

letters of hers that have found their way into print show that she was as unhappy as her methods were crooked. These letters show the seamy side of the Theosophic delusion, and a very seamy side it is. Professional illusionists make no pretension that the results they achieve, so astonishing and inexplicable to delighted if bewildered audiences, are accomplished by other than natural agency. They have intricate apparatus constructed and so placed that the spectator sees nothing of it, for if he did the illusion would be destroyed and the feats of legerdemain lose all interest. The only difference between Madame Blavatsky and the average prestidigitator is that she, like him, trafficked in the credulity of the dupes, with the added pretence that she was in communication with supernatural agencies for the accomplishment of what seemed wonderful to those who were sufficiently silly to credit her assumptions. Then behind the scenes were the worst, most barefaced and vulgar forms of deception.

The exposure of her methods is now complete. Professor G. Patterson of Madras, one of the principal agents in exposing her ignoble methods, tells in the *British Weekly* how she employed her artifices to secure wealthy and prominent personages for the Theosophic ranks. It was charitably supposed by some that the witty Russian widow was self-deceived and that there was a measure of sincerity in her attempts to beguile others. The letters of hers that came into Professor Patterson's hands destroy even the benefit of this doubt, so far as she is concerned. It now stands revealed that there was more conscious roguery than folly in her composition. Her modes of procedure were incompatible with sincerity and singleness of purpose. She will now rank in history, so far as history cares for her kind, with Count Cagliostro. As at the beginning of the century Joseph Balsamo was a typical impostor, so near its close Madame Blavatsky's ill-spent life will serve a similar purpose.

Professor Patterson came into possession of a large number of letters written by Madame Blavatsky to one of her trusted accomplices Madame Coulomb, who having mortally quarrelled with her principal, delivered them to the professor who at the time was editor of the *Christian College Magazine*. This placed a temptation before him, which even a high minded editor could scarcely resist. A number of letters were voluntarily placed at his disposal. True the motives of one in Madame Coulomb's position were open to grave suspicion. She evidently wanted to be revenged on her former friend, as much as to guard the unwary against deception. She may have been more anxious for revenge than for the cause of truth, but here was an opportunity for the exposure of a vile fraud and the editor took all due precaution to make it effective. This he did in a sensible manner. He spent considerable time in a scrutiny of the letters, after subsequently receiving all that were in the possession of his informant. He then submitted them to the careful inspection of his friend and colleague, the Rev. A. Alexander, M.A., now minister of McChyne Free Church, Dundee. His careful collation in every particular confirmed Professor Patterson in his belief that the letters were the sole and genuine production of Madame Blavatsky. The still further precaution was taken of submitting them to experts in handwriting then in India, and also to those of the British Museum in London. The result was the same. All who examined them unanimously pronounced them genuine. Thus fortified he selected those of them that manifestly evidenced fraudulent methods, and published them, with a view to compelling her against whom they so directly bore to proceed against him by libel. It is significant that the only attempted defence was a vague but impossible denial of their genuineness.

What a clumsy device these pitiable letters reveal! Like the oracles of heathen antiquity answers were given to the enquirers who visited Madame Blavatsky's mysterious shrine. Mahatma was the pretended Persian sage who revisited the glimpses of the moon to solve the doubts of Theosophic neophytes. According to these letters this preter-natural visitant was permitted to be seen by none save the most ignorant and credulous, and that only at a distance in the waning moonlight. The real Mahatma was Madame Coulomb's husband, made up with the aid of "bladders, mask and muslin," to represent an unearthly visitant. This, however, was too gross and perilous to be long persisted in; so afterwards it was considered safer to have an image of Mahatma in a temple, where written enquiries could be inserted in this Theosophic pillar post, at the back of which was an

opening communicating with an adjoining room which a key could unlock and the answers be returned by this channel. As a specimen of the letters that came into Professor Patterson's possession, together with his explanation, take the following:—

Ma Chere Marquise,— . . . Now, dear, let us change the programme. Whether something succeeds or not, I must try. . . . the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give 10,000 rupees to buy and repair the headquarters, he said to Colonel (Ezekiel, his cousin, arrange all this), if only he saw a little phenomenon, got the assurance that the Mahatmas could hear what was said, or give him some other sign of their existence (fill). Well, this letter will reach you on the 26th, Friday; will you go up to the shrine and ask K. H. to send me a telegram that would reach me about four or five in the afternoon, same day, worded thus: Your conversation with Mr. . . . reached Master just now. Were the latter even to satisfy him, still the doubter would hardly find the moral courage to connect himself with the Society.—Ramalinga Deb. If this reaches me on the 26th, even in the evening, it will produce a tremendous impression. Address, care of . . . , Poona, Je Feral le Feste. Cela coutera quatre ou cinq roupies. Cela ne fait rien.— Yours truly, H. P. B.

We printed this extract just as it was written—including even the writer's eloquent notes of interrogation and exclamation—and we appended to it the following circumstantial corroboration: "We possess not only the letter, but the cover in which it was transmitted. . . . As the letter was overweight, and was therefore delayed till the second delivery (3 p.m.), there would be no time to loose if the telegram was to reach Poona in the evening. No time was lost apparently, for we have a telegraph office receipt for an urgent telegram despatched from S. Thom's at 4.05 in the afternoon of Oct. 26, and costing Rs. 8—the exact cost of an urgent telegram of thirty two words like that dictated by Mme. Blavatsky to the Mahatma. We have also a proof in a memorandum from the telegraph office at S. Thom's, dated Oct. 26, that on that day a telegram was despatched by 'Ramalinga Deb, Esq.'"

While human credulity lasts superstition and imposture will continue to find dupes. The only safe-guard against deception is to cordially accept and be ruled by the inspired revelation of heavenly truth which God in His wisdom and love has given to mankind.

THE OBSERVANCE OF THE LORD'S DAY.

READERS will have followed the discussion of Mr. Charlton's Sabbath Observance Bill in the House of Commons, and drawn their own conclusions. It is gratifying that so many petitions in its favour have been presented. The appointment of a select committee to consider the question is an indication that in Parliament there is a disposition to give the measure serious and attentive consideration. The report of that committee will be awaited with interest and will be eagerly scanned by many throughout the Dominion. It is earnestly hoped that when the subject again comes up for discussion in the House it will meet with a genuine and hearty support. It is not a party measure, but one the provisions of which the Christian people of both parties desire to see on the Statute Book and fully carried out in all the provinces of the Dominion.

The Bill meets with the approbation of the Lord's Day Alliance as will be seen from the appended report:—

The Lord's Day Alliance of Canada held its adjourned annual meeting on the 29th ult., in the Y. M. C. A. building, Ottawa. Hon. G. W. Allan occupied the chair and among those present were John Charlton, M.P., Col. O'Brien, M.P., Dr. Christie, M.P., Rev. Dr. Armstrong, Rev. G. M. W. Carey, Rev. F. W. Farries, Messrs. R. F. Palmer, N. Link, and Wm. Porter.

The election of officers resulted in the re-election of Hon. G. W. Allan as president, Rev. Dr. Armstrong as secretary, and Mr. George Hay as treasurer.

Rev. Dr. Armstrong moved: "That this Alliance unites with other bodies in expressing the hope that the World's Fair at Chicago will not be opened on Sundays."

Mr. Charlton questioned the advisability of the Alliance passing the resolution, as while the fair was called the "World's Fair," it was in reality a United States fair.

It was decided after discussion to pass the resolution, the subject being one in which Christians in all lands were interested.

The following other resolutions were then passed after due consideration:—

"That this Alliance records its gratitude to God for the progress which the cause it seeks to promote has made, not only in this Dominion but throughout this continent and among the nations of Europe. That this Alliance heartily endorses the general provisions of the Bill for the better observance of the Lord's Day now before Parliament, pledges itself to use all legitimate means to secure its passage through the Legislature and authorizes the president and secretary to sign a petition in its favour to be presented to both Houses of Parliament. That this Alliance, recognizing the mutual interest of all nations in the preservation of the day of rest, would cordially welcome such measure of international co-operation as may be attainable. That the Alliance, whose main object is to secure to toiling man his rightful claim to one day of rest in seven, invites the co-operation of all men and associations of men who seek the end in the endeavour to procure the enactment of a Sunday rest law for the whole Dominion."

Books and Magazines.

POEMS GRAVE AND GAY. By Albert E. S. Smythe. (Toronto: Imrie & Graham.)—The themes around which this writer weaves his poetic fancies are for the most part the common experiences of human life, and, as is fitting, love in its manifold phases affords him ample scope for the varied notes struck from his lyre. Mr. Smythe has evident delight in the exercise of his poetic gift and sings tunefully and melodiously of the themes that captivated his fancy. The larger number of his effusions are ranged under the head Miscellaneous. Then come Elegiacs, Sonnets, Humorous, and they end with Peanut Ballads, which contain graphic descriptions, and touches of humour and pathos. His venture in publishing will, we hope, meet with an encouraging measure of success.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The pastor and church selected for pictorial and biographic treatment in the June number of this excellent magazine is the Rev. Myron W. Haynes, of Englewood, Chicago. There is a good sermon by him on "The Experience of a Christian." Several outlines for Children's day service are given. President Blackburn, D.D., discusses "The Indian Question." Dr. Cuyler, in his series of "Ten Pictures of Eminent Preachers," has selected for treatment this month the pastor of Surrey Tabernacle, Charles H. Spurgeon. Professor Sayce sheds some "Light from the Orient on Bible Texts." The preacher and Christian worker will find much else that is useful and suggestive in the present number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The number for June is devoted largely to Africa. "An African Devil's Business and his Arab Agents," by Frederick Perry Noble, pictures the atrocities of the infamous slave trade as carried on in the Dark Continent. This article is illustrated by a valuable map showing the slave routes and the principal districts harassed by the slave-hunters. "The Mutual Relationship and Laws of the Bantu Languages" will be especially valuable to all who have to wrestle with African names. "The Miracles of Missions—No. XVIII," by Arthur T. Pierson, is a fascinating account of the founding and growth of the Huguenot Seminary at Wellington, Cape Colony. The other departments are, as usual, crowded with interesting facts and information on general missionary topics.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—Among the noteworthy contributions in the June number of this valuable monthly may be mentioned the opening paper, written in Athens, and dated Mars' Hill, on "The Setting of St. Paul's Apology," by Irving J. Mannatt, LL.D.; "The Old Testament Society in Berlin," by Lewis B. Paton; "The Historical Element in Prophecy: its Relation to the Divine Element," "Higher Criticism: Judaism and Christianity," by Professor P. D. Lyon, Ph.D., being an able review of Professor Crawford Howell Toy's work with that title. The studies in the Gospel of John by Professors Harper and Goudspeed are continued. The present number, which completes the twelfth volume, also contains much else that will be valuable and interesting to students of sacred Scripture.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The review section of this valuable monthly is well kept up. The present number is no exception. It contains the second part of Professor Wilkinsons estimate of Canon Liddon: "The Power of the Pastor's Hand-Grasp," by Dr. Theodore Cuyler; "Cynewulf's Trilogy of Christian Song," by Professor Hunt; "Constructive Conduct," by President Andrews, and a symposium on "Women in the Church," to which a number of ladies contribute. The Sermonic department contains a number of excellent discourses by eminent preachers, among them Dr. Marshall Lang, of Glasgow, Dr. Maclaren, of Manchester, Dr. Leonard Bacon and others. Dr. Stuckenborg, of Berlin, gives his usual comprehensive review of religious matters in Europe. The other many and varied contents of the number will be found helpful and interesting.

THE ANDOVER REVIEW. (Boston: Houghton, Mifflin & Co.)—The June number of the *Andover* presents a fine array of contributions on themes of value to all interested in the discussion of theological questions. The opening paper is by Philip S. Moxon, D.D., on "Christianity a Religion of Hope." Mr. H. W. Mabie writes on "The Significance of Modern Criticism." Rev. Francis H. Johnson continues his series on "What is Reality?" this time taking up "The Philosophy of the Unconscious." Professor Tucker reviews "The Gospel of Wealth," and a few of the more prominent publications Mr. Carnegie's lucubrations have called forth. There is an interesting paper on "The Present Religious Crisis in Japan," by Nobuta Kishimoto. Professor Steenstra considers the question "Can there be no Davidic Psalms in the Psalter?" There is much else of special interest in the ordinary departments. There is also an editorial whose title explains its purport, "An Inconsistent and Useless Proceeding—The Trial of Dr. Briggs"—which the decision of the American Assembly has somewhat disconcerted.

SCOTTISH CHURCH MUSIC: Its Composers and Sources. By James Love. (Edinburgh: William Blackwood & Sons.)—This is just the work that many who have nearly all their lives been familiar with the sacred melodies of Scotland have desired and now will gladly welcome. For Canadian readers, especially Presbyterian, it will have great interest. Though the sources of their Church music are not exclusively, they are mainly, Scotch, and the careful researches of Mr. Love cast much interesting light on many of the tunes that have an honoured place in the service of sacred song in all our congregations. The first part of the work contains a carefully-arranged Alphabetical Index of Tunes with their numbers, composers or sources, as these tunes are found in all the hymn-books now in use in the three Presbyterian Churches in Scotland. Then follow brief biographical sketches of the composers of the various tunes found in the collections referred to. In these sketches the author has combined a wise compression and copiousness of information that leaves little to be desired. The work is admirable in arrangement, and is therefore easy of reference. Mr. Love, by this publication, has rendered valuable service to the cause of sacred song.