

mesmerism, the concentrated and purified essence, so to speak, of the magnetic forces of Nature in their crude and unrefined state.

"Every living body"—writes Mons. Cazenouve—"is an electrical and magnetical apparatus with functions under atmospheric influence—the reservoir of the two electricities. Ampère has proved it. . . The habitual function of the muscles has to be attributed to the effect produced by a current the fountain head of which is none other than our WILL."

Now "M. Edard, a veritable human torpilla, finds in himself the elements which furnish him with the means of producing a well regulated vibration to the degree that is needed, in the already vibrating organism and the materials which compose his electro-magnetic apparatuses. . . ." One can imagine the results that can be produced by the intelligent guidance of the magneto-electric currents. One of the most curious of his experiments is that of the so-called "dry bath"—an invention of Mr. Edard.

A vast room in his house at Passy (near Paris), 22, Rue Dubare, that any one can visit, is devoted specially to this operation. A large automatical arm chair, is the chief electro-magnetic apparatus in the experiment and of an enormous power. The patients under treatment are placed in it. . . . Insulated by four glass cups and a thin layer of *gutta-percha* from the floor, the arm chair rests on a carpet covering 1419 sheaths of canvas filled with the oxydized ore of magnetic iron. The arm chair furnished inside with a mechanism of 36 spools and armatures of soft iron, finds itself at a given moment under the influence of a magnetic current produced by five elements (the great model of a "Gaiffe-pile" with a basis of bichromate of potassium). The heat disengaged by the arm-chair strongly disposes the patient to receive the special electro-atmospheric action proceeding from the disengagement of the ozone* generated by a powerful statical machine of Oltz, placed in simultaneous communication with the sheaths that cover an area of 24 square metres of the floor. In this particular state of chemical activity, the oxygen acquires physiological properties that act directly upon the organism in sur-exciting its functions.

Ozone, as every one well knows, exists wherever there is an active vegetation, as in the fields, the forests, etc., whereas there is a considerable diminution of it in towns. Thus an artificial atmosphere impregnated with oxygen is being created and must act beneficially upon the patients who are dying for the need of it. . . . "Thus Mr. Edard bathes himself and his patients in this life-restoring atmosphere, saturates himself with the effluvia all charged with ozone! and thanks to the reactive force with which he himself is endowed, he excites a similar reaction in his subject. . . ."

"Another statical machine of Carre, is sometimes placed in communication with the patient. . . . Nothing so curious as to witness Mr. Edard's experiments, during the evening in dark. The whole room appears literally on fire; operator and patient, arm-chair and floor, are flashing with thousands of brilliant sparks. Under Mr. Edard's hand, the living battery, the hair of those present, like luminous rays seem moved to and fro by a gentle breeze, standing on end and being lowered in turn, while under the feet of the persons present move in luminiferous dots innumerable sparks and cracking scintillas. . . ."

The magnetic iron ore used in his apparatus is brought from Madagascar, from Naples, from the banks of the Rhine, and from two places in France, Puy-en-Velay and Soulac. But M. Edard accords preference to the ore from the last-mentioned place, although it is charged with a quartzose sand rendering it difficult of purification.

It is an established fact in science that all magnetic iron, whether artificial or natural, loses its magnetism when exposed to a very high temperature or when more

or less oxydized. But M. Edard has found out a process—the secret of which he keeps to himself—by which no elevation of temperature nor oxydisation can destroy the magnetism of the mineral in powder that he uses in his tubes, so that this property renders his electro-magnetic appliances more enduring and valuable than those which we have seen advertised elsewhere.

We conclude this short notice of the Professor's appliances by drawing the attention of our readers to an interesting experiment described by M. L. de Cazenouve, made of the vivifying efficacy of this magnetic mineral powder. An orange tree 200 years old having a girth of nearly 18 feet was found to be sluggish in growth and losing its vitality, presaging total ruin and death. M. Edard administered to it a dose of 250 grains of his powder and in a short time the tree gradually resumed its original vitality, and recovered its normal state of vigour and fruitfulness. This experiment thus establishes, nay corroborates, the fact that animal life and plant life are identical in the main and are but different phases of that mysterious Vital Force that pervades and vibrates throughout the whole universe.

We would strongly advise those of our readers who suffer from diseases pronounced incurable by their blessed, learned physicians, whose god is allopathy and themselves its prophets, to try the new apparatuses. They are extremely cheap and can be had for a few rupees.

[The Manager of this Journal will be most happy to render services in that direction to whomsoever may need them.]

K A R M A.

(An Appendix to *Fragments of Occult Truth*.)

WITH reference to a tenet in one of the *Fragments of Occult Truth*, a respected member of our Society—N. D. K.—writes to enquire "What Karma propels the higher Ego into the next birth," when "a highly depraved personality is dropped out."

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Col. Olcott's *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55):—

".....In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken. . . ."

Alongside with the above quotation should be put the following from the *Fragments of Occult Truth*, No. 1 (October *Theosophist*, Vol. III, No. 1, page 19, col. 2):—

".....The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . ."

*Oxygen in an active or highly electro-negative state, as explained by Faraday.—Ed.

If the enquirer will realise the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that weaved it out. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Pragments* to the pages of an account book—THE BOOK OF LIFE or—Lives....

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so far depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical *Ego*, like the croton plant. The connection between a man's spiritual monad and the succession of physical *Egos* with which it is temporarily associated, has been, some where in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No

consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is any how to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

“ESOTERIC BUDDHISM.”

MR. A. P. SINNETT, F. T. S., author of “the Occult World,” has in the press of Messrs. Trubner and Co. a new volume of Asiatic Esotericism, to which he gives the above title, and which is destined to create a much wider interest even than his other work. Its great novelty consists in its being an exposition of certain tenets of the secret doctrine of Tibetan Buddhism—that of the Arhats which, as our readers know, is but another name for the “World Religion” or Occult Doctrine underlying all the ancient faiths of mankind. It is the key alike to the veiled language of the Parsi, Hindu, Buddhist, Babylonian, Egyptian, Hebrew Grecian, Roman, and all other Scriptures. He who masters it perfectly will comprehend the essence of whatsoever religion has been evolved by humanity as the vehicle for its highest spiritual concepts. It would be exaggeration to say that the reader of Mr. Sinnett's two books may count upon finding anything more than a glimpse at this Wisdom Religion, for he is but a beginner in this branch of study. Yet, at the same time, it must be conceded that he has, under especially favouring circumstances, been able to get a clearer insight into some portions of this occult philosophy, and permitted to express it in plainer terms than any other author of modern times. The world-wide circulation of the “Occult World”—of which three editions have been sold already—is at once an evidence of the general interest now felt in these subjects, and a guarantee of the success which awaits the new, and more important, volume. In another place will be found the manager's announcement, to which intending purchasers are referred.

THE SPECIAL ATTENTION of the general reader as well as of members is called to an important article in the *Supplement* on “Chelaship.” Facts of the highest importance to all who aspire to the practical study of occult science are therein given. As the provisions of criminal statutes have no terrors for the virtuous, so the warning contained in the article will not daunt those who feel themselves equal to the great Trial.

THE SEPTENARY PRINCIPLE IN ESOTERICISM.

SINCE the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhist heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhist propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother Mr. T. Subba Row, B. A., B. L., confessedly a learned Occultist and ripe scholar, will lay before the