with a handkerchief, which I had ascertained was thick enough to hide from her any slight sign given by the hands or face of M. Donato ; besides which it would have required a very complicated system of minute telegraphy to indicate the movements required.

I asked M. Donato if he had ever attempted to produce anything of the kind in public, and he answered that these experiments exacted very harmonious conditions, difficult to obtain in large assemblies, and that he did not like to risk a failure. I think if M. Donato would exercise his pupil oftener in this direction, he would finish by producing a series of public phenomena of this kind with the same ease with which he produces the others. It would be well worth the trouble, for none can deny that these experiments illustrate especially the phenomena of lucidity and clairvoyance, and present them in their simplest and clearest form.

As I left Paris the day after our interview, I could only express my satisfaction to M. Donato by a little note which was printed in No. 16 of *La Revue*. It is with great pleasure that I now fulfil my promise to publish all the details of our experiments, and I profit by this opportunity to signify publicly to M. Donato, my high appreciation of the zeal, knowledge, and loyalty with which he devotes himself to the defence and promulgation of the most interesting science of human magnetism.

ALEXANDRE AKSAKOF.*

15th January, 1879.

St. Petersburg, Nevsky Prospect, No. 6.

The 'Philosophic Inquirer,' of Madras, an able and fearless Free-thought organ would find many readers at the West if its merits were only known.

* Russian translator of the *Magnetotherapie* of the Comte Szazary, St. Petersburg, 1866 ; editor of the German Review, *Psychische Studien*.

MAGNETIC PRESCIENCE.

BY R. BATES, F. T. S.

Possibly many clairvoyants are in the habit of claiming an amount of credit for lucid prescience to which they are by no means entitled, but that the soul set free, for the time being by mesmerism, no longer bound down by the weight of physical passions and infirmities, finds its powers of perception and induction infinitely increased, cannot be denied without at the same time rejecting the fruit of much conscientious and patient research. It is even certain that under mesmeric influence the mind becomes capable of receiving impressions otherwise than by the recognised channel of the senses ; but whether the veil that shrouds the future can be drawn aside, or the difficulties of time and space overcome is still an open question. Certainly if all the marvels claimed by mesmerists were possible the world would be revolutionized, a corps of trained magnetisers and their subjects would supersede the electric telegraph, pen and ink would no longer be required to give us news of absent friends, no crime could remain a mystery, no secret lie hidden. As things are, neither the stockbroker nor the detective are in the habit of appealing for aid to magnetism, and the criminal pursues his dark path undeterred by the fear of mesmeric revelations.

In another field mesmerism has achieved greater results. The cures performed by Mesmer and his disciples, by the Baron du Potet, the Zouave Jacob, Newton, of New York, and many another practised magnetiser, prove that this science, sometimes overrated and so often maligned, has a wide field of her own, and rules a domain full of interest and usefulness. At her feet suffering humanity will yet bow down, and medicine be compelled to hail her as a sister and valuable aid. Her essence can penetrate where the Surgeon's scalpel dare not venture, and clairvoyant skill can reveal the cause and cure of many a mysterious malady. Gifted with more or less power to help others, the clairvoyant appears to be endowed with special lucidity when the secrets of his own physical frame and the dangers and misfortunes that threaten it are involved, and if true magnetic prescience exists, it will probably be most frequently met with in this department of the science. The incident I am about to relate came under my own observation, and at first sight would appear to offer a strong proof of lucid prescience. Whether, however, it can be explained away on the supposition of increased powers of perception and induction aroused in the patient by her magnetic sleep and the strong personal interest of the subject that engaged her attention ;—whether an abnormal clearness of vision may have enabled her to foresee an accident that was rendered imminent by some already existing organic lesion or attenuation of the tissues, I leave my readers to determine.

Some years ago, when residing in Paris I became acquainted with a widow lady named Mme. de B. and her very charming daughter Mlle. Irma. They lived in the quartier St. Germain, and many a pleasant and unpleasant—day have I crossed the Pont des Arts, lingered over the old print and book sellers stalls on the quay, and then followed the narrow crooked rue de Seine on my way to their little *entresol*. Mme. de B. had long suffered from a mortal disease, but she bore the mingled evils of pain and poverty, with a graceful cheerfulness and absence of *mauvaise honte* that won all hearts. Her own and her daughter's toilettes were severely economical and the simply furnished rooms they occupied, were kept in order by a female servant who also performed the offices of cook and general factotum. I must give Celestine a word of introduction, for she is the principal personage of my story. She was celestial in name only ; a short broad woman of fifty, large of limb and feature, with thick masses of coarse iron-gray hair, a brown healthy face, and a pair of most peculiar eyes. They were very dark and very wide open, at once stony, dreamy, and penetrating.

Celestine professed entire devotion to her mistresses, and words of coaxing flattery came readily to her lips, but I do not think she was at all unmindful of her own interests, or disposed to sacrifice herself beyond measure, and she certainly never told the truth when she imagined that convenience or expediency demanded a falsehood. She possessed a natural and uncultivated taste for romance, pretended occult powers in the way of telling fortunes by cards or teacups, was not without a certain ready wit, too strongly flavored to be agreeable to all tastes, and was in short a thorough *femme du peuple*. Now it so chanced that Mme. de B. finding little benefit from the prescriptions of her doctor, was induced to give magnetism a trial, and M. Henri Le Roy, a moderately strong magnetiser, visited her every day, without however affording her much relief. One afternoon, when I happened to be there, and M. Le Roy had been magnetising Mme. de B. for some time, Irma had occasion to enter the kitchen, and found Celestine in a sleep from which it seemed impossible to rouse her. The news appeared in no way to surprise M. Le Roy, he expressed his conviction that the sleep was magnetic, and caused by him, and proposed that we should adjourn to the kitchen. This was immediately done, and while we seated ourselves on stools and woodboxes M. Le Roy began to examine his subject. She was leaning back in the only chair in the room, a half-peeled potatoe had apparently fallen from her hand, and a kitchen knife lay on her knee. An inspection of her eyes showed that the balls were turned upward, and nothing we could do seemed to make her aware of our presence. With M. Le Roy it was quite otherwise, after a few downward passes, he spoke to her, and she answered him lucidly and with alacrity. First he endeavoured to put Celestine *en rapport* with Mme. de B. and obtain from her some facts that might be of use in the treatment of Mme. de B.'s illness, but the clairvoyant evidently was entirely lacking in discretion, and her first words, "Oh the poor woman, she is lost! lost!" caused so much distress and alarm to all present, that the magnetiser hastily ordered his subject to turn her attention to her own state of health, which was generally believed to be particularly good. "Take your time," he said, "look well." Slowly the placid expression of the woman's face changed for a look of distress, horror, and fear, her features worked convulsively, and her hands clutched her garments. "Calm yourself" said M. Le Roy "and tell me what troubles you." The answer came hoarsely in broken whispers "I see it—I see an accident, the beds—the white wall it is *La Charité*.* Surgeons, knives blood—Oh God save me!" It was impossible to make her say more, and M. Le Roy found it necessary to use all his power to calm her convulsions and awaken her. Of course on awakening she retained no recollection of what had passed, and we mutually agreed not even to tell her she had spoken, it was safer and kinder to leave her in ignorance of the entire transaction, but her words had produced a most unpleasant effect on us all, and Mme. de B. was visibly cast down by them. "After all Maman," said Irma, "Celestine never tells the truth when she is awake, so I do not see why we should attach any importance to what she has just uttered in her sleep." It would not do, we could none of us shake off a certain dread that had seized us, and M. Le Roy acknowledged to me, as we descended the stairs together, his fears that Mme. de B. was really lost, and that some terrible misfortune would overtake Celestine. "*Enfin, qui vivra verra*," he added, as we parted at the corner of the street, and took our separate ways through the misty November twilight.

Six or seven weeks passed almost without incident, M. Le Roy had discontinued his visits, but Mme. de B. was no worse, Celestine robust as ever, and nothing apparently remained of her prophecy but the few notes I had written down in my pocket-book. Some time in January I went to England, and though the ladies had promised to write to me during my absence, I returned to Paris a

month later without having heard from them. Of course my first visit was to their house, and my foot was already on the stairs that led to their apartment when the concierge called me back. "No one there," she said, Mme. de B. had resolved to try the effects of a milder climate, and she and her daughter were staying with relatives in the South of France. "Had Celestine gone with them?" I asked. "*Ah non, la pauvre!*" she had been at *La Charité* these ten days." "*La Charité!*" I exclaimed. "Yes," she continued, "soon after Madame left, Celestine had lifted Madame's bed, which was a very heavy one, to place a roller under it; she had done the same thing a dozen times before, but this time she had felt a new and painful sensation, as if some internal organ had given way, she had grown worse and worse, and was now at the hospital and her life despaired of." It was impossible to obtain a permit to visit the patient that night, but the next day I obtained admission to the hospital and found poor Celestine in a pitiable plight indeed. A difficult and dangerous operation had been performed, and she was at the last degree of prostration. Not a glimmer of recognition crossed her face when I spoke to her, and both doctors and sisters of charity assured me that recovery from the critical operation performed on her was extremely rare. She did recover however, thanks to an extraordinary amount of vitality, but it was three months before she was able to sit up, and during that time I made the acquaintance of every inmate of the ward, and knew by heart every dark spot on the white wall by the side of Celestine's bed. Poor creature! how that wall must have glared down on her during all the weary hours she passed near it. She left *La Charité* at last, weak and tottering, but friends cared for her during her long convalescence, and afterwards provided her with a fish stall at Belleville. The last time I saw her, the ruddy color had come back to her cheeks, her rolled up sleeves disclosed a pair of brawny arms, her hands rested on her substantial hips, her ready tongue bandied compliments with the neighbouring butcher, and it would have been hard to find in all Paris a heartier and healthier woman of her age than Celestine Duhamel.

Mme. de B. returned to Paris only to die. They buried her in Père la Chaise, and Malle-Irma returned to her relatives in the South.

A MUSALMAN ABDAL (YOGLI)

BY SYED MAHMOOD, ESQ., DISTRICT JUDGE AT
RAI BAREILLY (OUDDH.)

The original of the following narrative will be found among the anecdotes in Chapter III. of the 'Bostan,' one of the most celebrated poems in Persian, by the world-renowned Sadi of Shiraz, who is regarded by Musalmans not only as a great poet, but also as a very pious and holy man. The original anecdote in Persian is found at page 213 of the Edition of Ch. H. Graf, and was printed at Vienna in 1858. I am afraid the translation is not a very good one, but I have attempted to make it literal. The narrative runs thus:—

It so happened, once, that myself and an old man from Faryab arrived at a river in the West. I had a diram (silver coin) which the boatmen took from me and allowed me to enter the boat, but they left the Dervesh behind. The blacks (i. e. the boatmen) rowed the boat—it glided like smoke. The head boatman was not a God-fearing man. I felt sore at heart at parting from my companion; but he laughed at my sorrow and said "Be not sorry for me my good friend—*me* He will take across who lets the boat float." Therefore he spread his *Sajjada* (i. e. a small carpet used by Mahomedans while repeating their prayers) on the face of the water.—It appeared to be an imagination or a dream. I slept not the whole of that night, thinking of the wonderful occurrence. On the morrow he looked at me and said: "You were struck with wonder my good friend; but the boat brought you over, and God me."

* The name of an hospital at Paris.

Why do the opponents not believe that *abhás** can go into water or fire? For an infant that does not know the effect of fire is looked after by his loving mother. Similarly those who are lost in contemplation (of the Deity) are day and night under the immediate care of the Deity. He it is who preserved *Khalil†* from fire, and Moses from the water of the Nile. Even a little child supported on the hands of a swimmer does not care how swollen the Tigris is. But how can you walk on water with a manly heart, when even on the dry land you are full of sin?

Editor's Note:—This anecdote, kindly furnished by the accomplished Mr. Mahmood, has a real interest and value; in that it reminds the student of psychological science that a certain range of psycho-physiological powers may be developed, irrespective of creed or race, by whoever will undergo a certain system of training, or, as Mr. Mahmood expresses it in his note to his translation, who lead holy lives and so overcome the ordinary, that is, the more familiar, laws of matter. Mahomedan literature teems with authentic accounts of psychical phenomena performed by devotees and ascetics of that faith, and it is to be hoped that a portion, at least, may find their way into these columns through the friendly aid of Persian and Arabic scholars.

THE MYSTIC SYLLABLE ONKARA: ITS MEANING, ANTIQUITY, AND UNIVERSAL APPLICATION.

BY RAO BAHADUR DADODA PANDURANG.

Senator of the Bombay University, 'Author of the Marathi Grammar,' 'A Hindu's Thoughts on Swedenborg,' &c.

It will, I imagine, have appeared to all the Hindu readers of the THEOSOPHIST, as it has appeared to me, a felicitous choice, or taste even if it be so called, on the part of the editor of that journal to have displayed so prominently and beautifully the most holy Vedic syllable *Om* on its title-page. It is held in such a degree of veneration among the Aryas that they have distinguished it by the peculiar and appropriate appellation of Pramnava, and by their mandate that no Shudra is permitted to pollute it by his utterance. With it the Brahmans begin and end the recital of their holy mantras and their daily prayers, and with it the gods address the MOST HOLY ONE. In the Upanishads, it being not unfrequently identified with the Brahma itself, its adoration and meditation are found here and there peremptorily enjoined by their sacred authors, as the means of obtaining divine knowledge. The Chhándogya Upanishad opens with its commendation and eulogium under its other kindred denomination—the Udgítha, the most holy song of the Sáma Veda with which it is there identified. (1) In the enumeration of the essences, beginning with the earth as the essence of the elements, water of the earth, shrubs of the water, and so forth, the Udgítha is represented as the essence of the Sáma Veda. (2) Nay, it is declared to be the quintessence of all; it is the Supreme, the most adorable, (3) with whom the Udgítha is here identified.

The Syllable *Om* is composed of three letters,—*a*, *u*, and *m*, each of which is said to typify one of the three gods Vishnu, Brahmá, and Shíva, respectively. It is also said to typify the three great regions or spheres of the world, the three sacred fires, the three steps of Vishnu in his avatára of Trivikrama. (4)

* Persons who by leading holy lives overcome the ordinary laws of matter.

† The Mahomedan name for Abraham, to whom the miracle of being saved from fire when thrown into it is attributed.

- (1) अमृत्येतदक्षरमुद्गीथः । अमृत्येतदक्षरमुपासीत ।
- (2) एषामृतानां पृथिवीरसो पृथिव्या आपो रसः । अपामोषधयो रसो अपोषधीनां पुरुषो रसः । पुरुषस्य वाग्नासो वाक्कृत्स्नकवः । सामरसः । सान्द्रोद्गीथो रसः ।
- (3) स एष रसानारसतमः परमः परार्द्धो ऽष्टमो वदुद्गीथः ।
- (4) ओममृत्येव त्रयो वैदास्त्रयो लोकास्त्रयो ऽप्रयो विष्णुक्रमास्त्वैते ।

Numerous long and short treatises are extant in separate bodies, and also found largely interspersed in the Vedic and Purámic literature of the Aryas, commending in strong terms the efficacy of the mystic syllable *Om*. Shankarácárya in his *Shárir Bháshya* has dwelt largely on it, and the *Váyu Purána* has devoted one whole chapter to its elucidation. Now a question might naturally occur to a reflecting mind, why a body of the learned saints and sages of the old Aryavarta should labour in a mental task which to all appearances is so much gibberish and devoid of any sound and deep sense. What mysticism could there exist in the utterance and recitation of a mere word or syllable that could lead, as is averred, to the obtainment of the knowledge of the Supreme Brahmá, and consequently of eternal bliss?

Let us now seek for some reasonable answer to the above question by philosophising on the subject. Its rationale appears to lie too deep below the surface to buoy up at once to the gaze of the vulgar. In the Chhándogya or some other Upanishad,—I now forget which,—I well recollect that this *Om* is compared to an arrow in the hands of a skilful archer, aiming and throwing it at a mark; and the mark fixed in the present instance is the knowledge of the Brahmá. Well may we compare the head of this arrow, or rather its sharp point to the first letter अ *a*, the reed or intermediate part to उ *u*, and the barb to म *m*, as the component of letters of the *Om* as shown above. A Yogi in the act of meditation (dhyána) may be said or imagined to pierce or rend with this shaft the thick mental veil which hides his knowledge of Brahmá;—thick in the spiritual sense of the word. The human mind, spiritually considered, is the thickest of all substances we can conceive of if encumbered wholly with worldly ideas and worldly pleasures, which unmistakeably have the effect of rendering it quite impenetrable to sublimed thoughts and conceptions concerning God and the destiny of man; and therefore a candidate for divine knowledge is, in the first place, strictly enjoined to wash his mind clean of all such grossness; or else his attempts in that direction are sure to prove wholly ineffectual and fruitless. Thus equipped, a Yogi with his concentrated mind may be said to be well prepared now with this arrow to penetrate deeper and deeper into the very nature and origin of his knowledge of sound, which ultimately leads him inevitably to see and identify it with the very essence of Godhead.

The following extract from a treatise by Raja Ram-mohun Roy as quoted by Babu Rajendralal Mitra in his valuable translation of the Chhándogya Upanishad, may also serve further to elucidate and corroborate the view taken above.—“*Om*, when considered as *one* letter uttered by the help of *one* articulation, is the symbol of the supreme Spirit. One letter (*Om*) is the emblem of the Most High’ Mann II. 83. ‘This *one*,’ letter, *Om*, is the emblem of the Supreme Being Bhagavadgíta. * * * But when considered as a trilateral word consisting of अ (*a*), उ (*u*), म (*m*), *Om* implies the three *Calas*, the three *states* of human nature, the three *divisions* of the universe, and the three *deities*—Brahmá, Vishnu and Shíva, agents in the *creation, preservation, and destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified as Brahmá Vishnu, and Shíva. In this sense it implies in fact the universe controlled by the Supreme Spirit.—RAMMOHUN ROY.

I hope I may be allowed here to prolong this idea of the whole universe being evolved from and included in the one word *OM*, to which the Rájá has thus briefly alluded, with my own observation or rather theory on this important and interesting point. My long ratiocination on the analysis of this mystic word as given by the sages of India, has led me to the discovery of a rationale, which may, I trust, be considered as calculated to account with some satisfaction for the very high sacred importance attached to it. It is a well-known and established fact that the vowel अ (*a*) takes the precedence of all the letters of the known alphabets of the world; at least I can affirm this as far as my knowledge goes; and why so, be-

cause it is the very foundation, the first germ, as if it were, of the Nábrahma (divine resonance) or the Nádasrísti (the whole resonant system supposed to be in-nermost pervading the universe), all other letters or varieties of sounds being considered to be no more than modulations of the same sound generated in the organs of utterance, or in the vibrations produced by musical instruments. The sound represented by the second letter ॐ (u) may be well conceived to be the modification which the same sound undergoes in its passage outward through a slight pressure given to it from above and below; and the sound of the last letter ऋ (r) is what is produced by its ultimate stoppage altogether between two outward pressures. Now the utterance or rather the proceeding of these three sounds inherent in the symbolic syllable OM from the Mahá Purusha or the Great Universal Spirit or Being may be well imagined to typify the production of the whole microcosm, its sustenance, and its stoppage or destruction at the Mahá Pralaya, in all its grand and minute operations. I have not met with this explanation in any of the Upanishads or other books that I have come across, but I should not wonder at all if such rationale or something approaching it were found in some other books or in the large body of the Tántrika literature of the Aryas.

It is a matter of the most wonderful coincidence, if coincidence it be called at all, that the experience of St. John, the great evangelist, should have driven him to the same conclusion at which the ancient authors of the Vedás long before him had arrived, as appears evident from his solemn and profound opening of the first chapter of his gospel, in which the *logos* or *Word* is so clearly and unmistakably expounded and identified with the second personage in the Godhead,—namely, God himself, when the evangelist declares that the 'word was God.' Now that the OM of the Vedás, which is said to be the essence from which proceeded the *Vach* or speech, may be conceived to be the same and identical ideal with that of the *logos*, in the original conception of the evangelist, there appears to me not the shadow of a doubt.

Nor does this Vedic OM appear to me to stop here. It assimilates itself to our equally great wonder also, into the very sound of a word of nearly the same sacred import, and performing the same sacred office, in the rituals and prayers of the Bauddhas, the Jains, the Jews, the Christians, and the Musalmans—in fact in all the principal religions of the world, as it does in that of the Vedas; I mean the word *Amen*. Such are the meaning, the antiquity, and the universal diffusion and application of the mystic syllable which appears on the title-page of the THEOSOPHIST—*Om tat sat, Amen*.

D. P.

A COLLECTION OF THE QUIAINT WEAPONS OF WAR AND the chase, for the manufacture of which the Province of Cutch has ever been noted, is now on free exhibition at the Library of the Theosophical Society. They were kindly sent for the purpose by Rao Bahadur Mannibhai Jesbhai, Dewan of Cutch-Bhuj to the Bombay Agent of the State, Mr. Javerilal Unniashankar, and by that gentleman turned over to our Society. In all there are sixty lots, comprising battle-axes, spears, swords, daggers and hunting-knives. Most of the shapes are highly artistic and in any Western centre of taste would be eagerly purchased as trophies wherewith to adorn libraries, halls and dining rooms, the more so as the prices at which they are invoiced to pass through the Custom House are exceedingly moderate. How, for instance, would an American cutler fancy making steel spear-heads of four cutting edges and with sockets arabesqued, for less than two dollars; or double-bladed daggers, with tempered blades blued and emblazoned with gilt stars, and arabesqued hilts, for less than four dollars? Besides the arms there are articles of jewellery in gold and silver. Here are at least two arts not yet quite destroyed by foreign competition.

THE *Indian Spectator* (BOMBAY), WHICH TOOK OCCASION to send kind words to our Society while we were still in America, and has ever since manifested an appreciative interest in Theosophy, has recently passed into the hands of a Parsi gentleman whose abilities as a prose writer and poet have been long and widely appreciated. The paper ought to enjoy a great prosperity under its new management.

SEVERAL VERY INTERESTING ARTICLES INTENDED FOR the present number have been crowded out, and must lie over until next month. Among these is one, in Pali, from Ceylon. Is there any scholar among our friends in this part of India who would be so obliging as to translate occasional articles from Pali into English or one of the Vernaculars for us? It is next to impossible to have it done in Ceylon, there being, it appears, but one Buddhist priest in that island whose knowledge of English is intimate enough to qualify him for this work. But for this, a number of valuable contributions from learned priests of that sublime faith would have enriched these pages.

THE EMINENT ORTHODOX PANDITS ATTACHED TO BENARES College, having heard our President's public exposition of Theosophy in that city, called a special meeting of their Literary Society, the Brahmámrít Varshini Sabha—and paid that gentleman the great honor of electing him an Honorary Member of the Society. The speeches were in Sanskrit, Hindi and English. A strong effort is being made by these learned gentlemen to revive an interest in Sanskrit literature, and a bi-weekly Magazine—*Pigraha Shikhar*—is to be started at the very moderate rate of Rs. 7 per annum. By next month we hope to be able to give further particulars.

IF MR. WALL, THE MAGISTRATE AT BENARES, HAS RE-scinded his singularly unwise order that Swamiiji Dayanund Saraswati shall not be permitted to deliver any lectures upon the Aryan religion in that city until further advised by him, the fact has not yet been reported to us by the party most interested. The Swami's most recent letter to us states, on the contrary, that the Magistrate had not even noticed his letter of protest and inquiry. Unless the Government of the North-West Provinces is willing to have it understood that free-speech is denied to all except those who interpret the Vedas in a certain way, we may reasonably expect this affair to be settled in a very peremptory fashion before long. We may say this since there is no question of politics but only free speech involved. The visit of our party to Benares was memorable in many ways. While it resulted in binding still closer the ties of friendship between the Swami and ourselves, it also gained for us the good will of a number of very important orthodox laymen, among them His Highness, the Maharajah of Benares who, being absent from home at the time, has just sent us a cordial invitation to revisit the sacred city, and partake of the princely hospitality for which he is noted.

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