

STUDIES IN
OCCULTISM

A Series of Reprints from the Writings
of

H. P. BLAVATSKY

NO. II.

HYPNOTISM

BLACK MAGIC IN SCIENCE

SIGNS OF THE TIMES

BOSTON
NEW ENGLAND THEOSOPHICAL CORPORATION
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No. I.

PRACTICAL OCCULTISM.
OCCULTISM VERSUS THE OCCULT ARTS.
THE BLESSINGS OF PUBLICITY.

No. II.

HYPNOTISM.
BLACK MAGIC IN SCIENCE.
SIGNS OF THE TIMES.

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PSYCHIC AND NOETIC ACTION.

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HYPNOTISM

AND ITS RELATIONS TO OTHER MODES OF FASCINATION.

WE are asked by "H. C." and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for 'materialistic') Science, as may clash with esoteric teachings.

Q. *What is Hypnotism; how does it differ from Animal Magnetism (or Mesmerism)?*

Ans. Hypnotism is the new scientific name for the old ignorant 'superstition' variously called 'fascination' and 'enchantment'. It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but

the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis*, or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, etc., etc. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, i.e., the fixing of the eyes on some bright spot, a metal or a crystal. It becomes 'animal magnetism' (or mesmerism), when it is achieved by 'mesmeric' passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes*

the molecular vibrations of the nervous centers of the latter into *unison* (i.e., equality in the number of their respective oscillations) with the vibrations of the bright object held. And it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be 'animal magnetism' or that so much derided term 'mesmerism'. For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic*, not *molecular*—produced by that act of energy called *WILL* in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (i.e., 'suggestion', etc.) is induced. For those which we call 'will-vibrations' and their aura, are absolutely distinct from the vibrations produced by the simple mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. *In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the 'something' transmitted in both cases?*

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will*, it loses all its meaning. The old and very much tabooed words, 'enchantment', 'fascination', 'glamor' and 'spell', and especially the verb 'to bewitch', expressed far more suggestively the real action that took place during the process of such a *transmission*, than the modern and meaningless terms, 'psychologize' and 'biologize'. Occultism calls the force transmitted, the '*auric fluid*', to distinguish it from the '*auric light*', the '*fluid*' being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the '*auric light*'; or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection

emanating from objects; its particular color and colors, the combinations and varieties of the latter denoting the state of the *gunas*, or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

Q. *What is the rationale of 'Vampirism'?*

Ans. If by this word is meant the involuntary transmission of a portion of one's vitality, or life-essence, by a kind of occult *osmosis* from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then the act can become comprehensible only when we study well the nature and essence of the semi-substantial 'auric fluid' spoken of just now. Like every other occult form in Nature, this *end-* and *ex-osmotic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted

with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber*, or the vampirized party. It is conscious or unconscious *Black Magic*, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four dimensional plane—the realm of atoms.

Q. *Under what circumstances is hypnotism 'Black Magic'?*

Ans. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as *Black Magic*. The healthy vital fluid imparted by the physician who

mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?*

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who in nine cases out of ten does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth*, and if he is anything of an occultist on the *fifth* plane.

Q. *Why should a bit of crystal or a bright button throw one person into the hypnotic state and affect in no way another person? An answer to this would, we think, solve more than one perplexity.*

Ans. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The 'auric fluid' is *not* recognized by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallo-therapy*, the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallo-therapy, whose characteristic peculiarity showed (*a*) that by no means

every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him ; and (*b*) that the patients affected by certain metals were few and exceptional. This showed that 'electric fluids' operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallo-therapeuty, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favor of 'molecular motion', which now reigns supreme in physiology—for the time being, of course. But now arises a question: "Are the real nature, behavior and conditions of 'motion' known any better than the nature, behavior and conditions of the 'fluids'?" It is to be doubted. Anyhow,

Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now transformed into *atomic* energy,* to which every other phenomenon in Nature is also due. Indeed, when the needle of a galvano- or electro-meter fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallo-therapeuty or 'fascination', is the same in essence, varying only in degree, and modified according to the sub-

* In Occultism the word *atom* has a special significance, different from the one given to it by Science. See article, *Psychic and Noetic Action*, number 3 of the Series.

plane of matter it is acting on ; of which sub-planes, as every occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. Is Science entirely wrong in its definition of the hypnotic phenomena ?

Ans. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallo-therapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison*. Now ‘unison’ does not always imply the sameness of Nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for in-

tensity of sound or motion : a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect *unison*, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at loggerheads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues ; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite ; (a) as every organic or ‘inorganic’ body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or

another human nervous system; and (b) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.*, when the number of their oscillations is made identical; which in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the 'fascinating' or subduing agent is created by the same force at work. In the physical world and its material planes, it is called **MOTION**; in the worlds of mentality and metaphysics it is known as **WILL**—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i.e.*, their rate is raised or lowered. And this is what really

takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject*, attunes the oscillations of his cerebral nervous centers to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his Will and the Will of the person operated upon. For, out of two objects attuned in unison—as two chords, for for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker ‘co-respondent’. So true is this, that we can call upon physical Science to corroborate this fact. Take the ‘sensitive flame’ as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it

will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*Vide Isis Unveiled*, Vol. II., pp. 606 and 607). Another proof—Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

Ans. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If Karmic*, they

will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always 'right' to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. *Is it necessary that the hypnotic 'suggestions' of the operator should be spoken? Is it not enough for him to think them, and may not even HE be ignorant or unconscious of the bent he is impressing on his subject?*

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the Will of the patient to that of his operator. But, on the other hand, unless the 'suggestion' made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *Black Magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a

man of his free-will, *unless for his own or Society's good*; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as Black Magic and Sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote?*

Ans. In so far as the hypnotizing process becomes under his operation either White or Black Magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of a disease, but out of a habit such as drinking or lying?*

Ans. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free-will, and necessitating a great mental and physical struggle), still a successful 'suggestion' prevents him from generating more bad Karma, and adding

constantly to the previous record of his transgressions.

Q. *What is it that a faith-healer, when successful, practices upon himself; what tricks is he playing with his principles and with his Karma?*

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *Will*. . . . Determined *Will* is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of Magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm

only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

H. P. B.

BLACK MAGIC IN SCIENCE.

" Commence research where modern conjecture closes its faithless wings."
(Bulwer's *Zanoni*.)

"The flat denial of yesterday has become the scientific axiom of to-day."
(*Common Sense Aphorisms*.)

THOUSANDS of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and exorcists of sickness", healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Cœlus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitæ* of all that lives and breathes. The mountain

air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea*, the prolific *Mater*, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia*—the healing temples of *Æsculapius*, where the patients once admitted were treated, during the process of 'incubation', magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as Mesmerism—is now called Hypnotism, Charcotism, Suggestion, 'Psychology', and what not. But whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral

sciences—which are all sciences within *the* Science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, ‘authorities’ so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian ‘mesmerism’. As stated repeatedly before, the blossoms of Magic, whether white or black, divine or infernal, spring all from one root. The ‘breath of Cybele’—*Akâsa tattwa*, in India—is the one chief agent, and it underlay the so-called ‘miracles’ and ‘supernatural’ phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest Adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from

the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem*, as they called themselves, re-discovered some of the lost secrets of the Phrygian priests and of the *Asclepieia*. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus—the ‘quack’ and ‘drunken imposter’ in the opinion of the said scientific ‘bald infants’ of his day, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts

of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with, and bear a close relation to the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent im-

parting to the patient additional strength to fight disease—(developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerised* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal magnetism*. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town

of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise*, were at his feet. The clergy got frightened and cried—‘the Devil’! The licensed ‘leeches’ felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they

felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury *a piacere, ad libitum*? Hence, the nodding ‘Immortal’ in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science—in its teens; the beginning of the great deadly

struggle between Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the 'Forty Immortals' are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church, which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in a chair round the miraculous *baquet*, some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned

Academy to look into the matter. Then it was, that awakening from their chronic nap, the 'Immortals' appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest, and baldest among their 'Infants' to watch over the committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the 'Dialectical Society' of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D'Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity,

would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide Isis Unveiled*, vol. i. pp. 171—176).

Even now when experiment has amply demonstrated that ‘Mesmerism’ or Animal Magnetism, now known as Hypnotism (a sorry effect, forsooth, of the ‘Breath of Cybele’) is a *fact*, we yet get the majority of Scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even Hypnotism seems too incredible, *too mysterious*, for our Darwinists and Hæckelians. One needs too much moral courage, you see, to face the suspicion of one’s colleagues, the doubt of the public, and the giggling of fools. “Mystery and charlatanism go hand in hand”, they say; and “self-respect and the dignity of the profession”, as Magendie remarks in his *Physiologie Humaine*, “demand that the well-informed

physician should remember how readily mystery glides into charlatanism". Pity the "well informed physician" should fail to remember that Physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z—and ask whether, starting from the above 'truism', he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of Hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of Animal Magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and Hypnotism must properly be considered rather as a branch of Mesmerism than as something distinct from it. Any-

how, Mesmer's facts, now generally accepted, were at first stoutly denied." And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of Mesmerism (or Magnetism as they call it, across the water) and Hypnotism "there is an abyss". That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *Hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves*, which being, so to say, the sentries that keep the doors of our senses opened, getting *anæsthesized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, *Solution du Problème de la suggestion hypnotique*.* Thus he

* See the review of his work in the *Journal du Magnétisme*, *Mat, Juin*, 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

shows that while "in Magnetism (Mesmerism) there occurs in the *subject* a great development of moral faculties"; that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness"; in Hypnotism, on the contrary, "the subject becomes *a simple mirror*". It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvelous actions are produced, these are due to the hypnotiser, not to the subject". Again "In hypnotism instinct, *i.e.*, the *animal*, reaches its greatest development; so much so indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerised and the hypnotized subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a

physiological standpoint, Magnetism ('Mesmerism') is comforting and curative, and Hypnotism, which is but the result of an unbalanced state, is—most dangerous."

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma* also. Intended to kill the 'Mesmeric' craze, it reacted as a death-blow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his

direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid Science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks :—

Why can't our scientific men say: 'We have blundered about Mesmerism; it's practically true'? Not because they are men of science, but simply because they are human. No doubt it is humilitating, when you have dogmatised in the name of Science to say, 'I was wrong'. But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a 'suitable enclosure', in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever

since Mesmer's death at the age of eighty, in 1815, the French and English 'Faculty', with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of 'Hypnotism', 'Suggestion', 'Therapeutic Magnetism', 'Psychopathic Massage', and all the rest of it. Well, "What's in a name?"

I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puységur, or Mayo and Elliotson, now they are gone, is to 'build their sepulchres'.

But Mr. Haweis might have added instead, "The amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyze free-will in their 'subjects', turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into 'sorcerers',

and are turning Science into a vast field of Black Magic. The reverend writer, however, lets the culprits off easily; and, remarking that he accepts 'the distinction' [between Mesmerism and Hypnotism] "without pledging himself to any theory", he adds:—

I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the 'faculty' still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is, we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these Occult Sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of Occult Science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed Clairvoyance, induced for therapeutic purposes, to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for

these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in 'Plutus' describes in some detail a Mesmeric cure—καὶ πρῶτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο, etc., 'and first he began to handle the head'. Cælius Aurelianus describes manipulations (1569) for disease 'conducting the hands from the superior to the inferior parts'; and there was an old Latin proverb—*Ubi dolor ibi digitus*, 'Where pain, there finger'. But time would fail me to tell of Paracelsus (1462)* and his 'deep secret of Magnetism'; of Van Helmont (1644)† and his 'faith in the power of the hand in disease'. Much in the writings of both these men was only made clear to the moderns by the experiments of Mesmer, and in view of modern hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the hypnotists deny.

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

* This date is an error. Paracelsus was born at Zurich in 1493.

† This is the date of Van Holmont's death; he was born in 1577.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as 'prophetic words'.

"You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors." Mesmer left Paris in disgust, and retired to Switzerland to die ; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable 'harmonic societies' devoted to the study of therapeutic Magnetism and its allied phenomena of Thought-Transference, Hypnotism, and Clairvoyance.

Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer. the aged Baron du Potet.* Round this

* Baron du Potet was for years Honorary Member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Head-Quarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the 'Hypnotism' of Science) was handled "*par les charlatans du*

man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyant's. The *Juge de Paix* admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of Mesmerism to be genuine—cures, trances, Clairvoyance, Thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science. . . .

Then comes the turn of this foggy island and its befogged scientists.

four". Had he lived to see the sacred Science in its full travesty as Hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unlucky for Truth, the greatest adept of Mesmerism in Europe of this century—is dead.

Meanwhile, (goes on the writer), England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner with a vast *clientele*, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere, to the satisfaction of the doctors, were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform, it being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of Electro-Biology, Therapeutic Magnetism, and Hypnotism. Just so. Oh, shades of Mesmer, Puységur, Du Potet, Elliotson—*sic vos non vobis!* Still, I say, *Palmam qui meruit ferat.* When I knew Baron du Potet he was on the

brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic Magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the mesmerist to the patient. "I will show you this," he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: "I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact". He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. "Are you quite satisfied?" I said, "quite satisfied". "And", continued he, "any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This", added Du Potet, "was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in."

We have accused science of gliding full sail down to the Maelström of Black Magic,

by practising that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*. In short the situation is this. The minority of the learned physicians and other scientists experiment in ‘Hypnotism’ because they have come to see something in it; while the majority of the members of the R. C. P. still deny the actuality of Animal Magnetism in its mesmeric form, even under its modern mask—Hypnotism. The former—entirely ignorant of the fundamental laws of Animal Magnetism—experiment at haphazard, almost blindly. To remain consistent with their declarations (*a*) that Hypnotism is *not* Mesmerism, and (*b*) that a magnetic aura or fluid passing from the mes-

meriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger Science. Hence they interfere with, and awaken to action the most dangerous forces of Nature, without being aware of it. Instead of healing diseases—the only use to which Animal Magnetism under its new name can be *legitimately* applied—they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—*“There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly”*. Thus the reason of Hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (*i.e.*, the Occult Sciences in its spirit) and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation*". He who uttered this great truth was "the voice speaking in the desert". But those having some experience in occult Psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human Will on weaker Wills; by deriding the existence of *occult* forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all, not even psychic in their nature, but "connected with known *physical* laws", (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just

Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic Will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood by the infamous Brown-Sequard method, is on the physical. They laugh at the Occult Sciences and deride Mesmerism. Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the Will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed 'suggested' may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstances

into realization. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains forever a mystery. . . .

Thus experiments in 'suggestion' by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* 'Ego', has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of Science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experi-

ment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal ends.

Result on Karmic lines: every hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred Science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public 'Hypnotic' experiments which thus lead to, and virtually are, BLACK MAGIC.

THE SIGNS OF THE TIMES.

IT is intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of Materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York *Path* truly remarks in its September issue, when "Theosophical and kindred topics are made the texts for novels", and, we may add, scientific essays and *brochures*, "the implication is

that interest in them has become diffused through all social ranks". That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious enquiry". The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches in short of the *Occult* side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of Truth, and strangle enquiry—whether on the field of Theosophy or Spiritualism—by trying to besmear their most prominent heralds, pioneers, and defenders, with tar and feathers.

The key-note for mystic and Theosophic literature was Marion Crawford's *Mr. Isaacs*. It was followed by his *Zoroaster*. Then followed *The Romance of Two Worlds*, by Marie Corelli; R. Louis Stevenson's *Dr. Jekyll and Mr. Hyde*; *The Fallen Idol*, by

Anstey; *King Solomon's Mines* and the thrice famous *She*, by H. Rider Haggard; *Affinities*, and *The Brother of the Shadow*, by Mrs. Campbell Praed; Edmund Downey's *House of Tears*; and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's *Daughter of the Tropics*, and F. C. Philips's *Strange Adventures of Lucy Smith*. It is unnecessary to mention in detail the literature produced by avowed theosophists and occultists, some of whose works are very remarkable, while others are positively scientific, such as S. L. Macgregor Mathers's *Kabbalah Unveiled*, and Dr. F. Hartmann's *Parcelsus, Magic, White and Black*, etc. We have also to note the fact that Theosophy has now crossed the Channel, and is making its way into French literature. *La France* publishes a strange romance by Ch. Chincholle, pregnant with Theosophy, Occultism and Mesmerism, and called *La Grande Pretresse*, while *La Revue politique et litteraire* (19 Feb. 1887, *et seq.*) contained over the signature of Th. Bentzon, a novel called *Emancipée*, wherein Esoteric Doctrines and Adepts are mentioned in con-

junction with the names of well-known theosophists. A sign of the times!

Literature—especially in countries free from government censorship—is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind. True, conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic Spiritualism and Theosophy, and some of them are still found, from time to time, indulging in a *brutal* personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good, on the contrary. For, while the theosophists and spiritualists so attacked may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets

used can possibly apply to them, on the other hand, *too much* abuse and vilification generally ends by awakening the public sympathy for the victim; in the right-minded and the impartial, at any rate.

In England people seem to like fair play, on the whole. It is not *basha-bazouk*-like actions, the doughty deeds of those who delight in mutilating the slain and the wounded, that can find sympathy for any great length of time with the public. If—as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs—Spiritualism and Theosophy are “dead as a door-nail”, (*sic!*—*vide* American Christian periodicals),—aye, “dead and buried”, why, in such case, good Christian fathers, not leave the dead at rest till “Judgment Day”? And if they are not, then editors—the profane as well as the clerical—why should you still fear? Do not show yourselves such cowards if you have the truth on your side. *Magna est veritas et prevalebit*, and “murder will out”, as it always has, sooner or later. Open your columns to *free* and fearless discussion, and

do as the theosophical periodicals have ever done, and as LUCIFER is now preparing to do. The "Bright Son of the Morning" fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties, and allow things and thoughts to be judged on their respective merits. For, why or what should one dread when fact and truth are one's only aim? *Du choc des opinions jaillit la verité* was said by a French philosopher. If Theosophy and Spiritualism are no better than "gigantic frauds and will-o'-the-wisps of the age" why such *expensive* crusades against both? And if they are not, why should Agnostics and searchers after Truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that, which by its in-

trinsic strangeness, is already unpopular and could hardly be credited in its palmiest days. "We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices", says, in *Don Jesualdo*, a popular author. Therefore, *facts* become often cunningly concocted 'frauds', and self-evident, glaring lies are accepted as gospel truths at the first breeze of Don Basilio's *Calumnia*, by those to whose hard-crusted pre-conceptions such slander is like heavenly dew.

But, beloved enemies, "the light of *Lucifer*" may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet be silenced by the voice of Truth—"the still small voice"—whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of *non-professional* experiment-

alists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist-philosopher. Still less is it that "light which never shone on sea or land", that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening—for its time is at hand. A few years more, and the Aladdin's lamp which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains

of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual *suggestion*.

This is a scientific explanation, and requires no black magicians or *duggas* at work; for 'suggestion' as now practised by the sorcerers of Science is—*duggaship* itself, *pur sang*. No Eastern 'adept of the *left hand*' can do more mischief by his infernal art than a grave hypnotizer of the Faculty of Medicine, a disciple of Charcot, or of any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under 'suggestion'. Divorces have occurred, and husbands have nearly killed their wives and their supposed correspondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of Science—cold,

heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon ; hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in the *Lotus* of September, 1887, the following :—

A French paper, the *Paris*, for August 12th, contains a long and excellent article by G. Montorgueil, entitled, *The Accursed Sciences*, from which we extract the following passage, since, we are unfortunately, unable to quote the whole :—

“Some months ago, already, in I forget what case, the question of ‘ suggestion ’ was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work ? What arguments will it bring to bear ? The crime by ‘ suggestion ’ is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest ? No examination, but a moral one, will be possible.

We shall have to resign ourselves to hearing the Solicitor-general say to the accused: 'Accused, it appears from a perquisition made into your brain, etc.'

"Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the responsibilities clear. And we are going to ask them on their soul and conscience to decide questions of Black Magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy.

"We move fast. The strange trials for Sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences. These last years of the XIXth century will have seen us step from progress to progress, till we reach at last this judicial enormity: a second Laubardemont prosecuting another Urbain Grandier."

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg 'Daily' has a long *feuilleton* on the 'Bearing of *Hypnotic Suggestions*

upon Criminal Law". "Cases of Hypnotism with criminal motives have of late begun to increase in an ever progressing ratio", it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon,—which sceptics have hitherto derided, and young people have included among their evening *petits jeux innocents*,—is a new and terrible danger to state and society.

Two facts have now become patent to Law and Science :—

- (I.) *That, in the perceptions of the hypnotized subject, the visionary representations called forth by ' suggestion ', become real existing actualities, the subject being, for the moment, the automatic executor of the will of the hypnotizer; and—*
- (II.) *That the great majority of persons experimented upon, are subject to hypnotic suggestion.*

Thus Liébeault found only *sixty* subjects intractable out of the *seven hundred* he experimented upon; and Bernheim, out of 1,014 subjects, failed with only *twenty-six*. The field for the natural-born *jadoo-wala* (sorcery-mongers) is vast indeed! Evil has acquired a play-ground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new 'accursed science'. The real perpetrators of these deeds of darkness may now remain for ever hidden from the vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can easily be disposed of by compulsory suicide—again under 'suggestion'. What better means than these could be offered to the fiends of lust and revenge, to those dark Powers—called human passions—ever on the lookout to break the universal commandment: "Thou shalt not

steal, nor murder, nor lust after thy neighbor's wife". Liébeault *suggested* to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment's hesitation; Dr. Liégois *suggested* to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount. Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days after, although the hypnotiser had not exercised any new pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral stand point, such processes and *suggestions* leave an indelible stain upon the purity of the subject's nature. Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state—the absolute surrender of will and self-consciousness to the hypnotiser—which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For if the hypnotiser has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting so to say, invisibly within him, then what are not the terrible ‘judicial mistakes’ to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotized victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned before hand by the hypnotizer.

In Brussels a recent and sad case is well-known to all. A young girl of good family

was seduced while in a hypnotised state by a man who had first subjected her to his influence at a social gathering. She only realized her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation—that of marrying his victim.

The French Academy has just been debating the question :—how far a hypnotised subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question ; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotize any other person. Even the physician who enjoys such legal right is permitted to hypnotize a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *séances* of hypnotism are forbidden, and they are

strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this *Black Art* may be used—laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and Sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. ‘Works of *fiction*’, the various novels and romances are called. ‘Fiction’ in the arrangement of their characters and the adventures of their heroes and heroines—admitted. Not so, as to the *facts* presented. These are *no fictions*, but true *presentiments* of what lies in the bosom of the future, and much of which is already born—nay corroborated by *scientific* experiments. Sign of the times! Close of

a psychic cycle ! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in the Bible ;* the tree of Occultism is now preparing for 'fruiting', and the Spirit of the Occult is awakening in the blood of the new generations. If the old men only 'dream dreams', the young ones see already visions, † and—record them in novels and works of fiction. Woe to the ignorant and the unprepared, and those who listen to the syrens of materialistic Science ! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the

* "It shall come to pass that I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions" (Joel ii. 28).

† It is curious to note that Mr. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in *dreams*, and among others that of Dr. Jekyll. "I dreamed", he continued, "the story of *Olalla* . . . and I have at the present moment two unwritten stories which I have likewise dreamed. . . . Even when fast asleep I know that it is I who am inventing." . . . But who knows whether the idea of 'invention' is not also a 'dream' !

righteous judges and the *too innocent* jury-men, both alike ignorant of the fiendish power of 'SUGGESTION'.



THE THEOSOPHICAL SOCIETY IN AMERICA.

INFORMATION FOR ENQUIRERS.

The principal aim and object of this Society is to form a nucleus of Universal Brotherhood without any distinction whatever. The subsidiary objects are; the study of ancient and modern Religions, Philosophies, and Sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

This Society is an integral part of the international Theosophical Movement which began at New York in the year 1875.

Any person declaring sympathy with the first object of the Society may be admitted to membership, as provided in the By-laws.

Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief, without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

Five or more persons applying in writing to the President, and complying with conditions of membership, or who are already members, may receive a Charter to form a Branch, with consent of the Executive Committee; and the number of Branches which may be formed at any place is not limited.

Members not belonging to Branches are known as Members-at-large.

Each Branch may make its own By-laws and manage its own local affairs in any manner consistent with the provisions of the Constitution.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create a nucleus for such a body, and believes that a careful study of the religions and philosophies of the past as well as of the present day will reveal the common basis upon which all rest, and therefore the truth underlying them all. The organization is, therefore, wholly unsectarian, with no creed or dogma to enforce or impose.

Hence in its ranks, and co-operating in its work, are to be found professors of *every* faith,

as well as those who have none whatever. No restriction is placed on its members save that of loyalty to its one fundamental principle—Universal Brotherhood. Nor is it, as a Society, to be held responsible for the opinions of its members, who all have a right to hold their own views and to receive for them, from their fellow-members, the respect which they in turn should show for the views of others. This toleration and respect is asked from all members as a duty, since it is believed that dogmatism and intolerance have always been the greatest foes to human progress. The Society therefore represents all creeds and all branches of science, opposing bigotry, superstition, credulity, and dogmatism wherever found, and by whomsoever taught. It asks of its members an unflinching condemnation of vice in every form, and of all that tends to feed or propagate it, and expects every one who joins its ranks to avoid doing what will be likely to throw discredit upon the Society or dishonor upon his fellow-members.

THEOSOPHY.

The mystical system which gives its name to the Society, and is vaguely known under the general title "Theosophy", is put forward by certain members as at once the result of, and an incentive to that particular line of study described in the "subsidiary objects". They believe that the doctrines, or leading ideas of Theosophy, both Eastern and Western, are especially worthy of attention at the present time, as suggesting the probable solution of many of the most vexed religious, social, and scientific questions of the day. An extensive literature has sprung up in connection with the Theosophical Movement, in which many of these ideas are explained and discussed.

It must be borne in mind, however, that these doctrines are not advanced as dogmas, but merely as reasonable hypotheses, throwing light upon many phases and conditions of life which otherwise appear incomprehensible or inconsistent. The Theosophical Society aims at assisting its members by the spread of literature and by all other methods within its power, in their searchings after truth, and, as above said, it places no restrictions upon its members beyond that of loyalty to its one fundamental principle of thought and action—

Universal Brotherhood. It may, however, be stated that the majority of the members, as individuals, believe that the realization of this first object of the Theosophical Society can best be attained by a thorough grasp of the principles of Theosophy, which, in their opinion, place universal brotherhood on a scientific and logical basis.

Further information may be had on application to WILLIAM Q. JUDGE, President of the Theosophical Society in America, 144 Madison Ave., New York, N. Y., or N. E. THEOSOPHICAL CORPORATION, 24 Mt. Vernon St., Boston, Mass.

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