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A. E. S. S.

SECRET INSTRUCTIONS OF THE JESUITS.

The MS. of the *Secreta Monita* was discovered after the suppression of the Society of Jesus by Clement XIV. in 1773 in the Low Countries. It agrees with a Latin MS. left by Father Bertier, the last librarian of the society in Paris before the Revolution, and it also agrees with the edition of the *Monita* printed at Paderborn in 1661. C. W. Heckethorn, who gives these facts in his "Secret Societies of All Ages," supplies the headings of the seventeen chapters of the book: "1. How the Society is to proceed in founding a new establishment. 2. How the brethren of the Society may acquire and preserve the friendship of princes and other distinguished personages. 3. How the Society is to conduct itself towards those who possess great influence in a state; and who, though they are not rich, may yet be of service to others. 4. Hints to preachers and confessors of kings and other great personages. 5. What conduct to observe towards the clergy and other religious orders. 7. How to hold fast widows and dispose of their property. 8. How to induce the children of

widows to adopt a life of religious seclusion. 9. Of the increase of college revenues. 10. Of the private rigour of discipline to be observed by the Society. 11. How 'Ours' shall conduct themselves towards those that have been dismissed from the Society. 12. Whom to keep and make much of in the Society. 15. How to behave towards nuns and devout women. 16. How to pretend contempt for riches. 17. General means for advancing the interests of the Society."

AGRIPPA ON RE-BIRTH.

The appended translation has been sent in by a correspondent, from the "Magical Works" of Henry Cornelius Agrippa, of Nettesheim. The passage occurs in chapter 41 of the third volume, which treats of post mortem states.

He speaks of the belief that after the temple was destroyed, and there were no longer any means of executing the four kinds of death penalties, yet no one who deserved any of the four is said to have escaped; for those condemned to be stoned, fell by the will of God from a roof, or were crushed by animals or ruins, etc.; any who had deserved to be burned, perished in a fire or by the bite of some poisonous animal; who had deserved the sword, perished in sedition or through robbers, etc. "Thus, as also the great Origenes believed, should the words of Christ be interpreted: 'Who shall take the sword shall perish by the sword.' [Not correctly translated: it seems to mean: "Who deserves the sword shall perish by it."—G.] Also the heathen philosophers believe in such a compensation, and call it *Adrasteia*, i.e., the power of the divine laws. Everybody receives, according to the nature and the merits of his former life, so that he who governed unjustly in the [sic] previous life, will in the next find himself in the condition of servitude; he whose hands were begrimed with blood must receive the same compensation; and who led an animal kind of life, will