

thinkin' its the hinner light we'r wantin' most." The inner light of theosophy is so far in that no sane man has yet been able to perceive it. Long live the Gyan Patrikā, that is if it is doing any good in the dominions of Holkar, Theosophy, the wisdom or knowledge of God, comes to those who do the will of God, which there is little evidence that its Blavatskys, Olcotts and Besants do or did. Yet there are some strange forces in the world, call them natural, call them diabolical, that are hard to understand. An old friend, the author of Spotton's Botany, told me the other day of an exhibition in which he took part as judge with the leading men of his town, in which a little woman called The Human Magnet, plainly resisted the efforts of three strong men to raise her even a tittle of an inch from the floor, and thereafter lifted these three strong men with one hand. She did not profess to explain her power, but said she was born with it. This leads me to a small book of 104 pages, published by Fowler and Wells, of New York, entitled How to Magnetize. It shows that magnetism has been serviceable in many cases of disease, but exhibits the cloven hoof when it proceeds from magnetism to clairvoyance. Of all sorts of people to keep clear of, commend me to mechanical prophets. The first step is the best and it is this: don't try whether you can magnetize or not, it will do you no good, and may do others great harm. Next comes another pamphlet (where do these things come from?) called Ethereal Matter, Electricity and Akasa, by N. Kolkin, published for fifty cents by the Pinckney Book and Stationery Co., Sioux City, Iowa. It professes to tell new things about electricity, of which akasa is a grosser form. Mr. Kolkin holds that if the soul is anything it is matter, and if it is matter or a condition of matter it must be akasa. He shows how to transmit ideas to a distance by the lines of akasa, and teaches "occult tricks." As we don't indulge in tricks in this college, his work can have no place in our curriculum.

Hand in hand with Theosophy at the present day goes Neo-Buddhism, and this introduces a friend of my own, if sixteen years correspondence constitutes a friend, the Count Léon de Rosny of Paris, whose name is in everybody's mouth as the new apostle of the doctrines of Sakya Mouni. He is a professor in the Sorbonne, and his lecture, *La Morale du Bouddhisme*, he has kindly sent to me to translate or do anything I like with. I don't know that all of you, my kind friends, ministers, elders, students, members of the Church, will understand De Rosny or me in this matter. I am so glad to find a French leader of thought desert materialism and cleave to