

LUCIFER

A Theosophical Magazine,

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS
OF DARKNESS".

H. P. Blavatsky

EDITED BY

H. P. BLAVATSKY & A. BESANT.

"THE LIGHT-BEARER IS THE MORNING STAR OR LUCIFER, AND
LUCIFER IS NO PROFANE OR SATANIC TITLE. IT IS THE LATIN LUCIFERUS,
THE LIGHT-BRINGER, THE MORNING STAR, EQUIVALENT TO THE GREEK φωσφόρος
. . . . THE NAME OF THE PURE, PALE HERALD OF DAYLIGHT."—YONGE.

H. P. Blavatsky

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LUCIFER

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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

The Dual Aspect of Wisdom.

“No doubt but ye are the people and wisdom shall die with you.”

JOB xii. 2.

“But wisdom is justified of her children.”

MATTHEW xl. 19.

IT is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of LUCIFER have not escaped the common lot. Reared in the aphorisms of the ages they are aware that “he who can take advice is superior to him who gives it”, and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defence of the “wisdom” of our century that we are taken to task, and charged with “preferring barbarous antiquity to our modern civilization and its inestimable boons”, with forgetting that “our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in *philosophic wisdom* even to the age of Plato”. We are lastly told that we, Theosophists, are “too fond of the dim yesterday, and as unjust to our glorious (?) present-day, the bright noon-hour of the highest civilization and culture”!!

Well, all this is a question of taste. Our correspondent is welcome to his own views, but so are we to ours. Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a mole-hill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen-garden—if he likes. But if we are seriously “challenged” by him to show “in what respect our age of hourly progress and gigantic thought”—a progress a trifle marred, however, by our Huxleys being denounced by

our Spurgeons, and the University ladies, senior classics and wranglers, by the "hallelujah lasses"—is inferior to the ages of, say, a hen-pecked "Socrates and a cross-legged Buddha", then we will answer him, giving him, of course, our own personal opinion.

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice, without which there can be no Wisdom*. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "best thing" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self*, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true". And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the

Bible, indeed, the Hebrew equivalent *Chohmah* (in Greek, *Sophia*) is applied to the most dissimilar things—abstract and concrete. Thus we find “Wisdom” as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the “fear of the Lord”, and Pharaoh’s magicians. The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the “*wise woman of En-Dor*”. From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of “the Almighty’s *wisdom*”, the term has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noëtic* “Sophia”—the Wisdom from above—and the terrestrial, psychic, and devilish wisdom—the *Sophia ἐπιγειος, ψυχικη, δαιμονιώδης* (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them “that are perfect”, *i.e.*, those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of *the true and eternal gnosis* on unprepared soil, his motives were yet good and his intention unselfish, and *therefore* has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily “collections” and crazy “societies”? But his case was different. However cautiously, still he spoke “not the wisdom of this world” but *truth* or the “hidden wisdom . . . which none of the Princes of this World know” (1 Corinth. ii.) least of all the *archons* of our modern science. With regard to “psychic” wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistæ*, down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacocks’ feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and enquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiatory rites: “Where shall (true) wisdom be found? where is the place of understanding?” and to answer again in his words: “With the ancient *is* wisdom and in the length of days understanding” (Job xxviii 12, and xii, 12).

Here we have to qualify once more a dubious term, *viz*: the word “ancient,” and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third

signification, the same which it had in the original *Book of Job*, a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective "ancient" to the manifested Word or Logos (*Dabar*) of the for ever concealed and unrecognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the "Lord God" of the *translated* Bible. But the Eastern Occultist employs the mystic term only when referring to the re-incarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *atmic* light of the latter can be centred only in that which though eternal is still individualized—*i.e.* the noëtic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi*. It is this collective light which is the "Wisdom that is from above", and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle". Hence, Job's assertion that "Wisdom is with the Ancient," or *Buddhi-Manas*. For the Divine Spiritual "I," is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, *Buddhi-Manas* or Christos, it is ever the "first-born" of *Alaya-Mahat*, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read; "With the Ancient (man's Higher Ego) *is* Wisdom, and in the length of days (or the number of its re-incarnations) is understanding". No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—KARMIC LIFE.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is "heathen foolishness". The Western world rejects these truths, and will recognize no *wise* men except those of its own making, created in its own image, born within its own Christian era and teachings. The only "wisdom" it understands and practises is the psychic, the "terrestrial and devilish" wisdom spoken of by James, thus making of the *real* Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even "terrestrial" wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such

because they are very clever at blowing their own trumpet. So much for "wisdom" in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the *hoi polloi*. While the mediæval *Rosecroix*, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There was a time when the acquirement of Divine Wisdom (*Sapientia*) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "*Adeptus*" by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market-place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a *materialist* wrench from nature any secret on a higher plane—and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons. As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be

counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the application of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said—by one "wise" indeed—"they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human", but by incontrovertible facts. *Wisdom* and *Truth* are synonymous terms, and that which is false or pernicious cannot be *wise*. Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the *Sermon on the Mount* would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A. R. Wallace's present book",* an event already predicted by Quatrefages—then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy. There is, however, a third course open: to *pretend that we believe in both at the same time*, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, *quand même*, that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—*i.e.*, the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, *which has never existed in nature*, if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's

* See "The Deadlock of Darwinism", by Samuel Butler, in the *Universal Review* for April, 1890.

“Elect”. He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the “wisdom” of neither Bishop nor Scientist is “from above”—which is pretty fairly demonstrated by this time—then their “wisdom” is at best—“terrestrial, psychic, devilish”.

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the *true* teachings of Christ, or *true* science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the “wise men” of our age for trying to carry out the only policy that will keep them on the pinnacle of their “authority”; as they could not, if even they would, act otherwise and preserve their *prestige* with the masses, or escape from being speedily outcasted by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a life-long observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World’s universal respect and becoming an “authority”? Show the tenderest regard for the corns of every party’s hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World’s likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony of simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri*, that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the *dicta* of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—“Scratch my back, Mr. Editor, and I will scratch yours”—proves immortally true. The “rising Star”, whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and prejudices—a hypnotic method as old as human vanity. Gradually the **hypnotized masses begin to purr, they are ready for “suggestion”**. Suggest

whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the *unpopularity* of LUCIFER and of the ostracism practiced by this same modern world on the Theosophical Society: for neither LUCIFER, nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture", the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery". There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as "pessimistic", but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true. Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears—they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy-worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun—they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and *advisers* as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom: we will keep to that pure ray "that comes from above", from the light of the "Ancient".

What indeed, has WISDOM, *Theosophia*—the Wisdom “full of mercy and good fruits, without wrangling or partiality and without hypocrisy” (James iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is “but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in *eternity*”.



Leo Tolstoi and his Unecclesiastical Christianity.*

TOLSTOI is a great poet, a great artist, a great thinker. All through his life, both heart and mind have been occupied by one burning question, coloring more or less with its painful pressure all his works. We feel its overshadowing presence in the “History of my Childhood”, in “War and Peace”, in “Anna Karenina”, till at last it becomes the exclusive pre-occupation of his later years, which have produced such works as “My Confession”, “In what does my Faith Consist?”, “What shall we Do?”, “Upon Life”, and the “Kreuzer Sonata”. This same question burns in the hearts of many, especially among Theosophists; it is indeed *the* question of life itself. “What is the meaning, the purpose of human life? What is the final outcome of the unnatural, distorted and falsified life of our civilisation, such as it is forced upon each of us individually? What shall we do to be happy, *permanently* happy? How shall man escape the horror of inevitable death?” To these ever recurring questions, Tolstoi, in his earlier works, gives no answer because he had found none himself. But he could not rest contented, as do millions of others, weaker or more cowardly natures, without an answer, one at least satisfying to his own heart and intellect; and in the five last-named works is contained that answer. An answer, it is true, that will not content the Theosophist *in the form in which Tolstoi gives it*, but an answer in whose basic, vital thought he may find new light, fresh hope, stronger comfort. But to understand it, we must briefly trace the road by which Tolstoi reached the peace he has found; for unless we can *feel*, as well as understand the inner process which led him thither, his solution, like every other solution of life’s problem, must remain a dead letter, a merely intellectual word-conception, lacking all vital force and motive power; a mere speculation, not a living truth instinct with enthusiasm.

* An essay by Raphael von Koeber, Dr. Phil.; with an appendix by Dr. Hübbe Schleden, Dr. jur: ut.

Like all thinking men and women of to-day, Tolstoi lost faith in religion early in life; for this loss of one's childish faith—inevitable in every life—is not, as a rule, the result of deep thought; it is rather the natural consequence of our culture and of our general experience of life. As he says himself, his faith vanished, he knew not how. But his youthful striving after ethical perfection survived for some ten years, to die out by degrees, finally disappearing utterly. Seeing everywhere around him ambition, love of power, selfishness and sensuality triumphant; seeing all that is called virtue, goodness, purity, altruism, scorned and flouted, failing to give either inward happiness and content or outward success; Tolstoi went the way of the world, did as he saw others do, practising all the vices and meannesses of the "polite world". Then he turned to literature, became a great poet, a most successful author, seeking ever, he tells us, to hide his own ignorance from himself by teaching others. For some years he succeeded in thus stifling his inner discontent, but ever more frequently, more poignantly, the question forced itself upon him: What am I living for? What do I know? And daily he saw more clearly that he had no answer to give. He was fifty years old when his despair reached its height. At the summit of his fame, a happy husband and father, author of many splendid poems full of the deepest knowledge of men and of the wisdom of life, Tolstoi realized the utter impossibility of going on living. "Man cannot imagine life, without the desire for well-being. To *desire* and attain that well-being—is to *live*. Man probes life only that he may improve it." Our science, on the contrary, investigates only the *shadows* of things, not their realities; and under the delusion that this unimportant secondary is the essential, science distorts the idea of life and forgets her true destiny, which is to fathom *this* very secret, *not* what to-day is discovered and to-morrow is forgotten.

Philosophy tells us: "You are a part of Humanity, therefore you must co-operate in the development of Humanity and in the realising of its ideals; your life's goal coincides with that of all other men". But how does it help me to know that I live for that for which all Humanity lives, when I am *not* told *what it is for which that very Humanity does live*? Why does the world exist? What is the outcome of the fact that it does exist and will exist? Philosophy gives *no* answer.

Scepticism, Nihilism, Despair—thither the thinking man is driven by such thoughts, if he seeks the last word of Wisdom in the Science and Philosophy of the schools. Such, too, is the *real*, inner, mental condition of many an one, both without and within the Theosophical Society.

In regard to this, the problem of life, Tolstoi divides men in general into four classes:—

"Some, young and feeble of intellect, live happily in their ignorance—for them the problem of life has, as yet, no existence.

"Others know and understand the problem well enough, but turn purposely away from it, favored by fortunate surroundings which permit them to pass their lives as it were in intoxication.

"The third group consists of those who know that death is better than a life passed in error and ignorance; but they live on, because they lack the strength to put a sudden end to the fraud—life.

"Finally, there are the strong and consistent natures, who grasp the whole stupidity of the farce being played with them, therefore put an end to this silly farce at one stroke."

"I could do nothing," he says, "but think, think of the horrible position I was in. . . . My inner condition at that time, which brought me near to suicide, was such that everything I had hitherto done, everything I could still do, seemed to me foolish and bad. Even what was most precious to me in life, what had so far drawn away my eyes from the cruel reality—my family and my art—even these lost all value for me."

From this depth of despair he escaped at length. "Life is all," he reasoned, "I, my reason itself, are products of this general life. But at the same time Reason is the creator and the final judge of human life *proper*. How then can reason deny to the latter a meaning without denying itself and calling itself senseless? Hence I am only calling life meaningless, because *I* do not grasp its meaning." Convinced that Life *has* a meaning, Tolstoi sought this meaning among those who *really live*—the people. But there he again met disappointment, the bitterest of all, because here lay his last hope. For, among the people, he found only a solution of life's problem resting upon a conception of the universe which is *contrary to reason*, and is based upon that blind faith he had long since cast aside.

"I subjected," he tells us, "the *dicta* of my reason to a fresh examination, and found that Reason did not suffice to answer my questions, because it does not bring into its reasoning the conception of the Infinite (Cause-less, Time-less, Space-less); because it explains my life, passed in Time, Space, and Causality, in terms of Time, Space, and Causality again: thus explaining it indeed with logical correctness, but only in terms of the same components, *i.e.*, leaving its ultimate basis—with which alone we are concerned—unexplained. Religion, on the contrary, does the exact opposite: she knows no logic, but does know the conception of the Infinite, to which she refers everything, and, to that extent, gives correct answers. Religion says: Thou shall live according to the law of God; the outcome of thy life will be eternal suffering or eternal happiness; the meaning of thy life, which is not annihilated by death, is union with the Infinite Deity. . . . The conception of the Infinite Deity, of the divinity of the Soul, of the relations of human actions to God: these are conceptions, which have been ripened in the hidden infinity of human thought, and without which there would be no life, and I too should not exist."

"But what is God? On what train of thought rests the belief in his existence and in the relation of man to him? If I am", reasoned Tolstoi, "there must be a reason for my being, and a reason for that ground, and an ultimate reason, and this is God. I felt calmed; my uncertainty and the consciousness of standing orphaned in life vanished. But when I asked myself: What is God? How shall I act towards him? I found only *banal* answers that destroyed my faith again. . . . But that I have the conception of God in me, the *fact* and the *necessity* of this conception—of this no one can deprive me. Whence then this conception? Whence its necessity? This necessity is God himself. And I felt glad again. All things around me lived, and had a meaning. The conception of God is not indeed God himself; but the *necessity* of forming this conception, the craving for a knowledge of God, through which knowledge I live—that is

God, the living and life-giving God. . . . Live in the thought, thou art a manifestation of God, and then thy life will testify to the existence of God."

Tolstoi had regained Faith, "the evidence of things not seen," and his religious faith expressed itself for three years in a life in strict conformity with the most stringent prescriptions of the orthodox Greek Church. But at last, finding the Church and the entire Christian community acting in direct contradiction to his root-conception of true Religion, he broke loose from orthodoxy and set out to determine what is True in Religion for himself from the study of the New Testament.

But before considering the conclusions he reached, let us examine for a moment, from the Theosophical standpoint, Tolstoi's fundamental position. His argument for the existence of an Infinite God as the necessary "ultimate ground" of human reason, is precisely one of the Theosophist's arguments for the existence of Kosmic or Universal Mind, and, as an argument, it proves nothing more. Influenced by Western habits of feeling, he ascribes to the Universal Mind anthropomorphic attributes which it cannot possess, thus sowing the seeds of the strained and forced conclusions as to practical action which he subsequently arrives at. Fundamentally he is right; but in the effort to satisfy the demands of his emotional nature he falls into a quasi-anthropomorphism. For us, however, more importance attaches to the poignant picture he presents of the mental misery that tortures every honest thinker to-day, and to his pointing out of the road, the only road, by which an escape is possible. For starting from his basis we are led, if we reason carefully and closely, to the basic conclusions of Theosophical teaching, as will be seen later.

To return to Tolstoi's religious unfoldment. Studying the Gospels, he came to find the kernel, the essence of Jesus' teaching in the Sermon on the Mount, understood in its literal, simple sense, "even as a little child would understand it". He considers as the perfect expression of Christ's law of Charity and Peace, the command, "Resist not evil", which to him is the most perfect rendering of *true* Christianity, and this command he describes as "the sole and eternal law of God and of men". He also points out that long before the appearance of the historical Jesus, this law was known and recognised by all the leaders and benefactors of the human race. "The progress of mankind towards good", he writes, "is brought about by those who suffer, *not* by those who inflict, martyrdom."

Such is the essence of Tolstoi's religion; but we shall be better able to enter into its real meaning and appreciate his practical deductions therefrom, after having examined, first, his doctrine of religious bliss, and second, his philosophy of life.

I believe, says Tolstoi: (1) that happiness on earth depends solely upon the fulfilling of Christ's teaching; (2) that its fulfilment is not only possible, but easy and full of joy. Happiness, he teaches, is love towards all men, union with them, and evil is the breach of this unity. Love and unity are

the natural condition of men, in which all men find themselves who are not led astray by false teachings.

These conceptions changed his whole view of life; all he had before striven for, all that counts for so much in the world, honor, fame, culture, riches, increased refinement of life, of surroundings, of food, of clothing, of manners—all this lost its value in his eyes, and in place of them he came to esteem what the *World* calls bad and low, simplicity, poverty, want of culture. But the real essence of his teaching lies in the conception of the Universal Brotherhood of mankind.

For Tolstoi, *Life* means the striving of man after well being, after happiness, a happiness only to be attained, as we have seen, through the fulfilment of the commands of Jesus. Of these commands the deepest meaning is: true life, therefore also true happiness, consists—not in the preservation of one's personality, but—in absorption into the All, into God and Humanity. Since God is Reason, the Christian teaching may be formulated thus: subordinate thy personal life to reason, which demands of thee unconditional love for all beings.*

The personal life, that which recognises and wills only one's own "I", is the animal life; the life of reason is the human, the existence proper to man according to his nature as man. The crowning maxim of Stoic ethics: live according to nature, according to thy *human* nature, expresses the same thing. The teachings of the wisest law-givers: the Brahmans, Gautama Buddha, Confucius, Lao-Tze, Moses, all contain the same explanation of life, make the same demand upon the man. For, from the remotest times onwards, Humanity has ever been conscious of the torturing inner contradiction, wherein all who seek after personal well-being find themselves. As, unfortunately, there is no other solution of this contradiction except to transfer the centre of attraction of one's existence † *from* the personality, which can never be saved from destruction, *to* the everlasting All, it is intelligible that all the sages of the past, and with them also the greatest thinkers of later centuries, have established doctrines and moral laws identical in their general meaning because they saw more clearly than other men both this contradiction and its solution.

It is not difficult to see wherein consists the basic contradiction of personal life. That which for man is the most important, that alone which he desires, that which—as it seems to him—alone really *lives*, namely his personality, is destroyed, becomes a skeleton, decays, does *not* remain "himself"; while that which he does *not* desire, which has no value for him, the life and welfare of which he does *not* feel, the whole outside world of struggling beings, that proves itself to be that which endures, which truly lives.

With the awakening of the reasoning consciousness, which must occur sooner or later in every man, he becomes conscious of the gulf between the

* Absolutely the same doctrine as that taught by Buddha, and all other Initiates, Plato included. A fact recognised by Tolstoi, though not given its due significance by him.

† Where thy treasure is, there will thy heart be also.

animal and the human life; he realises this more and more fully, till at last—on the highest plane of consciousness—the fundamental contradiction of life is recognised as only an *apparent* contradiction, pertaining solely to the sphere of animal existence, and the meaning of life, after which the personal man seeks in vain, is at last discovered. It is not discovered by logical deduction, but intuitively. The spiritually awakened or regenerated man suddenly finds himself transported into the eternal, timeless condition of the life of pure "Reason",* in which can be no more illusions, contradictions, riddles. . . . The life of reason is, as the original and only true life, also the *normal* life of man: and man as such can only be called "living" in so far as he subdues the animal in him under the law of Reason; precisely as the animal only *really lives* when it obeys, not only the laws of the matter which composes it, but also the higher law of organic life. . . . When once it has been recognised that, in specifically human life, the primacy naturally belongs not to the personality, but to the Reason, there is nothing superhuman in following the *natural* law of human life and both regarding and using as a *tool* what *is* a mere tool of the true life—the personality. . . . But it may be asked: Why then do we have a personality if we are to renounce it, deny it? In order that the personality, like any tool, may serve *merely* as a means to an end—other answer there is none. The personality is nothing but the "spade", that is given to the reasoning being to be dug with, to be blunted in that digging and then sharpened again, to be used up, but not to be cleaned and stored away. To *use* a tool as a tool is not to *deny* it, but simply to make it serve its proper purpose, *i.e.*, Reason.

This is Tolstoi's philosophy of life, identical in its basis with that of Theosophy. But lacking the universality of the latter, leaning too exclusively upon the corrupted and fragmentary dicta of but one Teacher of Wisdom, Tolstoi's philosophy fails to guide him in practice and, as a study of his work shows, lands him eventually in self-contradiction. This self-contradiction, however, being but of the surface, of the physical plane only, is of relatively small importance, contrasted with the real escape he has made beyond the delusions in which most of us live.

Want of space renders it impossible to follow out into further detail the comparison between Tolstoi's views and those of Theosophy. Every reader of *Lucifer* can readily do so for himself, and we will only add that Dr. Von Koeber's essay, which has supplied the material for the above sketch, and of which it is mainly a summary, is worthy the careful study of every one who can read German. Of the Appendix, which Dr. Hübbe Schleiden has tacked on thereto, it must be said to show a want of appreciation and understanding of the true spirit and meaning of Tolstoi's thought and action, which seems to indicate the same misconception of the nature of *real* "mysticism", that may be noticed in the same writer's other essays.

* Meaning Plato's "Noetic Life".

Astronomical Generalizations.

ASTRONOMICAL geometry is the geometry of motion, or the science by which the mutual relations of the heavenly bodies are respectively determined as they pass on their several courses through space.

Simple uncomplicated motion is unknown in astronomy.

The motion of the moon round the earth seems to be simple in character until it is recognised that it traverses a continuously increasing arc of its orbit as it draws nearer to the earth, and an as continuously diminishing arc of the same as it recedes therefrom, in equal periods of time; which is read as an alternate increase and decrease in the rapidity of that motion. But even here a complication is present, for were the moon not varying the ratio of its motion it would necessarily describe progressively increasing arcs of its orbit in drawing nearer to the earth, owing to the progressive shortening of the degrees of longitude, under which it would pass from the one to the other in an as progressively shortening period of time, or seem to move faster, reversing these relations during recession from the earth. Until the proportion of this apparent variation has been computed and allowed for, the actual ratio of the moon's motion cannot be accurately determined.

This is a complication which affects all apparent progressively varying orbital motion in the solar system, and must be allowed for in any attempt to compute the exact rate of motion.

But beyond this, another complication is added to the proper motion of the moon by the orbital motion of the earth; for the earth carries the moon with it, and so causes the latter to be constantly changing the position of its orbit in space. While if the sun be in motion a similar, an analogous, change is taking place in the position of the orbit of the earth and is transmitted to the orbit of the moon. And motion in the sun's centre of motion, and in any further centre of motion round which that centre might move would be, each in succession, transmitted to the several orbits affected thereby. And each and all of these several motions would be appreciable by their effects on the combined motion as measured on the circle of comparison—the relatively immoveable signs of the Zodiac.

Observation shows that certain changes are regularly taking place in the mutual relations of some of the heavenly bodies, as these pass through space; and that certain principles seem to regulate them.

These changes are the result of the complexity of the motions to which the bodies affected are subject, and of the conditions under which they are performed; while the principles which seem to regulate them point to certain controlling influences as concerned therein.

The facts of astronomy are the successive changes in position of the heavenly bodies. Its guides, the conditions under which these take place. Its aim, to determine the mutual relations, and, as far as possible, the nature and constitution of the several respective bodies, with a view to the discovery of the kosmical import of the whole.

The rudimentary principles of the science of astronomy are found in the distinction between the earth as the centre of observation, as a centre of motion, and as a moving body.

The elementary principles of the science of astronomy consist in the determination that the motions of the heavenly bodies are revolutions in space round centres of attraction.

The generalizations of the science of astronomy reveal themselves as interpretations which lead to the discovery of the unknown through the extended application of principles governing the known.

The earth is necessarily man's centre of observation.

He has learnt, by interpreting the unknown through the known and so distinguishing the actual from the apparent, that his centre of observation is itself in motion; is itself the subject of very complex motions.

The diurnal revolution of the starry heavens thus interpreted, tells him that the earth revolves upon its axis once during each such revolution.

The progressive recession of the sun through the signs of the Zodiac, similarly interpreted, shows him that as and while the earth revolves upon its axis, it passes round the sun in space; one such complete circuit in recession of the solar body denoting a complete revolution of the earth in its orbit.

The progressive recession of the moon through the signs of the Zodiac, interpreted in an analogous manner, shows him that it revolves round the earth; each lunation marking a single complete revolution.

In this way he learns that the Zodiacal stars form a circle of comparison, to which other motions will in succession be referable.

In studying the combined axial and orbital motion of the earth on this circle of comparison, the advancing student finds that, starting from conjunction with a given Zodiacal star, on returning to the same conjunction, at the end of a complete circuit of its orbit, it has made one more full revolution on its axis than the number of its solar days—this constituting and being the cause of, the difference between sidereal and solar time; and, as this is caused by the orbital revolution of the earth, he perceives that each revolution in space is marked by a revolution on the circle of comparison; and thence infers that every revolution on the circle of comparison denotes a revolution in space of the centre to which such revolution is or may be referred—a very important generalization, as will appear in due course.

In studying the orbital motion of the moon the advancing student notices that, while always directing the same face towards the earth, it presents each portion of its equatorial surface in succession to a given Zodiacal star,

as it would do were it simply revolving on its axis. But as it makes only one such revolution in each circuit of its orbit he sees that it has no proper axial motion, this revolution being simply a reflection on the circle of comparison of its orbital passage round the earth—which, by a special attraction, probably of superior gravity therein, retains the same face always directed to the centre of gravity of the terrestrial system. This again is a very important generalization, as will also appear in due course.

In this way, with the earth as his centre of observation and the Zodiacal stars as his circle of comparison, the advancing student has gained important principles which he seeks to generalize.

He sees in the stability of the earth's polar axis, which always points towards the celestial north, the possible influence of some remote centre to which that axis is persistently directed.

Granting this he perceives that, if the sun were describing an orbit in space, the diameter of that orbit would probably be sufficiently extensive to cause the earth's polar axis, as it passed with the solar system round that orbit, to appear to nutate to the polar star—as an intermediate body much nearer to the earth than the remote centre of its polar attraction.

And then, granting that the sun does revolve in space, he further perceives that its revolution must be reflected by a revolution on the circle of comparison.

Such a revolution he finds in the recession of the lunar nodes. Such a nutation of the earth's polar axis, associated with which is the oscillation of the lunar orbit. And, as the period of these three thus associated phenomena coincides, and, as such phenomena would be produced by the revolution of the sun under the conditions stated, he cannot but conclude that this period is the mark and measure of the period occupied by the sun in a single complete revolution round its orbit.

In association with this terrestrial systemic cycle he notices an advance of the lunar apsides, which, owing to their moving in a contrary direction to, and so meeting the receding lunar nodes, make rather more than two revolutions in advance, as computed from the moving nodes, but only rather more than one when referred to the circle of comparison, during each cycle.

This revolution he considers to be due to an influence emanating from the centre of the solar orbit, which causes the line of the lunar apsides always to point to that centre. And then he sees, in the difference in period between the full revolution of the apsides and the complete recession of the nodes round the circle of comparison, an analogous phenomenon to the difference between the sidereal and solar year, and is thus led to the conclusion that the centre of the sun's orbit is occupied by a stellar (solar) body, which is itself in motion, and revolving on an equatorial plane.

This revolution would add another, an inconceivably vast orbit, to the already extensive orbit of the solar system, and widen the range of its motions in space in an equivalent degree. And now, searching for further

indications of its existence in the measure of the period of revolution of this thus conjecturally discovered equatorial sun, he realizes that, moving under the conditions specified, it would cause a further and more extensive apparent nutation of the polar axis of the earth; an oscillation of the terrestrial orbit, that is, of the ecliptic, across the equator; and a recession of the terrestrial equinoxes—associated with which might be an advance of the terrestrial apsides.

Such a cycle of phenomena would be inevitable in motion under such conditions—and such a cycle exists.

Hence in this, the solar cycle, the advancing student finds the needed evidence of the existence, with the measure of the period of revolution, of the equatorial sun.

But the study of the relations of this cycle leads him yet a step further: for he now discovers that the terrestrial apsides advance on the retreating equinoxes in such a ratio that their full revolution is completed in a period considerably less than the period of the cycle.

In this he sees a repetition of the relations in the terrestrial systemic cycle from which he has already learnt so much; and hence, interpreting in a similar manner, he very naturally concludes that the centre of the equatorial solar system is occupied by a stellar (solar) body, itself in motion.

Of the motions of this central body he, so far, finds no further indications. Now this would be the case if it were moving on a plane at right angles to the plane of the orbit of the equatorial solar system. That is on a polar plane.

Hence he infers that this, which he would therefore term the polar sun is, with its whole system, moving on a polar plane. And as, so far, all systems so moving revolve round a central body, he further concludes that the polar solar system is revolving round such a body.

This central body he therefore ventures to term the Central Sun.

Further than this, with his limited means of enquiry, the advancing student cannot go; but his observations lead him to the conclusion that, owing to the alternations in distance from the Central Sun and from each other during the successive simultaneous revolutions of the several systems, the figure of the earth undergoes a secular change. As the recently observed variation in the latitude of places on its surface would seem to suggest; its polar axis alternately, though very gradually, lengthening and shortening; its equatorial diameter simultaneously contracting and expanding responsively—this, together with the oscillation in plane of the several orbits and the shifting relations of the terrestrial oceans, amongst which the tides are included, is simply a self-adjusting and compensating, or corrective, means by which the equilibrium, as well of the individual members as of the whole compound system, is preserved during the extensive and complex movements to which these members of the Kosmos are subjected.

HENRY PRATT, M.D.

"For Perfect Justice Rules the World."

IN a mean bed, in a long, curtain-partitioned room, a child, with a beautiful though pale and delicate face, was lying. Her eyes were closed, and a happy smile played around the well-formed, expressive mouth.

A stranger, used only to the dwellings of the rich, might have wondered at the contented, nay radiant, look upon the wan little face; for the old-fashioned, patch-worked, calico quilt, which covered the thin form, did not hide the great fact that the child was deformed. Signs of poverty were not wanting to show that those who made this room their home, had to struggle hard for daily bread. From the court beneath came the shrill cries of children, the brawling voices of angry mothers, and the rough voices of men. The air, that made its way in at the open window, was heavy with the odors of the stifling London slum, and crept up lazily to touch the cheek of the sick girl, as though weary with its burden.

The furniture of the room, though poor and scanty, showed the presence of an active order-loving woman. All about was cleaned and well-arranged. Near the window, placed to catch the first rays of the dawn and the last streaks of evening's waning light, was a heavy sewing machine, that showed plainly enough the employment of, at least, one of the occupants of the room. In the opposite corner, placed slightly behind the head-line of the bed, so as to escape the notice of the invalid, some dozen empty fruit-baskets were piled one above another, and before them an old, well-washed coster's barrow stood on end. The mantelpiece was ornamented with a bright tin tea-pot; the photograph of a man with a weather-beaten face, in a sailor's hat and blue jersey—the dead father of the little girl—and a common yellow jug, filled with wild flowers and grasses tastefully arranged.

A rough wooden box, converted into a table by the help of an old board and a piece of flowered chintz, stood near the bed, with a cup of cold tea, and two well-worn books, upon it. Bright prints from illustrated newspapers were fastened upon the blue-tinted walls, and the floor of the room shone with oak-stain and elbow grease. An air of comfort, even of refinement, revealed itself amidst the poverty of the place, and sorted well with the presence of the frail child. Bill, the coster, had learned from his father to keep things about him "ship-shape", and took a delight in having all around "The Queen", as he called his only, much loved sister, as neat and pretty as the means at his disposal allowed. And Bill was a prosperous coster with a pony and cart of his own, and a little fund in the Saving's Bank, in case of need. Bill neither drank nor swore; and as for marrying,

he always declared he had never seen the girl that could hold a candle to his sister Polly.

The entrance of a respectable, middle-aged woman, bearing a bundle of tailoring, was welcomed by the invalid with a glad smile, and the words :

“Mother, dear, what a long time they have kept you to-day. I’m afraid you are very tired?”

“Eh, child, tired enough; but they don’t care how long they keep you standing, or how tired you be.”

“Poor Widow Wilson was there before you, mother, and she so weak and ill. She was worrying about her three mites of children. She locked them into her room before she started, and had no bread to leave with them, until she got paid for her work.”

Mrs. East paused, bonnet in hand, and turned round quickly :

“How do you know that?” she said. “Have you been wandering again?”

“I’ve been down to the workshop”, laughed the child, “but I did not wander. I was there sooner than you. I looked into Widow Wilson’s. The children were all right, making patterns on the floor with a bit of burnt stick. I wanted to tell her, but could not make her see me.”

“You would have frightened her to death if you had. She’d have thought you were dead and that it was your ghost she had seen. I can’t think how you do it. Lying here all the while as still as a mouse, and as white as a sheet. My people never had those ways. You get them from your father’s folk. Came of living so lonely like on that dull Cornish coast, and staring at the sea. Doctor says it’s disease, and you can see so far because your body’s weak. But I don’t hold with that now. Your poor father was the strongest lad along the coast, and the Cornish men a’n’t no way like the London linen props, and he had the seeing eye, now and again; not that it did him any good as far as I could make out, and his mother—that’s your Gran’—has got the second sight. She saw the ship go down in which your father sailed, as plain as plain, and wrote to warn him not to go. But the letter came too late; I never got it till a week after they had left the docks. And she lost a good son, and I lost a good husband. There a’n’t many such. But Gran’ is as hale and hearty, though she’s naught but a bag of bones, as a body need be. I wish Bill could save enough to take you down to Cornwall, may be your back would get strong down there.”

“And leave you all alone? I’m well enough, and very happy here.”

“Doesn’t take much to make some folk happy then. I wonder if you would be happy if you had been standing in that hot shop for three hours, hearing the women grumble and curse at the loss of time and the hardness of the loss.”

“I was there, little mother. I’ll tell you what I saw before Bill comes in while you get supper. Poor Bill doesn’t like to think I see more than others. It makes him fear I’m not long for this world—silly boy! I wish

you had the 'seeing eye'; you might be happy then, even at the workshop, for '*Perfect justice rules the world*'. Things look quite different when you can see all round them. We are at school here, mother, and have to learn a new lesson. A lesson that will help us further on the road and make us happier in the long run. Though it seems dull and lonely, and as if we were deserted, while we are struggling with our hard task, we never are left alone a minute. It is just the same with us, as it was with Bill when he was at school. You used to make him take his book to the other end of the room, and draw the curtain, till he had learnt his lesson. You said it took him off his work to see you moving round. To him, when he had drawn the curtain, it seemed as though he were shut off and alone. He has told me so lots of times. But you were here, ready to help him, just the same, and you could have heard him, mother, if anything had been the matter, and he had called out. Bill goes behind the curtain now, to please himself, when he comes in from the night school, though he did not like it when he was little. If people could lift the curtain, when they liked, and look behind, they would never learn their lesson. Now, to-day, at the workshop, you were not alone. Standing close beside you was a beautiful being, strong and pure and good. It supported you in your fatigue, it gave you thoughts of Bill and me, to pass the time. It made you think of Gran' in her pretty cottage by the sea, and the happy times you had there when you were a housemaid at the hall. When you got vexed with the foreman for keeping you so long; when you listened to the girls cursing at their lot, and agreed that what they said was true, a grey shadow was thrown between you and your invisible friend. It was quite plain to me, that the thoughts of each person in that workshop were making for each a different kind of companion. Widow Wilson's mind was full of her children. She was silent and patient, though somewhat anxious and troubled. She had a thought in her head about some power that she kept saying was 'An ever ready help in time of trouble', and of One who was 'A Father of the fatherless'. And I saw a golden ray of light spread itself about her so she could not hear the curses, or feel the hot stifling air: and one glittering ray flashed out, like lightning through the sky, into the room where her children played. I followed it, I saw the eldest girl jump up, look round, catch up a broken mug, half full of water, and throw the water on the fire. The children had kindled it anew, in pulling out sticks to draw with. The girl knew there was no wood but that left for to-morrow. Then I looked again at Widow Wilson and saw that the golden light of peace had wrapped her in.

"Near the workshop door stood Bullying Bess. She had come late, and was last in the row of waiting workers. She had been drinking. Tongues of fire were darting round her. Her throat was dry and parched; her head was hot and felt like bursting. She was in a rage at standing last. She did not care for the work that was awaiting her so much as the money she had to take. Her thirst was terrible. How I pity her. She

had a terrible monster by her side: a tyrant who hisses constantly in her ear 'Drink! drink! drink!' Hovering over her was her better Self, trying to beat off the demon. It would catch the creature by the throat and try to strangle him. It would call to Bess to rouse herself and come and help in the fight. It tried to wake recollections of her dead mother and her own childhood, made miserable by a drunken father. It asked if she wished to make the childhood of her baby as miserable as drink had made her own. But though she listened she would not fight. The better Self was pushed away. The drink-demon dragged her in its cruel clutches, and now she is soaking herself with gin."

"Polly, what you are saying is horrible. Why would not Bess listen to you, months ago, when I brought her home that you might warn her what would come if she broke the pledge her poor mother persuaded her to take."

"I cannot tell. Perhaps there is some lesson for her to learn through drink, as I am learning mine through helplessness and pain. I only know what I see."

"Well, life is a mystery, and it is hard for me to understand that justice rules the world, as you say, when we slave and slave, and the master swallows all the profits, and lives in grand style, while many a poor woman, who has no good son like our Bill to help her, sits and sews and starves."

"I do not think, mother, you would be willing to change homes with the master if you could see what I have seen to-day."

"Bless the child! What have you seen?"

"Well, they are going to have a grand dinner party to-night at his house, and he went away early, didn't he?"

"Yes, that he did. I wondered what was up. For though he do grind others, there's no denying, he don't spare himself neither; but he does it to please himself, and that makes all the difference."

"No, mother, he does not do it, altogether, to please himself. He can scarcely help it now. He has chained himself to two tyrants, and they drive him sometimes almost against his will. He has let the demon of Greed and the demon of Selfishness get hold of him, and they push and hurry him along till he can't tell where he is going. They have bandaged his eyes and made him live in the dark, till he has lost the use of his sight. He is quite blind now. As he passed the women and girls in the shop this afternoon, he did not see how pale, tired, and anxious they looked. But he *felt* their silent anger and hate. And I saw how each black thought that ran through the minds of the women, as he passed them, fed the demons, and gave them renewed power. For the silent curses, the hard thoughts, went out like a dark damp cloud and settled upon him, and hung about him, making it impossible for his guardian-angel to reach his heart. And the cloud clung cold about him as he got into his brougham. It made his voice sound gruff and surly, as he said to the coachman 'Home—and look sharp about it'. It sent a thrill of hurt feeling through the man, who had looked for a civil word, and made him whip the horse, when there was no

necessity. So the animal started with pain and dashed off, nearly knocking down a little child. This made the coachman draw up suddenly, and gave him a fright, for he is a kind-hearted man and has children of his own. The shock angered him afresh, and he swore under his breath and whipped the horse again. Another injustice, which formed more dark clouds, till inside and outside, round carriage, horse and driver a heavy pall of evil influence travelled. Wherever it passed a deadly shiver ran through the air, nor did it once lift its cold weight all the way home. It met, and drove through many clouds as black or blacker than its own. The crowded streets are often filled with mere moving masses of varying darkness, lighted here and there by a ray of golden light surrounding a pure loving heart. These shades are the evil, selfish thoughts of men haunting the beings that gave them birth. When the master stepped from his carriage into the richly furnished hall, to the seeing eye, it was horrible. Evil thoughts hung heavily in the air. The master is a rich man, and his wife is a rich woman with money of her own, but they want to seem even richer than they are. Every two-shilling piece must do the work of half-a-crown, and the wife is killing her soul, and destroying her body, working with her brain as unceasingly as the hardest worked tailoress at the workshop with her fingers, to accomplish this self-imposed task. And, mother, her work kills more quickly than yours. It helps humanity less. It feeds selfishness, pride, and ambition more. The coat you make keeps some poor man warm; they will carry on your good work for you long after they have passed from your hands. The money you earn clothes and feeds our bodies, and helps us to stay here as long as we can to learn the lesson which life must teach. Her work does no one any good, and the miserable creature knows it. Day after day she plans and contrives new decorations for the house, new toilettes for herself and children, new economies for the household. Day after day her guardian angel whispers unceasingly, 'What is the good of it all? What is the good?' And she hears the voice, and is sick and weary unto death. But she dare not stand and grumble and swear, as do the girls at the workshop. She must keep a smile on her face, and have a courteous answer ready for every one who speaks to her. For she wishes to be thought free from care, and a lady. You would pity her, mother, as much as poor drunken Bess, if you could see and hear what I have seen to-night. Her thought and contrivances for show are bearing fruit. She has not toiled in vain. From the carpets on the floor, the furniture in the rooms, the pictures on the walls, the books in the cases, come forth sighs and moans of pain. The cries of disappointed hopes, of weariness, of suffering, given forth by the men and women who made them, are echoed again in low solos that tremble through the house. No health and happiness can abide there. No true joy. The servants are overworked, and the worst instead of the best of their human nature is called forth. Though they wear pretty dresses, smart caps, and embroidered aprons, though they put

on pleasant smiles, their aching limbs and rebellious hearts carry anxiety and hopeless sorrow wherever they go. In the kitchen, the cook is hot and worried, wasteful for want of time, unjust and cross to her assistants. The gluttony that 'hurries her off her feet' moves her soul in protest, and she stirs disease into every dainty dish. In the nursery there is sickness, begotten of maternal vanity. Whooping cough has declared itself. The mother loves her babes, but she must trust them to a nurse that she has hired for good looks and low wages, for her presence is wanted in twenty places at once, to-day. Death hovers over one little bed, but no one sees it. Tired, anxious, racked with neuralgia, and torn with fear, is the mistress of that household, as she meets the scowling master on the door-step with a forced and patient smile. If you could lift the curtain, mother, you would see more beauty in our poor home, than in that grand house at Brixton. And here comes Bill with the harebells and the grasses he has gathered for me on Tooting Beck."

K. E. M., F.T.S.



COUNT LYOF TOLSTOI says in his book, "My Religion", that when we ask a believer of whatever sect, a philosopher of whatever school, or even the "average" man, why he continues to lead a life in disaccord with his religious or philosophical ideas, a life, in short, which his theory condemns, he makes no reply, but begins at once to talk about things in general, about the State, commerce, or civilisation. They are one and all disgusted and humiliated at not possessing any doctrine with regard to life, for no one can live in peace without understanding what life really means. Count Tolstoi says further: "I seek in vain in civilised society as it exists to-day for any clearly formulated moral bases of life. There are none. No perception of their necessity exists. On the contrary, we find the extraordinary conviction that they are superfluous; that religion is nothing more than a few words about God and a future life, and a few ceremonies very useful for the salvation of the soul according to some, and good for nothing according to others; but that life happens of itself and has no need of any fundamental rule, and that we have only to do what we are told to do. Or rather, we have only to do as others do, or to please ourselves so long as we hurt no one else." But may we not ask: Is it not just this state of mind, prevalent among the majority, as described by Count Tolstoi, which is the cause of a certain number of pious and even reasoning people holding on to religion as expressed by the Churches, because these stand at least as witnesses to the spiritual life? However unsatisfactory that expression, however feeble the arguments of preachers, the meaning *behind* these doctrines, these ceremonies, these vestments and altar-lights, is that there *is* a Light towards which we strive, that there *is* a rule by which we must live, whether we grasp its full meaning or no. It seems to me that it will need many years of theosophic teaching, and above all of theosophic *living*, to show the world that the Light is independent of the candlestick, and that the Sacrifice needs no material altar. In the ideas of a certain class of minds at present, no-church leads to libertinism, and religion without ritual means life without morality. It may be wise, therefore, to second the efforts of those who would introduce the heaven of Theosophy into theological teaching; all cannot be philosophers; *aut homines, aut mentes*. "Milk for babes", and the rest in due order.

Strength of Character.

IN a comprehensive study of human nature, wherein it is sought to determine the meaning of life, and man's highest possible achievement, we must not only be governed by experience and guided by analogy; we must not only observe every fact and analyze every process; but we must supplement all these inductive processes by synthetic investigation, and proceed from universals to particulars. This two-fold method of induction and deduction enables the student to approximately, at least, round up his knowledge and prevents partial, hasty, and one-sided conclusions. In no other way can basic principles be discovered and correctly applied to the riddle of life.

Man's bewilderment springs from ignorance, and his troubles arise from his own passions. We often hear it stated that man is the creator of his own fortune, be it good or ill, and the arbiter of his own destiny; and yet the full meaning of such a statement is seldom realized.

The world's ideals generally belie all of these principles. People are seldom able to see beyond personalities to principles. This is not for lack of high ideals, but by reason of insincerity, in professing allegiance to one ideal, and in all practical concerns following another.

Everywhere a lip-service is rendered to the non-resistance, the charity and the loving kindness of the "Man of Sorrows", but in practical life a far different ideal is set up. It would indeed be a great gain to morality and to the highest ideals if everyone would declare openly his ideals and proceed boldly to follow them. It is true that such straight-forwardness would show many persons to be worse and some far better than their ideals. Each group, however, would then stand on its merits, and the world would be at no loss whatever to determine the measure of ban or blessedness of every man's code of ethics. Iconoclasts like Robert Ingersoll are a thousand-fold more friends to the Christian religion and the laws of Moses than those insincere individuals who profess allegiance with their lips and repudiate these things in every act of their lives.

These remarks are not made in a carping spirit of criticism, but in the interest of the simple truth, which Theosophy, no less than genuine Christianity, is interested in promoting.

Is it not a fact that the typical Christian, according to the ethics of the Sermon on the Mount, is at least regarded contemptuously throughout Christendom? He comes so far short of the world's ideals that he is pitied if not despised by the crowd. The genuine Christian resists not evil, and when he is reviled, reviles not again; and he is often considered the legitimate prey of the robbers of widows and orphans who imagine that

they can despoil him with impunity. Such a Christian will be the last one to be credited by the masses with strength of character. He is not a terror to evil-doers. Gentle, kind, self-possessed, considerate of others, such an one is rather imperturbable and the world at large has little use for him. In the narrow sphere of his unobtrusive life, in the little circle who know him well, among the sick, the poor, and the distressed; such an individual is known and appreciated at his real worth.

We come then to the real test of character. Is a man strong for good, or strong for evil? If the former, that strength will be of the gentler sort, and divested of all selfish or animal attributes. The reason why such attributes are not generally appreciated is because they belong to the subjective world, and make so little noise and so little show. There is a still deeper reason; and that is, that with a very large number of persons there is a feeling of hopelessness in the thought of achieving such a character, seeing how much self-denial it involves, even to relinquishing the "main chance in life". Such an individual is, therefore, a perpetual criticism on the greed and unworthiness of the average life, and rather than admit this and criticise and condemn self, it is found more easy and agreeable to affect to despise the ideal Christian.

If, in determining strength of character, an individual who is strong in evil is put forward as a type, very few persons have the courage to disapprove. The noisy swagger of the drunkard, the pestilent bravado of the bully, the thoughtless ranting of the egotist, the venomous tongue of slander—these are indeed strong for evil, and it is of just these elements that the world has often created its heroes, fear being mingled with adulation.

Just as muscular strength comes from physical training, and is perfected by exercise, even so with strength of character and moral force; these come only by effort at self-conquest.

It is not only quality *versus* quantity of force involved, but in range of action and essential results, that self-conquest brings strength of character. It is impure gold precipitated in an alembic from which the dross has been refined away.

As man climbs upward in the process of evolution, new vistas open to his vision, and new powers are unfolded at every step. We are considering man merely as a centre of power, and not in relation to happiness or misery, rewards or punishments.

As man passes over plane after plane in his upward march, exhausting the experiences of each plane as he ascends, he becomes master of that plane. In no single instance, however, is man master of the plane above him. Nothing less than experience and conquest determine power, and man is subject to, never master of, the untried realm. Man must therefore not only work out his own salvation with fear and trembling, but step by step with heavy trial and bleeding feet must he climb toward perfection. No vantage gained is ever lost, for an experience once known

can never be as though it were not till man relinquishes his birthright, and by love of evil destroys himself.

No greater mistake can be made than to despise the Christian ideal. Called by whatsoever name, it is the only road to power, and this power is not as a goal once for all attained. It is not the power to stand still, but the power to progress from height to height of being. Such an ideal is therefore a motor, while power on the physical or animal planes alone mean stagnation and death.

The true Theosophist and the ideal Christian are the same. Such an one is in the trend of the evolution of the life wave; he has found the line of least resistance and in working thus with nature becomes one with nature in knowledge and power. Step by step the illusion of Maya disappears. With no selfish motion and no ulterior design of his own, nature trusts him with her confidence and makes him observer of her choicest gifts. Silently as fall the rains and the dews of heaven such an one goes about his *Master's Work*. He knows no fear, for he has nothing to lose; he knows no anxiety, for he has nothing to gain. Persecution cannot daunt him, death cannot affright him, for his body is not he; and his soul is anchored in the Eternal, the deathless, the changeless.

It would be sacrilege to contrast such a character with the world's ideal, and yet they have much in common, for sweet charity and tender pity descend along the line of past experience and so remember those in bondage as though bound with them. It points no finger of scorn, bears no sanctimonious countenance, and gathers not its robes as though holier than others. It rather says: "Come! we will do thee good; we are all brothers. Thou art the King's son; thy patrimony awaits thee. Enter into the joy of thy Lord."

This is the line along which the Theosophical Society is working. Neither progress nor power has ever been promised in any other way. This is true Occultism, true magic; the liberation of the Higher Self; the enthronement of the Divinity in man.

Can there be any question as to what constitutes strength of character, and as to measure of power? This line of evolution involving thus the divine is natural. It is the struggle of a strong man against all his foes, the sons of Pandoo, on the planes of Kooroo-Kshetra, and he must indeed fight to the bitter end. He recognizes no enemy without, all are within; and having conquered these he is master of the field. He who conquers self is indeed greater than he who taketh a city, for he who wins this battle is lord over all things; at one with nature without, and God within.

Here is the true meaning of life, and herein lies man's highest possible achievement. There need be no mistake and no bewilderment. He who relinquishes joy is near the end of sorrow, for he has found the Path of Peace.

HARIJ, F.T.S.

Spooks among the Roman Catholics.

[The following curious old tale was sent to us by a respected correspondent, and, as it is vouched by names and dates, we have inserted it. It is unnecessary to add that we wholly dissent from its teaching.—Eds.]

MR. LIVINGSTON was a farmer in Pennsylvania. He was an honest and industrious man, and possessed of considerable property. This property began to decrease in various ways; his barn was burned, his horses and cattle died. His losses continuing, he left Pennsylvania and settled near Smithfield, Jefferson County, Virginia, where he had as much trouble as before; his cattle died and even his clothes were cut to pieces. His household was frequently alarmed by strange noises in the house like horses galloping around; clothes were burned, money taken away, and a variety of strange things happened, until they determined to get some one to come to lay the ghost. They tried conjurers, preachers, etc., but to no purpose. At last Mr. Livingston had a dream, in which he thought he was climbing a high mountain, and had great difficulty in getting up. He labored hard by catching to roots and bushes, and when he reached the top, he saw a man dressed in robes (as he said) and heard a voice saying: "This is the man that can relieve you". His wife heard him groaning in his sleep and called him. He told her his dream, and said he would go in the morning and find out who that man was. He went to Shepherdstown, where someone told him, it was a Catholic priest he was looking for, as they were the only ones who dressed in that way. He was then directed to go to "Retirement" (Mr. McSherry's place) where he would probably find one. Late in the evening of the same day, he went to "Retirement" to see the priest, but he was told that he was not there, but that there would be Mass in Shepherdstown on the following Sunday. When Mr. and Mrs. McSherry entered the church on the next Sunday, they found Mr. Livingston there, and as soon as the priest came out to the altar, Mr. Livingston was very much overcome, wept aloud and said: "This is the man I saw in my dream; this is the one who will relieve me". When Mass was finished Mr. Livingston went to the priest and related his sad story, but the priest, the Rev. Denis Cahill, only laughed at him, told him it was only his neighbors teasing him, and that he must go home and watch for them. Mr. Richard McSherry and Mr. Minghini were present, and were moved by the old man's tears, which made them listen to him, and try to comfort him. After a great deal of persuasion, Mr. Cahill went to Mr. Livingston's house, accompanied by Mr. McSherry and Mr. Minghini. They each questioned the family, and finding they all told the same sad story, Mr. Cahill sprinkled the house with holy water, and before he left, a sum of money which had been taken away was found lying on the door-step between the priest's feet. After he said Mass the work of destruction ceased. Mr. Cahill visited them often and received several of the family into the church. They often saw a brilliant light at night in their house, and heard a voice speaking, which made them get up to pray. It told them that the Blessed Virgin had a great deal of power, which she would use for poor sinners, and that they must say: "Holy, holy, holy Mary, Mother of God, pray for us sinners". The voice explained the mass and told them that one mass was more acceptable to God, than the whole world in sackcloth and ashes, that it was

a pure God, offered to God. On one occasion when Mr. Livingston and his family were sitting in one room, they saw a man in the midst of them, and as he was badly dressed and bare-footed, Mr. Livingston offered him shoes and some clothes, which he accepted, but said they were not needed where he came from. He stayed sometime instructing them in the Christian doctrine, telling them also that Luther and Calvin were lost, and that every soul that was lost through their teaching added to their torments. When he left, the family watched to see where he went, as they had not seen him enter, and when just in front of the house he suddenly disappeared. The family were often told to pray for the dead, and the voice would say: "I want prayers".

One day Mr. Livingston was taken apparently very ill in one of his fields, and when one of his sons went to him, he told him that he had heard a scream from a soul in Purgatory, and that he was almost drawn double with fright, and that he was unable to get home. He said he never could forget that dreadful shriek. Mr. Livingston lived about four miles from "Retirement", in a little village called Smithfield, and he went to the McSherrys' very often to talk to them, as there were very few Catholics in the neighborhood. Mr. Livingston would go, and say he was sent by the voice to tell them different things. On one occasion Mr. Livingston went very early in the morning and told Mrs. McSherry that he was sent by the voice to tell her that her sister, Mrs. Mary Spalding, had died the night previous in Baltimore, and that she must have masses said for the repose of her soul. At that time the mail only came once a week, but the next mail brought a letter saying that Mrs. Spalding died on that very night. Many things were communicated to Mr. McSherry's family through Mr. Livingston from the voice. There was a Protestant lady who was very ill. Her husband was an Italian, a Catholic, and kept a boarding house at the Sulphur Springs. The voice sent word to this man (Mr. Minghini before mentioned) to send for a priest for his wife; this he refused to do, saying she had her own preacher, from whom she had already told him she could obtain no kind of help or comfort. Mr. Minghini said it was too far to send forty or fifty miles for a priest. Mrs. McSherry went to see the lady, and found her very well-disposed, and anxious to do what was right, and she repeated an Act of Contrition after Mrs. McSherry, seeming to be very fervent and very penitent. That night Mrs. McSherry had a dream, in which she saw a little infant with a little stick in his hand, sitting beside a large rock. The infant struck the rock, and in an instant the rock crumbled away. She said the dream made an impression on her, though she did not mention it to any one; but in a short time Mr. Livingston came in, and told her she had had a vision, at the same time describing what she saw in the dream. He said that the rock was the representation of Mrs. Minghini's sins, which were melted away by the act of contrition, and the infant striking the rock was to convey the idea of the effect of contrition. Eve Livingston was a very pious Catholic, but some of the family were never converted. Mrs. Livingston—stepmother to these children—said she never would believe, and so far as we know, never did. Eve (the eldest daughter) went to a Protestant meeting once after she became a Catholic, and while there shed tears at the thought of the many souls who would be led astray by false teaching, not knowing anything of the Catholic Church. The voice said she had committed a great sin, as those people thought she was affected by what she heard there.

There was a messenger sent to "Retirement", for the priest to go to see a sick woman. The priest's horse was generally kept in a small field near the house, called the "Spring Pasture". Immediately the horse was sent for, but could not be found anywhere. Mr. McSherry sent for one of his horses, which caused some delay; but directly after the priest started, his horse ("Old Bull") was seen quietly grazing on the hill side, and had not

been out of the pasture. The voice said that the horse was made invisible, because the woman had put off her conversion until her last moments, and that she was dead when the priest got there, which was true. Mrs. McSherry often told her children how pious her parents were. She had eighty masses said for the repose of the soul of her sister, Mrs. Spalding, and had the happiness of hearing through the voice that she and her parents were in heaven. The voice told Mr. Livingston that many persons, even priests, would not believe what he said, or that it even spoke, and would laugh at it, if so, he must cease speaking and not try to convince them.

When Mr. Livingston left Smithfield to return to Pennsylvania he left a house and seventy acres of land to the church, and the voice said, that before the end of time, that spot would be a great place of prayer and fasting. In 1804, Mr. McSherry had some difficulty or difference with the priest, Mr. Cahill, and on that account did not go to confession. He had a severe spell of illness, in which his life was despaired of. The voice told Mr. Livingston to tell Mr. McSherry and his helpmate (for that was the name it always gave to Mrs. McSherry) that Mr. McSherry must humble himself and go to confession, and "touch Christ through the Church" and he would be cured. Mr. McSherry obeyed, sent for the priest in the night (he was not expected to live through the night), made his confession, received Holy Communion, and after making his thanksgiving, he fell into a sweet sleep, from which he rose in the morning perfectly strong and well, but still pale and emaciated. Some of the servants on the place seeing him were exceedingly frightened, thinking it was his ghost, as they thought he was dying, and had not heard what had occurred during the night. On one occasion some children were playing in Mr. Livingston's yard, when some gentlemen passed, dressed in black. The children ran in to tell the family that some *priests* were coming. The voice spoke of the simplicity of those children, and said those men were ministers of the devil, whose hearts were blacker than their garments. They were preachers. The voice said that Mrs. Spalding, Mrs. McSherry's sister, was detained in purgatory eight months for over-indulgence to her children. It often spoke of the trouble hanging over the world, and said that Mrs. McSherry would not live to see it, but her children would see famine, war, and pestilence. Mrs. McSherry asked Mr. Livingston to inquire of the voice of the soul of her confessor, who had been in eternity seventeen years. She expected to hear that he was crowned immediately after judgment, but the voice said that Father I— was still in purgatory on account of carelessness in the management of some property belonging to some orphans, which property he had given over into the hands of another, without seeing that it was properly attended to. One night in a hard rain, a stranger asked to be allowed to stay at Mr. McSherry's all night, and he was put in the room usually occupied by the priest, and in which the vestments were kept. Mr. and Mrs. McSherry knew that he was a Methodist preacher, but they never refused anyone hospitality. All during that night Mr. and Mrs. McSherry were kept awake by noises in the stranger's room, as if he were walking very briskly and hurriedly up and down the floor, with very heavy creaking boots. They were very much disturbed, and asked the stranger in the morning what was the matter with him, or if he was sick. He said no, that he had slept well the whole night. Early in the morning Mr. Livingston came to tell them that the voice said they had spent an uncomfortable night, and that God had permitted it, for they had harbored a minister of the devil.

Mr. Livingston wished the voice to speak to a certain person, to induce him to change his life, but the voice said he was like Dives, and if he would not hear the church he would not listen to a voice from the dead. Mrs. McSherry was once greatly frightened on seeing the cradle, containing

her infant son, William, rocked violently, no one being near it. She called Mr. McSherry who witnessed it also, and deterred her from taking the child from the cradle, saying that God was more powerful than the devil, and that an innocent child would not be hurt. Mr. Livingston came to tell them that the voice said, the devil was trying to destroy that child, as he would one day be of service in the church, and an enemy of the devil. This child, Wm. McSherry, went afterwards to Georgetown College, and then to Rome, where he was ordained, and was later the Provincial of the Jesuits. Mr. Livingston and his daughter Charlotte were sitting together one night, when the voice spoke to them from a bright light in a corner of the room. It said that the devil had had designs on Charlotte all day, but was prevented by the innocence of a little child (a visitor) that she carried in her arms. Mr. Livingston's son Henry was twenty-one years old on the eve of harvest, and being told by his father to lead the workmen in the reaping, refused to do so unless his father would promise him harvest wages, as he was of age. He was soon after stricken with a pain in his knee, which caused him much suffering, and confined him to bed for eighteen months: after which time the voice said that he had satisfied the justice of God for his disrespect and disobedience to his father.

Eve Livingston after her conversion spent much of her time at Mrs. McSherry's. She was always very devout. After her death, the voice said, she did not even pass through purgatory. Mrs. Livingston was always very prejudiced and bitter and remained so. Once on Thursday, having some soup left from dinner, she said she was determined to deceive the Catholics and give it to them on Friday. She put the soup in the cellar, which she locked, and carried the key in her pocket. On Friday when she went for the soup, the vessel had been washed clean, and filled with clean water. The voice said *he* had emptied the soup, that it was better to drink clean water than to violate the rules of the church by taking meat on Friday; and that if Mrs. Livingston did not submit to the teachings of the church she would open her eyes in hell. Mrs. McSherry often spoke of a visit that she and Mr. McSherry made to Mr. Livingston's. When they approached the gate it opened wide for them to pass through though no one was in sight, and the same thing occurred at the front door, which opened wide as they drew near. Mrs. McSherry was so frightened that she trembled exceedingly. The voice said *he* opened the gate and the door for them. One night a piercing shriek was heard, and the words "help, help, help", so distinctly as to arouse the whole family. They asked what help they could give, and it answered, "prayers." It said it was in excruciating torments, and asked that something be held to that spot, and he would convince them. Immediately the form of a hand was turned on the shortgown (which had been held up) the strips of cloth left between the fingers, and the family saw a bright light, as of a flame of fire. Another time a similar shriek was heard, and help asked for as before. A shirt of Mr. Livingston's was handed to it, and a cross with the letters—I. H. S. were entirely burned out of it. The sufferer said that her name was Catherine Gorman, a relative of Mr. Livingston. Mrs. McSherry saw the burned articles, and was under the impression that they were taken to Conewago, Adam's Co. Penn.

Mrs. McSherry described some dresses she saw after they were clipped, as being cut regularly in half moons, as if done by gauge or pattern. One new dress which she examined carefully, was cut so entirely that not a piece could be found large enough to cover a button mould. Some of these clipped articles were afterwards sent to Georgetown College, and some to the Sisters of Loretto, at the Barrens, Missouri. The family were ordered to keep the usual fast of Lent, and each night when they assembled for prayers, they were told to pray until the voice answered, "Amen", or "Deo Gratias!" They were also ordered to keep another fast (or Lent as

they called it) in the fall of the year, in thanksgiving for their conversion to the true faith, and they were to pray every night, until the voice said "Amen!" Mr. Livingston once walked from Smithfield to Conewago and back, and the voice said it was with him step by step, the whole of the journey.

Letter from Rev. A. D. Gallitzin to Mrs. George Dole, Martinsbury, Virginia:—

" Loretto, Cambria, Co., Pennsylvania,
" April 11th, 1839.

" My dear Child and Friend,—

" Oh! what pleasing recollections you recall to my memory! The happy days I spent in the family of Richard McSherry and his dear 'help-mate' as the voice at Mr. Livingston's used to call her. Yes, my dearest child, in 1797, I think in September, I became acquainted with your parents, and very soon a most intimate friendship was formed. I remained in that part of the country, spending all my time at your father's house, or at Mr. Livingston's, from September until Christmas, when I had to return to Conewago, my residence. My view in coming to Virginia, and remaining there more than three months, was to investigate those extraordinary facts at Livingston's, of which I had heard so much at Conewago, and which I could not prevail upon myself to believe, but I soon got converted to a full belief of them. No lawyer in a Court of Justice did ever examine and cross-examine witnesses more strictly than I did, all the witnesses I could procure. I spent several days in penning down the whole account, which on my return to Conewago was read with great interest, and handed about from one to another, till at last (when I wanted it back) it could no longer be found: in short it was lost, and I had unfortunately neglected to take a copy of it, and now after a lapse of forty-two years, you could hardly expect that I could bring back to my memory the whole *well connected history* of those surprising facts. I only remember a few detached facts, some of which may prove interesting to you. The first beginning of this business was a great destruction of property by clipping, burning, and removing, all done by invisible hands.

Mr. Livingston applied first to his Lutheran minister for help, but he having candidly confessed his want of power, Livingston applied to Protestant ministers of various denominations some of whom promised relief. Among them was a Methodist preacher, who went to Livingston's house, accompanied by some of his congregation; here they began to pray and bawl, but were soon silenced and driven away by a shower of stones thrown among them by invisible hands. After trying ministers in vain old Livingston applied to a conjuror in the South Mountains, who promised to banish the evil spirits if he (Livingston) would pay him a certain sum of money on the spot. Livingston very wisely refused paying him beforehand, but promised him double the amount if he would perform the job. The conjuror would not agree. Poor Livingston went home much dejected, and in consequence of so many disappointments almost came to the conclusion that Christ had no longer any ministers on earth, and that those who pretended to be, were only imposters. He was determined henceforward never to apply to any one of those, calling themselves ministers of Christ. A Roman Catholic peddler who happened one night at Livingston's house, tried to persuade him to send for a Roman Catholic priest, but Livingston answered very quickly, that he had tried so many of those fellows, he was not going to try any more of them. Your worthy father, Richard McSherry, was the one who overcome Livingston's obstinacy as far as to permit him to bring a priest to his (Livingston's) house. With a good deal ado, Mr. McSherry prevailed upon the Rev. Denis Cahill to attend at Livingston's. During his first visit, Mr. Cahill only said some prayers, and sprinkled the house with holy water. On his going away, having one foot already over

the door-sill, and the other inside yet, suddenly a sum of money which had disappeared out of the house (out of the old man's chest) was by invisible hands laid on the door-sill between the priest's feet, and besides the house for several days became quiet. After a while the noise and destruction beginning again, the Rev. Mr. Cahill made them a second visit, celebrated mass, instructed them, took them into the church and finally the work of destruction ceased. Being one day at a tea-party in Martinsburgh, an old Presbyterian lady, who was also invited, told the company, that having heard of the clipping that was going on at Livingston's, to satisfy her curiosity, she went to Livingston's house. However, before entering in, she took her new black silk cap off her head, wrapt it up in her silk handkerchief and put it in her pocket, to save it from being clipt. After while she stept out again to go home, and having drawn the handkerchief out of her pocket, and opened it, she found it cut into narrow ribbands. If any circumstances should come to my recollection, I shall communicate them to you. I am in possession of two letters, which your pious mother wrote to one of her brothers, I think Samuel Lilly, which contain some very interesting facts and advice communicated by Mr. Livingston to your mother at the command of the Voice. However, I have no doubt, but the original must have been carefully preserved among your family records, and must be familiar to you; if not, let me know, and you shall have a copy. I remain very respectfully and affectionately,

“ My very dear child,

“ Your very humble servant and friend,

“ DEMETRIUS AUG. GALLITZIN.

“ To Mrs. Catherine G. Dole.”

“ Loretto, Cambria Co.

“ June 6th, 1839.

“ My very dear and much respected Child,—

“ In obedience to your request I send you copies of the two letters written by your dear Mother to your Uncle Samuel Lilly, in November, 1796 or 1797. If I may judge by my own feelings, I think you will be strongly affected by the reading of them. Oh! how happy I would be if I could come to see you, but my age (nearly sixty-nine) and my pecuniary embarrassments forbid it. Since 1807, when the Government of Russia passed a decree against me, robbing me of the whole of my father's property in punishment for my turning to the Catholic Church, I have passed these last thirty-two years of my life in struggling to discharge my debts, which in 1807 amounted to \$20,000, and are yet about two thousand. God grant in His mercy that I may live to see them all paid. To accomplish so desirable an object I am obliged to live very economically, and to avoid all superfluities. I well remember little Richard, and little Denis, one of them (Denis I think) met with a serious accident whilst I was at your parents' house. He fell backward into a kettle of boiling water, and scalded his little back most dreadfully, which gave your good Ma a great deal of trouble; does he remember it yet? Mr. Livingston removed from Virginia to Bedford Co., Penn., about twenty miles from here, where he died in the spring of 1820. I had mass at his house repeatedly, and he continued to the last very attentive to his duties, but did not receive the rites of the Church in his last illness, which carried him off too quickly to afford any chance of sending for a priest. The children are all scattered away, and I believe care very little for the Church. I have a great number of your relations in my congregation, principally children of Joseph Lilly deceased, your mother's brother, and I am sure that if you would undertake a journey to this place, you would find yourself quite at home, and what would surprise you more, you would find yourself altogether in a Catholic country,

without any mixture of Protestants. Now, I have answered all your inquiries; I therefore conclude with assurance of the greatest respect and affection, with which

“ I remain,
 “ My dear child,
 “ Your most humble servant and friend,
 “ DEMETRIUS AUG. GALLITZIN.

“ TO MRS. GEO. DOLE.”

Letter written by Mrs. McSherry, to her brother, Samuel Lilly :

“ My dear Brother,—

“ Scarcely had Sister Head gotten three miles from this house, when Mr. Livingston came expecting to find her here. He said the Spirit was talking all the night, meaning the last night Sister slept here. At first they saw a glittering light, sometimes in one corner of the room, and then in another, and then in an instant the whole house was in such a blaze of light that he declared he could not look at it. It told him to go to Richard McSherry's help-mate and tell her to be steadfast in prayer; that her parents were in great hope of going to rest soon. It also told him to tell me, and all the family, to throw away all pride and vanity, and humble ourselves to the earth, as though we were in sackcloth and ashes. The spirit said that ruffles, fringes, flounces and tuckers and modesty pieces are all inventions of the devil. It forbids them to cut or curl their hair, saying that our Lord came meek and lowly, and now would we worms of the earth deck and adorn our sinful bodies—and then respecting what our Lord suffered for us, begging us in the humblest manner to turn our hearts to the Lord. It told them that many are now burning in hell for following the fashions of the world, who never will be relieved. He said we never would have heard this, but for our Mother's prayers—calling her the widow, Mary Lilly.

“ They saw plainly a hand and arm which struck the old man on the arm, and then vanished.

“ Your sister,
 “ ANASTASIA McSHERRY.”

AUTHORITIES.

Dr. Carroll was very much surprised at the knowledge of the Catholic religion which he found in the Livingstons, and thought they had received their instruction from heaven.

Father Gallitzin was of the same opinion.

Fathers Brosius and Cahill thought likewise.

Father Cahill afterwards returned to Ireland.

As a mark of gratitude to God, Mr. Livingston left his house and seventy acres of land to the Catholic church in Jefferson County, when he removed to Loretto, Pennsylvania, where he, one son, and one daughter, died.

The following is a P.S. to a letter written by Father Gallitzin to Right Rev. Bishop Carroll, dated, “ Conewago, Feb. 9th, 1800.

“ P.S.—Your Lordship has very likely been informed of the miraculous conversion of Mrs. Minghini, in Virginia, to which I was called on a Thursday, January 18th, and who departed this life the next Monday, January 22nd, provided with all the rites of the Church. The particulars of it, I shall relate to your Lordship, when I come to Baltimore.

“ My Lord,
 “ Your most humble and obedient servant,
 “ AUGUSTINE DE GALLITZIN.”

From Miss Brownson's "Life of Father Gallitzin", page 123.

"Dear Miss Whinnery,—

"I have copied this manuscript from 'Retirement', at your request, and I beg of you, when you read the names of my grandparents, and my dear mother, to keep a kind thought for your friend.

"In Corde Jesu,

"St. M. Bernard Dole.

"Visitation Convent, Wilmington, Del.

"August 4th, 1889."



Pistis-Sophia.

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

(Continued.)

[67] It came to pass, therefore, when John had finished speaking these words to Jesus, that he said unto him: "Well said, John, the Virgin, thou who shalt reign in the Kingdom of Light". And Jesus continued and said: "Thus then it came to pass. And the Projections of the Self-willed One were afflicting PISTIS-SOPHIA in Chaos and wished to take away the whole of her Light, and her Statute had not yet been accomplished for conveying her forth (completing her evolution) in Chaos, and the order had not yet come to me from the first Mystery, to aid her in Chaos. Whereupon she cried aloud, repeating her *fifth* Repentance,* and saying: 'Light of my Salvation, I hymn to thee in the Region of the Height and also in Chaos. Let my Hymn come into thy presence. [68] I am become like as the Rulers of Chaos, which have come into the Lower Darkness. I am become like a hylc Body, which has no one to help it in the Height. I am become also as the Hyle (*pl.*) cast forth into Chaos, from which they have taken away their Power, which have not been preserved by thee, but have perished by thy Statute. Now, therefore, they have placed me in the lower Mist, in the Darkness and dead Hyle (*pl.*), endowed with no Power. Thou hast imposed thy Statute on me and on all things, which thou hast decreed, and thy Spirit has fled from me and left me. Moreover, also, by thy Statute, the Projections of my Æon† did not come to my aid; nay, they held me in detestation, and kept themselves from me. Yet am I not utterly ruined, though my Light is diminished in me. And I have cried on high to the Light, with the whole (strength of the) Light that is in me, and I have stretched forth my hands to thee. Now, therefore, O Light, surely thou wilt not accomplish

* The Soul, in passing through the different stages and planes of evolution, reaches a middle point of balance in each, where the choice between the below and the above is given: doubt thus arises, and it is said to "repent".

† Æons and Projections represent various stages and degrees of emanation.

thy Statute in Chaos? Nor will Redeemers come according to thy Statute, and arise in the Mist, to learn of thee? Surely they will not tell the Mystery of thy Name in Chaos? Surely they will not tell thy Name in the Hyle of Chaos, in which thou wilt not explain it? But I hymn to thee, O Light, and my Repentance shall come and take hold of thee in the Height. [69] Let thy Light come upon me, for they have taken my Light from me, and I am in afflictions because of the Light, from the time when they projected me. And when I had gazed into the Height towards the Light, and below at the Power of Light, which is in Chaos, I arose and came into the lower (Region). Thy Statute came upon me, and the terrors, which thou didst decree, threw me into confusion and surrounded me continuously. Like as waters they seized hold of me together, throughout all my time. And *by thy Statute,** they did not suffer the Projection, my co-partner, to aid me, nor my Syzygy to preserve me from my distress'."

And when Jesus had finished, Philip sprang to his feet, and laid down the Book, which he had in his hand. For it is he who writes all things, which Jesus had said and done. Philip, therefore, advanced and said unto him: [70] "My Master, surely I am not the only one whom thou hast charged to bear the care of the World, and write all that *we shall say and do*, and hast not allowed me to come forward, and give the interpretation of the Mystery of the Repentance of PISTIS-SOPHIA?" And when Jesus had heard Philip, he said unto him: "Hearken, Philip, that I may speak to thee, in that to thee, and Thomas, and Matthew (1) has been given by the First Mystery the duty of writing all things, which *I shall say and do, and which ye shall see*. But so far the number of the words which thou hast to write, is not completed. When, then, it shall have been accomplished, thou shalt come forward to reveal that which thou shalt desire. But now ye three shall write all things, which *I shall say, and do and see*, that *I may bear witness of the Kingdom of the Heavens*". Then said Jesus to his Disciples: "He that hath an ear to hear, let him hear!" [71] And Mary arose again, and came into the midst, and stood by Philip, and said to Jesus: "My Master, hearken, that I may speak in freedom. Thou hast said: 'He that hath an ear to hear, let him hear'. Concerning that which thou didst say to Philip: 'To thee, and to Thomas and Matthew, to you three has been given by the First Mystery the duty of writing all things concerning the Kingdom of Light, that *ye may testify concerning them*'.[†] Hearken, therefore, that I may reveal the solution of the Word, which thy Power of Light prophesied of old through Moses: 'With two or three witnesses everything shall stand'. The three witnesses are Philip, and Thomas, and Matthew."

And when Jesus had heard this, he said: "Well said, Mary. This is

* All's according to law.

† Notice the uncertainty of the pronouns in the sentences in italics and compare *Lucifer*, VI, 36, p. 495, note, and pag. 74 *infra*.

the solution of the Word. Now, therefore, do thou, Philip, come forward, to reveal the interpretation of the Mystery of the fifth Repentance of PISTIS-SOPHIA. And afterwards, take thy seat and write all things, which I shall say, until the Number of thy Part (*sc.* the division of the book), which thou shalt write in the Words of the Kingdom of Light shall be accomplished. After this, thou shalt come forward and say what thy Spirit understands. [72] But now reveal the interpretation of this Repentance." [And Philip explained the Repentance of SOPHIA by reciting the eighty-eighth Psalm: "O Lord, God of my salvation, I cry to thee, day and night", [73] and after being commended by Jesus, he sat down and continued writing.]

And Jesus continued in his discourse, and said to his Disciples: "Then did PISTIS-SOPHIA cry on high to the Light. It remitted her sin, in that she had quitted her own region and was come into the Mist. Thus, then, she recited her *sixth* Repentance: [74] 'I have trusted in thee, O Light, even though turning in the lower Chaos. Let every Power, which is in me, have confidence in the Light, though I am in the lower Chaos. Let them also have confidence in him, when they come into the Region of the Height, for he shall see and redeem us, and he has the great Mystery of Salvation (2). And he will keep all Powers from Chaos, because of my transgression, in that I have left my Region and am come into Chaos.'" [75] [And Andrew explained this Repentance by the one hundred and thirtieth Psalm; "In the Depths, I have cried unto thee, O Lord".] And Jesus said unto him: "Well said, Andrew, thou blessed one. This is the interpretation of the Repentance. AMÊN, AMÊN, I say unto you, I will perfect you in all the Mysteries of Light, and in all the Gnosis, from the Interior of Interiors, to the Exterior of Exteriors; from the Ineffable to the Mist of Mists; and from the Light of Lights, to the * of Hyle; from all Gods to Daemons; from all Lords to Decans; from all Authorities to Ministers; from the Creation of Men, to that of Beasts, and Cattle, and Reptiles; in that they shall call you Perfect, complete in every perfection (*pleróma*). [76] AMÊN, AMÊN, I say unto you, in that Region, where I shall be in the Kingdom of my Father, there shall ye be also with me. And when the Perfect number shall be completed, so that the Mixture (*Kerasmos*)† may be resolved, I will give order for them to bring all the Tyrant Deities, which have not yet given up the Purity of their own Light, and I will give order to the Fire of Wisdom (*ignis sapiens*),‡ which is crossed by the Perfect, to consume those Tyrants, until they shall have yielded the last Purity of their Light."

[And Mary explained what Jesus had said by reciting a verse from the eighty-second Psalm, "God shall sit in the congregation of the gods to judge the gods."§]

* A word is omitted in the text.

† See Table I., *Lucifer*, VI., 34, p. 319.

‡ Buddhi.

§ "God", the higher Triad, shall judge the "gods", the lower Quaternary.

[77] And Jesus commended Mary, and continued: "It came to pass when PISTIS-SOPHIA had finished reciting her sixth Repentance concerning the remission of her Transgression, that she turned again to the Height, to see whether they would lead her upwards in Chaos. But not yet have they heard her, by command of the First Mystery. Therefore, does she again turn to the Height to see whether they had accepted her Repentance, and sees all the Rulers of the Twelve Æons mocking at her and rejoicing because her Repentance had not yet been accepted. Therefore she raised her face upwards towards the Height and recited her *seventh* Repentance: "O Light, I have raised my Power upwards to thee. They, which have taken away my Power, shall remain in the Mist: they shall not profit by it themselves, but it shall be taken from them. [78] O Light, show me thy Paths, and I shall be preserved in them: and show me the Region of thy going, that I may be set free in Chaos. As to my Transgression, which I have committed from the Beginning *through Ignorance*, lay it not to my charge, but preserve me by that same great Mystery of thine which remits sins, on account of thy great goodness, O Light, for good and righteous is the Light. Therefore will it show me my way, that I may be preserved in my Transgressions. And from the hylic Projections of the self-willed One will it take my Powers which have been weakened through fear of them, according to its own Statute, and will teach my Powers its own means of knowledge. For every Science of the Light is saving, and there are Mysteries for everyone who seeks the Region of the Inheritance thereof, and its Mysteries, on account of the Mystery of thy Name, O Light. To each one, who has confidence in it, the Light will give the Mystery he shall desire. His soul shall be in the Regions of Light, and his Power shall inherit the Treasure of Light. [79] Look upon me, O Light and save me, for they have taken away my name in Chaos."

[80-82] [And Thomas came forward, and explained the Repentance by reciting the twenty-fifth Psalm: "O Lord, I have lifted up my soul to thee, O God."]

And Jesus continued: "It came to pass when PISTIS-SOPHIA had recited her seventh Repentance in Chaos, and the command had not yet come to me from the First Mystery, [83] to free her, and lead her upwards in Chaos, that I of my own accord, in compassion, *without any command*,* brought her to a slightly less confined Region in Chaos. And when the hylic Projections of the Self-willed One perceived this, they ceased to afflict her for a little, thinking that she would be raised up entirely in Chaos. Now, when this was done, PISTIS-SOPHIA did not know that it was I who was bringing her help, nor did she know me at all, but she continued singing to the Light of the Treasure, and thought that it was it that was aiding her. Moreover she continued singing to it, thinking that it was the Light of Truth, and that it was because she had confidence in the Light,

* Compare pag. 99 *infra*.

ascribed to the Truth of the Treasure, that she would be taken to a higher place, and her Repentance accepted. But the Statute of the First Mystery had not yet been completed, that her Repentance should be received. [84] But when the Projections of the Self-willed One understood that PISTIS-SOPHIA was not (entirely) exalted in Chaos, they returned again together, and began to afflict her exceedingly. Therefore, in that they had ceased to afflict her, and had again returned and excessively oppressed her, she recited her *eighth* Repentance, saying: 'I have set my heart on thee, O Light, leave me not in Chaos. Because of the Mystery of thy Name, O Light, show me the way, and give me thy Mystery. Thou shalt free me from this Power with the appearance of a Lion, with which they have lain in wait for me, for thou art my Saviour, and I will give the Purity of my Light into thy hands. Thou art freeing me, O Light, with thy knowledge.'

"And it came to pass that, when the Power with the appearance of a Lion understood that PISTIS-SOPHIA had not been entirely exalted in Chaos, [85] that it came again with all the other hylic Projections of the Self-willed One,* and oppressed PISTIS-SOPHIA anew. Thereupon, she cried out in the same Repentance, saying: 'Because of thy Statute, O Light, the Light, which is in me, is thrown into confusion, and so also is my Power and Mind (*nous*). The Number of my Time is in Chaos.† And all the Powers in me are tossed about. I am impotent in the presence of all the Rulers of the Æons, which hate me, and of the Four-and-Twenty Projections‡, in whose Region I was. And my Brother, my Syzygy, teared to give me aid, because of the things in which they have set me. And all the Rulers of the Height considered me as Hyle, in which is no Light. I am become as hylic Power, which has fallen down from the Rulers, and they have said, "She is turned into Chaos". And after this, pitiless Powers have surrounded me, wishing to take away the whole of my Light. But I have trusted in thee O Light, and said, "Thou art my Saviour". [86] Let Chaos cover the Projections of the Self-willed One'."

[And Matthew came forward, and explained this Repentance, by reciting the thirty-first Psalm, "On thee, O Lord, have I set my heart§." [87, 88].]

[89] And when Jesus had heard these words, he said: "Well said, Matthew. AMÊN, I say unto you, when the Perfect Number|| shall be accomplished, and the Universe complete its evolution, I shall sit in the Treasure of Light, and ye also shall sit on Twelve Powers of Light, until we shall have restored all the Orders of the Twelve Saviours into the Region of the Inheritances of each one of them". And when he had thus

* The Powers of the lower Quaternary.

† Sc. The time of my evolution in matter.

‡ There are four-and-twenty Projections above and four-and-twenty below, which together with Sophia, who is now above, now below, or with their synthesis, make up the *Forty-nine Fires*.

§ Desire.

|| Compare *pag. 33 et seqq.* and note 12 *Lucifer* vi, 35, pp. 397 and 400.

spoken, he said : " Know ye what I say ? " And Mary came forward and said : " Master, thou didst speak to us formerly about this very thing in a Parable ; ' Ye endured trials with me : I will found a Kingdom (3) with you, like as the Father founded one with me, for ye shall eat and drink at my Table in my Kingdom, and ye shall sit on twelve Thrones to judge the Twelve Tribes of Israel.' (5) He said unto her : " Well said, Mary."

And Jesus continued : " It came to pass that when the Projections of the Self-willed One continued to oppress PISTIS-SOPHIA in Chaos, she recited her *ninth* Repentance, saying : ' Smite, O Light, them which have taken away my Power, and take from them the Power, which they have taken from me, for I am thy Power and thy Light. [90] Let their Power be as the dust, and let IEO,* thy messenger, smite them : and if they shall endeavour to come to the Height, let Mist cover them. Let them smite upon them so that they be turned into Chaos, and let IEO, thy messenger, pursue them to slay them with the lower Mist. Now, therefore, O Light, take its Purity from the Power with the appearance of a Lion, *without its knowing it* (6). Thou shalt free me from them which have taken my Power and Light from me. For they have stood against me, [91] speaking a lie, and saying that I knew the Mystery of the Light in the Height, in which I trusted. And they constrained me, saying : ' Tell us the Mysteries of the Light in the Height ', which indeed I knew not. They have afflicted me with all these evils, and have deprived my Power of its Light. Save me, O Light. I know that thou wilt free me, because I was doing thy Will, the Will of thee, from whom I was in my Æon. I was working thy Will, like as the Invisibles, which are in my Region, and like as my Syzygy. Free me from the Power with the appearance of a Lion, for *I alone of the Invisibles am in this Region.*† [92] Now, therefore, O Light, let not the Projections of the Self-willed One rejoice over me. For they were addressing me flatteringly with soft words,‡ demanding from me the Mysteries of the Light, which I know not. Now, therefore, save me that I may rejoice, for I long for the Thirteenth Æon, the Region of Righteousness. [93] And I will say throughout all time, ' more and more shall shine the Light of IEO, thy messenger ', and my tongue shall hymn to thee in knowledge of thee, the whole time, in the Thirteenth Æon."

[And James interpreted this Repentance by reciting the thirty-fifth Psalm, " Judge them, O Lord, which oppress me with wrong; fight against them that fight against me " [94-97].]

[98] And when James had thus spoken, Jesus said : " Well said, James, well done. This is the interpretation of the ninth Repentance of PISTIS-SOPHIA. AMÊN, AMÊN, I say unto you, ye shall enter into the Kingdom of

* See *Lucifer* VI, 35, p. 399 note 6.

† The Lower Manas which is a ray from the Higher.

‡ The " words " of the Powers of the lower principles are the allurements and seductions of matter.

the Heavens, before all Invisibles, and all Gods, and all Rulers, which are in the Thirteenth Æon, and in the Twelfth Æon; and not only ye but everyone who shall have performed my Mysteries". And when he had thus spoken, he said unto them: "Know ye how I speak with you?" And Mary sprang forward again and said: "Yea, master, this is what thou didst say to us once on a time, that *the last shall be first and the first last*. The first, then, which were procreated before us, are the Invisibles, since they were before the Human Race, they, and the Gods, and Rulers. And the men who will undertake the Mysteries, shall enter before them into the Kingdom of the Heavens."

And Jesus commended Mary, and continued: "It came to pass when PISTIS-SOPHIA had proffered her ninth Repentance, that the Power with the appearance of a Lion oppressed her again, wishing to take away her whole Light, and she again cried out to the Light, saying: [99] 'O Light, in whom I have trusted from the Beginning, for whose sake I have undergone these great griefs, help me'. And this time they accepted her Repentance. The First Mystery heard her and sent me *by its command*.* I came to help her: I lead her upwards in Chaos, because she repented, and because, trusting in the Light, she undertook these great griefs and great dangers, and was deceived by the Self-willed Deity, nor was she deceived by anything else, save through the Power of Light, in which she trusted. Therefore was I sent by command of the First Mystery to help her secretly. Nor was I yet come into the Region of the Æons at all, but I came through the midst of all of them, *no Powers knowing it*, neither those which pertain to the Interior of Interiors, nor those which pertain to the Exterior of Exteriors, but only the First Mystery alone. It came to pass, when I was come into Chaos to help her, that she saw me, inasmuch as I was of an intelligent nature (*noëros, i.e., manasic*), and shone exceedingly, and was compassionate towards her, for I was not self-willed like as the Power with the appearance of a Lion, which took away the Power of Light in SOPHIA, and oppressed her to take away the whole of it. Therefore did she see me endowed with greater Light than the Power with the appearance of a Lion, ten thousand times, and being compassionate to her, and she understood that I was from the Height of Heights, in whose Light she had trusted from the Beginning. Therefore PISTIS-SOPHIA had confidence, and spake her *tenth* Repentance, saying: 'Thou hast heard me, O Light. Woe is me for my Dwelling-place is far off: and my Power is in Regions, which are not mine.'

[And Peter explained the Repentance by the one hundred and twentieth Psalm [101] "I have cried unto thee, O Lord, when I was afflicted."]

COMMENTARY.

(1) For the "Gospel of Philip", see *Lucifer* vi, 35, p. 400, Note 11. The Greek,

* Compare pag. 83 *supra*.

Latin and Syriac fragments which remain of writings called the Gospel of Thomas give but little idea of what the original Gospel or Gospels according to Thomas must have been to have been held in such respect by the followers of various schools of Gnosticism and even by some Church Fathers. The fragments are also called "Acts of the Lord's Boyhood", and are replete with the foolish and childish incidents which are so frequent in the "Gospel of the Infancy". These fables, however, were in such favour among Catholic readers, that the gospel was dressed up to suit orthodox taste by cutting out all heretical passages. Still, the Gnostic tendency of the fragments is shown by their strong Docetism, that is to say the theory that the appearance of the Christos as man was an illusion. That there was a philosophical gospel of Thomas is very evident by the nature of the citations from it, and by the many references to it, but that this gospel was the book that the Thomas of our text was commissioned to write, must for ever remain a mystery, unless some fresh evidence is forthcoming.

There is a Gospel of Matthew called the "Book of the Infancy of Mary and of the Saviour Christ", which purports to be a translation from the Hebrew by St. Jerome, and is probably the original on which the later "Gospel of the Nativity of Mary" was based. But such edited and re-edited fragments are certainly no more the authentic "Gospel according to Matthew" than is the text of the Synoptic of that name, and as certainly can never be placed in that philosophical category to which genuine Gnostic writings must always be ascribed.

(2) *Great Mystery of Salvation.* This great Mystery is the Mystery of the Ineffable (*Atma*), or First Mystery, the Supreme Wisdom (*Buddhi*), from which all emanations proceed. It emanates from the Ineffable and is like unto it, being at the same time the Supreme Principle of the Forgiveness of Sins. See Table I.

(3) *Kingdom of Heaven.* Out of the many quotations which might be given to show what occult ideas the Gnostics held concerning this "Kingdom", and how different was their view from the poverty-stricken orthodox conception of our own degenerate times, perhaps the following from the *Gospel of the Egyptians* will not be the least interesting. In answer to the question, when will this kingdom come, it was answered: "When out of Two has been made One, and the Outward has become as the Inward, and the Male with the Female neither Male nor Female". Whence two interpretations of the many which could be given, start immediately forward: (a) The union of the Lower with the Higher Manas, of the Personality with the Individuality; and (b) The return to the androgynous state as will be the case in future Races. Thus this Kingdom may be attained by individuals now and by mankind in Races to come.

(4) *Thrones.* "They who are called in Theology 'the Thrones', and are the 'Seat of God', must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first (*Cf. pag. 98 infra*), and the first last. We find, in short, that the higher angels had broken, countless æons before, through the 'Seven Circles', and thus robbed them of their Sacred Fire (*Cf. pag. 76 supra*); which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom—the reflection of MAHAT in its various degrees of intensity." *Secret Doctrine*, ii, 80.

(5) *Israel.* The meaning of this term will be made clear from the following, taken from the systems of the Naaseni (Ophites) and of Justinus as found in the *Philosophumena*.

The Exodus of the Children of Israel from Egypt (*i.e.* the body) was hindered by the waters of the Great Jordan (the type of spiritual birth or generation), which were turned backward and made to flow upward by Jesus (v. 7). See *Lucifer* vi, 35, p. 400, note 8.

Again the Sons of Israel crossed the Red Sea and came into the Desert (*i.e.*, by parturition were born into the world), where are the gods of destruction and the god of salvation. The former are they which inflict the necessity of changeable birth on those who are born into the world. These are the Serpents of the Desert, and it was in order that the Sons of Israel might escape the bites of these Powers that Moses showed them the *True* and *Perfect Serpent* (v. 16).

In the system of Justinus the first triad consists of The Good Principle, the Elohim and Eden or Israel, the latter being considered as feminine and figured as a Virgin above and a Viper below; she is the Spouse of the Elohim. The passage of *Isaiah* (i, 3): "Hear, O Heaven, and give ear, O Earth, for the Lord has spoken But Israel does not know me", is explained by saying that Heaven is the Spirit of the Elohim in man, Earth the Soul which is in man with the Spirit, Israel is Egypt (*i.e.* matter). (v, 26). *Cf. also Lucifer* vi, 34, p. 316, note 1. It is abundantly evident from the above that the Tribes of Israel are the men of this world of matter.

(6) In the passage of Jesus to the Height, the Powers of the different Regions exclaim one after the other, as he passes from plane to plane: "How has the Lord of the Universe changed us without our knowing" (*pag.* 21). They are further (*pag.* 25) described as being in fear "because they knew not the Mystery which was done". Sophia again (*pag.* 78) tells us that she has sinned "through ignorance". From the comparison of such passages we are led to conclude that the triumphant ascension of Jesus, as the perfected Initiate, and the dramatic narrative of the repentant Sophia, are but two aspects of one and the same thing regarded, firstly from the point of view of the Individuality, and secondly from that of the Personality.

(To be continued.)



Levana.

HE who seeks something higher in its own nature, not merely in degree, than what life can give or take away, that man has religion, though he only believe in infinity not in the infinite, only in eternity without an eternal; as if, in opposition to other artists, he did not paint the sun with a human countenance but rounded off this to resemble the former. For he who regards all life as holy and wonderful, whether it dwells in animals, or, still lower, in plants: he, who, like Spinoza, by means of his noble soul floats and rests less upon steps and heights than upon wings, whence the surrounding universe—the stationary and that moving by law—changes into one immense Light, Life and Being, and surrounds him, so that he feels absorbed in the great light and wishes to be nothing but a ray in the immeasurable splendor: such a man has, and consequently imparts, religion, since the highest ever reflects and paints the highest even though formless behind the eye. . . . Excite in the child the all-powerful perception of the whole, in opposition to the selfish perception of the parts, and you then raise the man above the world, the eternal above the transitory. . . . At least two miracles or revelations remain for you uncontested in this age which deadens sound with unreverberating materials; they resemble an Old and New Testament, and are these: the birth of finite being, and the birth of life within the hard world of "matter".

JEAN PAUL RICHTER.

Two Worlds.

I AM only a little girl; but I would like to know something. I am full of perplexities; because there are so many curious things which I cannot explain to myself, and it is of no use to ask other folks about it; because they will not believe that I see and feel things which they cannot see. They say that all the little people who talk and play with me are nothing, and exist only in my fancy. Now I know they are no such thing; they are as real as I am myself; but I would like to know why other people want to dispute them away, and having been told that you know ever so much about such things—even more than our own family doctor—I made up my mind to write to you and to ask for an explanation.

I have been asked when I saw them first; but this I cannot tell; for it seems to me that I have been acquainted with them all my life, and that I knew them before I became acquainted with my mother. It requires no effort of my will to bring me into the fairy world; it rather requires an effort when I am in the fairy world to make me come out of it into the so-called real world. These little people are not imaginary. I might just as well believe my mother to be imaginary; for they are visible and tangible to me, and when I begin to see them, the persons around me become transparent and fade out of my sight. Moreover, these people talk, and although I never learned their language, I nevertheless understand very well what they mean to say.

I remember, when I was about six years of age, I awoke one morning and saw them playing upon the coverlet of my bed; but the bedcover was gone, and in its place there was a very pretty forest with trees, flowers, mosses and ferns, and oh! ever so many mushrooms of various sizes and colors. There were lots of these little dwarfs, dressed in grey, and some seemed to be old, although they were little, for they had long grey beards. They were rollicking among the mushrooms and ferns, while out from some of the flowers there were looking the tiniest little ladies, and sometimes one or the other of these sprites of the flowers would soar in the air above the flower which she inhabited, as if to take a look at the world. Then her dress, which seemed to be made of gossamer and sprinkled with diamonds, would sparkle in all kinds of colors, and after a while she returned again into the chalice.

When I grew up and learned to read, I came across some books and pictures which almost exactly described those little people; but when I told my mother about it she scolded me and sent for Doctor Schneckenburger. He made me take some very nasty medicine and ordered me to eat flesh, which I dislike very much. They took the books away, and prohibited me from ever mentioning this subject again.

Ever since then I have avoided speaking of the little people, but they have not left me. They are not always the same. Sometimes there are others, such as I did not see before, and then they will gather around me and look at me surprised, as if they had never seen such a little girl. One day one of these little men, who was much bigger than the rest, and of nearly my size, spoke to me. He was very beautiful and a prince; for he wore a costly dress and a golden crown upon his head, in which were set rubies and diamonds. He asked me to go with him over a field, upon which grew many beautiful flowers which seemed to be living, and from which issued musical sounds.

He said that I should tell him the name of each flower as we passed it on our way, and that if I named them all correctly, I would then become his bride. So we went on, and I was very much afraid that I could not name the flowers; for in fact I did not know the name of any of them; but, however, as we walked along, each flower we passed told me its name. I, therefore, named them all correctly; but just as he was about to give me his ring, I was called back into the outer world.

Not long ago our family went to Salzburg, and we made an excursion to the *Untersberg* (I suppose that you have heard of that mountain). We rested upon a little meadow to take some lunch which we had brought with us. There the prince of whom I have spoken, came to me and invited me to go with him into the mountain.

There was a high wall of red rock in which I had not noticed any opening; but he showed me the entrance in it, which was big enough for anyone to see, if he would only open his eyes. I went in with my companion and I have no words to describe all the wonderful things we saw. We went through endless galleries and caverns. It was not at all dark in there; but everything was beautifully illumined; although I do not know whence the light came, because there was no sun to shine through the rocks. The walls looked as if they were made out of the most beautiful crystals and of all colors and hues. At last we came into a spacious hall, where a great assembly of people were collected, all in elegant dresses and as if they were getting ready to celebrate a marriage feast. I was actually afraid to enter, because I was wearing a grey tourist dress and I did not think it fit for mixing with such a festive crowd.

Nevertheless they insisted that I should enter, and they said that I was the bride and was to be married to the Prince Cravatu.

In spite of my excuses and remonstrances I had to take a seat upon a golden chair next to the side of Prince Cravatu; for this was his name, as I was then informed. The table was splendidly decorated with flowers and ornaments; but to my astonishment there was nothing upon it to eat, except a large plate full of variously colored Easter eggs. There were red and white, yellow, blue, green, black and white, and orange colored eggs, and some showed a variety of colors; while there were also some which were unclean on the outside and had evidently not even been washed. While I was looking at the eggs, the prince made a speech, in which he said that he had saved me out of the clutches of an evil enchantress, who by her magic spells had kept me enchained in the land of dreams, and that I had now safely returned to my old home.

Thereupon the minister of state arose, and congratulated me, and said that before the royal marriage could take place, it would be necessary that I should have my wisdom tested by selecting one of the eggs; the one which I considered the best. "For", he said, "it is well known, that in the land of dreams the people judge only by outward appearances, and we want no other queen except one who is wise."

Then all the ladies and gentlemen present came forward and each one offered me his or her advice as to which egg I should select. Some said that only the red eggs were good and all the others rotten. Some said the yellow ones were the only ones fit to be eaten. I looked suspiciously at the one whose shell was covered with dirt; but all the people said that it was no good; as the shell was awfully hard and the dirt indigestible.

While they were disputing about the quality of the eggs, it seemed to me as if I heard some tiny raps coming from the inside of each as if some living thing wanted to break the shell and to come out. I therefore asked to be permitted a short time for consideration before giving my decision, and this was granted to me. Right away the raps grew stronger and the shells one after the other broke, and out of each came a beautiful bird; but these birds were all of the same kind and no difference could be detected

between them. Thereupon I told them that I did not care for any of the shells; no matter whether they were red or yellow, clean or unclean; that they were all necessary and good enough to serve as a shelter for the growing bird; but that after the bird had crawled out the shell could be thrown away.

This decision created universal applause. I was highly complimented by the Prince Cravatu and by the minister, who declared that now the marriage ceremony could take place. Just then I felt a tap on my shoulder and when I looked around to see what was wanted, I found myself upon the little meadow in the midst of my dreamland companions, and Prince Cravatu, the minister, and all the ladies and gentlemen had disappeared from my view.

It was my mother who had tapped me on the shoulder and asked me whether I wanted a hardboiled egg; for we had brought some such eggs with us for luncheon. Our whole crowd was in a high state of excitement; for there had just been going on a very animated discussion about the respective merits of the various systems of religion. I was also very angry at having my marriage with Prince Cravatu broken up on account of such an insignificant cause, and I therefore answered her rather saucily that I did not care for any eggs in which the bird had been killed by the boiling; but that I wanted such a beautiful bird as had just crawled out of the eggs on the table of the Prince Cravatu.

This answer of mine led to further interrogations and to an altercation; because I insisted that I had been in the Untersberg, and the others claimed that I had slept all the time. They would not believe me, and when we came home, I was locked up in my room as a punishment for my ill-behavior. I am still in prison, and the time passes away very slowly. I, therefore, made up my mind to employ it in some useful way. For this purpose I have now told you some of my experiences in fairyland, and I would ask you to be so kind as to tell me what you think about the eggs, and which of the two worlds is the real one? Are my companions in fairyland the products of my own fancy, or am I merely dreaming that I am imprisoned here by an evil enchantress; and if so, how long must I wait before I will be liberated again by the Prince Cravatu?

KATIE.



OTHER LIVES AND OTHER WORLDS.

COULD we obtain a closer view of some of the celestial bodies, we should probably find that they, too, teem with life, but with life specially adapted to the environment. Life in forms strange and weird; life far stranger to us than Columbus found it to be in the New World when he first landed there. Life, it may be, stranger than ever Dante described or Doré drew. Intelligence may yet have a home among those spheres no less than on the earth. There are globes greater and globes less—atmospheres greater and atmospheres less. And the truest philosophy on this subject is crystallised in the exquisite language of Tennyson:—

This truth within thy mind rehearse
That in a boundless universe
Is boundless better, boundless worse.
Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres?

Sir Robert Ball in "The Story of the Heavens".

Our Fallen Brethren.

THE origin of those animals that have formed the stock-in-trade of the Zoologist, and have been classified by modern theorists according to the precepts of what they call "evolution" as the precursors as well as the ancestors of man, is a subject on which the Theosophist must think. He, who has not yet learned the difficulties of the problems affecting the human race, is unable to apply these problems to the life of the individual. Social improvement of the individual will never be attained till the history of the race is traced, and we have learned by bitter experience of the past to avoid dangers in the future.

Simia quam similis turpissima bestia nobis were words that sprung from the lips of old Linnæus, and our knowledge of the modern relatives of the apes, whose pedigree ended where that of the real monkey began, has not in reality advanced much further than the knowledge of a hundred years ago. I was reminded of this in 1863, when we had *réchauffés* of ancient "shaves"* concerning the pygmies and the *γορυλλαι* of Hanno. The history of the genesis of apes has been told from the "evolutionist" side. We have all the speculations against us; all the popular feeling; all the blatant vociferations. Modern Darwinism is like a Cheap Jack at a fair who undoubtedly attracts attention, but from what grade of thinkers it is difficult to say. It has the advantage of being able to use words, which the student dare not employ. "Biology", "environment", "scientist", "evolution" are ready to its hand. *Quid cum grammaticis rhetoribusque mihi?*† The history of the Do-as-you-likes in Kingsley's "Water Babies" is an example how the principle of natural selection works.

The career of the Do-as-you-like nation, whose neglect of the physical laws conditional on their existence reduced them ultimately to gorillas, is no doubt familiar to many of our readers, and upon the supposition, therefore, of their familiarity with the work, we feel bound to point out that the great flaw in the Darwinian theory, which Professor Kingsley, to a certain extent, we believe, advocated, is admirably illustrated in this passage. According to our interpretation, when the Do-as-you-likes had once ascended the trees, and the weaker individuals had been all eaten up by the lions, the felines would have had nothing to eat. They would consequently have been hungry, and unless their structure was modified to catch something else—and Professor Kingsley tells us of no other carnivorous or herbivorous animal, upon which to prey—they must in the long run have died of inanition. Then, when the lions were all dead, the Do-as-you-likes might

* Anglo-Indian "Gup".

† *Martial Epigrammata* IX. 73.

have safely descended the trees, and the further transmutation of the scansorial man into the ape would have been rendered functionally unnecessary. Or, we are as much at liberty to suppose plasticity in the organization of the lion as of the man. The organization of the lion being slightly plastic, those individuals with the most powerful claws, and in whom the scapular arch was most mobile, let the difference be ever so small, would be slightly favored, and would tend to live longer, and so survive during the time of the year when the food was scarcest; they would also rear the most young, which would tend to inherit these slight peculiarities. The less scansorial ones would be rigidly destroyed. The consequence would be, that the lions would be transformed into leopards, or other climbing cats, and would ascend the trees and eat up the men, unless from the *homines* the smaller and lighter individuals were selected, who might have descended along the flexible boughs, as Friday did, when the bear pursued him, and so reached the ground in safety. Then, if there were any terrestrial lions left, the men would stand an equal chance of being devoured; or the scansorial lions might come down at leisure, modify their organization, and commence the game afresh. The "selective process" would thus bring us precisely to the point whence we started. The *Homo sapiens* of Linnæus, whom the learned Swede defined to be in its wild aboriginal state, fourfooted, mute, and hairy, and which, brought under the more civilised influences of clothing and social habits, expanded into the American, European, Arabic, African races—besides the monstrous varieties comprising the *crétin* of the Alps, the giant of Patagonia, the Hottentot, the short and pyramidal-skulled Chinese, and the flat-headed Indian of Canada—represented the idea which our ancestors formed of the human animal a hundred years ago. Linnæus, however, admitted a second species of man, as he deemed the *Homo nocturnus*, or *Troglodytes*. He considered this animal to be white, always erect, the hands reaching the knees, concealing itself during the daytime, virtually blind, and accustomed to wander forth in the night for plunder. Although its language was an unintelligible hiss, the attributes of thought and reason are predicated by Linnæus of his *Homo nocturnus*, in which there is reason to believe that the characters of the chimpanzee and those of the white negro or Blafard were confusedly intermingled. The Swedish naturalist, however, while he thus misconceived the zoological character of the great ape from West Africa, appreciated in its true signification the systematic value of the other equally gigantic form of ape, which exists in the Indian archipelago, his *Simia satyrus*, and although he erroneously applied to this ape the term "chimpanzee", we recognise under this description the oran-ûtan of later writers.

If the zoologist attempts to find in the feeble and vague sketches of the manlike apes which were given by the elder naturalists anything approaching to the accuracy of definition now essential to the systematic idea of species, he will be grievously disappointed. The work of Tyson: "A Philosophical Essay concerning the Pigmies, the Cynocephali, the Satyrs

and Sphinges of the Ancients, wherein it will appear that they were all either Apes or Monkeys, and not Men, as formerly pretended", furnishes an example of those speculations by which our forefathers sought to identify the traditions of mythology with the forms of zoological life. We shall entirely pass over therefore the controversy, not capable of any practical determination, whether the animals which Hanno and his companions flayed, deposited in the Punic temples, and termed γορυλλαί, being of the feminine gender, were actually the same ape which is now termed "n'gina", or "n'guyla" (*unde derivavit fide* Burton "gorilla"), on the banks of the Gaboon. Some confusion seems to have arisen in the minds of zoologists respecting the precise import and meaning to be attached to the word "n'tscheigo" or "engeco" applied to the chimpanzee. It has been alleged that this word is of native origin. Philological researches, however, cast doubt on this deduction. We think the conjecture very probable, that the early Spanish voyagers, who, under the Portuguese flag, visited the Gaboon in the fifteenth and sixteenth centuries, were eye-witnesses to the existence of two species of anthropoid apes. The larger was the n'gina, or gorilla; the smaller one, the species which we now name "chimpanzee", the Spanish sailor would term *el chico*, "the little one". The transition in the negro mouth from the diminutive *el chico* to *engeco* or *n'scheigo* is obvious. However this may be, we have the undisputed fact that in the year 1625, at the time of Battell, the distinction of the two apes into gorilla and chimpanzee was as marked as in the present day.

It is highly creditable to the state of English knowledge that such a work as that of Tyson should have been published at the end of the seventeenth century; and the honor of the first monograph on the subject is due to this writer. Sixty years afterwards our Swedish neighbors, who had followed in the steps of Tulpius, Bontius, and Aldrovandus, revived the absurd statements of their predecessors and produced illustrative proofs, in which (for example) the *Lucifer Aldrovandi* was represented with the finely-turned calves and graceful ankles peculiar to the human species. The same artistic laxity which gave to all the representations of the negro races of Senegal and Congo the physiognomy of Englishmen, Frenchmen, or Spaniards, equally prevailed in the figures presented of the anthropoid apes.

The first living specimen, however, of a true anthropoid, whose aspect should have led the continental naturalists to consider the absurdity of the representations which they continued to publish for a century afterwards, was that which Tulpius portrays in 1641, from a specimen sent to Holland, as a present to Frederick Henry, Prince of Orange. Afterwards, in the time of Buffon, the progress of discovery, under the auspices of the French Government, enabled that great naturalist to study a living specimen of the chimpanzee, and about the same time an adult specimen of the gibbon (*Hylobates lar*) was described by him. The progress of our

knowledge of these great forms of life since that period has been vast, and numerous specimens enrich the museums of Europe. The Dutch naturalists, Camper and Vosmaer, produced valuable memoirs on the oran-ùtan in 1778-9. Baron von Wurmb was the first traveller who published accurate observations on the oran-ùtan in its adult state; he termed it pongo, adopting the name used previously for the African form, and derived from the nation (the Mpongwé) in whose vicinity the great black ape was first observed. Erroneous observations led some French Zoologists to erect the pongo of Borneo into a genus distinct from the oran-ùtan. Later and more correct facts, ascertained by Owen, demonstrated the complete identity of Wurmb's pongo with the adult oran-ùtan, and revealed to us the existence of a smaller Bornean form; while the progress of commercial and missionary enterprise in equatorial Africa has led to the discovery of those remarkable forms—the gorilla, the baldheaded ape, the koolocamba, which have recently, through the labors of Dr. Savage and Du Chaillu, become even popularly familiar to us.

The sum of our knowledge of the geographical distribution of the anthropoid apes may be epitomized in the following propositions:—

In Western Africa there are two species of *Troglodytes*, the gorilla (*Troglodytes gorilla*) and the n'scheigo or chimpanzee (*T. niger*). Well-marked varieties of the second form have been obtained from the neighborhood of the Gaboon, one with a bald head, the nest-building n'scheigo m'bouvé (*T. niger var calvus*), and one which in the shape of the ears and the frontal development, at first sight seems more than any other ape to resemble man (*T. niger var. Koolocamba*).

In the Asiatic Archipelago are also found two distinct forms. The oran-ùtan (*Pithecus satyrus*) of which there are varieties termed "mias pappan" "mias rambi" and others; this species is found in Borneo and Sumatra. There is also a smaller form in Borneo, the mias-kassar (*Pithecus morio*), differing from the larger species in the relatively small size of the canine teeth.

At least eight or nine species of the long-armed ape or gibbon (*Hylobates*) have been discovered in Hindostan, in Transgangetic India, and the Malay Archipelago. The northern limit of the genus is vaguely defined. It has been sought to draw a parallel between the measurement of the *crania* of the anthropoid apes and the measurements of the skull in those races of mankind coincident with them in geographical distribution. Thus it is said that the chimpanzee is dolichocephalic (long-headed), so is the negro; the orang is brachy-cephalic (short-headed), so is also the Malay.

To the transmutationist the hypothesis seemed captivating and probable, but unfortunately it is not confirmed by the test of comparison. When the adult skulls of the chimpanzee and oran-ùtan are compared, the African form is certainly longer than its Asiatic rival; but in order to form a just comparison the skulls of the young should be placed side by side. In the

young gorilla, chimpanzee and oran-ûtan, of the same age, the transverse diameter of the skull is proportionately equal, and if there is any difference in breadth, it is in favor of the gorilla, which is coincident in its geographical distribution with whole nations of dolichocephalic or long-headed negroes.

The distribution of the fossil forms of monkey from which man may be supposed to claim a genetic relation, entirely baffles our attempts to associate the existing races of man with any of the species beneath him. In the Asiatic Archipelago, the land of the orang, no evidence whatever of any fossil monkey has yet been obtained; in Africa, the metropolis of chimpanzeedom, again the quadrumanous type of past ages is absent.

At the antipodes, where the human race has reached its lowest level, whether by elevation or degradation, and where the besotted Australian savage grovels on, unconscious of most of those mental processes which have been thought to be distinctive of humanity, and where man's physical structure approaches nearest to that of the inferior mammals, no monkeys exist, either in a recent or fossil state.

Such are the facts before us. A hundred years hence, and the gorilla may be as extinct as the dodo or the *Notornis*. Fallen man will then only exist in the horrible mulatto progeny of our Colonists, who perpetuate the moral vices of their miserable progenitors. Unfortunately, the colonists have been far more eager to extirpate the savage races than to conceal the atrocious "mixed breed", which has ruined the prospects of man in Central, probably in South America, and may vitiate India by the development of the Eurasian race.

We are beginning to see that Theosophy gives us a clue by which it may be recognized that however degraded a race may be, however removed from that standard of perfection which man in his typical state alone possesses, he holds yet within himself, like Maritorres, *aquellas sombras y lejas* of the divine nature.

"Still in our ashes live their wonted fires" and those, who trace out the small relics of a moral sense which the lowest savage presents, have need to pursue their investigations, guided by a higher light than science. As Christie has said :—

"The master heard; the praise be his alone;
The truths I pen, his teaching has made known;
All that is weak and worthless is my own."

We find, when we investigate the character of the lower animals, that many of the Amphibian forms, as *e.g.* the frog, reproduce an arrangement of muscles often thought to be specially characteristic of man. The prominent nose of man is repeated in the *Nasalis* monkey; his chin in the Siamang, his backward projecting cerebral lobes in the *Chrysothrix*. The skull dome of some of the American *Cebidæ* presents the most singular resemblances to that of man. The Loris shows an absence of the extra interlocking processes (metapophyses and anapophyses) of the backbone.

The typical Lemurs and the Indris have a more completely opposable and better developed thumb than any ape. Again, if we look at the typical genus *Lemur* of the half-apes, we find the proportion in length of the thigh bone to the upper arm bone is nearer, as even as that of the largest toe to the backbone. In the slow Lemur (*Nycticeus*) the length of the shin bone bears a relation to that of the thigh bone more human than in any other species below man, whilst in other kinds of half-apes we meet with a development of the anterior inferior spinous process of the ilium more like that of man than we find in any ape; also upper grinding teeth furnished with the "oblique ridge" as in man, and sometimes an almost equality of vertical development in the teeth and even an absence of any diastema. As St. George Mivart even says: "the lines of affinity between man and apes construct rather a network than a ladder. It is, indeed, a tangled web, the meshes of which no naturalist has as yet unravelled by the aid of natural selection. Nay, more, these complex affinities form such a net for the use of the teleological *retiarium* as it will be difficult for his Lucretian antagonist to evade, even with the countless turns and doublings of Darwinian evolutions."

The liver of the Orang and Chimpanzee is not very different from that of man; but strange to say, in the gorilla, nearest to man, we meet with a very degraded liver, and one formed on a type which exists in the lower monkeys and the baboons, with the lobes subdivided. The mastoid process is undeveloped. When, however, we examine the basal portion of the skull in the large dog-headed baboons (*Cynocephalus*), we find that the mastoid process in size almost equals that of the gorilla. In all the skulls of *Cynocephalus* which we have as yet examined, a true "mastoid" process is more or less visible. In the mandrills (*Papio*) in which the weight of the head would *à priori* seem to require an equal provision of osseous support for the muscular structure as in the *Cynocephali*, we have failed to detect any sign of the mastoid. We have no doubt that those detailed investigations which zoologists will hereafter institute into the bony structure of the order *Quadrumana*, will recall to us many similar and unaccountable abnormalities of structure. Now it is absolutely impossible to account for these facts on the "evolution" theory of Hæckel, while they are intelligible on the ground of the *Secret Doctrine*. Reverse the pyramid, and try to balance it on its apex, and it will be sooner or later in the mud. Placed on its proper base, it becomes a monument of the wisdom and skill of its original formers, and its apex will point upwards to the ideal source of truth. The ascensive step has not helped us. The descensive step has proved itself to be in accord with more facts of comparative anatomy than the popular speculations, and we are now beginning to take stock of our knowledge, and see whether the probability is that the theories of natural selection may be inadequate to explain the genesis of Life. Structures like strong teeth or powerful claws, obviously useful in the struggle for life, may well be supposed to have independently appeared and

been preserved time after time ; but what characters could well be thought *à priori* less likely to be independently acquired than a more or less developed chin, such as man shares with the Siamang alone, or a slightly aquiline nose, such as that found in the Hoolock Gibbon, and often in the human species ? Can either character be thought to have preserved either species in the struggle for life, or to have persistently gained the hearts of successive generations of female Gibbons ? Certainly, seductive theories of this sort will never explain the arrangement of the lobes of the liver, or the presence of an oblique ridge on the grinding surfaces of the back teeth. These and other considerations have led to the promulgation of theories that are entirely at variance with any ascensive step in development. It was Buffon, who, years ago, first showed that the origin of species may be accounted for on the hypothesis that certain types have been developed in space, and that a slow process of generation has produced the modifications tending to the establishment of the existing species. The philosophy of re-incarnation may lead us to speculate that some at least of the cells that floated through the material organ that manifested the mind of Jean Louis Le Clerc de Buffon are now in the brain of H. P. B. More than a century has passed since the old master spoke in favor of a Degradation theory accounting for animal life. The *Secret Doctrine* has given us a degradation theory which has elements of probability in it. Those who know of the truth and accuracy of this doctrine are precisely those who are not hasty to disclose the source of their information and

"Wear their heart upon their sleeve
For daws to peck at."

They choose to fight the battle on scientific grounds alone, and are perfectly ready to give a reason for the faith that is in them. But they are averse to fresh speculations, or to be embarrassed with theories, as Cobbett says "beastly new", breathing the spirit of the nineteenth century, based on ignorance and disseminated by fraud. That the coursers which impel the *Secret Doctrine* will ever run in the same shafts with the spavined hacks of our modern Darwinism is a speculation beyond the gaze of the wildest theorists. Yet there are those who having good, if not new wine before them, try to fit it into the dogmas of Darwinism. The bottle has become worn out since 1859, and leaks at every pore. The *Secret Doctrine* rests on its own merits, not on the acceptance of somebody, or something else which somebody believes. This is the Key to the science whereon our real knowledge is based. This alkahest of science is given by occult knowledge, and the *Secret Doctrine* will give us the clue to that which will be found to unravel the whole series of zoological and botanical investigation. One inscription is carved on the portals of modern science : "Remember to mistrust".

There are those who remember that there have been fashionable crazes in favor of diverse systems, wherein in the words of Beaconsfield, ladies "prattle of protoplasm in gilded saloons". The science of the past teaches

us something of the rash theories, the broken hypotheses, and the vain speculations which have marked the onward march of our sciences. There have of course been scientific men who, not content with holding the word "evolution" with dirty fingers, give us a theory which bases the genesis of man or his derivation from some unknown progenitor, some *pithecanthropos* or *Homo alalus*, whose remains are not found in the geological strata beneath us, nor in the waters under the earth, and that we do not expect to meet in heaven. The appeal to the unknown and the imaginary is the *modus operandi* of the modern Darwinite. He appeals to what nobody can ever see to corroborate what nobody can possibly believe. The manner in which the teachings of the *Secret Doctrine* have been contrasted with one only, and that not the best, of the schools of "biological" thought is a melancholy chapter in modern science.

"These be your Gods, O Israel!" A wide interval apparently exists between the lowest anthropoids of the latisternal division of the higher Catarrhini and the *Meerkatzen* which belong to a different type of Simiæ, and one which has a different pattern of cerebral convolutions. We may conceive that the Simian stock, thrown off by the human type, divided into two families. The Platyrrhini, in spite of the extra molar tooth on each side, show a high cranial vault, and often repeat the characters of their human ancestors, who, a little more civilised and not much less fetid, represent Central America in Europe. The Half Apes (*Lemuridæ*) repeat in themselves many human characters, and as for the *Arctopithecini*, he who has watched the marmozet (*Hapales jacchus*) chatter, rejects entirely the theory of natural selection. Their speech was not given to disguise thought. Every emotion is reproduced in the language of the ape. A future Bechstein may peradventure map out the speech of the apes. Their moral habits have been defined by Brehm in his *Thierleben*. Darwin, who naturally had a chivalrous spirit, accepted all the rubbish that was told him, and printed anecdotes from Brehm that ought not to have been printed anywhere except in *Tit Bits*. And we have the same stale anecdotes presented to perpetuate the same absurd story repeated in our modern Darwinian literature. Stories which even Brisson, Gesner, or Aldrovandus would have rejected, stories which even Pontoppidan, Egede, or Denys de Montfort durst not have repeated, are retained by the modern Darwinite as proofs of the doctrine of evolution. That which is now rare, because it was always worthless, becomes a proof of the theories which since 1859 have been received by a generation that will accept any theory so long as it will save the trouble of the causation of specific form :

"Mid palates grown callous almost to disease
Who peppers the highest is surest to please."

The few and the discriminating teachers are gone, and the present teachers are satisfied when enough blunder at one time, if they only blunder in the same direction. The spirit of criticism that distinguished the last genera-

tion has entirely disappeared, and we have often a sort unfit to be educated into the higher science. For they do not care to learn except to pass an examination.

I do not claim in any way infallibility or accuracy in this communication. The information on which it is based is derived entirely from the fountain head on the subject. The *Secret Doctrine* (Oct., 1888) communicated knowledge which is gratefully accepted at least by one scientific teacher, who repeats the language of the old gardener in *As you Like it* :

“ Master, go on, and I will follow thee
To the last gasp, in truth and loyalty.”

C. CARTER BLAKE, Doct. Sc., F.T.S.



Queries and Answers.

WE are asked by a “Subscriber” in America to “comment” upon a curious report in the *Chicago Tribune*, which he sends us. We do so the more willingly as it contains a very ingenuous, newly-invented “dodge” to detect the real nature of the “mango-tree growing”, “boy and basket” performance and other like phenomena produced by Indian “jugglers”, and an alleged “scientific” explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article “IT IS ONLY HYPNOTISM”—(is it *only that?*)—pretends to let the cat out of the bag, and the “Chicagoan” interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

“*How Indian Fakirs deceive those who watch them*”.

Fred S. Ellmore, a Young Chicagoan, Demonstrates the Truth of His Theory at Gaya, India—Mango Trees, Babies, and Other Objects Created by the Fakir Shown to Be Creatures of the Imagination—How a Clever Scheme Was Worked.

“Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performances of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity.”

Well, he might, no doubt, but for two trifling facts: (a) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or “Secret Illusion”; and (b) had not the Theosophical Society existed for over fifteen years to tell the “Ellmore” tale to every *gobe-mouche* inclined to believe in the *miraculous and supernatural* character of Indian, so-called “jugglery”. It is over ten years ago that all such phenomena—the more wondrous and phenomenal, for being simply *scientific* and explicable on *natural* principles—were repeatedly characterized by the present writer, when at Simla, as “psychological tricks”, to the great disgust of her over-enthusiastic friends. What these *psychological tricks* are

in reality and the difference between them and "conjuring" will be explained further on. And now to the *Tribune* narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood, and college life, giving the color of his hair and the address and number of his family residence, the interviewer shows him, with a friend and class-mate, Mr. George Lessing—one "an enthusiastic photographer", the other a clever artist and draughtsman—in the land of the Sacred Cow and the wily *fakir*.

In talking to a *Tribune* man of his remarkable experience in India. Mr. Ellmore said: "We had done West India pretty thoroughly, and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went south to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances, and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir in front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know just how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

"Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Euro eans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it. They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stand a small earthen bowl, and across his knees lay a strange looking musical instrument.

"Having received the signal that all was ready he took the bowl in his hands and turned the contents—a reddish, sand-like mixture—out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

"We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth,

he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up and up until out of sight, and there remained only the long swaying end. When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

"I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir's departure Lessing filled in his sketches and these he left with me. You'll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing's sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing's sketch of the boy climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I'm compelled to believe that my theory is absolutely correct—that Mr. Fakir had simply hypnotized the entire crowd, but couldn't hypnotize the camera. I'm going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them."

Nor have *we* any doubt, upon this. The "S. P. R." is sure to make "as good use" of the sketches, by Mr. Lessing, and the photographic pictures by Mr. Ellmore, as it has made of the hundreds of its séances with spiritual mediums, and the evidence furnished by the Theosophist: unable to trace the things to its much beloved "telepathic impact," it will brand the whole round of the above enumerated well-known "juggler" phenomena as prestidigitation, sleight of hand and conjuring tricks *à la* "Maskelyne and Cook". For this is usually the only explanation given by the "learned" Society, of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words on the subject, for their further and personal benefit.

First of all we ask them why they call the "juggler" a "fakir"? If he is the one he cannot be the other; for a fakir is simply a *Mussulman Devotee* whose whole time is taken up by acts of holiness, such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their "juggler" be a Yogi, the latter title being incompatible with "taking up collections" after the exhibition of his psychic powers. The man they saw then at Gaya was simply—as they very correctly state—a public juggler, or as he is generally called in India, a *jadoowalla* (sorcerer) and a "producer of illusions", whether Hindu or Mohammedan. As a genuine juggler, *i.e.*, one who makes us professions of showing the supernatural phenomena or *Siddhis* of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the "Wizards of the North" as well, are invited to repeat if they can, even such *juggling phenomena* as the above, clad, or rather *unclad*, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. *They will never be able to do so.* And why? Because these "jugglers" are not sleight of hand conjurers. They are regular and genuine psychologists, mesmerisers endowed with the most phenomenal powers, hitherto unknown to, and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions on the logic of analogy, *if such phenomenal powers of fascination, as throwing glamour over audiences often number-*

ing several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism? This is the future nut for the Society for Psychical Research to crack—if it ever accepts Mr. Ellmore's testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and "Mahatmas" to produce far more wonderful phenomena? The fact alone forsooth, that a whole audience sees a twine thrown into the air,* the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango-tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango-tree—may well give us the right to call it the greatest mental miracle possible; a "psychological trick"—true enough, but one never to be rivalled, nor even approached by a physical phenomenon, however astounding. "It is only Hypnotism", you say. Then those who say so, do not know the difference between hypnotism, which, at best, is only a purely physiological manifestation even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone mahamaya or even the *gubtamaya* of ancient and modern India. We defy all, and every one, from Charcot and Richet down to all the second rate hypnotizers, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their "juggler".

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the *Tribune* calls so ignorantly and so foolishly "hypnotism", all we may say would be useless. We simply refuse to answer them. As to those others who will understand us, we say *yes*; it is *glamour*, fascination, psychology, call it what you will, but it is not "hypnotism". The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or manipulation; but what is it in comparison with the collective and instantaneous *fascination* produced on hundreds by one passing gaze of the "juggler" (*Vide supra*), even though that gaze did "take in every man" "from sole to crown". No Theosophist who understands anything of Occultism, has ever explained such phenomena on any principle but that of *magic-spell and fascination*; and to claim for them anything else would amount to teaching *supernaturalism* and miracle *i. e.* an impossibility in nature. There is a host of Theosophists in England alone, who would testify any day that they have been taught for now many years that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango tree mystery, as it is a teaching known for long ages, and now once more taught to all *who want to know*.

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend, for their clever idea of applying to these tricks, the photographic test; as, no glamour (or, as the reporter makes Ellmore say, "hypnotism") could affect the camera. Moreover, both the young traveller and the *Tribune* reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr. Ellmore's "discovery"—since the latter, the erroneous name of hypnotism notwithstanding, is only a fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.†

* *Vide* "Isis Unveiled" i. 73, 495, *et seq.*

† Additional corroboration of occult teaching is given in a pamphlet entitled "Materialism, Agnosticism, and Theosophy" issued by the *Pacific Coast Committee for Theosophical Works*: "In connection with this very point (*i. e.*, nebulae), some three years ago, Madame Blavatsky, that *déité noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice . . . But quite recently a California scientist has most unexpectedly confirmed this *occultly idle state-*

[Our brother, W. Wynn Westcott, desires to have our opinion on the following.]

DREAMLAND. By C. D. S.

In the year 1887 I became acquainted through correspondence with a Dr. G——, of H—— C——, a physician, and clairvoyant. Our acquaintance soon ripened into more than friendship, we became brothers in heart and spirit, the affinity which existed between us was intense, we felt a longing desire to see each other. I invited the Dr. to visit me at Weston-super-Mare, which invitation he accepted, continuing our almost daily correspondence in the meanwhile. On the 4th August, 1887, my thoughts were so intense all day about Dr. G——, that on retiring to rest about 10-30 p.m., I soon fell asleep while thinking of him. Willing to myself a determination, if possible, to obtain a description of his person, my will power succeeded, for on the following morning I was enabled to write to Dr. G—— as follows: "Dear Frater G——,—Last evening while asleep, I had a vision, and saw you most distinctly (spiritually); you appeared to me to be a person about 5ft. 6in. in height, 11 stone in weight, long oval face with gray hair and beard, and sitting in your bedroom in a large armchair covered with black leather cloth; you had divested yourself of your coat and sat at a table, your arm resting thereon supporting your face, and apparently asleep from over-exertion. My spiritual form on floating into your room, became horizontal with your face, and I kissed your forehead; the touch instantly broke the spiritual affinity, and I awoke from sleep. Can you describe the cause of this most extraordinary vision?" On the 10th August, 1887, the Dr. wrote me as follows: "Dear Friend,—Yours to hand, the description of my person is very accurate. I am 5ft. 6½in. high, 10½ stone weight, long oval face, going gray rapidly, this in the hair; while thinking deeply I sit as you say; I have no doubt you saw me, I felt languid next day, so I must have been away from my body; I have undertaken the cure of a gentleman at Nunhead, London, of Bright's disease and in diagnosing the condition of his kidneys my attitude would be such as you describe, I was looking at him from my bedroom, and sitting in a large cushioned easy chair at the time 11 p.m., I was also thinking of you, and fell into a profound sleep while doing so, etc., etc.," I immediately wrote to Dr. G——, asking again for his explanation of this most extraordinary sympathetic vision. On the 15th August, 1887, I received his reply, wherein he said: "In answering your question, I must say that I forgot in my last letter to explain how you were brought here. H——s, my spiritual friend and adviser, saw there was great affinity between thee and me, he also saw your desire to get a glimpse of me, and as you did not possess the gift of clairvoyance (like myself) he had no other alternative but to bring you here. The *modus operandi* is as follows: If *they* wish to bring you bodily, *they* deprive you of consciousness, *they* then de-materialise your physical body, and reduce it to gaseous atoms, *they* then leave intact the attachment between the soul and de-materialised atoms, the latter follow the soul in its flight to where it is wanted, and by a magnetic pass the physical body is again restored to its natural conditions. But if *they* merely bring the soul (in sleep it is free of the body save the umbilical cord) the umbilical cord must be attached to the body and becomes attenuated according to distance. If the spiritual cord uniting the physical and spiritual bodies get severed, the soul cannot again return to its tenement, and physical death is the result. The last mode is the one practised upon you. . . . *Au revoir; croyez tout à mon cœur.*

" Faithfully yours,

" E. G——."

ment. One of the first results of the inspection of the heavens through the great Lick telescope, was the cautious announcement by Professor Holden that the arrangement of matter in many of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent."

Letter from the Dreamer to W. W. Westcott.

Care Frater,

I do not think my seer-friend's theory of my vision the right one; let me give my adeptship's description of it. The vision might be active with the light of this world, but his explanation of my clairvoyant journey is *far* from the truth; there is no need for de-materialization whatever, even in the case of one not clairvoyant naturally. The Dr. says that I was abstracted from the physical body and by the attenuation of the umbilical cord (or what corresponds to it in the spiritual body) I was carried into his presence and *saw him*. Now if I *saw him* at all it was by the spiritual eye, and this being so, I should not see his material body, but would see his *spiritual body*, which I cannot think was in the arm-chair, but was occupied elsewhere, just as mine is now in talking to you and trying to explain these things, as if I saw you face to face regardless of *where I am* until the moment when my spirit *returns again*. Note this, the spiritual body does not correspond to the natural, which is born of connubium of fathers and mothers, but is in size and form and quality according to the degree of power attained by experience of wisdom and love in Heaven, and of truth and charity on Earth. I would therefore be unable to describe my *best* friend in the spirit-form unless simultaneously we were both in *the spirit*; but on coming back into the natural world I would instantly forget that form and remember his natural form. When I sleep I forget the forms of the world and see new forms, recognizing them as persons then in the flesh; but on waking I retain only the impression of having seen them, but do not remember them otherwise than in the natural or fleshly form; the reason is, that the spiritual life is the natural death, and the natural death the spiritual life; then the memory of one closes as that of the other opens. This is true as to *forms only*; principles remain the same, thus I may be a good man on earth, and the same principles would follow me, because they are motives or affections from which I *live* and which *make me what I am*; my form here might be crippled or distorted, but it would not be otherwise than beautiful in the world of spirits, and in the celestial world more beautiful still and more powerful and greater in stature. I will now sum up in a few words. In my case (vision) I consider my spiritual eyes were partially opened, and that the brain became impressed by *thought* sufficiently to remember the form conveyed. I did not see; it was spiritual attendants who saw the Doctor's spirit and projected the image upon my brain *through my mind*, and upon waking I received a corresponding physical impression. The spirits do not see the material body as we see it, but *they* see the spiritual body and can only receive the material form by reading it off the *memory* of the man; but then it is only an *imagination* or *thought* with them, and not a reality as with us; the spiritual body is the one *they* see and feel and act upon.

I trust my remarks in attempting to reason the matter will let you consider the subject yourself, then I would feel greatly obliged by your candid opinion as to which theory may seem to you the most reasonable, viz: the Doctor's or mine.

Your frater in the Spirit of Truth,

25 | 6 | 90.

Chabrath-zereh-aur-böker.

ED. NOTE.—According to Theosophical teachings, though the theory of the "dreamer" is far more philosophical than that of the "Seer"—yet, the latter is, also, philosophically incorrect. It seems rather disrespectful to contradict "a spiritual friend and adviser" of whatever description, but if the said personage insists upon his extraordinary *modus operandi*—then we are compelled to reiterate our old and never varying charge, namely that "Spirits" knowing rarely, if ever, what they are talking about, wool-gather most of the time. And little wonder if the "Dreamer" (passionate affinity notwithstanding) refuses point blank to accept his

"affinity's" fantastic explanation. Let us analyze the latter: Spirits first deprive one of one's consciousness, then *they* dematerialize one's physical body (? !); after which they reduce it "to gaseous atoms", leaving intact only the attachment (?) between the Soul and said atoms—like the *grin* between Alice and her Cheshire cat. But the atoms, we are told, follow the soul in its aerial flight, to be found ready at a magnetic pass (by whom?) to be once more *rematerialized*, &c., &c. This theory reminds one of the old Spiritualistic claim that a medium's body *may be disintegrated* by the Spirits and carried by them through walls to any distance, and rematerialized as easily. Mrs. Marshall, we are asked to believe, was so disintegrated, and carried three miles off from her bedroom and *re-built* and dropped on a table of a dark *séance* room. Occultism, however, denies such possibility. It teaches that no living creature, man or mosquito, can be so disintegrated and live. This may be done with flowers and minerals, plants and other things which may be made to pass through "solid" roofs and walls; but no living man or being can be dealt with in such fashion without death ensuing. This is what Occultism, backed by logic and common sense, teaches us, for it admits no such thing as a supernatural miracle. Nor has the "umbilical cord" anything to do with "Soul", *but only with the astral body* (the "Double") whenever the latter is projected outside the body.

The explanation of the "Dreamer" is far more near to the teachings of Occultism, although the statement that it was not *himself* who saw but that the image upon his brain and *through his mind* was projected by "spiritual attendants" seems a new phrase which sounds very vague and unsatisfactory. The image of his friend, the Seer, was of course projected upon his brain and *through* his mind; but as the latter was his *lower* physical mind (*Kama-manas*) so the "projector" was his higher, or Spiritual mind (*Manas* proper). There is no need, indeed, of any "Spiritual attendant", man having always in him his own attendant, the reincarnating Higher *Ego*. Notwithstanding the pitying fling at him by his friend, the "Seer", who denies him any clairvoyance, the "Dreamer" must undeniably be a clairvoyant, to have seen, as he did, so vividly and so correctly, his "Frater G." The vision is very easily explained. He fell asleep thinking of his friend whom he had never seen in body, *willing* to see him, and thus passing immediately from the waking to the dreaming state. What wonder then, that his will stirred to powerful action by strong desire, his *human* mind (the lower *Manas*) being paralyzed, moreover, by the sudden sleep of the body, acted through the divine and omniscient "Seer" instead of doing so through his uncertain, human principle of thought, which confuses and throws into confusion all it sees in sleep, upon awakening? "Kshetragna" (our Higher *Ego*), says Indian philosophy, is the embodied Spirit, that which knows all and informs at times our *Kshetra* (the mortal body). The case of the "Dreamer" was one of such special cases. He saw *through* and *with* the spiritual, all-seeing eye of his divine *Ego*. Impressing the sight upon its human sleeping, and therefore plastic and passive mind and memory, the latter remembered what the *Ego* had seen upon awakening. This is quite natural and no *miracle* is involved.



COUPLETS.

- "To halls of heavenly truth admission would'st thou win
Oft Knowledge stands without, while Love may enter in."
- "Only the waters which in perfect stillness lie,
Give back an undistorted image of the sky."
- "Despise not little sins; the gallant ship may sink,
Though only drop by drop the watery tide it drink."
- "Before the eyes of men let duly shine thy light
But ever let thy life's best part be out of sight."
- "Would'st thou go forth to bless, be sure of thine own ground;
Fix well thy centre first, then draw thy circles round."
- "One furnace many times will good and evil hold;
Yet what consumes the chaff will only cleanse the gold."

["A Century of Couplets."]

Some Conservative Aspects of Theosophy.

"The Universe is the combination of a thousand elements and yet the expression of a single spirit—a chaos to the sense, a Cosmos to the reason."

ISIS, Vol. I, xvi.

STANDING, as we do, at the junction of many varied lines of thought, let us for a short while travel mentally along the conservative line, and see what lessons may be learned on our path. For much stress having been laid on the social aspect of the Theosophical Society, *i.e.*, the "Brotherhood" of Man, an idea seems taking root that our Society is mainly Socialistic in its teaching; and as it is contrary to the Spirit of Theosophy to have any particular form emphasized, it may not be out of place to compare its other lines and aspects in order to understand rightly the real meaning of this term in Theosophy. For if Theosophy is, as we believe it to be, the unity underlying all outward forms of thought and religion, then must it necessarily have its conservative, as well as its liberal and socialistic aspect. Moreover Theosophy, as such, must of necessity be markedly conservative, or it could not fulfil its function, that of handing down to the "few" of each race and generation the same Truths and Principles, carefully guarded, and shielded from the knowledge and gaze of the "many". And though, on the surface, the principle of "Universal Brotherhood", advocated by the Theosophical Society, would seem to be in contradiction with the idea of strict conservatism, if we examine a little more closely we find a fundamental difference between the idea of "Brotherhood", Theosophical and Occult, and the idea of Brotherhood as put forward by many leaders of Socialistic progress. For Brotherhood does not necessarily imply equality of position, nor equal division of property, but something more stable and unchanging, *viz.*, equality, mental and spiritual. The former, while recognizing these differences, enforces kindness and consideration to all men without distinction of race or sex; but it acknowledges as Brother, in the full sense of the term, only that man or woman whose mental and spiritual aspirations are the same; it postulates certain attributes, certain qualities, as an absolute necessity; without them, there can be no bond, but, given these qualities, there is perfect Brotherhood between prince and peasant, employer and employed, rich and poor.

By the latter it is taught that Brotherhood will come when wages are high, property equally divided, and a general dead level of class is reached. We are distinctly told that until physical good and material comfort are reach of all men and women, it is useless to talk of, or aim at,

higher mental and spiritual developments. Therefore we are face to face with a distinct incompatibility and contradiction of doctrine, and it is essential that for right action we should arrive at some clear definition of the term Brotherhood, as used from the Theosophical standpoint and as one of the objects of the Theosophical Society.

At present we run some danger of the general public labelling our Society as Socialistic in its tendencies; the term Brotherhood is often used for selfish ends, and though we know some few disinterested leaders of those principles, whose sole desire is to benefit humanity, still they are the "few" while the "many" seek only their own good and personal advancement; and when the storm cloud breaks and the evil day of revolution is upon us with all its attendant horrors, the few disinterested leaders will be swept away in the flood-tide of men's selfish desires and passions which they, with the best and noblest intentions, have helped to stir. The Brotherhood of Theosophy and that taught by Socialism connote totally different meanings, and as members of the Society, we must define clearly which Brotherhood is meant, whether that of this life and its material goods, or that of all the lives to come, and after thus discriminating we must take heed not to use the term lightly, so that the general political interpretation shall be dragged in, but point out where, when, and how, for us, begins the Brotherhood. A perfect equality of caste, birth, wealth, and even education might be reached, but the most complete socialistic system could never ensure mental and spiritual equality, and this alone would always cause many class distinctions. The elect in spirit must ever be far above those dull of mind, and those material and sensual in their tastes and desires. This conservative element of distinction in spiritual classes is strongly marked in ancient religions and even in the teachings of Christ, which contain in some ways the most socialistic elements of any religion (except Buddhism) the world has known; and yet this Christianity is markedly conservative as to whom the spiritual gifts and knowledge should be imparted. "To you" said Jesus to his disciples "it is given to know the mysteries of the Kingdom of God, to them it is not given . . . therefore speak I to them in parables (or allegories) because they seeing, see not; and hearing, they hear not; neither do they understand." Now if this be the basis, not only of the Christian, but the Egyptian and many other ancient religions, and above all the Pythagorean philosophy, ought we, who stand, so to speak, as a nucleus of recipients of the Esoteric Truths of the Ancient Wisdom Religion, ought we, nay dare we, say that we can give all, share all? Is it true to say that we are all Brothers, connoting in that term absolute equality and equal rights, knowing, as we Theosophists know, far better than many others, the reason why all men are not, nor in the ordinary sense will they ever be—Brothers—during our Manvantara? From the Theosophical and above all the Occult stand-point, we find distinct limitations; for if our lives here are the outcome of our past lives, then are we reaping the fruits of our own deeds. Therefore, logically, it is not the grasping

wickedness of all hereditary landowners, which has produced the present sad differences, but they must be the result of our past actions; and given that the slums do exist, would they be so thickly inhabited were there no Karmic tendencies and no beings forced to inhabit them? We hold that we are reborn in exactly that set of conditions which we have ourselves produced; hence those who are poor and suffering have been so reborn for some Karmic purpose; and those who hold the responsible positions of landowners and governors are also working out a Karmic law. Therefore if all these fundamental existing distinctions and differences which range from pauper to prince, are the results of Karmic relations and arrangements, have we the right to judge them as all wrong, and tear them violently to pieces, trying by main force to share and share alike, when these very differences are the necessary accompaniments of slow growth and gradual evolution? We are bound to ameliorate to the utmost of our power all sufferings and anomalies, entailed by the inevitable degradation of life under such conditions; but we shall find that something equivalent to slums will surely exist for those whose Karma necessitates such conditions; if not, Karma cannot be the unfailing law we are taught it is; and in these fundamental teachings of Theosophy we find nothing Socialistic or revolutionary, but from first to last, all is law and all is order, arising out of inequality and diversity, the keynote of which was struck in those far-off ages when some beings were endowed with the full mind, and some had only a spark given to them. Then looking along the uphill road which stretches before us, we see that these differences must of necessity continue through the duration of our Manvantara. May we not then conclude that while every effort should be made to ameliorate and soften bad conditions, to help those who are suffering, and brighten all dark and sorrowful lives; yet, believing in Karma, it is impossible to accede to, or sympathise with, violent remedies, or sudden changes, for the sufferers are not struggling with blind Fate's cruel decree, but they are where they are, by the order of Nature's immutable laws; their sufferings being the resultant of their past lives. Let us take heed that our remedy be not worse than the disease, and that we do not start causes and become responsible for effects which may enhance the difficulties of subsequent evolution.

We are nearing an all-important era in our world's history, both exoterically and esoterically. The timepiece of the ages records the hour which reminds us it is the exact cycle since the French Revolution convulsed Europe with its horrors; a sad lesson to those who prematurely force the gradual change and growth of existing conditions. A warning also that we may not lightly stir the passions of the masses without entailing terrible dangers, for we set in motion forces with which we may not know how to deal or pacify, and what real benefit has accrued to the French nation by that awful upheaval? and again the lesser one of '71? In each of these sad tragedies we find the originators were the first martyrs, for they were devoured by that insatiable sphinx, a mob of howling

bloodthirsty beings blind with their fury and passions, by whom more was wanted than their leaders could give, and failing to answer their insatiable demands, death was the penalty they paid for their temerity; and what is the practical result to the French people of that terrible revolution in which they worked their will? We see before us a nation fast falling to pieces—rotten to the core, immoral in life and literature, and their cycle will close, its page deeply marked with bloodshed, torture and suffering; a page where the mass of the guilty went free and the innocent suffered. Are there not slums to-day in Paris that exceed in crime and horror any that London can produce? truly Whitechapel is a pale shadow beside Menilmontant and other environs of Paris. Surely if those teachers, Gautama and Jesus, being aware of the great danger of furnishing an uncultivated populace with the double-edge weapon of *knowledge which gives power*, if they, left the inner corner of the sanctuary in the profoundest shade, who that is acquainted with human nature, can blame them? Looking back at these two epochs, does it not make us feel sorrowful when we see a people rushing in all good faith to their doom, as in our England to-day?

Turn we to the esoteric cycle, one that to us as Theosophy is all-important, and surely we shall understand that the utmost caution is necessary; for are we not taught that the present time is a crucial one for Humanity? Once in every century for us also a "Cactus flower blooms" and to some little nucleus of mankind a precious opportunity is offered of working with and for those, who, working ever for Humanity, yet keep themselves aloof from the sweeping currents engendered by the rush and maelstrom force of men's passions let loose, and if we are submerged in those currents (living as Karma decrees in the very centre of a coming battle), and let the precious time pass by, then against us also will the door of another century close, and we shall find ourselves stranded, scattered, and broken up, like the leaders of the French Revolution were wrecked in the storm of their own raising. Therefore, let us learn this lesson from those whom we desire to serve; and let us stand, little band that we are, watchfully waiting the material course of events, ready to help and to serve—but not to lead—and not wasting the valuable time yet left us, careful only that we shall not let our work be swept away in the coming strife.

ISABEL COOPER-OAKLEY.



Reincarnation.

Not by birth does one become low caste,
 Not by birth does one become a Brahman ;
 By his actions alone one becomes low caste,
 By his actions alone one becomes a Brahman.

—*Vasala Sutta*, 27.

- I wonder, when the cycling aeons of
 eternity
 Have cast the immortal germ of life
 to earth again,
 In what new shape the inexorable hand
 of Destiny
 Will clothe this subtle essence in the
 eyes of men.
- Will it be as one in whom the spirit of
 the Magian lives,
 That read on Chaldean plains the
 mystery of the stars ?
 Or yet as one of those vast millions
 whom their country gives,
 Like Xerxes' host, a sacrifice in time
 of wars ?
- Perchance some exile in an Asian wild
 may be my lot,
 Some king as barbarous as e'er swart
 Afric cursed ;
 Some bookful hermit by his people and
 his time forgot,
 Some martyr to the truth the chosen
 Twelve dispersed.
- Who knows but what the spark of emu-
 lation that the name
 Stylites of the Pillar wakes within my
 breast—
 That ragged Saint*—may blaze long
 ages hence into a flame
 Of mystic force like that the Incarnate
 Sage† possessed ?
- May it not be that pride and passion,
 struggling as they do,
 The seat of mastership to win, if not
 put down,
 Will vex the soul that fain would rise—
 as the rapt Indian‡ knew—
 With dread Ambition's curse — the
 mockery of a crown ?
- If so, may not some coming Nero be
 this soul of mine ?
 Some Alaric belike, with Vandal hand
 uplift
 Against some sacred and mysterious
 temple, at whose shrine
 Some future vestal tends her fire and
 places her gift.
- May not another Paris stir my heart
 with thoughts elate
 Of some fair Helen yet undreamt of
 and unknown ?
 The heritage of some new love-lorn
 Anthony be my fate,
 Some star-eyed Serpent of the weedy
 Nile mine own ?
- Might not in me the Thracian singer's§
 long-lost art revive,
 Or from my lips the Mantuan poet's||
 numbers flow ?
 Might not these fingers paint a new
 Campaspe if they strive,
 And win her as Apelles did—if it be
 so ?
- Such thoughts as these the Inner Self
 awakes betimes in me,
 Th' Eternal Pilgrim from the spheres
 of life beyond ;
 Say on, thou quenchless spark! for I
 who am would learn to be,
 Throughout the ages, all that the
 Absolute planned.
- Thou speakest now in tones as full of
 music as the lute
 The Delian Apollo bore. I'll hear thy
 speech
 In silence as profound as that which
 fabulists impute
 To Pan, what time the Nazarene
 began to preach.
- Thou art thyself through all the myriad
 lives that thou hast led,
 Through all the years to come thou
 shalt be still the same.
 What though the body moulders into
 dust? thou art not dead;
 Thou art thyself! thou canst not die
 —except in name.
- Thou art thyself—the net result of all
 thy lives ago,
 And every several life its certain quota
 yields,
 To drag thee nearer to perdition than
 the former one,
 Or closer waft thee to the blest Nir-
 vanic Fields.

* St. Simeon.

† Gautama the Buddha.

‡ Gautama.

§ Orpheus.

|| Virgil.

Who knoweth what the Karmic law may
not demand of thee,
Before each tittle and each jot have
had their due?
Or yet what consequence, far-reaching
as eternity,
From thine uncancelled deeds here-
after may ensue?

What boots it if thy place be that of
subject or of king?
We are the puppets and the toys of
circumstance.
What though we go unshod, or like that
regal spendthrift* fling
A fortune in our wine?—all these are
tricks of chance.

What matters if the rags that Misraim†
thrust on Joseph's kin,
When chains and bondage held the
chosen people fast,
Be all thy earthly share? the soul that
hath her lodge within
May rise above the purpled Pharaoh's
at the last.

In countries yet unborn an empire totter-
ing to its fall
Thy hand may rule, like his whose
eyes in wonder saw
The fingers of a man come forth that
wrote upon the wall
Belshazzar's doom in words that filled
his breast with awe.

The instincts of that later Roman ‡ may
be thine, who strave
By tongue and pen to foster gluttony
and ease;
Or yet again, thou mayst eclipse in virtue
them§ who gave
Their nights to prayer, their days to
labored ministries.

Thou yet mayst rival in the lust for
empire—who can tell?—
The son of Philip,|| him that smote
fresh terror to
Long-ravaged Ind, who crossed the sand
to Lybia's oracle,
And countless treasures in the lap of
Ammon threw.

A remnant of the martial fire the triple
hundred¶ felt,
Thy bosom may inherit in the time to
be;
Perchance a heart as soft as that young
wife who piteous knelt
Before stern Omar** when he spake
his harsh decree.

Do thou, as did of old the Cappadocian
martyr,†† slay—
Thy breastplate selflessness, and truth
thy sword and shield—
The demoned error, heedless of what
dragon guise it may
Assume to cow thy soul and fright
thee from the field.

Be only this thy aim, that whatsoever
duty bids
Thou wilt perform, insensible to greed
or gain,
And thou shalt stand immovable as
those grim pyramids
That centuries hence shall dot the
self-same arid plain.

Thou art thyself, I care not by what
name thou mayst be known,
The sum of all thy deeds thou art, I
dare repeat;
To climb the heights the Rishis clomb
it rests with thee alone;
Learn this and in the eight-fold path‡‡
conduct thy feet.

St. George Best.

SPACE AND ITS DIMENSIONS.

THE mere possibility of space of a fourth dimension is a serious considera-
tion. We shall find on reflection that much, which on the hypothesis of
three dimensions as the only conceivable, seems impossible, becomes easy,
whilst the very foundations of the more exact sciences will be found to
be simply subjective, having their bases merely in the limitations of the
percipient Ego. In this direction be it remembered all science is slowly
but surely tending.

If we exist in three dimensions only, while there really exist four or
more dimensions, we are then, with reference to beings which exist in four
dimensions, what lines and planes are in relation to us—mere abstractions.

Journal of Science Vol. VII. Page 82.

* Cleopatra. † Egypt. ‡ Apicius the Epicure. † The Fathers. || Alexander.
¶ At Thermopylae. ** The second Khalif. †† St. George.
‡‡ The way of Righteousness.

Correspondence.

HYPNOTISM.

The much talked of, little understood, science of Hypnotism has once more been laid under contribution to furnish the subject of a novel that may wile away an idle hour at this season, when the busiest brain claims a brief period of repose, and the most hard-working student permits himself the solace of leisurely wanderings in the domain of light literature. In Mr. Fergus Hume's story, Mordaunt uses the occult power of hypnotism for the attainment of his own base ends, and forces *The Man with a Secret* to reveal his hidden thought and intention to the frustration of his most carefully considered plans. The work in question should be read by those who are so constantly questioning the wisdom of keeping secret, from untried candidates, the dangerous knowledge of practical occultism. We have here a vivid picture of *black magic*, and see to what evil purposes the psychic power latent in man may be applied, when unrestrained by high moral principle. But there is another train of thought set in motion by such creations of fancy, as the novel under consideration. The glimmerings of knowledge, which have broken in upon a materialistic age, through the experiments of Mesmer, and the later searchings of Charcot and other Hypnotists, have become a source prolific of possible crime. This week has brought a case in point before the public notice. Mental suggestion was pleaded on behalf of a girl accused of infanticide, before the Assize Court of Rouen. The plea was accepted and the girl acquitted. In this state of nescience the first demand must be for more light. Here we have the little knowledge which is a dangerous thing. How soon may we look for that fuller knowledge which shall enable men to protect themselves from the action of a horrible, because unknown, force. Will absolute purity of life create an 'aura' around a being, impenetrable to the influence of the malign power? I make suggestions in profound ignorance, in the hope that they may call forth response from the learned. It would be interesting to know, to prevent miscarriage of justice, whether one, accused of being an inciter to crime through hypnotic suggestion, could refute the charge and clear his character of the aspersion by himself submitting to hypnotisation. For instance, to take the most recent case that has come under notice, that of the girl Adolptine Vatmel, referred to above. The plea put forward on her behalf was that she unconsciously followed the suggestions of the father of the child, a shepherd named Bastid. Cannot those learned in the powers of hypnotic suggestion tell us whether it would have been possible to elicit the truth by plunging the accused hypnotiser, Bastid, into magnetic sleep, and while in this condition cross-questioning him concerning his share in the foregone tragedy? Such momentous issues are at stake that the first thought, on closing the third volume of such a work as *The Man with a Secret*, must be the desire to know whether this "black magic" cannot be counter-acted by "white".

K. M.

THE BASQUES.

Dr. Carter Blake in his article on the Atlanteans has "damned with faint praise" the old and worn-out theory, now rare, because it was always

worthless, of the identity of the Basques with the Mongolians. But what does my friend mean by "Mongolian"? Has he any knowledge of the languages of the interior of China, such as the Lo Lo? One thing we may be thankful for; he is free from the absurdity of calling them "Turanian", as unmeaning a term as Aryan, Hamitic, or Semitic. I wish my stay in the Canary Isles had enabled me to attain more information about the Guanches. But the fact is that, thanks to missionary enterprise and liquor, this old race of Atlanteans is extinct.

R. S. CHARNOCK, Ph. Dr., F.S.A.
Late President of the London Anthropological Society.

THE "SPOOK".

In Dr. Leech's *Obliviad: a Satire*, 8vo., New York, 1879, the following quatrain is "attributed to Ovid":—

"Bis duo sunt homini; manes, caro, spiritus, umbra
Quatuor ista loci bis duo suscipiunt
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, Spiritus astra petit".

Of course these lines form no real quotation from Ovid. At least I am unable to find them in any edition known to me. But whoever wrote them, did not he who thought them have ideas analogous to those of Theosophists on the Septenary Division of Man? If we substitute *Prana* (or *Sihula Sarira*) for *carnis*, *Linga Sarira* for *umbra*, *Kama Rupa* for *manes*, and *Manas*, or perhaps *Buddhi* for *spiritus*, we have sense given us. But the whole matter requires the guiding assistance of an occultist, who may be able to tell what this quaint old poet (whoever he was, and at whatever time he flourished) really meant.

C. CARTER BLAKE, F.T.S.



Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

VII.

IT is hard to realize in thought the vast periods comprised in the rise, maturity, and decay of each of the Root-Races of our globe; hard to realize the slowness with which each Race quitted the stage it had occupied so long. Even to-day, as we have seen, there linger on the earth a few far-off direct descendants of the Third Root-Race; even to-day there are among us some few of the Atlantean stock that have not been fused into the Fifth Race. The "destruction of Atlantis"—as it is termed—due to "successive disturbances in the axial rotation" of the earth, lasted 200,000 years; the final remnant, Plato's famous island, disappearing within modern times.

We have seen the Lemuro-Atlantean Race differentiating on the Atlantic prolongation of Lemuria, and slowly, very slowly, emerged the vast continent, the Fourth, "bridging the ocean between America and Europe"

(vol. i, p. 790). A mass of scientific evidence proving the existence of this Continent is given in the "Secret Doctrine", vol. ii, pp. 790, *et seq.* So many lines of evidence converge that it is easy to see that science will soon be quite indignant with the ignorance of any who deny that this continent once stretched where now the waves of the Atlantic roll. To us, who are Theosophists, the special interest of Atlantean man lies in the fact that he stands as the apotheosis of matter, the most material of human incarnations: that it was in those days that "the heaviest Karma of our Fifth Race was generated": that the third eye ceased to function as physical and psychic passions overpowered the spiritual: that Humanity, reaching its full physical development in these, at the middle-point of the Atlantean period "the door was shut", and no fresh Monads, thenceforward, incarnated on our globe (see vol. ii, pp. 302, 303). The Atlanteans, "the first progeny of semi-divine man after his separation into sexes" (vol. ii, p. 273), were in all external characteristics men as we know them now, save that they were gigantic in comparison with their Fifth Race descendants, passing along the same road as has been travelled by all plants and animals, the huge primeval organisms being now represented by comparatively diminutive types. Born of the less spiritual of the Third Race, the Fourth started on its career under unfavorable conditions. "Endowed with divine powers, and feeling in himself his *Inner* God, each [man of the Third Race] felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light'. Those who fell victims to their lower natures became the slaves of Matter. From 'Sons of Light and Wisdom' they ended by becoming the 'Sons of Darkness'. They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans" (vol. ii, p. 272). But these Atlanteans themselves degenerated as the centuries rolled on. From their earliest tribes, we are told, they separated "into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists; and those who offered fanatical worship to the Spirits of the Earth, the dark, Kosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, 'the mighty men of renown in those days' (Gen. vi); who become with the Fifth Race the *Kabirim*, Kabiri with the Egyptians and the Phœnicians, Titans with the Greeks, and Rākshasas and Daityas with the Indian races" (vol. ii, pp. 273, 274). Hence the title acquired by the later Atlanteans, belonging to this "unrighteous race", of "the wicked"; in the Commentaries Atlantis is spoken of as "the abode of the wicked" (vol. ii, p. 401), and the Atlanteans "of the shadow" become the typical Black Magicians, the sorcerers, who were finally destroyed with the land they cursed.

The Atlantean is the type of intellect without spirituality, of terrestrial wisdom, of the triumph of Kama-Manas. He is the analogue of the Humanity of the Fourth Round, as described by a master: "Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean race) humanity passes the axial point of the minor Manvantaric cycle . . . the world teeming with the results of intellectual activity and spiritual decrease" (vol. i, p. 189). The language of the Atlanteans became agglutinative, and then, in the most highly developed, passed on to its next stage: "While the 'cream' of the Fourth Race gravitated more and more towards the apex of physical and intellectual evolution, thus leaving as an heir-loom to the nascent Fifth (the Aryan) Race the inflexional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America" (vol. ii, p. 199). In color, the yellow of the Third Race darkened into "red-yellow (the red Indians and the Mongolians being the descendants of these), and finally into brown-white Races—which now, together with the yellow Races, form the great bulk of Humanity" (vol. ii, 250).

We catch our clearest glimpse of the vast intellectual advances made by the Atlanteans in the astronomical knowledge handed down by them to their Aryan descendants. Asuramaya, the Atlantean, "as great a magician as he was an Astrologer and an Astronomer" (vol. ii, p. 50) stands, to the Occultist, at the very fountain head of astronomical knowledge. To him are ascribed various astronomical works, based on the records of the mysterious Narada, Narada whose name appears in close connexion with the Fourth Race, as with each other, but as to whom little information is given. He is spoken of in the Puranas, but the blinds are so complete that the reader is more likely to be led astray than to acquire trustworthy knowledge; thus, to take but a single instance: Narada visits Patala, the infernal regions; but Patala really means the Antipodes—Central America—as we find by collating the passage: "Some of the descendants of the primitive Nagas, the Serpents of wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis (America being the Patala, or Antipodes of Jambu-Dwipa, not of Bharata-Varsha)" (vol. ii, p. 182). And again H. P. B. points out that "Arjuna, Krishna's companion and chela, is said to have descended into Patala, the 'Antipodes', and therein married Ulôpi, a Nâga (or Nâgini rather), the daughter of the king of the Nâgas"—adding in a footnote: "Ulôpi has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanscrit name, but reminds one of Mexican names" (vol. ii, p. 214). This would seem to suggest that it is in Central America that we may hope to find some traces of Atlantean civilisation; and if it be from the Atlanteans that the Mexicans and Peruvians descended, the problem that has puzzled many a student of their strange

unique civilisations would be solved. It seems likely that as Atlantis was first populated as a prolongation of Lemuria, so the Fifth Continent would be first populated as a prolongation of Atlantis; and then, separated from the Eastern hemisphere by the destruction of Atlantis, would be left to develop along the lines traced by the Atlantean progenitors, revealing, when rediscovered by the East, the remains of its archaic civilisation.

To return to Asuramaya, the pupil(?) of Narada, and his astronomical records. The origin of the Zodiac is hidden in these dark regions: the Zodiac, with its original ten signs, becoming twelve by the separation of Virgo-Scorpio into two—symbolising the separation of the sexes—and the addition of the sign later known as Libra (see vol. ii, p. 502, footnote). On this we read in "Isis Unveiled": "The true Sabeian astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective into the 'two-sexed' sublunary state. . . . To make it clearer, the sign Virgo-Scorpio . . . became simply Virgo, and the duplication, or Scorpio, was placed between Libra, the seventh sign (which is Enoch, or the angel Metatron, or Mediator between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according to exoteric theology; but according to the true doctrine of the Wisdom-religion, it indicated *the degradation of the whole universe in its course of evolution downward from the subjective to the objective*. The sign of *Libra* is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those 'who knew', leaving the masses as unwise as ever. Yet it was a beautiful idea of theirs, this *Libra*, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants most brutish, the turning point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within, began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter" ("Isis Unveiled", vol. ii, pp. 456, 457). Such were the thoughts which brooded in the minds of the designers of the Zodiac, and it was under such influences that Asuramaya the Atlantean, attained his knowledge of astronomy. "It is Asuramaya who is said to have based all his astronomical works upon these records [those of Narada], to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come, till the end of this life-cycle, or the end of the seventh Race" (vol. ii, p. 49). On his works are founded the calculations of the Brahmin Initiates, the astronomy

of Hindustan and thence of Egypt. Here is the explanation of that startling knowledge of astronomy among "the ancients" which has caused so much bewilderment among modern students. "There were giants in those days", in more senses than one.

We have already noticed that the heaviest Karma of the Fifth Race was generated among the Atlanteans: until the close of the Third Race there had been no death. The "men of the Third began to die out. Till then there had been no regular death, but only a transformation, for *men had no personality* as yet. They had Monads—breaths of the One Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kamaloka—least of all Nirvana or even Devachan—for the 'souls' of men who had no personal Egos, there could be no intermediate periods between the incarnations. Like the Phœnix, primordial man resurrected out of his old into a new body. Each time and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it—moral decay" (vol. ii. p. 610). With this complete physical organism and its occupation by its divine tenant came also moral responsibility, and therefore the generation of Karma. For "in the case of the Atlanteans, it was precisely the spiritual being that sinned" (vol. ii. p. 302). Not content with using their intellect for the gaining of new experience, serviceable to their race, they followed "willingly the left Path", and went onwards to their destruction. Some—the one third who "remained faithful"—moved from the lands fated to be submerged, and became the progenitors of the Fifth Root Race, some lingering on with the characteristics of their own Race until 11,000 years ago. "The wise races had perceived 'the black storm dragons, called down by the dragons of wisdom'—and 'had fled, led on by the shining Protectors of the most Excellent Land'—the great ancient adepts, presumably; those the Hindus refer to as their Manus and Rishis' (vol. ii. p. 425). Taking root again in Central Asia they produced the Turanians, the Mongols, the Chinese, and others. From these relics of the Fourth Race, their progenitors, the budding Aryan nations learned the elements of their civilization, "the hidden virtues of precious and other stones, of chemistry or rather alchemy, of mineralogy, geology, physics and astronomy" (vol. ii. p. 426). The unwise perished with the submerged continent of Atlantis; the last of the giant Atlanteans—on the Ruta and Daitya Island Continents—were overwhelmed some 850,000 years ago, towards the close of the Miocene age: the Aryo-Atlanteans disappeared with the last island of Atlantis—Plato's Atlantis—some 11,000 years ago only (vol. ii. p. 435). From the Ruta Atlanteans descended the Egyptians, with their marvellous civilisation, their scientific knowledge, their mechanical skill. And thus, while the floods that whelmed Atlantis have left behind them the traditions that tell, both in Western and Eastern lands,

of a supposed "universal deluge", the knowledge that made Atlantis great passed on to its children of the Fifth Race, that Race of which we are part, and before which still stretch many a thousand years.

TWO STUDENTS OF THE E.S.

ANSWERS TO QUESTIONS left over for want of Space.



"Going To and Fro in the Earth."

A STRANGE CUSTOM.

DATIONAL folklore, full of mysterious and often incomprehensible customs and pagan ceremonies, survives in Russia to this day as well as in other Slavonian countries, and even more so than in Ireland. One of the strangest of these customs is to be seen in the town of Alyoshki, in the government of Taurida (Crimea), Dnieprovsky District. The ethnographer, Aivarnitzky, while making his learned investigations on the left shore of the Dniepre, came across "the strangest sight he had ever witnessed". According to the Russian scientist, the weird ceremony of the wedding of the crawfish is still religiously observed by the orthodox Russian inhabitants of Alyoshki and the peasants of the district in general, and seems to have degenerated into a cult. This wedding takes place on the festival day of SS. Peter and Paul (June 29th). A male and female crawfish are caught in the river, after which the former is dressed in male attire, and the latter in a female dress, adorned with flowers and ribbands. The wedding of the two is then performed round a table in the middle of a room by a man chosen to represent a priest, and after the ceremony the newly-married couple are divested of their robes and allowed to return to their native river. Finally the guests headed by the "priest" drink whiskey, play on various instruments, dance, and make merry till late at night. The custom prevails among fishermen and the population settled on the river shore; and they explain that it is done to propitiate the water God, and obtain thereby a greater abundance of fish, and, consequently—wealth.

A PHYSIOLOGICAL FREAK OF NATURE.

In the medical annals of Grotz (Austria), may be found the following statement. A certain Countess Koenigsdäser who lived at the beginning of the century, was afflicted with a remarkable idiosyncrasy of a most painful kind, which might be doubted were it not for the unimpeachable testimony of all her friends and her next of kin, who would far rather conceal than divulge it. The fact is that this kind and amiable lady, the best of wives, and the mother of several sons and daughters, could not bear the sight of her children. This repulsion manifested itself physiologically not psychically, as some might think. She loved her children, but whenever one was brought to her, she went into a dead swoon and remained in a semi-cataleptic condition for hours. As this happened invariably, whether the children were infants or grown up, there remained but one means of avoiding so painful a situation, namely to bring up the children away from their mother.

One of the sons who had never seen his mother grew up and became an officer in the army. After an absence of long years from his native land, he returned

home, and his father tried once more to repeat the experiment. He introduced the son to the mother as a stranger, neither of them knowing each other. The Countess received him with great affability, but hardly had she time to put to him a polite inquiry, when she suddenly fell down pale and rigid, and recovered her senses only several hours after her son had left. Thus it was fully demonstrated that the case was of a purely physiological character and that psychic feeling had nought to do with it. Most probably, according to occult laws, it was a conflicting vital magnetism that was the cause of this strange phenomenon.

SOUND COLOR.

A correspondent of the *Globe* newspaper (London, August 19), writes:—

“ Many years ago I became acquainted with a lady in the United States who had a natural taste for blending colors; so much so that she was often asked to assist in choosing colors for furniture, carpets, curtains, dress, &c. Shortly after my acquaintance with this lady, I remarked that she expressed herself as liking or not liking an unknown person's name or a line of poetry, which to others seem well expressed, or a piece of music, &c. I became in time sufficiently intimate to ask her the reason why she disliked this or that name, word, &c. Her answer was, The color. What color, pray? I remarked; what has color to do with a word or name. She seemed astonished, and asked me, Why, has not the sound of every letter, and the blending of a combination of letters in a word, a color? I answered that I had never experienced or heard of such a thing, her reply being that as far back as she could remember in her childhood she always had a color for all letters and words, and even for a whole page after she had read it. At that time I painted in oil-colors. I, therefore, first put down the alphabet, and asked her to give me the color of each letter, and under each I put the respective color in oil, many of these being a mixture of several others. In order to ascertain with certainty if the statement made was true and certain, I put away the paper for some days, and on calling again on the lady, I again asked her the colors of the letters of the alphabet, comparing them with my list, and found them repeated without an error. I then asked what color a certain word had, which she gave, and on mixing equal parts of colors forming the letters of the word the color given by her to the word would show; these experiments I carried out on many occasions, and found them always correct. Music seemed to be judged by her when purchasing any new piece very much in the same way, as each note had a color which pleased her, or not, according to the combination of chords. Up to the time I questioned her as to this extraordinary gift, the lady thought that everyone had the same power. I also met a gentleman years after this, while travelling on a steamer in the East, who had the same gift, but the letters had different colors.”

“ THE TOUCHSTONE.”

“ Who toil aright, for those
Life's pathway, ere it close
Is as the rose.

“ And since he seeks it less
An unsought happiness
His toil shall bless.”

“ The spires of wisdom stand
Piled by the unconscious hand,
From grains of sand.

Then I. “ Though mind and brain
Wither, and are in vain,
And thought a pain :

“ And pleasure comes unsought
To those who take but thought
For what they ought.

“ Though sorrow, like a thief
Follow to rob belief
And faith be grief :

“ A bloom, a perfume rare,
A deep-hid jewel fair
For those who dare.

“ Though my obedience show
No fruit I here may know
Save utter woe :

“ So who the race aright
Loveth, a clearer sight
Shall yet requite ;

“ Though faith and strength decay ;
Yea, though the Truth shall slay,
I will obey.”

[From “ Songs of Two Worlds ”. L. MORRIS.]

Reviews.

HEALTH, HAPPINESS, AND LONGEVITY.*

ANOTHER book on health! Yes, but the author assures us that it contains not "the hobbies of a crank or the fantasies of a dreamer", but the result of long experience and observation. Happily, he does not set forth a new system of pathology to the confusion of our already overcrowded brains, but shows how health may be attained without medicine, and happiness without money, their joint result being longevity, by keeping a few simple rules of life. These the author classes under the heads of regularity, cleanliness, temperance, morality, and self-control. They are things which everybody knows, but very few habitually practise. Among the reforms most sternly advocated is cremation, its bearing on the health of cities being fully discussed; another is a pure water supply. Besides rules for health, Mr. M'Carty (F.T.S.) furnishes a list of mistakes to be avoided, and of what he calls "misconceptions". The book, besides containing much sound sense, also contributes not a little amusement, thereby carrying out the author's injunction that we should indulge in frequent hearty laughter. Hurry is strongly deprecated, men should not live "for the sole purpose of catching trains". A needful warning in these days of haste and rush!

QUE ES LA TEOSOFIA?*

[WHAT IS THEOSOPHY?]

A SPANISH work on Theosophy, conveying elementary information, is one of those pleasures that the spread of our science gives us. The peoples of the North have scarcely realised how the Spanish language is suited to convey scientific truth. Into the objects of an elementary book, we cannot enter in detail, yet one of the great masters of science was fond of telling us, how he did not disdain to go over every day the elementary trifles of his boyhood. The part of the work devoted to the constitution of man is very good. We regret that "Nemo" adheres to the old bad classification of the faculties of man into "body, soul, and spirit," and this taxonomy is not mended when these potencies are identified with the "Father, Son, and Holy Ghost," and with "Force, matter, and motion". We are afraid to follow "Nemo" into his comparison of these with the Hindu Trimurti, and still more afraid to correlate these three with the metaphysical division of man into "Will, Reason, and Emotion". This classification, quite worthy of a Bain or a Herbert Spencer, is put down as a system which will lead the thinker to the Septenary arrangement. "We find the ternary division of man in the works of Confucius and in the Epistles of St. Paul," etc., etc. Now, whether St. Paul did or did not support this theory, St. James certainly condemns it, and denounces the psychic soul as "earthly, sensual, and devilish". When, however, "Nemo" gets on the ground of Theosophy, he is able to give what is really a very good and clear, because short, explanation of the Septenary Division. We would like to see this on

* By L. P. M'Carty. San Francisco: Carson and Co.
* By Nemo. 8vo. Velasco (publisher), Madrid, 1890.

a larger card, for the advantage of students, even though the diagram, which is a good one, is printed upside down. We hope that this little book will exercise its influence widely in Spain, unless the *gente sin razon* make Spanish Theosophy a mere dream, for the non-fruiting of which they may console themselves in the words of their great poet, who was perhaps the first occidentalist to express the subjectivity of human conception :

“ Toda la vida es sueño
Y los sueños sueños son.”



Theosophical Society.

EUROPEAN SECTION.

TO THE THEOSOPHISTS OF EUROPE.

Friends and Brothers,

After fifteen years of persistent refusal to take office in the Society, I have at last been persuaded to assume the duties of the President of a new section of the Theosophical Society, to be known as “The European Section”. My reasons for this new departure are as follows :—

Firstly.—The acquirement of new and extensive premises in London, vested in the hands of Trustees for the Society, to serve as a real centre of Theosophical work :

Secondly.—The pressing invitations of the vast majority of the working Theosophists in Europe :

Thirdly.—The reason contained in the following official order, which has already been sent to all the Branches and non-official Groups in Europe, by Col. H. S. Olcott, P.T.S., my respected co-worker, who has so assiduously labored for our beloved cause for the last fifteen years.

*Theosophical Society,
Executive Offices.*

*Adyar, Madras,
July 9th, 1890.*

To secure a better management of the Society's affairs throughout Europe than I can give from this distance, I do hereby depute to my co-founder, H. P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official Groups in Spain, Russia, and other Continental countries, for the consolidation of the whole into one section of the Theosophical Society to be designated as the European Section; and to take the general supervision over and have as full management of the same as I could myself. Provided :—

- 1. That the formation of the said Section shall be agreed to by three fourths of the whole number of Branches and non-official Groups.*
- 2. That the constitution of the said Section shall fully recognise the three declared objects of the Theosophical Society, and no bye-laws be enacted in violation of the same.*
- 3. That the said European Section shall have complete autonomy to the same extent as the American Section.*

Branches receiving copies of this order, are requested to put themselves in official correspondence with Madame Blavatsky.

(Signed), H. S. OLCOTT, P.T.S.

I hereby beg to inform you that I have received letters of assent from all the active Branches and non-official Groups in Europe.

I have, therefore, after calling to my assistance an advisory council, decided that the organisation of the European Section shall be as follows:—

1. The British Section shall retain its present organisation.
2. The Continental Branches shall be severally autonomous within the constitution and rules of the Theosophical Society.
3. Contributions to the working expenses of the European Headquarters and to the General Headquarters at Adyar shall remain voluntary as heretofore.
4. The London Theosophical Headquarters at 19, Avenue Road, Regent's Park, N.W., shall be the Headquarters of the European Section, and shall serve for the issuing and cancelling of all Charters and Diplomas; for the transaction of all official business connected with the European Section; and for the transmission of all official documents to the general Headquarters of the Theosophical Society at Adyar.

It is further proposed to gradually organise a Staff of Corresponding Secretaries to answer the questions of Branches and individual members, and at the same time to put members, if they so desire it, into communication with fellow students.

Mr. G. R. S. Mead, who has already been in communication with many of you, is hereby appointed Secretary of the European Section. All communications and correspondence should be addressed to him at the European Headquarters, at 19, Avenue Road, Regent's Park, London, N.W.

As there will be no fixed sectional dues, to meet the expense of printing charters, diplomas and circulars, of postage and stationery, it is suggested to Branches and individual members that they should contribute sufficient to cover such expense, in proportion as they may avail themselves of the services of Headquarters.

Miss E. Kislingbury is hereby appointed Treasurer of the Section, to take charge of such donations.

In order to facilitate the drawing up of a revised list of the membership of the Society in Europe, the Secretaries of the Branches and Groups are requested to kindly send the names and addresses of the members on their lists to the Secretary, Mr. G. R. S. Mead, and to inform him whether the members hold diplomas of the Society, in order that those who are without such diplomas may receive them forthwith. Unattached members are also requested to forward the same information individually.

It is hoped that the formation of the European Section is the beginning of the ascending arc of the evolution of the Theosophical Society in Europe, and that the day may soon dawn when each European country will have a section of its own. For were such a happy result to be achieved, and were the units of these sections to work together for the moulding of European thought, as only those who have a right conception of Theosophy can work, then should we surely have advanced a decided step in the direction of that ideal of Universal Brotherhood, which we have set before us as our first object.

H. P. BLAVATSKY,
President of the European Section T.S.

London, 25th August, 1890.

Theosophical Activities.

EUROPEAN SECTION.

FRANCE.

Paris.—The *Hermès Branch* of the Theosophical Society has been dissolved and a charter has been issued by the President of the European Section to M. Arthur Arnould, the late President of Hermès and manager of the *Le Lotus Bleu*, for the formation of a new lodge to be called *Le Lotus*, in memory of the good work which has been done in France under the auspices of that name. This is now the only branch of the Theosophical Society in Paris, as the provisional charter of a branch which was to be called the Sphinx has been withdrawn. All enquiries about the new branch and the Theosophical Society in Paris should be addressed to M. Arthur Arnould, 7 Rue Stanislas.

ENGLAND.

Blavatsky Lodge.—The weekly discussions continue to attract large numbers of members and friends, despite the season of the year. Remembering the minute gatherings of this time last year, we are able to measure something of the progress made.

Madame Blavatsky receives on Monday and Friday evenings only. During the day she is too closely occupied to see visitors, and the other evenings are given to Theosophical work.

Any member of the Theosophical Society can share the common meals at Headquarters on payment of 1s. for breakfast, lunch, or tea, and 1s. 6d. for dinner. Lunch is at 1 p.m. Dinner at 6 p.m. on Wednesdays and Thursdays; at 7 p.m. on the other days of the week. Notice should, if possible, be sent to the housekeeper beforehand. Resident members can be admitted, if there is a room vacant, on payment of 30s. a week into the Headquarters Maintenance Fund.

A meeting for enquirers is held every Monday evening at the rooms of the British Section, 7 Duke Street, Strand, at 7.30 p.m. On Tuesdays at 8.30 p.m. there is a meeting at 345 Mile End Road, E. On Fridays, at 8.30 p.m. the Brixton Lodge meets at the Ferndale Liberal Club, Bedford Road (close to Clapham Road Station, L.C.D.R.). On Sundays, at 7 p.m. there is a meeting at Stanley Hall, Cairns Road, Northcote Road, Battersea Rise.

Opening of the East London Working Women's Club, 193 Bow Road, E.—On Saturday, August 16th, this club was opened, in the presence of Madame Blavatsky, Countess Wachtmeister, Mrs. Cooper-Oakley, Mrs. Gordon, Miss Cooper, and many other members of the T.S. A gentleman, who desires that his name shall remain unknown, early in the present year placed £1,000 in the hands of Madame Blavatsky, to found an institution for the benefit of women in London. After much discussion it was decided to open a women's club and a home for working girls among the factory population of the East End. Annie Besant was deputed to see to the taking and fitting up of a suitable house, and the management was placed in her hands and in those of Miss Cooper. The house selected is

one of the very large old-fashioned dwellings still to be found in Bow, a dining-hall has been erected at the back, and the premises fitted to suit their new purpose.

The club was opened by a tea given to about fifty girls, who thoroughly enjoyed the meal set before them. Brief addresses were given by Annie Besant and Herbert Burrows, and the remainder of the evening was spent in inspecting the arrangements, singing, and dancing. Mrs. Raphael gave 6s. to the club, and 2s. 2d. for a six months' subscription to *Woman*. Jack Raphael 5s. For the purchase of Theosophical books Major Hand gave £1; Mrs. Ames 2s. Since then a subscription to *Lucifer* for the Reading Room has been received; Digby Besant has subscribed for the *Daily Graphic* for six months; Annie Besant supplies *Punch* and *Judy*. Subscriptions for other papers and magazines would be very welcome. Several friends have sent books, and more of these would also be welcome, as there are many bookshelves still empty. Books should be sent direct to the Club, addressed to the Librarian, Miss Besant, Working Women's Club, 193 Bow Road, E.

Theosophy and the Press.—The *Westminster Gazette* for August 2nd contains an interesting *résumé* of the Debate on "Woman in Modern Society", held at the Blavatsky Lodge. Several papers, and among others, *The Manchester Examiner* and *Midland Evening News*, contain notices of a pamphlet by Mr. McIlwraith, entitled *Theosophy critically examined* professing to contain the whole matter in a nutshell. The *Society Times* for August 9th has an ably written and outspoken article by Miss K. Mills, F.T.S. on "Matrimonial Problems." The good people of Birmingham are once more making enquiries concerning Theosophy, and H. K. Austin, F.T.S., gives a short and pithy explanation in the *Birmingham Weekly Mercury* for August 9th. We note with pleasure that a Birmingham Theosophical Reading Society has been instituted. A discussion on Theosophy and Christianity has been proceeding for some weeks in the columns of the *Echo*. The issue of the *Two Worlds* for August 15th has an article entitled "Theosophical Definitions by an avowed Theosophist". The article is based on a letter which appeared in the *Better Way* under the signature of a well-known Theosophist. The editor of the *Two Worlds* being an ardent spiritualist, it is needless to add that as our Fellow-Theosophist's letter dealt with the Theosophical explanation of the "dear departed ones", it met with anything but kind treatment. The *Agnostic Journal* has always some reference to Theosophy in its columns. Mr. Stanley de Jastrzebski, F.T.S. contributes to the issue of August 16th, an article on "Dogmatism and Theosophic Brotherhood", arising out of a long discussion "Theosophy under fire." The *Review of Reviews* for August devotes a column to the consideration of Mr. Grant Allen's Ideal of Womanhood, and Madame Blavatsky's protest, which would appear to be the only one of its kind which has found expression in print. The following words in Madame Blavatsky's article have been reproduced in numerous papers and magazines: "No more degrading insult has ever been offered to the respectable girls of England than that contained in Mr. Grant Allen's article". The *Review of Reviews* also contains an extract from the *Dublin Review*, with reference to the conversion of Christians to Buddhism and Kabbalistic doctrines. The opening by the Theosophical Society of the East-end Club for Working Women has been extensively noticed in the Press. Among other reports we may mention that of the *Star* which gives us a pat on the back and a "well done, Theosophy!" the *Daily Chronicle* which devotes half a column, and the *Daily Graphic* which has an interesting account with a sketch of the Dining Hall of the Club, from a drawing by Mrs. Lloyd, F.T.S. The *Pall Mall Gazette*, *Court Journal*, and many other papers announce the establishment of a centre in Manchester for the reading and discussion of Theosophical literature and tenets. A ludicrous

error has appeared in several papers that 19 Avenue Road has been christened "Blavatsky Lodge", a mistake which has, however, been subsequently rectified. The *Galignani Messenger* of August 20th, and the *Society Times* of August 23rd, give interesting accounts of evenings at the Blavatsky Lodge, the former also containing information about the Society and the Headquarters. In the *Midland Evening News* for August 22nd, H. Coryn, F.T.S. has a letter dealing with Mr. McIllwraith's above-mentioned pamphlet. Mr. Coryn clearly shows that there is something more to examine in Theosophy than our critic imagines. Mr. McIllwraith's reply is contained in the *Midland Evening News* for 27th of August. "Gems from the East" is noticed in *England* of 23rd of August. The doings of our Chicago brethren come under public notice in the *Globe* of 25th August, and their resolution condemning Hypnotism, as a source of serious moral and physical evil, is published verbatim. The announcement of Dr. Bowles Daly's "conversion" to Buddhism is contained in the *Pall Mall Gazette* for August 27th, the *Birmingham Daily Post* of the 28th, and other papers.

We have also received many papers and cuttings from the United States, the Continent, India and Ceylon, during the past month; the most important article in the Press is the "Recent Progress of Theosophy", by Madame Blavatsky, in the *North American Review*. H. P. B.'s photograph, and quotations from this article and from the "Mote and Beam" in last *Lucifer*, occupy two pages of the *Review of Reviews* for August.

Birmingham Lodge.—The resident members of the T.S. in Birmingham have been busily engaged during the past month in the formation of their Lodge, which is now in working order, and duly qualified by Charter from the President of the European Section. The Lodge has decided to meet on Thursday evenings, at its own room, 4 Holborn Chambers, Broad Street Corner; but members will have free access to the room for reading and writing on all days of the week, between the hours of 9 a.m. and 10.30 p.m. The President-Founder of the Lodge is Mr. Kenneth Austin, C.E., and Mr. S. H. Old has undertaken the duties of Secretary. Three meetings were held during the last week in August, at which the leading tenets of Theosophy were illustrated and discussed with much animation. To all appearances the Lodge has a good outlook, and our heartiest good wishes will go with it.

SPAIN.

Our energetic workers in Spain have already distributed the whole of the first edition of 2,000 copies of "What is Theosophy", and 300 of the second edition of the same pamphlet; 1,000 of another excellent compilation, entitled "Theosophy"; 1,250 leaflets; 70 T.P.S. pamphlets. Copies of the *Theosophist*, *Lucifer*, *Path*, and *Revue Théosophique* have also been given away, making a total of 4,652 cuttings from the tree of Theosophy. This is "practical work".

AMERICA.

The *Golden Gate Lodge Theosophical Society* at San Francisco have removed to more commodious quarters and are holding a very interesting course of public lectures. "The object of these lectures", they say, "is to present the fundamental principles of Theosophy in a plain, straightforward manner, to disabuse the minds of all who entertain misconceptions of this philosophy, and to assist all who are searching for more light upon the problems of human existence, past, present, and future. A special feature of the lectures will be the answering of questions from the audience, upon the subject matter of the lecture at its close; such questions, together with free discussion, cordially invited, if kept within Theosophic or Non-Sectarian limits." The energetic activity of the Pacific Coast Theosophists is worthy of all praise and of keen emulation.

The Los Angeles Branches have united their Libraries, and with their new Headquarters in full swing are working steadily; lectures are being given both public and private.

The Cincinnati Theosophical Society are opening a new Headquarters and Library under the active and energetic presidency of our esteemed colleague Dr. Buck, who has been lately lecturing in Milwaukee.

The Boston Theosophical Society has established itself in commodious Headquarters. The rooms are large and have electric light and all conveniences. They contain a large and fine Library.

The Second Annual *Ad Interim* Convention of the Pacific Coast Branches of the Theosophical Society will be held September 13th and 14th, 1890, at A. O. U. W. Hall, Santa Cruz, California.

There is no doubt that the establishment of permanent Headquarters and the holding of *open* meetings marks a decided epoch in the development of the Theosophical Society in America.

AUSTRALIA.

The members of the Hobart Branch have clubbed their private libraries together to form a common Branch library, and have now 168 volumes of Occult and Theosophical literature. The introduction of Theosophical conceptions to our puritanical or indifferent colonists in Tasmania is a difficult task; interest, however, is steadily growing and success must eventually crown the efforts of such unselfish and persevering Theosophists as are our small band of workers in the far away antipodes.

I N D I A .

The Amrita Bazar Patrika in speaking of the monochrome picture of the Founders in *The Theosophist* says:—

“To this Russian woman and American man *India owes the revival of her ancient philosophy and religion*. Before they came, almost all men educated in Western science and literature had become practically non-Hindus. On their arrival most men of this class have again adopted the philosophy and religion of their forefathers. They talk of miracles being performed by this Russian and American. *We cannot conceive of a greater miracle than this conversion of a vast continent without apparently any serious efforts on their part.*”

The President-Founder presided at a public meeting at Trichinopoly at the discussion of a scheme for founding a Nobles' College for the Madras Presidency. It is to be a sort of public school for the sons of princely and noble families, for whom such an institution is sadly needed, to rescue them from the abuses of the courts.

J A P A N .

Mr. J. Sawano, the Japanese Imperial Commissioner, who recently visited Adyar, writes to our respected President:—

“Many Japanese who yearn after you, come and ask me about the present condition of your Theosophical Society, and of your health. Some eagerly desire to go to India and study under you, and some without private means would be only too glad to perform any service in your house or in the place only to be with you and able to devote part of their time to acquiring knowledge.”

Whatever unkind critics may say, they must at least acknowledge that it was a plucky thing for one man to bring opposed sects of a great faith

to a mutual understanding. What if, say, a Chinese Christian had made Roman Catholicism and Protestantism join hands!

CEYLON.

The *Times of Ceylon* publishes the following account of a meeting of the Women's Educational Society, in Colombo:—

“It was resolved that measures be adopted to start a new venture in the shape of a Journal for the Sinhalese women of Ceylon. Dr. Bowles Daly was present and addressed the meeting on the subject. I understand that early steps will be taken to launch the Journal, which the society contemplates calling ‘The Sanghamitta’. It will be in the Sinhalese language, and edited, managed and worked by a staff of Sinhalese ladies, under the leadership and supervision of Dr. Daly. Colonel Olcott as chief adviser of the Women's Educational Society has full sympathy with the proposed venture and has promised his aid.”

National Buddhistic Fund. Our energetic colleague Dr. Bowles Daly evidently does not mean to let the grass grow under his feet in his proposed scheme for the Technical Education of Ceylon, as the following from our contemporary, the *Buddhist*, proves:—

“The object is to provide Buddhist Schools throughout the Island, introducing a measure of industrial and technical education in order to give Sinhalese boys a better start in life. . . . A course of lectures is already arranged to commence in the Central Province, where a systematic visitation is to be conducted throughout the large towns and villages within the Jurisdiction of the Kandyan Branch. After this it is decided to visit each Province in order according to convenience.”

Dr. Daly is to be Chairman of a Board of Directors for managing the Funds subscribed for this purpose, and the Branches of the Theosophical Society in the Island are exhorted to use every means to help forward the scheme, the plan of which “has been revised by the respected High Priest Sumangala”. Dr. Daly, moreover, is fully qualified to carry the attempt to a successful issue, as he has made a thorough study of the subject in France, Germany, Switzerland and Austria.

Much has been done already in the foundation of native schools where the pupils will not have to pass through the fire of the Christian Catechism, and *The Buddhist* announces the opening of new Buddhist Vernacular Schools at Piliyandala, Potupitiya, Pinidiyamulla, Ovitigale, Tebuwana and Paragahatota.

THE SUBBA ROW MEDAL.

H. P. B. has just received from India the Subba Row Gold Medal for the best original essays in Theosophical Literature for the year 1888. It was awarded for the series of articles on the “Esotericism of the Gospels” which appeared in *Lucifer*. In the August *Theosophist*, the President-Founder suggests that it would be a fitting and “practical way” to commemorate the death of our late learned brother, and “to prove the affection in which his memory is held among us”, to enlarge the fund so that an additional medal might be given annually.



THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for August commences with a paper on "Palmistry: Its Oriental Phase", by N. Chidambaram Iyer. It is followed by a long and sensible note by H. S. O., with whose opinion we entirely concur. Our President rejects the "scientific basis" of palmistry, astrology, etc., and attributes the results to "clairvoyance", of which of course there are many degrees. The scholars of the Kumbakonam T. S. bring their translations of the "Varaha-Upanishad of Krishna-Yajur Veda" to a close in this number. It is of course intended only for advanced students. The casual reader will make little of it, especially of the last contribution, which deals with "practical" Yoga, and the inexperienced student who attempts to practise *Pranayam*, the so-called "restraint of breath" literally, will speedily find cause to regret his "orthodoxy". The restraint of Mind by Mind does not require much posturing. That there is, however, a jewel within the locked casket is very sure, and we owe our thanks to our brothers of the Kumbakonam Branch for their excellent and clear translation, or in other words for the polishing of the casket for which we have still to find the key. Chapter three brings the "hypnotic" story "Striking Home" to a successful conclusion. This is followed by a very excellent paper by P. R. Venkatarama Iyer, F. T. S., on the "Symbolism in the 'Chin-Mudra'", that is to say, the joining of the thumb and index figure, a common peculiarity of human figures represented in the posture of "Samadhi". This symbolises the circle of Deity or the joining of Jivatma and Paramatma, while the three remaining figures denote all "triads". In his interesting exposition the author has incidentally introduced a beautiful legend of the disciples coming to Lord Siva for the relieving of their doubts and finding him in the posture of Samadhi. At the sight alone their doubts were at once dismissed and the problems of existence completely solved. "The illustrious Sankaracharya humorously expresses the idea in the following strain:—

"It is really a wonder. The Guru is young

instead of being old, and the pupils are old instead of being young. The Guru was silent instead of teaching, and therefore the students were completely relieved of their doubts."

"A wonder, indeed; the process of teaching being quite contrary to the ordinary one. The Guru is ever young, because he has practically realized the 'Chin-Mudra', and the Chelas are old, being subject to the miseries of death and birth, owing to their ignorance of this symbol."

"Alpha" next writes a capita paper on "Missionary Illusions", which is followed by a learned description by S. E. Gopalacharlu, F.T.S., of the symbolism of a painting of Amitabha, some eight hundred years old. It was presented to our President by a Japanese Priest, during his memorable visit to fair Nippon. Mr. Douglas Fawcett's introductory lecture of his philosophical course is printed in this number; it is a well-written, ably compiled sketch of the History of Philosophy, in which the main characteristics of the systems dealt with are clearly brought out; those who have not time to read the larger histories will find it an admirable *résumé*, while it will be useful to students as a guide to them in their own reading. We await with interest the more original work promised us in the following lectures.

THE PATH for August introduces us to an excellent paper entitled, "Theosophy the Religion of Jesus" by Alexander Fullerton. Clearing the ground by weeding out self-contradictory claims of orthodoxy, the writer suggests that there should be no conflict between the Theosophist and the "thoughtful Christian". For "the Theosophist does not insist that he should abandon his God, his Christ, or his Church, but only that he shall inquire if his conception of them may not properly be enlarged, and a so if he may not have omitted certain truths which all experience shows to be indispensable to a reformatory mission". The two most important of these omissions are the conceptions of *Karma* and *Reincarnation*. Now if *Karma* is the un-

erring Law of strict Justice, the enlargement of his conceptions by this new verity will inevitably compel the honest thinker to refrain from specializing any particular system of belief, if at any rate he wishes to practically realize his conception. We hardly think that "Cadi" in his short paper on "Stumbling Blocks in Words" is very happy in his remarks about "Space" and "Sat". He says: "The moment we speak of 'Sat' or *be-ness*, we are forced to say that it exists somewhere, using the word 'somewhere' in the abstract sense, and that 'somewhere' is space". The statement "Beness exists", is self-contradictory. Even the terms "to be" and "to exist" exclude each other, much more then is it illogical to predicate "existence" of "be-ness". For *be-ness* is no more existence than non-existence, and the Space of the Esoteric Catechism is of course *absolute* Space. *Be-ness* is the One, Synthesizing the Trinity of Being, Non-being, and Existence—the Three in One and the One in Three. In the excellent article on "Evolution" which follows, by W. Q. J., our mysterious friend the Absolute tries to give Itself a conception of Itself by comparing Itself to a part of Itself (the Sun) and speaks of "the Absolute rising above the horizon of consciousness from the subjective state". We wonder whether our learned brother has an "absoluteness" in reserve. "The Idyl of the White Lotus" is interpreted by "H. A. V." in a very intuitional manner, his reflections thereon being based on an article in *The Sphinx*. That there is many a lesson which this exquisite allegory was meant to teach, is apparent to even the youngest student. Julius still continues his interesting "Tea Table Talks", touching on Dugpas, the Third Eye and Prayer. There is always food for thought and suggestion for reflection in this excellent department of *The Path*.

The Buddhist in its late numbers has two very interesting papers on the Order of Bhikshunis or Buddhist Nuns. The widowed wife of Gautama, Yasodhara, was one of the first Bhikshunis. During the great missionary activity of Buddhism, nuns were among the most energetic propagandists. Sanghamitta, the illustrious daughter of the pious King Asoka, established an order of nuns in Ceylon in B.C. 250. In A.D. 429 the order was established in China by three Buddhist nuns, and three hundred Chinese ladies enrolled themselves in the Sangha. Many ladies of the highest rank are spoken of in the *Mahavansa* as

having entered the sisterhood. For the last eight hundred years, however, the order appears to have ceased in Ceylon for no assignable reason: it is, therefore, suggested that an effort should again be made to afford women equal facilities with men for adopting the religious life. Judging by the marked success of the Women's Movement in Ceylon, we should not be surprised to see this suggestion taking practical shape at an early date.

Le Lotus Bleu, No. 6, is very readable and cannot fail to be widely appreciated. Three-quarters of its contents consist of translations, and it is in this very fact where is its excellence. Every one will agree that the writings of such Theosophists as Anna Kingsford, Damodar, A. P. Sinnett, Franz Hartmann, and H. P. B., are superior even in translation to the original contributions of less experienced authors. France has not yet heard what Theosophy is, owing to a dearth of such translations and to the false scent which has lately been started by Neo-Christianism, Kabbalism, Rosicrucianism, Martinism, Psychism, Astrologism, Talismanism, etc. *The Lotus Bleu* is therefore the right magazine in the right place.

The Theosophical Forum, Number 14, starts on its task of answering hard questions, by resolving one of great interest. "What", it is asked, "is the mental or spiritual law that brings into the Theosophic ranks so many 'cranks'?" The answer while avoiding the responsibility of formulating a "law", gives some reasons. (1) The unconventionality and heterodoxy of theosophical conceptions and their strangeness to the Western world is a bond of sympathy with the unconventional in thought and habit. (2) A misconception of the cosmogenesis and anthropogenesis of Esoteric philosophy fascinates wonder-seekers. (3) Curiosity about the powers latent in man. (4) An idea of being made the recipient of experiences and facts not otherwise obtainable. (5) Certain vague resemblances between Theosophy and eccentric systems or notions already held. (6) Finally there are not a few men, and many women, in whom the spiritual is stronger than the intellectual. Such "poorly-balanced" and "badly-educated" are Theosophists at heart; but naturally exhibit their defects in the society as at home. (7) The respondent, however, shows clearly that if there are natural reasons for "cranks" to join the Theosophical Society, there

are equally strong reasons for great intellects and hearts to work for the Society: and that the "rational, regulated and well-disposed" are certainly as yet in the majority. The truth of the matter is that as Theosophy is for all, the Society has no right to close its doors in the face of the merely ill-regulated and poorly-educated. If it had done so it would have been most "highly respectable" but a traitor to Theosophy. We have already overrun our space and can only add that the answers on the advisability of using Sanskrit terms in our literature, on "healing" and "Black Magic" and on "Chastity", are sound common sense and make the *Forum* a valuable contribution to Theosophical literature.

L'Anti-Egoïste commences its second volume in printed form, and we are delighted to see this proof of its success. It contains articles of interest and value dealing with such topics as "Utopians", "The Bases of Altruism", "Materialism and Contemplation" and "The Universal Religion". We regret that the last number has arrived too late for a fuller notice.

T. P. S., vol. iii, number 10, price 3d. contains an able and valuable paper by Miss Katherine Hilliard on the Dream State. The article is based upon Du Prel's Philosophy of Dreams and is worthy of receiving the closest attention from our readers. The remaining paper in this number is by Bertram Keightley and is entitled "Reasons why one should join the Theosophical Society"; this paper is being reprinted as a leaflet for distribution and will be sold at 7 Duke Street, Adelphi, at 1s. per 100.

"Echoes from the Orient".—A series of articles has been running in *Kate Field's Washington*, beginning with the January number of this year under the above title, and signed "Occultus". They deal with Theosophy in a style which has attracted many people who never read our literature, and are at the same time full of information and sound Theosophy. This will be believed when we say, as we now do on information from New York, that Occultus is our old friend William Q. Judge, who at the suggestion of Miss Field took that *nom de plume*. These "Echoes" are now being brought out in book form by *The Path* and will be sold at a price to make them accessible to all. In this advance notice we are not able to give further details.

There is beyond any doubt a growing

demand for Theosophy in the press, and in this direction lies a field of very *practical work* for our literary members in the near future. Why should not our writers, who can *all* spare as much time as our devoted and overworked General Secretary of the American Section, go and do likewise? We have read the "Echoes" carefully and can fully recommend them to our readers as a clear, succinct and correct summary of Theosophical philosophy. We have never been able yet to satisfactorily express our admiration of the good work of W. Q. J. Words are too clumsy.

The Golden Era of San Diego, Cal., continues its Department of Oriental Literature under the Editorship of Dr. Jerome A. Anderson, F.T.S. Our energetic brother, E. B. Rambo, contributes an excellent paper on "The Great Study", the knowledge of "Self".

The Bombay Branch has lately issued a Catalogue of the Books in their Library, which contains nearly four hundred volumes. The books are grouped into classes. Class A includes those volumes which "promote the development of the faculty of right discrimination, which is the chief requisite for the study of higher sciences", as the "Prefatory Note" informs us. The advice given as to the study of Oriental Philosophy is very good:—

"The study of Oriental Philosophy is of the greatest importance to theosophists, but it is not so easy to grasp as a beginner may believe, and our advice is that he should read little, and think much over it, so that he may assimilate a little of what he reads, instead of confusing himself with a large mass of materials which he could not digest With a view to prepare the mind to grasp this abstruse subject, we strongly recommend the study of Western Philosophy, which is comparatively superficial, and therefore better adapted for beginners. The same applies to the study of modern science."

This is the advice of Hindus, to which we should pay attention, as presumably they know more of the difficulties of their own literature than foreigners. At the same time we cannot help thinking that the student will have much to unlearn if he fully adopts the suggestion.

Theosophy Critically Examined is the title of a small pamphlet which is free from the usual personal abuse poured upon the devoted heads of the defenders of our philosophy. It takes up the usual ground of "scientific" objection and is manifestly the effort of a man who tries

to be fair. Time, however, will prove whether the ordinary "positive method" of research is the only way to knowledge.

Translations of the *Key to Theosophy* are being made into French, German, Spanish, Italian and Greek. The

Swedish translation is just going to press. The *Epitome of Theosophy* has appeared in Spain and is now being published in Greece, with additional notes and comments. There are also rumours of a new Theosophical monthly in Europe.

OUR BUDGET.

LUCIFER FUND.

Amount previously acknowledged	£398	10	3
W. K.	1	0	0
H. L. N.	1	0	0
			£400 10 3

The detailed balance-sheet of this fund is placed within each copy of this issue which goes to a subscriber. Any subscriber to the Fund who does not receive *Lucifer*, will be at once supplied with a copy of the balance-sheet on sending a stamped and addressed envelope to Annie Besant, Theosophical Headquarters, 19 Avenue Road, Regent's Park, London, N.W. The summary of the balance-sheet is as follows :

Received in subscriptions as acknowledged in <i>Lucifer</i>	£400	10	3
Net surplus on sales for March to July inclusive.	141	0	11
			541 11 2
Balance of Printing Accounts from Sept. to July	312	4	8
Copy of Lavater's Letters	5	0	0
Work done by a Theosophist	4	0	0
Postage	1	15	0
			322 19 8
			Balance in hand 218 11 6

The full balance sheet has been audited and found correct by F. Leigh Gardner and Herbert Burrows, who certify that they have seen the vouchers and accounts, and that the balance sheet is correct. The balance is at the London and South Western Bank.

Sept. 8th, 1890.

HEADQUARTERS BUILDING FUND.

It was intended not to publish any balance-sheet of this Fund until the actual building and other work were completed; but as the work has taken much longer than was anticipated, it is thought well not to delay any further the publication of the accounts, as far as is yet possible. The audited sheet must wait till the accounts are complete.

The burden of the undertaking, we regret to say, falls very unequally upon those who share its advantages. The members of the staff residing at Headquarters—who have all given up comfortable private homes and the freedom of individual dwellings, and some of whom have given up in exchange for mere board and lodging, appointments at which they earned their living—are those on whom also the chief cost of establishing the new Headquarters falls. It will be seen below that more than half the monetary contributions come from them. In addition to this the members have each furnished his or her room, and among them have almost entirely furnished the two common rooms—the drawing-room and general workroom. Carpets, matting, and oilcloth, for the passages, offices, stairs, and drawing-room, have been purchased out of the fund, as have the fittings, hangings, matting, seats, etc., in the lecture-hall. The heavy expenditure has been on building the new rooms required for the work of the Society, altering the interior of the house to accommodate the very large "family" of workers, relaying the drain-pipes, and building necessary sanitary accommodation; when we see the easy-going way in which other societies spend £3,000, £4,000 and £5,000, in establishing such a centre as is now owned by Theosophy, we may

rejoice in having done so much with the small sum placed at our disposal. The new rooms make it possible for large Lodge meetings to be held, for the immense correspondence to be dealt with efficiently by the secretaries, and for the daily-increasing business of the society to be done under business conditions. But I repeat that the Society, whose work makes it necessary that these rooms should be provided and the three secretaries maintained, ought not to allow the main cost of this provision and maintenance to fall on five or six persons, who give their time and work, as well as all else they have, to the Society. They do not grudge what they give, but they do not think, when they have done their very utmost, that they should have to bear, in addition, a burden of debt in order to provide the accommodation needed by the work of the Society.

Subscribed by resident members of staff	£528	1	6
" " E. S.	271	18	9*
" " fellows of the Theosophical Society	136	3	0
	£936	3	3

* £100 of this was placed in the hands of Madame Blavatsky to be used at her discretion.

Paid by cheque on account of new buildings . . .	£460	0	0
Paid by cheque on account of alterations, repairs, painting, papering	305	6	5
Paid by cheque on account of new sanitary accommodation and water supply, and relaying drain-pipes	113	4	6
Paid by cheque for legal expenses, insurance of new premises and taking over small house as annexe	26	0	3
Paid by cheque for printing and postage	2	3	0
Paid by cheque for gas-fittings, bath-heating, carpets, wall-paper, furniture of annexe . . .	96	5	1
Expended by Madame Blavatsky on furniture of public rooms, etc., at wish of donor	100	0	0—1102 19 3
	Deficit	£ 166	16 0

The complete accounts of items prefaced by "on account of" have not yet been received from the builders, as the work is not finished. £20 is still due on the furnishing account.

The Trust Deed has been enrolled, and the Headquarters are now held in trust for the purposes of the Theosophical Society under the direction of Madame Blavatsky. The number of Trustees is limited to fourteen: at present the following have accepted the Trust: Madame H. P. Blavatsky, Countess Wachtmeister, Mrs. Ida Candler, Annie Besant, Dr. Archibald Keightley, Bertram Keightley, G. R. Ker.

The residents at Headquarters pay the rent and taxes to the Trustees, and bear the total cost of keeping up the establishment.

The detailed balance-sheet will be submitted to professional auditors as soon as the accounts are complete. Vouchers for all the above payments may be seen, but it would be an unnecessary expense to audit an incomplete balance-sheet and then a complete one; so the above interim statement is submitted for the information of subscribers.

ANNIE BESANT, *Treasurer*.

BUILDING FUND.

Already acknowledged	£936	3	3
Mrs. Raphael	1	0	0
M.	4	0	0
Major Hand	5	0	0
Mrs. Doolittle	5	0	0
	£951	3	3

ERRATUM.—On page 444, line 20, of August *Lucifer*, for *struggle* read *structure*.

LUCIFER

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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

Psychic and Poetic Action.

“ I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And spirits, both them who stood and them
 who fail'd,
Truly, they stood who stood, and fell who
fell”—MILTON.

“ The assumption that the *mind is a
real being*, which can be acted upon by the
brain, and which can act on the body
through the brain, is the only one com-
patible with all the facts of experience.”
—GEORGE T. LADD, in the “*Elements of
Physiological Psychology*”.

I.

A NEW influence, a breath, a sound—“as of a rushing mighty wind”—
has suddenly swept over a few Theosophical heads. An idea,
vague at first, grew in time into a very definite form, and now seems to be
working very busily in the minds of some of our members. It is this: if
we would make converts the few ex-occult teachings, which are destined to
see the light of publicity, should be made, henceforward, *more subservient to,
if not entirely at one with modern science.* It is urged that the so-called *esoteric**
(or *late esoteric*) cosmogony, anthropology, ethnology, geology—psychology
and, foremost of all, metaphysics—having been *adapted into making*
obesance to modern (hence *materialistic*) thought, should never henceforth
be allowed to contradict (not *openly*, at all events) “scientific philosophy”.
The latter, we suppose, means the fundamental and accepted views of the
great German schools, or of Mr. Herbert Spencer and some other English

* We say “so-called”, because nothing of what has been given out publicly or in print can any longer be termed *esoteric*.

stars of lesser magnitude ; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly ; and one, moreover, in perfect conformity with the policy of the mediæval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation*. Useless to say that we decline the compromise. It is quite possible—nay, probable and almost unavoidable—that “the mistakes made” in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be frequent and often important”. But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya*, not by the speculations that blossom forth to-day, to die to-morrow—on the shifting sands of modern scientific guess-work, especially in all that relates to psychology and mental phenomena. Holding to our motto, “There is no religion higher than truth”, we refuse most decidedly to pander to *physical science*. Yet, we may say this: If the so-called *exact sciences* limited their activity only to the physical realm of nature ; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology—so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that over-stepping material Nature the physiologists of the modern “animalistic”* school pretend to meddle with, and deliver *ex cathedrâ dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent*, far less a responsible one—then the Occultist has a far greater right than the average modern “Idealist” to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul*. No such noun can be applied to the word “soul”, unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect*, and in the animal into a *higher* instinct. But since the great Charles Darwin taught that “our *ideas* are animal motions of the organ of sense” everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at logger-heads with exact science, or shall we say, how far the conclusions of that science are

* “Animalism” is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term “animism”, which he applied to all the “Lower Races” of mankind who believe the soul a distinct entity. He finds that the words *psyche, pneuma, animus, spiritus*, etc., all belong to the same cycle of superstition in “the lower stages of culture”, Professor A. Bain dubbing all these distinctions, moreover, as a “plurality of souls” and a “double materialism”. This is the more curious as the learned author of “Mind and Body” speaks as disparagingly of Darwin's “materialism” in *Zoonomia*, wherein the founder of modern Evolution defines the word *idea* as “contracting a motion, or configuration of the fibres which constitute the immediate organ of Sense” (“Mind and Body”, p. 190, Note).

drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free-will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulæ; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will*, any more than there is a *physical basis* for the activities of self-consciousness.

"If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvellous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power."⁶

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama-manas*)[†] is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*),[‡] or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For, between the *psychic* and the *noëtic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a "Jack the Ripper", and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned "Didymi" reject the idea of free-will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern "psycho-physiologists" claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an

⁶ *Physiological Psychology, etc.*, p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

[†] Or what the Kabalists call *Nephesh*, the "breath of life".

[‡] The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (noëtic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

illusion, "the collective hallucination of mankind". This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *volens nolens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free-will in man appears as the most *unscientific* absurdity. Says this oracle:—

"In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law"—
(*Psychophysiologie Générale.*)

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres?—we answer that we never denied the fact. But what has this to do with a free-will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at logger-heads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum. Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centres, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e.g.*, muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but—motion".

Yes; it is MOTION; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH (*vide* "Secret Doctrine", vol. i, *sub voce*)—*ergo* "sound" at the same time—is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life*, the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—

and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A, B, C, of its science. "All the world is in the *Swara*; *Swara* is the Spirit itself"—the ONE LIFE or *motion*, say the old books of Hindu Occult philosophy. "The proper translation of the word *Swara* is the *current of the life wave*", says the author of "Nature's Finer Forces",* and he goes on to explain:

"It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book (*vide infra*), itself carries the idea of eternal motion, coming as it does from the root, *AT*, or eternal motion; and it may be significantly remarked, that the root *AT* is connected with, is in fact simply another form of, the roots *AN*, breath, and *AS*, being. All these roots have for their origin the sound produced by the breath of animals (living beings) The primeval current of the live-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe"

So much about *motion* and the "conservation of energy" from old books on *magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism*, when it says:—

"From the visible atom to the celestial body lost in space, *everything is subject to motion* kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion."†

But Occultism says more than this. While making of motion on the *material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—*Swara*, it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. The author of "Psychophysiologie Générale", treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal

* *The Theosophist*, Feb. 1888, p. 275, by Rama Prasad, President of the *Meerut Theosophical Society*. As the Occult book cited by him says: "It is the *Swara* that has given form to the first accumulations of the divisions of the universe; the *Swara* causes evolution and involution; the *Swara* is God, or more properly the *Great Power* itself (*Maheshwara*). The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as the *power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases. . . . It is unchangeable existence"—and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

† "Animal Mechanism", a treatise on terrestrial and aerial locomotion. By E. J. Marey, Prof. at the College of France, and Member of the Academy of Medicine.

proneness created by the human organism; and adds that the above puts an end to all claim for *free-will!* The Occultist denies the conclusion. The actual fact of man's psychic (we say *manasic* or noëtic) *individuality* is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages*, there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says:

"The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind (manas)*. To it the mental phenomena are to be attributed as showing what it is by what it does. The so-called mental 'faculties' are only the *modes of the behaviour* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties Mental faculties are not entities that have an existence of themselves They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that a *Real being called Mind exists*, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass."*

And having shown that we have to regard consciousness as a *unit* (another occult proposition) the author adds:

"We conclude, then, from the previous considerations: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.*"†

This "Mind" is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore, this assumption of the newest psycho-physiology is

* "The higher *manas* or "Ego" (*Kshetrājna*) is the "Silent Spectator", and the voluntary "sacrificial victim": the lower *manas*, its representative—a tyrannical despot, truly.

† "*Elements of Physiological Psychology*. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613,

uncalled for, and the apparent impossibility of reconciling the existence of free-will with the law of the conservation of energy is—a pure fallacy. This was well shown in the “Scientific Letters” of “Elpay” in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because “psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man*”. The “analytical method of exact sciences” has demonstrated it, and materialistic scientists have decreed to “pass the resolution” that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures* that :—

“The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room.

Now, let us examine on the testimony of the materialist how this universal solvent called the “analytical method” is applied in this special case. The author of the *Psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. “Are not the fallacy and error of such an unscientific proceeding self-evident?”, asks his critic; and then argues very correctly that :—

“At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only ‘the vibrations of molecules’? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world. Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of “Psycho-physiology” act just in

* W. Lawrence. Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man. 8vo. London, 1848, p. 6.

this way when he denies the existence of free-will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?"

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a *psychometer*, a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations*, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration ("*sound*" being the substratum of universal *Akasa*), yet, in their origin, they belong to a *different and a higher World of HARMONY*. Elpay has a few severe sentences against the assumptions of those he calls "physico-biologists" which are worthy of note.

Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive speciality of the human soul—free-will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the "illusion of free-will"

And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is "a distinctive feature of modern science in its endeavour to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development*", says G. T. Ladd. And the author of "The Elements of Physiological Psychology", adds:—

The universal process of "Becoming" has been almost personified and deified so as to make it the true ground of all finite and concrete existence. The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantages that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own*" (p. 616).

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarised in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force* Science to postulate an invisible *Free-Willer*, a creator of that special Force.

We agree: "not the slightest need", of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding*, there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noetic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own*; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and

stimulating it to action. And, as its activity is *sui generis*, and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance*. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the *last* word of science, do we furnish thereby a new proof that free-will is an *hallucination*? We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad*, which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free-will*) the charioteer." Verily, there is more *exact* science in the less important of the *Upanishads*, composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psychophysiology" put together!

(To be continued.)



"How few thoughts in a hundred years! Millions of men, and not a hundred lines of poetry, not a theory of philosophy that offers a solution of the great problems, not an art of education that fulfils the conditions. In this delay and vacancy of thought we must make the best amends we can by seeking the wisdom of others to fill the time. . . . If we confine ourselves to literature, it is easy to see that the debt is immense to past thought. None escapes it. There is imitation, model, and suggestion to the very archangels, if we knew their history!"

EMERSON.

T R A N S I T I O N .

I HAVE found, in talking with those mixed up with clerical life, that there is a certain undefined dread, a fear of "letting go", of losing the substance with the shadow, which makes them cling to the old formulas, lest one of these "little ones" should be scandalised. And there can be no doubt that reform must be in some places gradual, though in others it must and will burst with impetuosity the old barriers, and a new standard must be set up and a new life begun. It would be interesting to learn how far the example of Count Tolstoi himself has influenced others to come out of the old grooves, to defy public opinion, and to live a life in harmony with their own convictions. The world is waiting for a new revelation; it remains to be seen whether men will receive it or cast it out.

E. K., F.T.S.

Nett Result of Our Indian Work.

MADAME BLAVATSKY and I are growing old—both being about sixty—and at the best can work only a few years longer, whether in the tropics or elsewhere. When we are dead and gone, and when all momentary passions have died out, somebody will impartially sum up the nett results of our joint and separate labors for our fellows. Praise will be given in matters now made the excuse for detraction, and calm criticism take the place of present ridiculous and fulsome flattery. For us, it will make no difference; nor should it now, if we were not so imperfect, for the true and perfect altruist, having his thought bent upon doing for others, cares not a jot whether he be praised or blamed.

As there are milestones in every life-journey, so there are stages in every public movement, whence its results may be judged. As to ours, it may be said that, prior to our arrival in India, we had done nothing beyond forming the first nucleus of the future Theosophical Society, and laying its triple-walled foundation in our declaration of the Society's policy and aims. Our first great block of work was India, to which Ceylon may be added; it being to the former what the pendant single drop is to the necklace of gems. Landing at Bombay in February, 1879, we have consequently been established in India more than eleven and a-half years: with what results? Why should we play into the hands of the future inimical biographer or historian by ignoring the facts which he will garble, and by suppressing favorable contemporaneous comment, the recording of which will make his scandalous work more hard and the refutation of his falsehoods by our friends more sure? It is so easy to put the truth on record while we are alive, and challenge its gainsaying.

Our personal faults concern only our individual Karma, and neither of us, two human motes in the sunshine of human evolution, are of enough consequence to warrant either foe or friend to sit in judgment over us. As to the results of our actions, that is quite another thing: it is well worth the world's while to sum them up from stage to stage, for the benefit of future would-be altruistic workers. An unusually foul and malevolent libel against us having just been launched in New York on the Stygian sea of malice and lies, the moment is opportune for one of such retrospects.

In another article (March Number) on "The Outlook", I partially touched upon the Indian situation. I shall presently cite the opinion of one or two of the most conspicuous and influential journals of India. This country is so far away from our own native lands, and so utterly unknown to the general reading public of Europe and America, that the tendency of even our Western colleagues is to belittle our Eastern work.

What can I point to that will give them a means of comparison? Suppose we say the work of Wilberforce, Clarkson, Garrison and their party, is gradually undermining and ultimately overthrowing Slavery. True, our final results have not come as yet, but the proximate causes which will work them out have. We are only at the point where Wilberforce stood in 1807 when, after twenty years' hard work, he got both Houses of Parliament to adopt his measure to prevent further importation of negroes into the colonies. I look around and see a phalanx of branch societies existing, yet inert. Am I discouraged? Not in the least. To my experience, that simply means that they stand, like deciduous trees, waiting for the revolution of the seasons to start their sap and force out their foliage. It is the life sap that works Nature's forest miracle; and so, too, we have forced the sap of a new spring-time to rise in the ancient trunks of Indian Brahmanism and Buddhism, causing their hoary crowns to be once more covered with luxuriant leafage. Yet these religions, when fully resuscitated, will be as different from their immediate "forbears", as the adult is from the youth; or, rather as the new personality with which the evolving human monad clothes itself differs from the decrepit body it shook off in its last previous reincarnation. The life is the same, the individuality identical, but the new corporeal investiture will differ from the old. Education, in the Western sense, is now confined to the Indian minority, and that minority is dominated—hypnotized, if you like—by the majority; as the circle expands, so, proportionately, will increase the modification of exoteric Eastern religions. Ultimately, exoteric religion will be transfigured into esoteric doctrine; thus reverting to its primal aspect and vigor. Contemporary religions are but brutalizations of their primal types. And as the process of purgation is a very slow one, so will the ultimate effects of our Asiatic work be long deferred. Eleven years' college classes have now graduated since our first arrival, and each one has in its turn been influenced in the direction of higher religious thought by our literature, our addresses, and the appeals and work of the many societies and clubs—religious, social, literary, political and philanthropic—which, in the mounting of the life-sap, have sprung, directly or indirectly, out of the parent trunk of the Theosophical movement. It is as easy to trace each of them back to our initiative as for the evolutionist to prove the origin of species by observing the physical and mental characteristics transmitted from generation to generation. So that the foreign observer is to take note of the fact that the nett result of Theosophical work in India is not to be calculated from the number of active or passive Branches on the Headquarters' books: it must be gauged from the tone of Indian thought, the color of Indian aspiration, the nature and strength of Indian religious interest, the sympathetic or antipathetic character of Indian inter-tribal, personal and local, national and international, feeling; and from the taste for ancestral literature: gauged in comparison with what existed

prior to the beginning of 1879, the date of our arrival and the commencement of our Indian labors.

The results of such a survey are very encouraging, as showing the fact that our time and efforts have not been wasted. Yet, on the other hand, it is saddening to think how much more might have been done but for our paucity of means. It is hard for a publicist nearing the term of average human life to see before him the certainty that he must die with his potential work half done for lack of capital and working colleagues—especially so to the non-sectarian altruist, who appeals to the sympathies of none but the highest, broadest minded and most eclectic of mankind. By the beating of drums and flaunting of banners, the raising of party cries, and the appeal to sectarian sentimentality, the honest, humanitarian, yet ignorant, bigoted and eccentric Salvationist "General" gathers a huge income, covers the earth with self-denying workers, and marshals his cohorts by thousands to parade his successes before a wondering public. We have no sect to foster, no one creed to promulgate, resort to no meretricious methods to ensure success. So we have hundreds to show as income where the others have their tens of thousands, and the Theosophical movement, unlike the Salvationist, spreads quietly and undemonstratively over the whole globe. Its converts, too—if so clumsy a term be permitted—are to be found in the class occupying the highest, instead of the lowest, social degree. We gather in the Brahman of India, whom not even the ablest missionary, let alone the shouting and frothing Salvationist, has been able to affect; the most learned monks and best educated laymen of Buddhist countries flock to our side: the boldest and clearest thinking persons of Western countries are reading our books and discussing our views; daily, recruits join us from the ranks of the Spiritualists, the Freethinkers, the Broad Churchmen, the Agnostics, and other brain-users. Like a subterranean stream, which follows the compact strata until it gets its outlet and becomes a visible river, the essential ideas of the hoary Aryan philosophies are running under the surface of contemporary thought, and filtering into all the crannies and crevices of social life. They crop out in the literature of all the advanced nations, inspire the orator, the preacher and the poet, console the world-weary and the heavy-hearted, and to many show a luminous pathway through the obscure future. The subtle power of Eastern thought is slowly leavening the world's mind and slowly educating the world's conscience. Is it not a grand and inspiring fact to contemplate; and ought not we, two elderly people, to find recompense in it for much of our suffering and sorrow, an offset for what caitiff deserters, brutal libellers, smooth-spoken hypocrites, and ingrate beneficiaries have compelled us to bear? Our harvest is ripening, our work is showing satisfactory results. We may have few more years to count upon, but our seed has been sown, with both hands, broadcast over a wide field. If poverty must be endured to

the end, so be it: we shall do our best, as we have hitherto done it, and leave the squaring of accounts with Karma. If we are reviled, at least there are hundreds of good people who have learnt by intercourse to respect our motive, excuse our failings, and appreciate the importance of our work. If an idle, selfish world hates us, still we have at least the personal knowledge that we have labored for human progress and religious evolution. If baffled egoists turn to brutal vilification, yet we know that our Teachers and Masters, those whose co-operating agents we are, see us to the bottom of our hearts and find no disloyalty there. We have still the strength for much more work, and ought to live to see still greater nett results from the Theosophical movement. We may be hampered for the means to realize our plans, but still we shall do something more for humanity than we have hitherto, for we shall always have our brains, our pens, and our voices. As for our bodily support we can count upon that, if not—for lack of time—from our own earnings, at least, then, from the brotherly love of some who would not see us starve. The achievements of the past and the results of the present warrant our feeling perfectly sure of the future.

It is not we who are idly boasting that India's spiritual renaissance has begun through our efforts, it is the greatest Indians of India who are saying so. I quoted something to that effect from the *Amrita Bazar Patrika* in our August Supplement, and made some reflections thereupon. That great journal, in noticing what I then said about Theosophy in India, has added the following observations:—

“They say that Theosophy is dead. If it is dead, it has done its work in India, Asia, Europe, and America. In India it has converted the perverted Hindus. In other parts of the world it has proved the existence of something which is not to be found in modern philosophy and science. Where is the intellectual man now who does not admit that there is something in Theosophy? This grand achievement is the work of an old Russian lady and a poor American gentleman.”

Now I find the *Indian Mirror* of July 23rd bearing its testimony as follows:

“If Puna is the centre of general intellectual activity in India, Madras may well claim to be the Head-quarters of what may be phrased as theological activity. This has been noticeable ever since the Theosophical Society shifted its Head-quarters from Bombay to Madras on the suggestion of the late lamented Subba Row, the great Advaita philosopher of Southern India. They were all agnostics or secularists, anything but Hindus, the educated Madrasis, before Madame Blavatsky and Colonel Olcott went to reside among them. They had their *Freethinker* newspaper, but a change came over the spirit of their dream. Freethought began to waver. Mr. Bradlaugh's followers began to regard theosophic teachings with attention, and to listen to the exhortations of the founders of the Theosophical Society and of Mr. Subba Row with increasing respect. They began to see that there was a great deal more of true science and philosophy in their national religion than they had hitherto thought possible. Then, the beauties of Hinduism began to be perceived and appreciated, and the study of the oldest and grandest Aryan religion in the world was revived. But the change, induced by the Theosophical Society, was more or less passive in its general character.

It affected individuals, or groups of individuals, possessed of more or less learning, and enjoying more or less leisure. But the change did not affect the masses in the same manner. The higher lessons of philosophy are lost on ignorant and tender minds, though, in justice to Colonel Olcott, it must be said that he has been making every effort to make his teachings understandable of the people. There was thus a revival of Hinduism in Madras, as everywhere else in India, but a revival of a passive kind, leaving the revivalists in an atmosphere of lazy and contented self-contemplation. But an incident in Missionary life in Madras, an incident relating to a public educational institution, gave an unlooked-for impetus, and force and character to the Hindu revival. Our readers may yet remember the *contretemps* a few years back in the Madras Christian College. In the absence of the Reverend Mr. Miller, the popular Principal of the College, in England, its Christian Professors had an unseemly row with a number of Hindu students, who *struck* in a body. The question was then generally asked, why should *Hindu* students depend for education on a *Christian* College, and run the risk of their faith being perverted by Christian Missionaries? It was at that time that Hinduism in Madras, from being passive, leaped into active and even aggressive existence. It is to this incident in the Rev. Mr. Miller's College that Madras owes the establishment of the Hindu Tract Society, the Hindu Preaching Society, and the Hindu Theological Institution. The Hindu Tract Society has now been in existence for nearly three years. In their first published Annual Report, the Committee of the Society said that the chief causes that contributed to its establishment, were the spiritual influences that were at work among and around them. *They had been moved by the exhortations of the 'famous Colonel Olcott'*. But the Committee said, 'we owe more to the activity of antagonistic foreign influences in our midst than to any other cause, for the formation of this Tract Society'. The chief objects of the Hindu Tract Society are (1) to examine into the foundation of any religion, forced upon the Hindus, and to defend Hinduism against the attacks of its opponents, (2) to uphold and advance the social order of the Hindu community, and (3) to support and promote the cause of morality and sound learning. These objects are promoted by the issue of thousands of short tracts on the plan of the Christian Missionary tracts.

"The President of the Hindu Tract Society is Mr. Shivasankar Pandiyaji, B.A., an ardent Theosophist. This gentleman is also the author of that excellent series of little Hindu books, published as 'The Hindu Excelsior Series'. Mr. Pandiyaji is all for Hinduism. He is the Principal of the Hindu Theological Institution, where lessons in philosophy, science, religion, sociology, and morals are given, all being based on Hinduism. Mr. Pandiyaji's efforts are ably seconded by Dewan Bahadur Ragunath Rao (F.T.S.), and other active spirits of the Hindu Preaching Society.

"In this matter of a national Hindu revival, Bengal and Bombay may well take a lesson from Madras. In Madras they are able to do all these things, because, if they have Christian missionaries to contend against, they have got active sympathetic European friends, the chief of them being Colonel Olcott, the value of whose services is simply incalculable. He and his colleagues . . . have laid not only Madras, but all India, under a 'debt immense of endless gratitude.'"

Among Hindus the highest in rank and influence are the Brahmans, among Brahmans, the highest—not religious ascetics and adepts, who out-rank all mankind, according to Hindu opinion—are the learned pandits. Among pandits, the highest are those of Benares, Nuddea, and Chidambaram. For our Society to get the endorsement of these pandits is, therefore, the clearest proof that could be demanded of the estimation in which

our share in the present renaissance of Hinduism is held by the most influential class of Hindu society. That we have such an endorsement will not be denied upon reading the following excerpts :—

On the 30th November, 1880, at a meeting of the Sanskrit Samaja (Society) of Benares, the late eminent Pandit Bapudeva Sastri in the chair, and all the most eminent pandits of Benares present, a resolution was unanimously adopted to the effect that, inasmuch as the interests of Sanskrit literature demand that there should be a fraternal union between the Sanskrit Samaja and the Theosophical Society, the latter being "sincerely devoted to this most worthy object and possessing facilities which it was desirable to secure," there should be a friendly union between the two bodies, and the Samaja should bind itself to lend all possible assistance in the premises.

That our reputation had not suffered during the lapse of time, appears from the opinions expressed in formal resolutions adopted at a great convention (Mahamandala) of Sanskrit pandits at the sacred shrine of Haridwar, on the 30th May, 1887. They were as follows :—

"*Resolved*,—That this Sabha unanimously records its appreciation of the unselfish and efficient aid given by the Theosophical Society to the cause of our national religion during the past ten years throughout India, and in disseminating in distant countries a knowledge of the teachings of our holy sages.

"*Resolved*,—That this Sabha earnestly recommends all Princes and others favorable to Hindu religion (Sanatano Dharma) to assist the Society as much as possible, and to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be."

A few days ago, at a public meeting in Madras, Dewan Bahadur R. Raghunath Row, a Brahman publicist and reformer who is universally respected throughout India, said—I quote from the published report of the meeting—that "the idea to protect their own institutions, their religion, and traditions came to the Hindus" with our advent in India. Our public career has, therefore, been consistent throughout with our initial professions upon arrival at Bombay, and I have yet to see the first hint that we have traded upon our reputation or influence for any personal advantage. We challenge our worst enemy and most bitter slanderer to produce a tittle of evidence that goes to prove that we have played the hypocrite, the charlatan, or the rogue. Yet all these we are said to have been by Western persons who know better, and by certain Western editors whose slanders are the more heinous in that they themselves have personal knowledge of my standing at home and the value of my public services. In the course of my life I have heard many falsehoods uttered and seen many libels printed against my poor, impetuous old colleague and myself, yet this most recent one, which has provoked the present article, excels them all in its inexcusable vulgarity and mendacity. Happily, there is the consoling certainty that, in the long run, truth will prevail and justice be done.

H. S. OLCOTT.

Theosophy.

AN ABSTRACT FROM "THE KEY TO THEOSOPHY".

THEOSOPHY—the Ancient Wisdom Religion—is Divine Knowledge or Science. The motto of the Theosophical Society, "There is no religion higher than truth". Its object to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities, which have been preserved among Initiates of every country; and among their disciples in those parts of the world where such topics have always been most valued, *i. e.*, in India, Central Asia, and Persia. Theosophy is as old as the world in its teachings and ethics. It is philosophy of those who suffer, and have lost hope of being helped out of the mire of life by any other means. It teaches that all men have spiritually and physically the same origin. Mankind is one, and of the same essence, and that essence is one—infinite, uncreate, and eternal. Therefore, nothing can affect one nation or man without affecting all nations and all men. The *root* of nature is, was, and ever will be, one absolute essence, from which all starts, and into which all returns.

Since the root of mankind is one there must be one truth which finds expression in all religions. To the secret nature of some part of this underlying truth, and to the knowledge thereof held by Initiates, Christ referred in the words "To you it is given to know the mysteries of the kingdom of heaven" (Mark iv, 11).

Theosophy teaches that there are periodical and consecutive appearances of the universe from the subjective on to the objective planes of being, at regular intervals of time, covering periods of immense duration. As the sun arises every morning on our objective horizon out of its (to us) subjective and antipodal space, so does the universe, emerge periodically on the plane of objectivity, issuing from that of subjectivity. Whether by radiation or emanation the universe passes out of its homogeneous subjectivity on to the first plane of manifestation, of which planes there are seven. With each plane it becomes more dense and material until it reaches this, our plane, on which the only world approximately known or understood, in its physical composition by science, is the planetary or Solar system.

To turn from Theosophy to the Theosophical Society. One is the shoreless ocean of universal truth, love, wisdom, reflecting its radiance on the earth; the other is only a visible bubble on that reflection. Theosophy is divine nature, visible, and invisible, and its society human nature trying to ascend to its divine parent.

However, the Theosophical Society is valuable as the storehouse of all

the truths uttered by the great seers, initiates, and prophets of historic and even prehistoric ages. As a philanthropic and scientific body, for the propagation of the idea of brotherhood on *practical*, instead of theoretical, lines, which idea is embodied in its creed "Loyalty and Truth" and its ritual "To honor every truth by use!"

The foremost aim of the Theosophical Society is the relief of human suffering, under any or every form, moral as well as physical, the former being considered far more important than the latter. It must therefore inculcate ethics and purify the soul if it would relieve the physical body. It must seek and obtain knowledge of all laws of Nature and diffuse it. It must teach its members "to deal justly and walk humbly", *i.e.*, the one Self must forget itself for the many selves. It must press home the fact that for every flower of love and charity man plants in his neighbor's garden a loathsome weed will disappear from his own.

Theosophists regard man as composed of two parts—the lower quaternary and upper imperishable triad. The first consisting of the Physical body. Life Principle, Astral body, and the seat of animal desire and passions, called in Sanscrit Kama-rupa; the latter of Mind (whose radiation links the Monad for the lifetime to the mortal man), Spiritual Soul and Spirit.

The Spirit is the Divine essence (the "Father in Secret" of Jesus) without body or form; imponderable, invisible, and indivisible, that which does not *exist* and yet *is*. There is one real Man enduring through the cycle of life, immortal in essence, the Mind-man or embodied Consciousness. This is the thinking conscious Ego which gravitates towards the spiritual soul, and which reincarnates. It is this which gives us the memories of the soul, that we call reminiscence, and which is quite distinct and absolutely different from memory, which is a functioning of the physical brain. As each reincarnating Ego is furnished with a new body and a new brain, the experience of past incarnations not having been impressed upon this new brain cannot be remembered. To get convinced of the fact of reincarnation and past lives, one must put oneself in *rapport* with one's real permanent Ego. The spiritual Ego can act only when the personal Ego is paralysed. The spiritual 'I' in man is omniscient and has every knowledge innate in it; while the personal self is the creature of its environment and the slave of physical memory. It is this Ego, this "Causal Body" which overshadows every personality Karma forces it to incarnate into, and this Ego which is held responsible for all sins committed through and in every new body or personality, the evanescent marks which hide the true Individuality through the long series of rebirths. The warnings of conscience, premonition and intuition, and vague undefined reminiscences are the voice of the manasic Ego.

Karma is the universal law of retributive justice which the experience of thousands of ages has proved to be absolute and unerring equity, wisdom and intelligence. In its effects it is an unfailing redresser of

human wrongs, a retributive law which rewards and punishes with equal impartiality. It is absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. Jesus taught this Karmic law when he said with what measure you meet it shall be measured to you again. Therefore, Theosophists infer that man's present life is what it justly should be, to atone for the sins of the past life. One thing must be noted. Every atom is subject to the general law governing the whole body to which it belongs, and this brings into view the wider track of Karmic law. The aggregate of individual Karma becomes that of the nation to which the individual belongs. The Karma of nations is that of the world. The interdependence of Humanity is the cause of this Distributive Karma. It brings us back to the before-mentioned fact that nothing can affect one nation or man without affecting all other nations and all other men. Karma is the Law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world, and to preserve that balance in virtue of which the universe exists. Pain and suffering are results of want of harmony. The one cause of the disturbance of harmony is *Selfishness*. Karma gives back to every man the actual consequences of his own action and he will be made to atone for all suffering which he has caused, and will reap joy and gladness, the fruits of all the happiness and harmony he has helped to produce. Theosophists say with the Initiate St. Paul "Work out your own salvation, whatsoever a man soweth, that shall he also reap". Man plants and creates causes and Karmic law adjusts the effects. This law is, in the world of manifestation, absolute. As there can only be one Absolute, as one Eternal ever present Cause, Karma is one with the Unknowable of which it is an aspect in its effects in the phenomenal world.

One word, in conclusion, concerning the state after death, called by Theosophists Devachan, and corresponding to the popular "Heaven" or "Paradise". This state is a mental condition analogous to, but far more vivid and real than the most vivid dream. Coming, as it generally does, between each reincarnation of the Ego, it is symbolized by the nightly sleep that follows in regular sequence the activities of day. Death is sleep, and Devachan a state of bright and happy dreams.

K. E. M.



IHN JEMIN (Persian).

"I read on the porch of a palace bold
 In a purple tablet letters cast—
 'A house, though a million winter's old,
 A house of earth comes down at last;
 Then quarry thy stones from the crystal All
 And build the dome that shall not fall'."

The Fifth Race—Egypt.

THE great event which to us is the beginning of history is the advent of the Fifth Race of humanity. How it began is told in the *Secret Doctrine* (vol. ii, p. 21); where it began we do not know. The theory of a single protoplast for the last and most highly favored races of man was supported by the past generation of anthropologists, but modern Theosophy *n'a pas besoin de cette hypothèse*. Into the method of genesis of the Fifth Race we shall not enter, as the *Secret Doctrine* has expounded it sufficiently, and as another page gives us the notes which two students of the E. S. have made, and which tell the story, as expounded by those who have the power of teaching. It is merely my duty to show to students what anthropology teaches respecting the origin of some of the races that came into existence, and now-a-days represent what is virtually the majority of the human race.

First of all we have the negro. He is found most prominently in the West of Africa. Some of his characters appear to repeat those which Lemurian type before him have shown. Some of the tribes in Africa exhibit traces of a certain shading off into the Kaffirs or Zulus. This Kaffir type may be the degenerate descendants of the early Egyptians. We see in it an enormous resemblance to the customs of Egypt, as shown in the articles of dress and implements of cookery. It is the highly civilised Egyptian who has left descendants that perpetuate his customs, and to a certain extent, repeat his physiognomy. It was the argument of Professor Huxley, that although the Egyptians have been much modified by civilisation, and probably by admixture, they still retain the dark skin, the black silky wavy hair, the long skull, the fleshy lips, and broadish alæ of the nose which distinguished his remote ancestors, and which cause both him and them to approach the Australian and the Dashyu more nearly than they do any other form of mankind. To a Theosophist, the idea that Egypt, with its mighty civilisation, should contain the descendants of the Lemurian race is sufficiently absurd. The chief argument in its favor is the fresco painting in the British Museum, of an ancient Egyptian fowler, who has glided in his light boat through the tall papyrus reeds and lotus stems to a swampy locality, the haunt of wild fowl. These he kills by a stick, which he is in the act of throwing at the startled fowl. The instrument calls to mind the boomerang, in its use, but is unlike it in shape; it seems to be a heavy, longish rounded tree branch or club, slightly bent in opposite directions; it may have been less effective than the flatter weapon, bent at the angle, which ensured its curved and retrograde course, through the flight of scared birds, as deftly flung by the

Australian native. But Sir Richard Owen urged that the resemblance had been perfect, and the old Egyptian convicted of the boomerang. If the hasty picking up a stick, accidentally so shaped, flung at a flock of birds unexpectedly flushed, followed by observations of its unlooked for course, suggested repetition of the experiment, so profound and complex an operation must be acquired by inheritance, by derivation from the race that once upon a time was blessed by an individual with brain equal to availing himself of such accident. Sir Richard Owen cannot use the fact of an ancient Egyptian using a stick to kill wild fowl as a satisfactory or sufficient sign of his descent from a remote ancestor of Australoid type.

We have some evidence of the appearance of the early Egyptians. Mariette Bey has discovered a series of portrait sculptures in the form of statues of men who lived in the time of Phra Snefrou, the last king of the third dynasty, and the predecessor of Cheops, the first of the fourth dynasty, according to Manetho, and the builder of the great pyramid at Ghizeh. The close cropped hair, giving a probably deceptive idea of its being naturally short and crisp, but as it afforded the material for the protective and ornamental wig, it must have been longer and more flowing than in the negro race, to furnish the tiers of seemingly artificial curls in the wig of the male. We see in the statues the now vivid contrast to anything like the Australian type. The contrast between the early man, who transmitted a civilisation and ideas that in any cases were the inheritance of primitive truth, and the degenerate, squalid, and half-savage descendant of the Lemurians. The dental characters in the oldest known Egyptian skulls betray not the slightest analogy between the ancient Egyptian and the Australians. The characters of the skull of the individual of the Fourth and Fifth Dynasties, are repeated in many Egyptian jaws of undetermined age with a very few minor modifications. Sir Richard Owen, at great length, has pointed out that the types of Australian skulls, variable though they may be among themselves, are variable in different directions to those variations presented by the early Egyptians. The hypothesis of Professor Huxley that the early Egyptians were a race cognate with the Dravidians is one that generations of anthropologists who wish to explain the theory of the genesis of the Egyptian race have held. The *Secret Doctrine* has however told us a more probable theory than that which merely explains the unknown by the unknowable. It has shown us how the civilisation of Egypt carried us back to a day far beyond that which Manetho conceived, and incapable of fitting into Hebrew chronology, and may afford a pasture from which Theosophists and anthropologists may gather the untold fruits of future science. The *Secret Doctrine* has given us one at least of the seven keys by which all the future glories of science may be unlocked to us.

In what way this can be applicable to Egyptian mysteries has been hinted by Mr. James Bonwick in his "Egyptian Belief and Modern Thought" which has shown to us the identity of some of the Egyptian

ideas respecting the Septenary division of man with those of occultists. The light thrown on the Egyptian myths by occultism is one which I shall not venture in this place to dilate on at length. Suffice it to say that we have in all the ancient Egyptian records evidence of the presence of a body of persons amid the mass who were endowed with peculiar knowledge and were the repositories of secrets that they carefully guarded from the general public. It is a matter of extreme regret that our knowledge of Egyptian mysteries is in such a majority of cases from Greek models.

The Greeks had a precise care not to communicate the truth with superfluous liberality to all people. What Herodotus (see the whole of Euterpe) learnt from Egyptian priests he prudently did not communicate to the readers of his history. But we have some evidence, that of Clement Alexandrinus and Apuleius, that the ancient Egyptians carried the rites of initiation to an extremely complicated state. But we notice that the evidence before us is merely of the latest Egyptian periods. We know absolutely nothing respecting the rites as practised in the earlier Egyptian ages. We are in ignorance of the customs of the early dynasties of Egypt; but we have evidence that each different Egyptian creed had its separate mysteries attached to it. We must necessarily remain ignorant of the ceremonies performed at the initiation into the mysteries. It is said that the preliminary ordeals through which candidates were obliged to pass previous to admission into the Egyptian mysteries were of a severe nature, and that Pythagoras was exposed to great personal danger. In the time of the Pharaohs, the Egyptians exhibited the most rigid reluctance to admit strangers to these holy secrets, and Pythagoras probably had a far more severe test than that given to natives of the soil. Wilkinson tells us that:

“ During that part of the ceremony called *epopteia*, ‘ inspection ’, the gods themselves were supposed to appear to the initiated; and it was in order to discover if the candidates were sufficiently prepared for such a mark of their favour that these terrific preludes were instituted. Proclus thus describes them in his ‘ Commentary on Plato’s Republic ’: ‘ In all initiations and mysteries the gods exhibit themselves under many forms, and appear in a variety of shapes. Sometimes their unfigured light is held forth to the view; sometimes this light appears under a human form, and it sometimes assumes a different shape’. In his Commentary on the first Alcibiades he also says: ‘ In the most holy of the mysteries, before the god appears, the impulsions of certain terrestrial dæmons become visible, alluring the initiated from undefiled goods to matter’. Apuleius mentions the same extraordinary illusions. ‘ The sun being made to appear at midnight, glittering with white light ’; and it is supposed that Ezekiel alludes to similar scenes when speaking of the abominations committed by the idolatrous ‘ ancients of the house of Israel in the dark, every man in the chambers of his imagery’. As the mysteries of Egypt were rigorously concealed from the public, the lamentable speculations which have been emitted by various writers are in all cases beyond serious criticism.”

We see that the great difficulty with regard to the Egyptian mysteries is the reticence which those persons who were initiated showed to reveal the nature of the mysteries. Where those only who were able to explain are

silent, we are naturally plunged into a difficulty from which it is impossible to extricate the enquirer, save by an examination of what similar mysteries were practised in the other countries. Wilkinson has ventured to interpret Egyptian mystery language by Greek thought. We would prefer to interpret it by Indian thought, or even try to throw a light on the mystical ceremonies of ancient Egypt from the esoteric teachings. For it is now clear that the traditions of Egypt must remain for ever and ever a sealed book to enquirers. We may hear something of the rites of initiation from the history and anthropology of other nations, but the Fifth Race Egyptians have left us but few records of how far they preserved that secret of communication with the unknown, which had been the inheritance of the old Atlanteans, and which was destined to expand into the religion of the future. The Egyptians possessed some of the secrets of religion. We see this in the hierarchical system in which everything from the lowest to the highest, fell naturally into seven grades. The Septenary division appears to have been the inheritance of ancient Egypt. But it is precisely in those races whose cranial conformation indicates a certain relationship with the skulls of the old Egyptians, and none whatever with the Australian race. We see in the Kaffir a repetition of the symbols of the old Egyptian. It is theosophical science that has given us the clue to the meaning of the symbolism that enables us to identify Kaffirs with Egyptians. But we had, according to other authorities, not one but several types in Egyptian craniology. It may surprise many to learn that after all the argument respecting the Hyksos people we have not a single portrait that we can confidently refer to the Hyksos people. Still what remains to us, leads us to infer that they had a remarkable type marked by an aquiline profile, enormous super-orbital ridges forming a great prominence above the nose, very high cheek bones and flat mouth. It has even been pointed out by Professor Flower with regard to the people called by Mr. Poole "Northerners", in the great development of the super-orbital ridges and the receding character of the forehead, they resemble a type recognized in the earliest known crania found in central Europe, which has received the name of "Neanderthaloid" because it reaches its extreme development in the famous skull discovered in the Neanderthal, near Bonn. It is extremely probable that these "Northerners" were descendants from a primitive European people which had crossed over to Africa, probably by the Straits of Gibraltar in prehistoric times. Secondly, the figure of the Hyksos monarch exhibited by Mr. Poole had certain Mongolian characters, especially in the breadth and prominence of the cheek bones, so much so as to suggest that the invasion and occupation of Egypt by the so-called "Shepherds" was one of the numerous instances in which some of the nomadic Tartar hordes of Central and Northern Asia have poured forth from their native lands, and overrun and occupied for a longer or shorter period the countries lying to the west and south of them. If this view can be maintained, the Hyksos invasion and occupation of Egypt would have

been only one of the series, of which the conquests of Attila, Tchinghis Khan and Timur, and the more permanent settlements of the Finns, the Magyars, and the Turks in Europe, are well known examples. But I have given facts elsewhere to prove that the Neanderthaloid race extended to Egypt. I have endeavored to show in the pages of *Lucifer* that the Neanderthal or rather Canstadt man was a Lemurian. A really Australian type in Egypt would baffle our analysis. But in point of fact the figures cited by Professor Flower are merely men of larger super-orbital ridges, and in fact, as they all are clad in helmets, we are unable to state whether or not they belonged to the tapeinocephalic division of man, on which I have already said much. Let us now contemplate for a moment what influences acted on Egypt or the oldest period of history known to us. We have a civilisation to the north, that of the mighty Hittite nation, which peradventure attained a rank equal to that of Egypt itself. In the North-West we have this mysterious population, that appears to be identical with that of the primitive population of Moghreb-el-Aksa, the present Morocco. Here we may meet with traces of those barbarians against which Egypt fought, but who are not in any way the ancestors of the *débris* of the descendants of the modern Egyptians. South of these, we have the mysterious Tuariks, possibly descendants of an Atlantean race, but in no way allied to the Mandingoes of Western Africa. Do not let us sneer at Mr. Rider Haggard, merely because he is a novel writer. There are passages in "She" which reveal a somewhat exhaustive acquaintance with modern anthropology. These Tuariks present an almost impenetrable problem to the modern inquirer. They certainly reveal traces of a primitive population, and it will not be for the anthropologist of the future to say whether or not they possess Atlantean elements. South-west and South of them again, the researches of Schweinfurth have shown us a nation of dwarfs, who appear distinct from the negroes around them, and appear to be the diminished descendants of a race who peopled a part of North-Eastern Africa when the Sahara was an arm of the sea or an inland lake. To the extreme South of the Egyptian Kingdom, lie the races of Kaffirland, that appear as I have shown to repeat Egyptoid characters.

In Arabia we have a race whose Shemite nature is beyond all doubt, and who at the earliest period of history appear to have been sharply contrasted with the Egyptians. Though both races may be said to be dolichocephalic, the longheadedness of such skulls differs entirely on either side of the Gulf of Akabah. The Nabathean of Midian is extravagantly longheaded. So is the Egyptian. Yet no one would think of them belonging to the same group of man. It is a pity that the work of our travellers in Somali-land and in Abyssinia has told us so little of the cranial form of the natives. But how unsatisfactory a mere appeal to the imperfection of the record*

* Darwin, "Origin of Species", *passim*.

may be, we see that we should have a type of human skull, which bears the smallest analogy with that of the Australians.

We are, therefore, left by anthropology in a state of mind to accept the teachings of the *Secret Doctrine* as to the genesis of the Egyptian branch of the Fifth Race. Whenever it existed, there was no antecedent population which had in any case, acted as its antecedent. The early Egyptians appear to have been entirely *sui generis*. They have no relation whatever to any other race before them in the annals of time. It is the probability that as research progresses, if work is only done by such skilful inquirers as (the late) Dr. Birch, Renouf, or Bonwick, we shall have a type of man shown to us analogous with those that Mariette Bey has described to us from the Third Dynasty. We have in these remains a race which shows no affinity whatever to the Australians.

I intentionally say nothing here respecting the genesis of the Fifth Race in India, as the anthropological facts which should guide us in our investigation are such as do not guide us very far. When the fact is that in spite of the researches of Dr. Shortt, of Chinglepur, and at a later date of Sir Joseph Fayrer, we are in the greatest possible ignorance as to the cranial contours, both of the Aryan and Dravidian races of India. Some valueless pictures by Dr. W. W. Hunter have shown us how the art of photography is not always the handmaid of science. The manner of interment adopted by the Brahminists and Buddhists is such, though in common with theosophical requirements, that cannot be said to promote the extensive acquisition of anthropological specimens. Still we may infer that the Hindoos of the four higher castes present a certain uniformity of appearance, which does not occur among those who are unquestionably Dravidian. Their capacity is nevertheless more weak, but their dolichocephaly is nearly always the same. Six crania of Brahmins are in the Barnard Davis collection, now in the Royal College of Surgeons. They exhibit a cranial index of $\cdot 75$ in 97 Bengalee skulls, and in the Davis Museum, where the mean cranial index was in some from Cuttack, in which Dravidian elements certainly exist, it was reduced to $\cdot 74$. According to Broca, 51 Egyptian skulls of the 4th dynasty gave a cranial index of $\cdot 76$. An Australian of the coast, according to Quatrefages and Hamy, gives cranial indices varying from $\cdot 69$ to $\cdot 72$; from the interior of $\cdot 71$ to $\cdot 73$. We see by this analysis how far the Australians, the Egyptians, and the Hindoos agree. We also see how the occurrence of a Dravidian race cannot be said to affect the general cranial average. As it is, however, we look in vain for any evidence of type resembling the Australians. True, we are, and we ever shall be, ignorant of the cranial characters of the early Fifth Race men of India, who inherited the mighty traditions of the gods, and were the originators of a system of philosophy that we are only beginning to comprehend. The history of the early Indian races cannot be told us. The moderns have searched for points of resemblance or of contrast with Dravidian or Southern races. The connexion which

they bear to the northern races of Thibet and China is work for the anthropologist of the future. As the tendency of all modern anthropology has been to annihilate the once fashionable Aryan theory, all hypotheses which gave to Bactria the origin of a mighty people, rested to a great extent on the old assumption of the philologists, that relationship of language implies relationship of race. This has now been disproved, and is rejected by the anthropologist. It has been observed by Broca that races have frequently within the historic period changed their language without having apparently changed the race or the type. The Belgians, for instance, speak a new Latin language; but of all the races who have mingled their blood with those of the autochthones of Belgium, it would be difficult to find out which has left less trace than the people of Rome. Hence he concludes that the ethnological value of comparative philology is extremely small. Indeed, it is apt to be misleading rather than otherwise. But philological facts and deductions are more striking than minute measurements of skulls, and, therefore, the conclusions of philologists have received more attention. It has been contended by Isaac Taylor and others that there is no such thing as an Aryan race in the same sense that there is an Aryan language, and that the question of late so frequently discussed as to the origin of the Aryans, can only mean—if it means anything—the ethnic affinities of those numerous races which have acquired Aryan speech, with the further question, in which of these races did Aryan speech arise, and what was the cradle of that race? The geographical centre of human history has been shifted away from Bactria towards Europe and may ere long settle down, as the *Secret Doctrine* has hinted to us, in another spot in Central Asia than that selected by Professor Max Müller. The late Dr. Latham asserted that no valid argument whatever had been produced in favor of the Bactrian origin of the Aryans. By-and-bye his views received the qualified support of Professor Whitney, and in 1868 appeared the first edition of Fick's *Vergleichendes Wörterbuch der Indogermanischen Sprachen*, with a preface by Benfey. Geiger in his work *zur Entwicklungsgeschichte der Menschheit* took the same theory. Cuno, *Forschungen im Gebiete der alten Völkerkunde*, showed that a large portion of North Eastern Europe is now or has been in historical times occupied by Finns. Between Finnic and Aryan speech the relations are intimate and fundamental. The Finnish epic Kalevala really gives us the religious traditions of a nation to which occultism was familiar. But the death-blow to the theory of the successive migrations of Aryan tribes from the East was given by Johannes Schmidt in his pamphlet *Die Verwandtschaftsverhältnisse der Indogermanischen Sprachen*. If the ancestors of the Aryan nations had one after another left the parent hive and had marched in successive or associated swarms from Central Asia to find new homes in Europe, it would be manifestly possible to construct a pedigree in the form of a genealogical tree, representing graphically the relationship and affiliations of the Aryan languages, and their connexion more or less remote, with the parent speech. For twenty

years philologists had occupied themselves in the construction of such trees, but no two of their schemes agreed. The Darwinian plan broke in the hands of the philologist, as it had long before broken in the hands of the zoologist. Schmidt showed that the method of representing the affinities of the Aryan languages by a genealogical tree must be given up. The relations were rather those analogous to waves caused by disturbances in a pond. He supposes that at some earlier period the geographical continuity of primitive Aryan speech was unbroken. At certain points in this circle local centres of disturbance arose and new linguistic formations or new phonetic variations began to manifest themselves and then spread like waves in every direction from the point where they originated, the disturbances growing feebler the further they extended, in the same way that concentric wave-circles arise when stones are dropped into still water, at parts more or less remote. These waves would spread in concentric circles round the centres of disturbance, till at length they interfere.

As the Fifth Race began, it seems to have laid its first eggs (so to speak) in Egypt and in India. But what of the New World? The probability is, that some of the early races of Central America, that trod close on the footsteps of the Atlanteans, were the originators of a civilization in the New World of which we can as yet hardly dream. It is not Uxmal or Palenque alone that shows us what some of these were like. The monuments of South America are almost virgin to us. We have only done a little work in Peru, and there is a mine of unexplored wealth in the whole of Eastern South America. Tarija, under the auspices of Gay and Castelnau, has shown us what may be done; and *el campo de los gigantes*, where primitive Atlanteans once battled with the Mastodon, may reveal gigantic work to the anthropologist, who, guided by the light of Theosophy, yearns for the discovery of fresh evidence on the history of early man.

C. CARTER BLAKE, D. Sc., F.T.S.



“Ye heavens, whose pure dark regions have no sign
Of languor, though so calm, and though so great
Are yet untroubled and unpassionate;
Who, though so noble, share in the world's toil
And, though so task'd, keep free from dust and soil!
I will not say that your mild deeps retain
A tinge, it may be, of their silent pain
Who have long'd deeply once, and long'd in vain—
But I will rather say that you remain
A world above man's head, to let him see
How boundless might his soul's horizon be,
How vast, yet of what clear transparency!
How it were good to live there, and breathe free;
How fair a lot to fill
Is left to each man still!”

“A Summer Night”.

MATTHEW ARNOLD.

The Future of Women.

WOMANHOOD, to the non-theosophical thinker, must ever remain an enigma, and to the materialistic mind, a hopeless one. The average materialist entertains a more or less pronounced hope that physical science may redeem the world from most of its ills, and solve most of its problems, but for the darkness of the past he has no explanation consistent with the idea of justice. The fact that countless millions of the race have suffered, or perished, or been enslaved in their miserable conditions for ages, as the waifs and playthings of blind forces, in order that an elect few may some day, if the planet lasts long enough, reap a little enjoyment, scarcely strikes one as offering much security for the stability of the materialistic millennium. A palace can hardly be raised on a quagmire, nor can any higher race of man become evolved on our globe without the most radical changes in the current ideas of the nature of womanhood, changes wholly alien to the entire school of materialistic thinkers. The shame of the past has been the mud in which womanhood has been engulfed; whatever the base depths of human life were, woman sank in the lowest, and for the reason that she was regarded as a purely relative being, whose supreme mission it was to produce offspring, good, bad, or indifferent, or to minister with or without the excuse of offspring to the gratification of the passions of men. The sex of a being thus regarded was necessarily her ruin, and hence, as far back as we can historically trace it, we mark the exaltation of the idea of manhood, the degradation of the idea of womanhood, and the fall of both. No more emphatic proof of the requital following this limitation of womanhood to its sexual functions, or more vivid illustration of the natural disdain of such conditions existing in the human mind, can be furnished than this.

The best ideal that the modern materialistic prophets place before us now, is an attempt to improve (?) the race through selected parentage, regardless of psychic considerations, and the action of the finer and more spiritual emotions. Utah and Oneida Creek have offered fair fields for such experiments, but we have never heard that the results have justified the price paid for them, or that scores of wives, or wives in common, have presented the world with anything better than a remarkable picture of indecency, cruelty, and folly.

On all this Egyptian darkness the sole ray of light capable of dispelling it has been cast by theosophical truth alone. Un-illuminated by this, the most progressive minds have frequently cherished opinions, and disseminated errors, in fatal opposition to every hope and all possibility of an improved order of things. It would be unfair to quote Tolstoi's old

ideas on the subject of womanhood, when his latest utterances have been in favor of celibacy and chastity, and therefore, inevitably, of a womanhood at all events freed from all thought of her sex. Otherwise, no Turk in his harem could have held more restricted ideas of the life of woman than Tolstoi, in all other respects a remarkable and self-sacrificing reformer, once did, and as was justly remarked by the author of some recently-published lectures on his life,* "in supposing that women are capable of nothing else than to breed children, he was playing the part of those *tchinovnik* administrators with whom he was so justly angry when they presumed to decide what the people should be taught, and what they should not be allowed to learn". In his recent article on "Marriage, Morality, and Christianity",† however, Tolstoi strikes, though not for the first time, a key-note. "Marriage", he says,—the condition which produces all this child-bearing he once thought was the sole duty of woman, "is always a fall, a weakness, a sin". But there is nothing new in this. Anne Lee preached this doctrine, and more than preached, practised it, over a hundred years ago. And she preached it with such effect that thousands of her followers still exist and flourish, and live in fraternal relations which more or less carry out the original Christian ideal. They work in a brotherhood for the common good, and hold their possessions in common. And, in avoiding the monastic rule of the separation of the sexes, they have, in truth, met the problem face to face. Whether they have solved it is another question. The karma of ages is not always disposed of in mere negation, even though it embraces the mental as well as the physical plane. Celibacy may be simply inaction in a certain direction, or a reservoir of new forces, and monks are numerous, and initiates few. Moreover the withdrawal from marriage has not been always a withdrawal from all the influences of sex.

Only in the light of re-embodiment is it possible to understand the question of sex fully, or, we might say, even at all. What, then, appears to the outer perception to be a woman is simply a SOUL temporarily clothed in the garb of womanhood, the experiences of which have been earned by it, or are essential to its further development. The "sin" of physical marriage certainly does not originate souls and immortality. And even the bodily form owes its origin to a past dating far beyond all our present knowledge of history, and a past in which sex expressed itself under wholly different aspects from those we know.

Here, at last, we begin to understand somewhat of human life, and its varied conditions. There has, in truth, never been any distinctly marked line between the sexes, or, rather, to put it in other words, many men are to be found in the ranks of women, and many women in the ranks of men. They are there for their own discipline rather than anything else, and no

* "Count Tolstoi, as novelist and thinker;" Lectures delivered at the Royal Institution, by Charles Edward Turner, English Lecturer in the University of St. Petersburg. London, Trübner and Co., 1888.

† "Marriage, Morality and Christianity." Leon Tolstoi. *Universal Review*, June, 1890.

discipline could be more thorough. The contrast between, for instance, such personages as the Amazons of Salicia, who claim military service for the Emperor of Austria on the ground that they are "more robust and more courageous than effeminate men", which is very likely the fact, or the rifle-carrying battalion of young women in Maine, U.S.A., and the timid, dependent little women who shrink from all active expression of themselves, and find their delight in the possession of a strong and protecting arm—furnishes all the real differences of sex in general physique, feeling, and character. And again, among men, the uncouth and hirsute Hercules, with coarse and knotted muscles and grating voice, differs no less decidedly from the smooth-skinned youth of refined and gentle manners, who finds his ideal of life in a clergy house, or in college, and is happy amid his chosen friends, and takes little or no interest in the society of women. The law of sex operates just as clearly in these instances as any other, and they are familiar to us all. The sweeping disabilities and restrictions therefore imposed on women as a "class", the variations of which have been so little understood, have, while always unjust and productive of deep wrongs, fallen more heavily than usual on those women, who possessing strong wills, energy of character, and marked intellectual power, felt themselves in all ages beings to whom wifehood or motherhood would always offer secondary attractions to the wider life which breathes throughout humanity.

The *true* ideal in both sexes is realised in those exceptional but grand characters which possess the best and noblest qualities of both, and who have attained the spiritual equilibrium of duality. A greater power and dignity, a stronger individuality, and a broader expansiveness surround them, and they are invariably the trusted friends of both sexes, over whom they exercise an almost equal influence. It is never accompanied by an insignificant physique. We recognise the power of this dual condition from the plane of the Nazarene downwards, and it is undoubtedly destined to replace the halved condition of the average man or woman of to-day.

Probably the least attractive, and most spiritually negative condition is that of the Hercules, and it is a singular fact that women generally appreciate a feminine man far more than a rough-hewn specimen of masculinity. This is due, probably, to the entire absence of all those more refined attractions to which women are extremely sensitive. And there may be occult sources of repulsion in an unconscious association of certain physical conditions with corresponding moral qualities. It is also significant that the Hercules has never harmonised with the ideal of the angel, in which the higher feminine strongly prevails. It is impossible that purely physical strength could ever become a basis for the ideal of the human being; it presents, on the contrary, an antithesis to spiritual power, and approximates to the merely brutal. Admired in the ring, it is smiled at by all who realise the true centre of power in man.

All these individual and race phenomena, including sex as it now

exists, have been produced by man himself. By the observance of higher laws he would have maintained the duality which is strength; by succumbing to the action of lower laws, he gradually fell into the divorced condition which belongs to the animal plane of our planet.

Nature has no favorites. She who holds the scales of justice, so equally,

"That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivel'd in a fruitless fire,
Or but subserves another's gain",

has never decreed that half of the human race should for ages endure slavery of the vilest kind, to the exclusion of the other half. She has never decreed that even one aspect of the civilised and monogamic marriage should be the sole experience of one set of individuals. The fate of one is the fate of each and all. The man who to-day desires to limit woman to a plane which gratifies his sensual instincts, only prepares a bitter cup which will return to his lips to-morrow. The ignorance, impulsiveness, and exclusiveness of sex, can only in this way, and in no other, be overcome. The man who desires justice for woman, has learnt his lesson; the man who endeavors to make her sex a prison-house has his to learn. No discipline is so stern and effectual as experience. It is stamped on the memory of the soul, if it be forgotten for the moment only, by the reason. And it influences as powerfully as if the memory were recalled in detail and in full. It is the secret of the intense bitterness which some souls know on finding themselves clothed in the form of womanhood! They have known in the past only its depths of darkness, and have aided in creating them, and its heights and possibilities remain unrecognised. Their unconscious remorse, which assumes the form of impatient rebellion against the artificial restrictions and limitations imposed on their sex, aids in rolling the wheel of the chariot forward which they once pulled backward. And they do it with an almost despairing feeling in their present condition, that it *must* go forward, or life would be unendurable. "With what measure ye mete shall it be measured to you again", and "as ye sow so shall ye reap", are truths whose interpretation could never be more emphatic than in cases like these. This is but the barest glimpse of that iron destiny of Nature awaiting souls who have mistaken the free gifts of life for inalienable personal possessions which should minister to savage lusts and desires. But for this exchange of experience in the sexual relationships, this check-rein on alternate tyranny or enslavement, the human race would long ago have been destroyed.

The struggle in behalf of the attainment of duality, has become in various countries at this date more or less marked, although it is too much on the external plane. Just now it assumes in womanhood a tendency to enter upon merely masculine and external enterprises and diversions, but this is probably only a stage in the order of progress towards freedom.

Women who exhaust their energies in shooting, hunting, cricket, driving, cycling, fencing, and boxing,* will unquestionably be followed by women who will co-operate with men in those occupations which offer a field for intellectual and moral activities.

If a woman may exercise the functions of sovereignty, nothing but prejudice debars her from taking a seat among those representatives of the people who make laws relating largely to the domestic well-being of all. "The best political speech I ever heard", said Lord Derby recently in the House of Lords "was made by a woman". The woman is the mother of a daughter distinguished for intellectual capacity.

Like Tennyson in the "Princess", Ibsen has manifested the true seership of the poet in his drama of the "Doll's House".

"Beyond all you are a wife and a mother", Helmed says.

"That I no longer believe", replies Nora. "I believe that above all, I am a human being—I, as well as you—or at least I will try to be one".

That the SOUL, with its powers and vast possibilities, transcends sex and all the supposed "duties" relating to sexual functions, is a truth, however, which even a naturally expansive mind like that of Gladstone fails to perceive. No less have those women of intelligence, and it is to be presumed moral worth, failed to perceive it, who with their splendid public opportunities of striking a final blow for righteous freedom, have weakly submitted to the formula of a marriage service devised hundreds of years ago, by churchmen who despised womanhood, and who have called their friends around them to listen to their moral degradation. At the time, and very often afterwards "for love they pick much oakum". The injury done to young boys and youths through hearing these services, and various passages from the letters of Paul read out authoritatively in churches, incalculable, and gives to their ideas of the relations of the sexes an early and fatal bias. Probably the result of this ecclesiastical education culminated some years ago, when in a debate in the House of Commons on the Woman Suffrage Bill, a member triumphantly quoted the sixteenth verse of the third chapter of Genesis, and was vociferously cheered! To cheer a curse should seem even to Churchmen a very odd proceeding, and if the honorable members had been enlightened with regard to the real meaning of those particular chapters dealing with the fall and fate of our race, they might possibly have refrained from such a profound exhibition of ignorance. A priesthood, however, which does not understand the Scriptures, and consequently cannot teach anything to anybody, is responsible for such a lapse as this, and many other errors and their practical outcome as well.

We prefer to regard woman as at least a human being, with the rights

* These lighter amusements are in fact far more adapted for the physical strength of women than the hard labor for starvation pay that has frequently been their lot. The drawers of heavy carts in Germany, the carriers of mortar up high ladders in France, are all women, and many of the brick carriers and miners in England are women who endure the most extreme toil for a mere pittance.

and responsibilities of one, including the right to decide whether *she will at any time be a mother or not, and admit or resist the invasion of masculine impulses into her life*. Until this right of holding under all circumstances, her person inviolate at her will, is admitted and conceded, there will be no turning-point in race improvement, or in general morality. The physical passion for woman has, as far back as history can point, and doubtless far beyond it, produced conditions which create every sort of sexual vice. The magnetic poison which fills the air of our streets, is alive with moral disease, which little short of a cataclysm can destroy. New conditions are necessary, before it will be possible for free men and free women to live. Unless hastened by violent methods the struggle upwards into Manhood will be disastrously prolonged. William Stead has truly declared: "The causes which have seemed to me to have most of Christ in them have been the cause of Woman and the cause of the Poor. The struggle against injustice the most foul, and of hardships compared with which those of men seem trivial, has had many vicissitudes, and is still far from being fought out."

What then, in short, is the future of woman? Her future must and will embrace self-possession in marriage, until physical marriage and the causes which produce it, are effaced in the course of evolution. The woman of the future will be far less a child-bearer, than an intelligent co-operator with man in the common work and occupations of humanity. This co-operation will infuse the spirit of love and justice into all institutions and countries to an extent sufficient to destroy all desire for those appeals to the sword which still proclaim our barbarism. Passional love will be exchanged for the fraternal, and the woman of the future, with her developed intuition, will perceive the existence and usefulness of these potent finer forces of nature which are concealed from the eyes of the present race. She will inspire different feeling on the part of man, who will cease to regard her as the natural prey of his fleeting passions, and find far more profound satisfaction in the inspiration he will receive from her ennobled form,* and developed capacities. The marriage laws of to-day with their countless wrongs and abuses, and their inevitable correlative, prostitution, will be regarded as the "husks which the swine did eat", the source of bodily decay, the cause of ceaseless toil amid the "thorns and thistles" of the earth, and the massive chain which has enslaved and held down true manhood.

The extended knowledge and the proofs given of the process of re-embodiment will paralyse the masculine selfishness arising from the erroneous idea that physical manhood is a sort of freehold possession to be held here and hereafter, which marks off certain souls from certain others known as women, and confers on them all sorts of superior rights

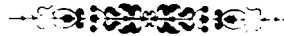
* The form of woman should transcend that of the statue of a Greek goddess, and the wretched caricatures of it in our day one sometimes sees, proclaim in their ungraceful and undignified accentuations, like the case of the Hercules, *human descent*.

and privileges, including the possession and submission of "wives". The principle of FRATERNITY will be extended to woman; she will be acknowledged as a noble sister, and the equal of her brother. No man in his senses would endeavor to create or to perpetuate claims for womanhood were he with certainty to perceive that he was only weaving that which would some day hold fast himself. And the knowledge of such certainties is fast approaching, until the words of the poet will be realised in a sense deeper even than his keen intuition dreamed, demonstrating with regard to "man" and "woman" that

"they rise or sink
Together, dwarf'd or godlike, bond or free."

In its best aspects the marriage of to-day may be a necessity, born out of the harvest of emotional hunger and thirst which man has sown; but its so-called happiness passes like a sun ray between stormy clouds, and the real outcome is only development arising from a certain experience of the play of the emotional and affectional nature. In its worst aspects, it is a terrible discipline and a profound fall, gradually tending to a climax every few thousand years in race corruption. When the cost has been counted, and the knowledge of the Power for which it has stood is at last perceived, it will cease to be the supreme institution of humanity. Yet man will live still, and woman will be free.

S. E. G., F.T.S.



C O U R A G E .

THERE are who, bending supple knees,
Live for no end except to please,
Rising to fame by mean degrees:
But creep not thou with these.

They have their due reward; they bend
Their lives to an unworthy end—
On empty aims the toil expend
Which had secured a friend.

But be not thou as these, whose mind
Is to the passing hour confined;
Let no ignoble fetters bind
Thy soul, as free as wind.

Stand upright, speak thy thought, declare
The truth thou hast that all may share;
Be bold, proclaim it everywhere:
They only live who dare.

"Songs of Two Worlds."
L. MORRIS.

The Treatment of Animals;

INCLUDING VIVISECTION, AND THE QUESTION OF
VEGETARIANISM.

A paper read before the Blavatsky Lodge.

THE treatment of animals, which is the subject for the discussion of to-night, is one which is open to consideration from several points. Naturally, the point upon which our discussion this evening will turn is the theosophical; but in order that we may understand the subject we shall be compelled to at least glance at the other and different opinions which are held by the world at large on the subject of the treatment of animals, and the place which the animal kingdoms occupy in the consideration of mankind generally.

One difficulty which I have felt in arranging matters for your consideration, is that while it would seem that the theosophical view is on two main points at least in accord with those of the Vegetarians and Anti-Vivisectionists, the principal argument for that view is based on no sentimental ground, but on that essential fact which is the basis of the Theosophical Society—the Universal Brotherhood which really underlies all Life and all Nature. In fact were it not for that principle I would almost go so far as to say that the general scheme of utility would lead me to the opposite conclusion to that which I shall presently lay before you.

I can perhaps explain my meaning by dealing specifically with one of the main categories of the treatment of animals—the one specially mentioned on the notice—Vivisection. And while it would be out of place to enter into all the details of the controversy, I will ask your indulgence to some extent.

As many of you already know, there are two main points upon which issue has been joined in the matter of vivisection. The opponents of the practice denounce in no measured terms and, in some cases at least, with an exaggeration which harms their deserving cause, the real and imagined cruelty of experimental physiology. The physiologists reply by urging the utility of the practice to mankind by the aid rendered to science and medicine, and, so far as possible, endeavour to minimise the charge of cruelty either by denial or by pleading the administration of anæsthetics during or previous to the experiments. But, unfortunately for the physiologists, their opponents have obtained too great a knowledge of their practices. The charge of cruelty and torture has been brought home too closely to a number of them, and, in fact, a certain number of those who

are most noted in the physiological world have admitted their knowledge of the tortures they inflicted and have openly declared that no physiologist with a true love of his science and art, in short, who was worth anything at all as an experimental physiologist, would for a single moment regard the pain he was inflicting as a hindrance to the discovery of which he was in search. To a large number of persons such an admission is absolutely damnatory, and from any point of view, save the absolutely utilitarian, rightly so.

In the early days of physiology, before there were many data from which to argue, experimental physiology was very much in the position of the small boy who puts a pin into an india-rubber ball to see what will happen. But, as the anti-vivisectionists grimly say, an average has gradually been drawn from a very large number of experiments which were necessitated by the somewhat capricious varieties of action and reaction which exist in highly organised creatures. They urge, too, that such experiments are misleading, and that the gain to science is so slow that science may practically be said to be groping her way blindly; that the result has practically been that one man first performs an experiment of which he publishes an account; that another repeats the experiment and contradicts both his account and the conclusions drawn therefrom; and ultimately a third and, in fact, an unlimited number repeat and repeat with conclusions as varied as their number is large. Still admitting *for the present*—the position which is taken by the scientist and the theologian, and therefore probably by some antivivisectionists—that these experiments are useful to man in the treatment of disease, and that science does advance by their means, and that all nature is to be subordinated to the benefit of man, I must say that I fail to see that the *number* of experiments is to be urged with validity against the practice of vivisection. You will probably say that the number of postulates which I made is very large and with this I quite agree, and shall proceed to their further discussion later on.

The physiologist urges in reply that on precisely the same grounds that he is to be debarred from advancing science by his experiments, the general public should be prohibited from sacrificing hecatombs of animals to their pleasure and vanity, if not to their gluttony. Certainly it does not seem right that the same persons who inveigh so loudly against any form of experiment on a living animal should be at liberty to hunt a fox or hare, with dogs; or breed pheasants to be shot down in hundreds to provide sport for themselves or friends: or, in fact, to take an interest in preserving animal life in quantity in any way for the sole purpose of destroying it in some form or other, at their leisure, for their own amusement and that of their friends. Will any of the ladies who do so much work for the various societies which denounce vivisection, also denounce in as strong terms the use of feathers and fur as materials in dresses or hats? To their credit some of them do this, but not all, and to

be thoroughly consistent they ought not to touch one particle of flesh as food.

On the other hand the physiologist says that with regard to the usually admitted rights of man over animals and other men he is perfectly content to remain in the same position. The lives of both men and animals are lavishly expended in war, and, to some extent, in capital punishment, with a view to the welfare of the State. Sport, with its sacrifice of animal life, is defended on the ground of the amusement it affords to those who have nothing better to do and the health which it brings to those who are thereby driven to exercise of some kind or another in its pursuit. But by far the greatest sacrifice of life is brought about in providing food for mankind, and on economic principles apart from those of gastronomy this sacrifice is defended on the ground of the energy thus supplied to man to use in his own pursuits.

The physiologists assert as a principle apart from other considerations that if physiology is useful, it is a moral duty to press on the acquisition of such knowledge both for its own sake and for the fruits which it will surely yield, and they denounce as strongly as their opponents themselves any experiment on an animal which arises from a spirit of idle curiosity, and which is not undertaken as a means of philosophical enquiry. Certainly it would seem from the utilitarian point of view that if these experiments could be confined in the hands of persons imbued by such a spirit alone, it would be right to grant them the freedom to experiment which they are craving.

But the utility of experiments is the great point in dispute. The physiologist goes so far as to assert that the progress of surgery and [to a lesser extent] medicine during the last fifty years has been due almost entirely to experimental physiology. The opposition stoutly deny this, and assert the exact contrary. They say that neither medicine nor surgery really owe anything to physiology, and that in all cases where a discovery seems due to physiology the result was plainly before the face of the experimenter, and that he could and ought to have formed his conclusions by his clinical and pathological observation. In fact they even assert that he performed his experiments after making the discovery. On the other hand Dr. Brunton draws a picture of a medical man before and after the knowledge of the action of various drugs which has been gained by experiment. He points out by an analogy, drawn from a railway guide, that knowledge is a very different thing from theory and from belief. You may believe that a train starts at a particular time on the theory that the statements found in Bradshaw have in other instances been found correct, but you do not know that it is the case unless you have been to the station and found that the train did really start at the time named. Thus, before experiment, you may consider on general lines that the action of a drug should be of a certain character, but until those results are actually seen you do not know that it is an actual fact.

We may now consider specially the cases in which useful discoveries in detail can be traced to experimental physiology. We find as a question of authority that the older leaders of the medical profession denounced the practice of vivisection, while the present generation of equally eminent men pronounce in its favour. We have Sir William Ferguson contrasted with Sir James Paget, and the battle rages with other great names arrayed on either side.

I can only say that I have carefully looked into the literature of the subject, and that the conclusion which I formed was that it was a matter of special pleading on each side and that the process of minimising the value of results was a most prominent one. For example, Mr. Lawson Tait, who is probably the most eminent surgeon amongst those arrayed against the physiologists, disputes Sir James Paget's conclusions as to Surgery and Dr. Brunton's as to Pharmacology. It is next to impossible for the lay-reader to judge fairly on these questions, for it requires not only a knowledge of special detail but also that the judge should have seen for himself the various matters in dispute. I can only add that according to my judgment the various processes of repair—amongst others those of the union of bones, tendons, and nerves, of the grafting of pieces of skin on intractable ulcers to promote their healing—are deeply indebted to experimental physiology for the accurate knowledge which places them within the reach of practical surgery. As regards drugs, Dr. Brunton puts forward a long list of those discovered in more recent years. He urges the discovery of antiseptic surgery and the use of carbolic acid and its congeners as the greatest discovery of modern times. He further urges the increase in our knowledge of the disorders of the circulation, of fevers, and the drugs which enable medical men in an increasing number of cases to successfully combat these disorders. True, Mr. Tait disputes the value of carbolic acid in his own special branch of surgery, but he is certainly largely indebted to the principles of treatment inculcated by its discoverer, Sir Joseph Lister, for his success in his operations. He does not dispute the discovery of the use of chloral, but says that owing to the abuse of it by ignorant people, the world would have been better without it. Pasteur's discoveries are also in dispute as to their value to men, but we are indebted to him and his fellow-workers for the way in which we can treat and, better still, prevent many of the zymotic diseases. Most certainly his previous discoveries have been of the greatest value to animals themselves, and this fact there is no one who has ventured in writing to dispute.

Thus while I have not space, and, therefore, no inclination to detain your attention with all the pros and cons of the dispute as to the utility to man of the results of experimental physiology I can only lay before you the conclusion to which I personally have come after an attentive study of the literature of the subject. The conclusion is this. In many instances man is indebted to experimental physiology for a knowledge of physiology and pathology which enables him to

preserve life which would otherwise have been sacrificed. This knowledge is due directly and indirectly to experiment, for even where the conclusion is not stated to have been due to experiment, it is impossible to say how far the experiments he has witnessed or read of may have influenced the mind of the observer in forming the conclusion.

On the other hand there is the consideration that it would be much better to make a slower advance than to gain any knowledge at all by the means of a demoralising practice, and this argument would appeal with greater force to a Theosophist than to a Materialist or even to a sentimentalist. Similarly from the utilitarian point of view we ought to kill humanely any animal whose destruction is necessary to our own life, and this argument is urged by those opponents of vivisection who not only regard animals as *bona fide* fellow-creatures, but would yet allow the experiments by means of inoculation because they cannot dispute the value of vaccination as a preventative of small-pox. Their test is a remarkable one. They would not allow anyone to inflict on an animal any pain which a man would not undergo willingly for the sake of his fellow-men. They assert truly that there have been and still are cases of heroism among medical men in which they have inoculated themselves knowingly with disease in order that its progress may be carefully and intelligently watched, and that they have acted in a similar manner to gain a knowledge of drugs. They base their argument against the general practice of experimental physiology on the idea of the preservation of the quality of sympathy. These people would not admit any validity in the argument in favour of vegetarianism, for they assert the subjugation of the animals to man for his own purposes, among which ranks the question of food. They assert also that it would be as likely that the state should interfere in the matter of the food which people eat as that they should prevent the manufacture of alcohol and its being drunk, or prohibit the marriage of persons of unsound constitution.

But there is another aspect of the question of vivisection which is more especially interesting to us, for it takes a wider view. What is to be its effect on humanity in general? There are not wanting those who declare seriously that there is an innate quality of cruelty in human beings which is obtaining satisfaction on the vivisection table. Of course there are only a limited number who can gratify their lust for the infliction of pain in this manner, but though the argument seems slightly far-fetched there is a good deal to be said for it. Supposing that the practice of experimental physiology were to become prevalent to a much wider extent than it is at present, and that it was possible to place within the reach of every one the means to perform any experiment he chose on a living animal. Is it possible for the mind to conceive the amount of suffering which would be thus inflicted by those who have neither the power, means, nor time to avail themselves of the opportunities afforded by so-called sport, and who would justify the barbarities inflicted by themselves on their victims as experiments per-

formed in the name of science and whose cruelty would, at any rate at first, be pointed by their own ignorance. But save in the eyes of a very small minority of physiologists there is no desire to sanction the infliction of such an enormous mass of thoughtful cruelty which can be justified only by the prospect of ultimate benefit to man, this benefit being gained at the expense of untold agonies to his miserable fellow-creatures.

Mrs. Kingsford went much further in her denunciation of the practice. She cited her own experience in the University of Paris, saying that in the examinations at that university any student who based his assertions on and supported his conclusions from experimental physiology, was nearly certain of rejection. She disputes the utility of Dr. Ferrier's deductions from his experiments on the brain, though later information has gone far to bring them into practice and render to operations on the brain a rank among the triumphs of modern surgery. But she also, among other people, asserted the difference between the nervous constitution of men and animals and the difference in their behaviour under operation and the action of various drugs. Besides thus disputing the entire value of experimental physiology she denounced the practice on the ground that no man had a right to inflict pain upon animals when such infliction caused *moral* pain, to other people. Such a denunciation as this could only have weight on the ground that there was, as Mrs. Kingsford contended, absolutely no value in any of the experiments. If there were no use then there would be no *raison d'être* for the experiment, and they would not be proceeded with or would come under the ordinary consideration and laws of cruelty to animals. But both Mrs. Kingsford and her friend, Mr. Maitland, went a step further in denouncing vivisection and the conclusions drawn from such experiments as a deeper and more serious evil. In Mrs. Kingsford's words it led, and would still further lead, "to the repudiation of the religious and sympathetic sentiments and of the doctrine of man's moral responsibility as superstitious and untenable". This argument received support, for in his reply to her article, Sir W. Gull openly declared that the old idea of "vitality" as a force having been disproved, physiology had been elevated to the rank of a physical science by the exactness of its results and conclusions. Thus one part at least of Mrs. Kingsford's argument was admitted by her opponent, and Mr. Maitland has lately followed this up by declaring that the physicalization of life is part of a grand conspiracy on the part of materialism against the moral character of humanity. We are here on ground which is verging towards that of Theosophy. This brings the question of vivisection and its results within the sphere of action of the law of national and racial Karma.

Let me then recapitulate before I embark on the relation of the matter to Theosophy. From the ordinary point of view the animal kingdom is subordinate and subservient to man and may be used in his service in any well-calculated manner. The responsibility of so using animals lies with man and with the human race alone, since, even from a theological stand-

point, the animals are under the dominion of man and are his servants. The animal kingdom is a part of the scheme of nature, and as such man, being the stronger by reason of his intelligence, is justified in making use of the weaker in promoting his own survival by any means in his power. From this point then vivisectional experiment is lawful if it can be shown to be useful. I have endeavoured to show that it can certainly lay claim to be useful. Do I then consider vivisection lawful and useful and therefore justifiable? I regard it as such to the materialist who knows no better. Would I then absolutely prohibit it? I cannot say that I would, for in regarding it as useful I can only leave it to the experimenter to be convinced of his error and endeavour to make him regard the practice as unjustifiable. I would make as stringent regulations as possible to prevent as far as possible any unavoidable cruelty. This only because if I were to prohibit vivisection I would even more stringently prohibit sport and any slaughter at all. The fact being that the world is not yet ripe for such regulations and we can only endeavour to minimise a black spot in human nature. Individually, I regard the infliction of torture as unjustifiable entirely; but I think no legal enactments will stop it until human nature is permanently elevated, when it will come to a natural end.

But how as to Theosophy? Is the animal world subservient to man in any such sense as to justify the infliction of cruelty for man's benefit? Most decidedly not. The Unity of Nature is so great and close that man has no right for his own selfish benefit to subject any part of it to pain. In so doing he destroys not only his own power of sympathy with animate nature but also with his fellow-men. He accentuates the sense of separateness entailed upon him by the physicalization of his corporeal life, and by his yielding to the principle of destruction he destroys all harmony in nature, and causes the predominant note in nature to be one of fear instead of love. How then is it possible that man can advance in spiritual qualities when surrounding himself with such an atmosphere of suffering and hate? Nay he even turns his regard away from all such considerations and by advice of materialism denies entirely that there is such a thing as spirit, and declares that life is only a force produced by the congeries of certain physical atoms. Is he then to be left to his own devices in dealing out pain on the ground of utility? Have we no right to interfere on the ground of the conspiracy against the moral character of the race? Is cruelty to be practised without let or hindrance from us? I can only say that I do not see how it is to be stopped except by persuading people of the error of their ways. Better still, if the Theosophical Society could only show mankind what is meant by occult science, there would be no need for any of these experiments, for the secrets of the methods of manifestation of vital force and its polar opposite—disease, would become manifest to the eye and there could be no ground for their continuance. But that day is, I fear, far distant, and we can only go on persuading people and convincing them of the unity of manifested nature, and helping them to

obey universal laws instead of the desires and animal instincts of their own personality. Man prides himself on his superiority of intelligence. From the point of view of Theosophy I think it will be said that such use of intelligence is a degradation and not an advance, and can only end in intellectual death.

Very much of the same argument applies to the question of the use of flesh as a food. In this case habit has a great deal to account for, together with the survival of the customs of more or less savage life. The principal point relied on by the flesh-eaters is that the anatomical character of man shows him to be among the Carnivora and not among the Herbivora. The vegetarians reply by showing that the anatomical characters found in man are not those of the Carnivora, and successfully combat the idea that vegetarians can not do the same work as flesh-eaters by reason of the lack of energy. There can be no doubt to those who study the subject that it is perfectly compatible with the possession of sound health to be a strict vegetarian. Of course I do not mean to say that persons who have been large flesh-eaters from their early childhood will not suffer to some extent in making the change, but they can with very little difficulty habituate themselves to the change of diet; and once that this is accomplished they will, if able to free themselves from prejudice, admit that they are all the better for the change. As regards the question of energy, there can be no doubt that so far as chemistry goes the balance is rather in favour of vegetarian diet. The chief constituent in animal food is the nitrogenous element. It is asserted that it is in a concentrated form, and that it is much more easy of digestion when in this form. Here again the question of habit plays a large part. Those who have become strict vegetarians find no difficulty in digesting food and deriving the necessary form of nourishment from it. The only point against it is that of the time consumed in eating it. The vegetable foods which contain the necessary amount of nitrogen are somewhat unpalatable, and it is also necessary to take a considerably larger quantity of these and other classes of nitrogenous food in order to supply the necessary amount. Physicians complain that vegetarians overload their digestive organs with quantities of food which remains undigested, and to some extent this is true. But on the other hand there is the undoubted fact that the greater number of people who have the means to do so, are in the habit of taking a far greater amount of food than is required to support the bodily life in full activity.

Without going further on this point, I think it is quite reasonable to say that there is no necessity entailed on man, beyond that which he has forced upon himself by habit, to sacrifice animal life in order to provide himself with food. On the contrary, if the land which is given over to the fattening and rearing of animals were to be subjected to tillage in order to produce vegetable food, the serious questions of overcrowding, over-population, and starvation, and lack of labour, would go far to receive a solution.

But in reference to the relation of vegetarianism to Theosophy. Does Theosophy demand that its votaries shall be Vegetarians? Most certainly not in any way beyond their convictions. We are eminently reasonable in this as in other matters. If you convince yourself that you have no right to sacrifice animal life to your own gain and comfort—if indeed this is the fact—then you will be a vegetarian. But even here there is an exception. If by long engendered habit you are so habituated to flesh-eating that it is a matter of virtual suicide to you to entirely give up animal food you are then dealing with a higher law—one which refers to the condition of what for convenience we may call the life of your soul. You may not commit suicide. But with strict honesty you are then compelled to deal strictly with yourself. You cannot in this case relapse to flesh-eating unless it is really a deliberate injury to your life to be a strict vegetarian. To those who are undergoing a strict process of training towards occultism such a diet is an absolute necessity. Naturally, however, after you attain your possible limits of being trained you are at liberty and at a certain sacrifice to return if necessary to such food as is required. But, on the other hand, there are very few—and these only in view of certain necessary work to be performed—who would so return, for in their training they will have acquired a distaste amounting to absolute loathing for animal food. As to the reason of such prohibition I am unable to give the true reason. But, at any rate, the matter of all food is shown to be of the greatest importance by certain discoveries made by embryologists. It is well known that the command and character of the nervous forces connected with the life of the body is of the utmost importance in occultism. Consequently the discovery that the central canal of the spinal cord is originally a prolongation of the primitive intestine is of the utmost value to those who can take such hints and who know that these embryological vestiges have a most important bearing on questions of the hidden forces of the body.

Thus the questions discussed in this short *résumé* are resolved into two: (1) Is it lawful to kill at all? which has a direct bearing on vegetarianism and on vivisection. (2) Is it lawful for the sake of gain to men to inflict on animals a physical pain which may be the cause of moral pain to others? It would certainly seem that in the struggle which the animal man carries on equally with the animals themselves for the means of subsistence, that he may protect himself, and, provided he is not endeavouring to pass beyond and master the animal in himself, use their flesh as a means of food. As regards experimental physiology I regard the infliction of pain and torture as entirely unjustifiable, but I do not see how to prevent its being inflicted by those who know no better. The utility of the practice to medicine and especially to Preventive Medicine is regarded as a fact by those who are best qualified to judge and will continue to be so regarded until the facts of occultism and its methods of dealing with the vital forces come to be recognised. It is asserted that its utility is entirely

vitiated by the altered condition induced on the animal by pain and fear; but those who urge this argument forget that these are precisely the same conditions that humanity labours under when suffering from disease, and that their behaviour under such conditions must of necessity prove a valuable guide when physicians attempt to alleviate these conditions in the human subject. Personally, I do not dispute that it is a demoralizing practice, and must tend to alter the character of the operator unless he is influenced by a pure desire to benefit his suffering fellow-men by his experiments. But to assert, as has been done, that all physicians must be regarded with suspicion both in hospital and private practice because, having made experiments on animals, they will certainly make experiments on their patients, is a libel on the medical profession which cannot be met seriously because it is, to those who know, a manifest "perversion of the truth" on the face of it. Any sensible man must be aware that when a drug is administered to any animal or man and the effect of it is observed, an experiment is being performed and no physician would be doing his duty to his patient if he did not so observe. Of course by this I do not assert that there are not black sheep to be found in the medical profession as well as in other conditions of life. But the man who, having seen a black sheep among a flock of white sheep, asserted that the entire flock was tinged by the colour of the one, would be regarded as either colour-blind and incapable of correct judgment, or as a hallucinated fool. I write strongly, but I think that many will agree with me in thus treating an undeserved slur cast on a profession which has been regarded by so many as one of the noblest and most self-sacrificing paths in life that a man can follow.

I may repeat here what I said a little time since: I do not believe that legal enactments will ever prove an efficient means of restraint for the cruel qualities found in the animal side of human nature, but I would strain every nerve to make such men see the error of their ways, and put a stop to all cruelty by convincing them that it is an absolute necessity for their own preservation to conquer the animal within them.

In conclusion, then; from the point of view of humanna ture all knowledge is relative. Man's progress is, therefore, relative: one is more advanced than another. To ordinary minds vivisection and flesh-eating, in fact the treatment of animals generally, is subordinated to their own gain. An advance is made by those who sympathize with suffering in any form, for they forbid any torture or cruelty whatever. But Theosophy is a further advance, for it gives the reason why these things are so, and by elevating human nature raises man to his proper position of real superiority over the animal within as well as around him. The cruelties inflicted on animals seem to the ordinary man a necessary part of the ordinary law of evolution; the Theosophist abhors them not only for himself but for others, because he endeavors to act, and knows that they ought to act, in obedience to a higher light and law.

ARCHIBALD KEIGHTLEY, M.B., F.T.S.

The Letters of Johann Caspar Lavater.

TO THE EMPRESS MARIA FEODOROVNA THE WIFE OF THE
EMPEROR PAUL I, OF RUSSIA.

(Written in the year 1798, and translated from the original autographs.)

(Concluded from the August number.)

LETTER THE SIXTH.

HIGHLY REVERED SOVEREIGN,

Herewith enclosed one more letter from the invisible realm. May it be accepted by You as was its predecessor and be as saving to You.

Let us appeal without cessation to the purest Love; let us enter into constant communication with this purest Love, manifested in man and manifested in Jesus Christ.

Our future bliss, O revered Sovereign, is in our own power. No sooner are we permitted to comprehend, that Love alone is capable of giving us the highest enjoyment, and faith alone in the holy Love renovates in our hearts that love which makes us happy in the eternity, than our faith, develops, strengthens and getting purified, fills to the brim our faculty of loving.

I have much more to communicate to You. I will try to hasten with the continuation of that which was begun for Your sake; and I will deem myself happy in having acquired the right to hope that I have succeeded in my attempt to occupy usefully and agreeably a few moments of Your precious life.

I am, etc.,

JOHANN CASPAR LAVATER.

ZURICH.

LETTER III, OF THE DEFUNCT TO HIS TERRESTRIAL FRIEND.

Of the relations existing between Spirits and those whom they love on earth.

My Beloved! I have to warn thee first of all, that out of thousands of things, which moved by a noble desire of acquiring knowledge, thou wouldst have me tell thee, and which, in my turn, I would, if I could, inform thee about, *there may be hardly one that I dare mention,** as, in no way am I independent. My will, as I have already informed thee, is subject to the Highest Wisdom and the Highest Love; and my relations are based solely on the latter. It is this which animates our intellect and embodies for us Love. It is this, which, along with thousands of thousands of my fellow-participants in Its bliss, thus becomes more and more ennobling and enchanting, and attracts us to those still mortal, and propels us to enter with them into relations, agreeable to us, most certainly, yet withal very often darkened, as they are not invariably pure and holy. Know then from me certain of the laws which regulate these relations.

* This is but in the order of things. Who is there who can boast of having received from a communicating "Spirit" any entirely new information, never heard of before, yet correct and useful to either science i. genera, or mankind in particular?—Ed.

I know not whether I will succeed in making clear to thee a grand truth, but which will, nevertheless, probably astonish thee in its reality. It is this: that our own bliss is often dependent—relatively of course—upon the moral status of those whom we had left on earth, and with whom we find ourselves in direct communication.

Their religious feeling penetrates our being and their infidelity repels us.* We rejoice in their exalted and pure joys—*i.e.*, their spiritual and unselfish joys. Their love makes our bliss, but likewise, we experience if not actual sufferings, at any rate a paucity of pleasure, whenever they allow themselves to be darkly overshadowed by sensuality, selfishness, animal propensities, or the impurity of their desires.

Stop, my beloved, I pray thee before this word:

“OVERSHADOWED”.

Every divine, radiant thought, containing in itself a luminous light, generates a ray in a loving mortal, but visible and comprehensible only to loving and radiant natures. Every kind of love has its own ray of light pertaining but to itself alone. This ray unites itself to the aureole that surrounds the Saints, making it still more luminous and beautiful to behold. The degree of the bliss and felicity we experience, is proportionate to the degree of the light and beauty of that ray. With the disappearance of love, disappears the light from that ray and along with it spiritual life—the element of bliss of those who love—as we are incapable of experiencing any kind of happiness without love. The man who separates himself from the latter is, in the full acceptation of the word, “darkened” *overshadowed*; he becomes more material, by becoming more substantial and terrestrial, and the shadows of night descend upon him. Life, or what is the same for us, human love, generates its share of life, often of the most radiant purity, in virtue of its identity with light and the magnificence of its natural composition.

It is these qualities alone that give us the possibility of a close communion with mortals. Love is the most perfect of ties. Light attracts light. We find it impossible to influence morose or gloomy souls. All non-loving natures seem dark to us. The life of every mortal, his actual life, reflects the degree of the love in him. His light (aura?) adapts itself to that love; and on that light (or aura) is based the possibility of our communing with him. Light is the essence of our and your nature, the mystery of which cannot be understood by any mortal. †

We are attracted by this light, and attract it to ourselves; for it is the envelope (vehicle?), the organ, the conductor, and the element of that primeval Force which creates all; light, in short, serves us as the means to define the characteristics of all beings. ‡

The light of each being is united with his love. We illumine according to the strength of our love; we are recognised by the radiance peculiar to each of us, and we are attracted by all creatures as radiant and as loving as we are ourselves. By the action of the inexplicable motion, our rays being given a certain direction, we are enabled to generate in beings sympathetic to us, thoughts more radiant, and call forth in them feelings more elevated, and actions nobler and more exalted. We have no authority

* We demur to the last proposition, while quite ready to agree with the first. The respective religious beliefs of their mediums *must* “penetrate”, the communicating “spirits”, if we are allowed to judge by the results. While one “returning” *angel-guide* vouchsafes, say, to a Roman Catholic medium and audience the blessed truths of the immaculate conception and teaches reincarnation, another “angel-control” will, in the presence of protestants and English Spiritualists, denounce the latter doctrine as “unphilosophical heathen rubbish” and make high fun over the doctrine of rebirth.—Ed.

† And yet it is pretty well known to Occultists and even many an advanced Kabbalist, without mentioning those who realize the true meaning of Alchemy and its transmutations.—Ed.

‡ It is evident that the word “light” is used for aura, or that radiant emanation from animate and inanimate objects which is called by Reichenbach *Od*. But the presence of such in living persons, at any rate, is well known even to good clairvoyants and sensitives, or mediums, who see it, though they are rarely able to understand and analyze correctly its corruscations.—Ed.

to compel by, or subject to, our power any human being, whose will is entirely independent from our will.* The free-will of man is sacred to us and must not be interfered with.

It is impossible for us to impart one single ray of our pure light to one who is a stranger to love. Such a man possesses no feeling, no organ through which he could receive anything whatsoever from us. The degree of love possessed by man depends—O, permit me to repeat this to thee, in every letter of mine!—on his faculty to receive the teachings, on his harmony with all the radiant Beings and their primeval prototype. The absence of light in him is produced by his disqualification to approach that prototype of all lights and radiant feelings. THE MAN JESUS radiating light and love was the luminous point which attracted to itself incessantly the legions of the Angelic host.

Beings, morose and gloomy in their natures; selfish characters and unloving souls, attract to themselves beings as morose, and gloomy, brutal, devoid of light, malicious and evilly inclined, and are poisoned by these the more; whereas, by their contact with good and loving spirits, the loving souls of men become the more pure, the more full of love.

Jacob, full of pious feelings, dreamt of seeing the angels of God, rushing to him in crowds; while the dark soul of Judas gave the Chief of the Spirits of evil the right, nay, the power, to penetrate into the gloomy atmosphere of his hating nature, which was foreign to all love. The wandering spirits swarm there, where Elijah dwells, and the legions of dark spirits are attracted by dark souls.

My beloved, think well over what I just told thee.

Thou shalt find plenty of landmarks of it in the Bible, which contains in itself the foundation of truths *still untouched*, and of *teachings of the utmost importance about the relations existing between the mortals and the immortals, between the material world and the world of spirit.*

It depends on thee alone, my beloved, to attract the beneficent influence of loving spirits, or to repel them from thee; in thy hands lies the power to keep them near thee or force them to abandon thee. And thus doth it depend on thee, also, to make me happier or less happy.

Thou hast now understood that every loving being becomes the happier whenever it meets with another being as loving as itself; and that the happiest and the purest among them, becomes less happy in proportion as love slackens in him whom he loves; that love, in short, opens other hearts to love, and that its absence creates often an impossibility to the access of love or any other good feeling.

If thou wouldst bestow on me, who am already immersed in the highest bliss, a still greater happiness, then increase thy love; for thou wilt make me thereby fully radiant and sympathetic to all the happy and mortal beings. These will hasten to surround thee; their light will unite with thy light, and thine with ours. Their presence will make thee purer, more radiant and animated, more loving and—it may seem to thee incredible though it is absolutely true—they themselves, owing to the light radiated by thee, will also become more radiant and happy in their lives and through thy love more loving still.

My beloved! there exist indestructible relations between that which you call the visible and the invisible worlds, and a constant communication between the denizens of heaven and earth, as a mutual beneficent correlation of each of these worlds to one another.

Carefully reflecting upon this and analyzing this idea, thou shalt approach more and more its truth, realize its importance and its sacred-

* The *angel-guides* and *controls* of the modern medium speak differently. What they demand of those whom they "overshadow" and break into, like a midnight burglar, is absolute passivity and no exercise of free will, as it is fatal to spooks.—Ed.

ness. Forget it not! My terrestrial brother, *thou livest objectively in a world which still remains invisible for thyself.*

Forget it not! and in the world of loving spirits there will be joy at this increase of pure and unselfish love.

We are near thee, with thee, when thou believest us very far away.

No loving creature is ever left isolated and alone.

The light of love threads through the darkness of the material world, but to enter in it a less material realm.

Loving and radiant Spirits are ever near love and light.

Literally true are these words of Christ: "Where two or three are gathered together in my name, there am I in the midst of them".

Love attracts love, Love feels an insurmountable need of love. Love finds the highest bliss in communing with those who love and are loved.

It is likewise undeniably true that a lack of love in us can pain (?) the *Spirit of God*, as a surplus of love will make it rejoice, in accordance with the profound meaning of these words: "*And whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*"*

You *bind*, by the absence of love, and *loose* by its presence. And this causes you to either approach us, or find yourselves still further removed from us. Nothing is better understood in heaven than the love of those who love on earth.

Nothing is more attractive to those pure Spirits who belong to various degrees of perfection, than the love of the children of Earth.

All ye, who call yourselves mortals; know ye not that by the power of love ye can force heaven to descend on earth? *Ye can enter with us, the elect, into an endless and most close relation*, if ye only open your souls to love, thus making them accessible to our influence.

I am often with thee, O my beloved!

I love to find myself in the sphere of thy light, in the element of thy love. Allow me then to address to thee a few words more of affection and friendship.

The light which streams from thee during those moments when thou thinkest with affection of those thou lovest, or those who suffer, becometh darkened when thou feelest angry; and then I feel compelled to turn away from thee, as no loving Spirit can bear the gloom of anger.

Some time ago I was forced to leave thee. I lost thee, so to speak, out of my sight, and directed myself toward another of my friends, or rather, I was drawn to him by the radiance of his love.

Having no means of his own to help a charitable family which had suddenly fallen into distress, and shedding tears, he was praying for it. Oh, how radiant appeared to me his terrestrial body! It shone like a sheet of lightning. Our Lord approached him and a ray of His Spirit fell across that light. What a bliss for me to plunge into that radiance, and penetrated all through with its light, to have been thus enabled to inspire his soul with a hope of speedy relief. He seemed to hear an inner voice telling him from the innermost depths of his soul; "Fear nought, have faith! Thou shalt soon taste the felicity of being enabled to help those for whom thou callest upon God." While he was raising himself with a gesture of happiness from prayer, I was instantly drawn to another radiant being, also in prayer. It was the noble soul of a virgin who appealed to the heavens in these words: "O Lord, teach me to do Thy

* Just so; only these words scarcely apply to Peter the Apostle, but rather to *Peter* the symbol of the mystery between Soul (the earthly, *lower* manas) and Spirit (the Higher Manas or Ego) the *Christos* within man. The "Spirit of God" spoken about is evidently our "Higher Ego" the only divine Entity upon which act and react all the deeds of the terrestrial *Personality*. But this is a theosophical teaching with which too few are acquainted, to make of it a subject of any lengthy dissertation.—Ed.

will!" Thereby I obtained the power of inspiring her with thought, which translated in words meant: "I may do well, perhaps, if I send to that charitable young man I know, some money that he could use to relieve some poor family in need of it". She seized upon the idea with childish rapture; and received it as she would an angel from heaven. Forthwith this pious and charitable soul collected a rather considerable sum of money, and wrote, sending the whole to him who had prayed, who thus received almost immediately after the money and the letter. Shedding tears of joy, penetrated with a feeling of deep and reverential gratitude to God, he directed his steps toward those he had prayed for, his faith strengthened with every step he took. I followed, experiencing the highest bliss, and bathing in his light. He approached the door of the house wherein dwelt the ruined family, and heard the pious wife asking of her husband: "Shall God ever take pity upon us!" to which the answer was, "He will not abandon us, as we have not abandoned those in need". As these words were pronounced, my friend, hardly able in his emotion to open the door, and almost losing his breath, burst upon them, saying—"No, He will not abandon you, as you have never forgotten the poor. Such is the law of Divine charity: God seeth the just and heareth them!" Oh the light of bliss that shone in the eyes of all, when after reading the letter, they lifted their eyes and hands heavenward! Hosts of spiritual beings hastened to approach them from every side.

Oh, how rejoiced we felt! How, while glorifying the deity, we felt ourselves becoming more perfect and more loving.

Thou, too, resumed thy radiance for me very soon. Once more I could, and dared, approach thee. Thou hast done three things to give me that right and make thee happy. Thou hast repented of thine anger; distressed by it, thou hast been seriously devising various means to crush it out of thy nature; thou hast sincerely begged the pardon of him whom thou hadst insulted, and wast thinking how thou couldst satisfy him. These noble impulses have restored peace in thy heart, lit in thine eye the glow of joy, and restored its radiance to thy body. This will enable thee to judge how well we know all that is being done by our friends on earth, how greatly we feel interested in their moral welfare, and of what importance it is for us in connection with our relations with them. And now thou must have realised thoroughly the nature of the union that exists between the visible and the invisible world, and also to what extent lies in your power to give us bliss or awe. O my beloved! if thou couldst only penetrate thyself with that grand truth, that pure love finds its reward in itself; that love begets love, and that the purest enjoyments, the most divine, are but the fruits of an absolutely purified love, how thou wouldst hasten to cleanse thine own love of all that is not homogeneous in it. Henceforth I will be unable to write to thee without returning to this subject. Nothing, save love, has any value. Alone that love can furnish us with an insight, clear, just, and profound enough to warrant our recognition of that which has to be known; it, alone, unveils to us that which is undeniable truth, holiness, and immortality. With a feeling of inexpressible joy we see in every being, mortal and immortal, animated with pure love, the reflection of God Himself, as surely as you see a sunbeam glittering in a drop of water.

All those who love, in heaven, as on earth, are bound by that Love into one integral whole. No casualty can find room in this: it is on the degree of love that our perfection and our inner bliss depend. Thy love establishes thy relations with the Spirits who have quitted the earth; thy intercommunion with them, their influence on thee, and the closeness of their union with thy spirit. My gift of prevision, which has never deceived me, points out to me that thou art at the present moment in an excellent frame of mind, thinking over a good deed. Every one of your acts bears its own

special seal, forthwith comprehended and valued at its real worth by the dematerialised Spirits.

May the Lord help thee !

I, Makariozenagath, wrote this.

16 (○) xii, 1798.

THE END.

EDITOR'S NOTE.

Two words with the unwary, who believe in the communion of disembodied spirits with mortal men. We have translated the above letters *verbatim* in spite of their weary repetitions, and have laid them in all their *goody-goodiness* and gigantic gush before the readers of *Lucifer*. And now we ask: is there one sentence in them, that could be regarded as new or useful for mankind, or even for the mortal Empress for whose benefit they were written? Has the pious and Christo-gushing Makariozenagath given the smallest information on that *bourne* "from which no traveller returns", added an atom of fresh information to the general knowledge of the world, or benefited thereby man, woman or child? Written by Lavater, who was undeniably a man of genius, and great scientific knowledge; one whose sincerity could no more be questioned than his horror of an honest man for any deception of that kind—what are we to think of these letters written by the *spirit of a dead man to a friend* on earth? How difficult is it for a mind, warped by theological prejudices, to exercise a right judgment, or vision, in the psychic experience of which it may be the subject! We see this strongly in the case of Swedenborg who ruined what might otherwise have been true vision, by clothing everything he saw in this same miserable theological garb. So with the friend of Lavater; the moment he had experience of the realm beyond the five senses, he immediately thought himself with the God and angels of his imaginary heaven and worked in the details with his own preconceptions. It is curious how all these untrained psychics see each in the terms of his own religion or theory, and because they experience some new sensation, are straightway convinced of the absolute truths of their experience. We know a dozen people who believe with all their souls that they have made the intimate acquaintance of Jehovah (!), and will tell you how he is dressed, even to the minutest details of his toilette; others again, a still more numerous class, who are the bosom psychic friends of Jesus Christ (! !); and so on. The "cruel, hard-hearted" world calls them "cranks" and *Lucifer*, little as he values the opinion of the many as a rule, must endorse its verdict, adding that the communications of the "dear Spirits" up to date must be roughly catalogued under the heading of "flapdoodle".



"Weak people are incapable of sincerity."

"It is more dishonorable to distrust a friend than to be deceived by him."

"Man's chief wisdom consists in being sensible of his follies."

"Most men, like plants, have secret properties which chance alone discovers."

"Philosophy easily triumphs over past and future ills; but *present* ills triumph over philosophy."

ROCHEFOUCAULD.

Pistis-Sophia.

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

(Continued.)

AND Jesus commended Peter, and continued: "It came to pass, when the Power with the appearance of a Lion saw me approaching PISTIS-SOPHIA, clad with the greatest possible Light, that it was the more enraged, and cast forth from itself a fresh multitude of exceedingly violent Projections. Whereupon PISTIS-SOPHIA spake her *eleventh* Repentance, saying: 'Why does the Power of the Mighty one boast itself in evils. It bethought itself to take away the Light which is in me, for all time, and like a sword cutting me they have taken away my Power. [102] *I have chosen to descend into Chaos* rather than to remain in the Region of the Thirteenth Æon, the Region of Righteousness. And they desired to take me by guile to devour my whole Light. Therefore shall the Light take the whole of their Light,* and all their Hyle shall be destroyed, and it shall take away their Light, and suffer them not to be in the Thirteenth Æon, their dwelling-place, nor their Name in the Region of those who shall live, and the Four and-twenty Projections shall see these things which have been done to thee, O Power with the appearance of a Lion, that they may fear and not be disobedient, but give the Purity of their Light, and they shall see them in order that they may rejoice and say: "Lo! a Projection, which has not given the Purity of its Light, that it might be saved, but boasts concerning it in the great Light of its own Power, because it did not project in the Power which is in it, and said, 'I will take away the Light of PISTIS-SOPHIA', which (Light) they will take from it.'"

[And Salome explained the Repentance by reciting the fifty-second Psalm: "Why does the mighty boast of his own wickedness?" [103, 104]

And Jesus commended Salome and continued: "It came to pass after these things that I approached nearer to Chaos, endowed with the greatest possible Light; to take away the Light of that Power with the appearance of a Lion. And as I was the greatest possible Light, it feared and cried on high to its Self-willed Deity, that it might help it.† And the Self-willed Deity looked forth from the Thirteenth Æon, and looked down into Chaos, in great wrath, [105] desiring to aid its Power with the appearance of a Lion. Whereupon the Projection with the appearance of a Lion, itself, and all its Projections, turned to PISTIS-SOPHIA, desiring to take

* Karmic retribution.

† Just as Sophia cried to the Light.

away all her Light. And when they began to afflict SOPHIA, she cried on high to the Height, *to me*, to help her. And when she looked into the Height, she saw the Self-willed One in very great wrath, and in fear recited her *twelfth* Repentance, an account of the Self-willed One and its Projections, as follows: 'May Mist come upon the Self-willed One, and may the Ruler of the Outer Mist remain at its right hand. [106] May the Receiver, the Purifier of Lights,* purify all lights which are in the Self-willed One and may he take them from them (the Projections). May their Names be removed from the Thirteenth Æon. Let them bring upon the Power with the appearance of a Lion, the sin which it has projected in the presence of the Light, in order that the iniquity (lawlessness) of the Hyle which it projected, may not be blotted out. Its sin shall always be in the presence of the Light forever. Nor shall they let the Projections see, in order that their Name may be removed in every Region, because they have not spared me. [107] *They have chosen to descend into Chaos.* There shall they be, nor shall they be brought on high from this hour. They have refused the habitation of the Region of Righteousness, nor will they † bring them into it henceforth from this hour. It hath clothed itself with Mist like as with a garment, and hath entered into it like as water, and entered into all its Powers like as oil. Let it be wrapped with Mist like as with a garment, and let it gird itself with Mist as with a *girdle of skin* for all time. ‡ *I am* as Hyle which is fallen (1), they have driven me hither and thither like as a Dæmon in the Air.§ My Power has been lost because I had no Mystery there and my Hyle has been bound on account of my Light, which they have taken away. Help me according to thy mercy.'

[108] [And Andrew explained this Repentance by reciting the one hundred and ninth Psalm, (*vv.* 1-27): "O God, keep not silence of my praise". [109, 110]]

And Jesus continued: "It came to pass again after this, that PISTIS-SOPHIA cried on high to me in her *thirteenth* Repentance, saying: 'O Light of Lights, I have transgressed in the Twelve Æons, and come below them. *Therefore have I recited twelve Repentances, one for each Æon.* Now, therefore, O Light, remit my transgression, for it is very great. Hear me hymning to thee, O Light of Lights, hear me reciting the Repentance of the Thirteenth Æon, the Region from which I have descended, in order that the thirteenth Repentance of the Thirteenth Æon may be fulfilled. [111] Because of such transgressions have I descended. Now, therefore, Light of Lights, hear me hymning to thee in the Thirteenth Æon my Region, from which I descended. Preserve me, O Light, in thy Great Mystery. Remit my transgression in thy remission, and give me Bap-

* Melchisedec: see *Lucifer* VI, 35, pp. 399, 400, notes 6 and 12.

† That is the "Receivers of Light".

‡ Compare the "Pitris evolving their Shadows" in *The Secret Doctrine*.

§ See *Lucifer*, VI, 36, p. 498, note 6.

tism, remit my sins and purify me from my transgression. *And my transgression is the Power with the Appearance of a Lion, which shall not escape thee for ever, for I have descended because of it, and I alone of the Invisibles, in whose Region I am, have transgressed. I have descended into Chaos. I transgressed before thee, in order that thy Statute might be fulfilled.' "*

[112] [And Martha explained this Repentance by reciting the fifty-first Psalm (vv. 1-4): "Have mercy upon me, O God, according to thy great mercy."]

And Jesus continued: "It came to pass, when PISTIS-SOPHIA had said these words, that the time was fulfilled for them to lead her upwards in Chaos: and *of myself*, without the First Mystery, I produced a Power of Light* from myself and sent it into Chaos, to bring PISTIS-SOPHIA up from the deep Regions of Chaos into a higher Region, until the command should come from the First Mystery, to lead her upwards entirely in Chaos. So my Power of Light brought PISTIS-SOPHIA up to the higher Regions of Chaos. And when the Projections of the Self-willed One perceived it, they pursued her into the Height, wishing to bring her again into the lower Regions of Chaos. And my Power of Light, which I sent into Chaos to SOPHIA, was shining exceedingly. [113] Whereupon she sang a hymn and cried on high to me, saying: 'Save me O Light of the Height, for it is thou, to whom I sing. Thou has brought me to the higher Regions of Chaos. Let dark Mist come upon them, for they have taken council without thy Statute.' "

[114] And when Jesus had spoken these words to his Disciples, Salome came forward and said: "My Master, my Power constrains me to tell the interpretation of the words, which PISTIS-SOPHIA spoke. Thy Power prophesied of old through Solomon (2), saying: 'O Lord, I will manifest myself to thee, for thou art my God. Leave me no longer, O Lord, for thou art my hope. Thou hast given me my right † freely for nought, and I am preserved by thee. Let them fall that pursue me, and let them not see me. Let the Cloud of Mist and the Vapour of Air cover their eyes. Let Mist be upon them, and let them not see the day, that they may not take hold of me. Let their counsel be impotent: let their own deliberation come upon them. They have designed a plan, let them be without one. The mighty have conquered them; and the evils which they have prepared, are fallen below them. My hope is in the Lord and I will not fear, for thou art my God and my Saviour'."

[115] And Jesus commended Salome and continued: "It came to pass, when PISTIS-SOPHIA had finished speaking these words in Chaos, that I made the Power of Light, which I sent her, to help her, become a Crown of Light for her head, in order that from henceforth the Projections of the Self-willed One might not overcome her. And when the Crown of Light was upon her head, all the Hyle (*pl.*) in her were moved, and all were

* Cf. *pagg.* 42, 43.

† "thy judgment" (P.).

purified in her. They perished and were in Chaos, while the Projections of the Self-willed One gazed upon them and rejoiced. And the pure parts of unmixed Light in SOPHIA added their Power of Light to my Power of Light, with which her head was crowned. It came to pass, when my Power surrounded the pure Light, which was in SOPHIA, and her pure Light mingled with the Crown of Power, that brilliant flame, that thereupon, so that the Projections of the Self-willed One might not take it from her, the Power of the pure Light in SOPHIA began to sing. And hymning to my Power of Light, which is the Crown on her head, it sang a hymn saying: 'The Light is a Crown to my head, nor shall I ever be without it, so that the Projections of the Self-willed One may take it from me. Though all Hyle (*pl.*) may be moved, [116] yet shall I not be moved, and though all my Hyle (*pl.*) perish, so that they remain in Chaos and the Projections of the Self-willed One see them, yet shall I not perish, for the Light is with me, and I shall be also with the Light.'

And Mary, the mother of Jesus, came forward, and said: "My son, according to the World, my God and my Saviour, according to the Height, bid me utter the interpretation of these words which PISTIS-SOPHIA said". And Jesus answered and said: "Thou also, Mary, who didst receive the Form, which is in Barbelo* according to Hyle, and didst receive the Likeness, which is in the Virgin of Light, according to the Height, thou and the other Mary, the blessed one,—truly was Mist made because of thee, and also there came forth from thee the Body of Hyle, in which I am, *which I have purified and set in order.* Now, therefore, I bid thee utter the interpretation of the words which SOPHIA spake."

And Mary, the mother of Jesus, answered and said: "My Master, thy Power of Light prophesied of old through Solomon concerning these words, in his nineteenth Song, and said: 'The Lord is above my head, as it were a Crown, nor shall I be without him. [117] They have woven for me a Crown of Truth. And he has made thy branches to flourish in me, for he desired not a withered crown, and one that flourished not, but thou livest above my head and dost flourish. Thy fruits are full and perfect, they are full of thy salvation.'

And when Jesus had heard the words which his Mother Mary spake, he said unto her: "Well said, well done, AMEN, AMEN, I say unto you, they shall bless thee from one end of the Earth to the other, for the Pledge (*parathéké*) of the First Mystery hath dwelled with thee, and by that Pledge all the inhabitants of the Earth, and of the Height, shall be preserved, and that Pledge of thine is the Beginning and the End."

And Jesus continued: "It came to pass that as soon as PISTIS-SOPHIA had finished her Thirteenth Repentance, that the Statute was fulfilled, the Statute of all the afflictions with which they had disgracefully oppressed PISTIS-SOPHIA for the fulfilment of the First Mystery, which is from the

* Compare *Lucifer*, vi, 34, p. 317, note 2.

Beginning, and that the time was come for them to set her free in Chaos and bring her on high out of all Darkness. For her Repentance was accepted by the First Mystery, and that Mystery itself sent me a great Power of Light from the Height [118] that I might aid PISTIS-SOPHIA, and bring her upward in her Chaos. And having gazed into the Height of the Æon, I saw the Power of Light which the First Mystery sent me, that I might aid SOPHIA in Chaos. It came to pass when I saw it proceeding out of the Æons and coming to me (for I was above Chaos) that another Power of the Power of Light went forth from me also to help PISTIS-SOPHIA. And the Power of Light which came forth from the Height, from the First Mystery, descended on the Power of Light which went forth from me and the two meeting together became a great Stream of Light."

And Mary, starting forward again, said: "Thy Power of Light prophesied of old in the eighty-fifth Psalm (*vv.* 10, 11): 'Mercy and Truth are met together, Righteousness and Peace have kissed each other. Truth hath flourished out of the Earth, and Righteousness hath looked down from Heaven'. Mercy then is the Power of Light which came forth from the First Mystery, the Mystery which heard PISTIS-SOPHIA, and pitied her in all her afflictions. [119] Truth also is the Power which went forth from thee, in that thou didst set free Truth to go and help her in Chaos. Righteousness again is the Power, which went forth from the First Mystery, and directed PISTIS-SOPHIA; and Peace is the Power which went forth from thee, in that it will proceed against the Projections of the Self-willed One, to take away their Lights from them which they have taken away from PISTIS-SOPHIA, *which means that thou wilt assemble them in Sophia*, that thou mayest make them at peace with her Power. Truth also is the Power which went forth from thee *when thou wert dwelling in the lower Regions of Chaos*. For this cause did thy Power say through David: 'Truth hath flourished out of the Earth', because thou art in the lower Regions of Chaos. 'Righteousness also hath looked down from Heaven', this indeed is the very Power which came forth from the Height, from the First Mystery and entered into SOPHIA."

And when Jesus had commended Mary, Mary the Mother, also came forward and said: [120] "Concerning this word, thy Power once prophesied when thou wert a child, before the Spirit (*Pneuma*) came to thee, when thou wert working in the vineyard with Joseph. Coming from the Height, the Spirit entered into my house, like unto thee; and I knew it not, but thought that it was thou. And the Spirit said to me: 'Where is Jesus, my brother? I will go to meet him'. And when it said this, I was in doubt and thought it was a phantom, tempting me. And I took it and bound it to the foot of the bed, which was in my house, while I went to you in the field, to thee and Joseph, and found you in the vineyard, where Joseph was giving thee the vine-poles. And it came to pass that, when thou hadst heard me narrating this to Joseph, understanding the word thou didst rejoice and saidest: 'Where is he that I may see him? Nay rather,

I will await him in this place.' And when Joseph heard thee saying this, he was distressed [121], and coming together we entered into the house and found the Spirit tied to the bed. And we gazed upon thee and it, and found it like to thee. And that which was bound to the bed was loosed; and embracing thee it kissed thee, and thou didst kiss it, and *ye became one*. This then is the word and its interpretation. Mercy is the Spirit which came from the Height, from the First Mystery, which came to the Race of Men, and sent its Spirit to remit the Sins of the whole World, that they might receive the Mystery and inherit the Kingdom of Light. Truth also is the Power which dwelt in me, when I had come forth from Barbelo, and which became a hylic Body, and preached in the Region of Truth. Righteousness is thy Spirit, which brought the Mysteries from the Height to give them to the Race of Men. Peace also is the Power which dwelled in thy hylic Body, according to the World, which baptizes the Race of Men, until it should make them strangers to sin, and at peace with thy Spirit and with the Projections of Light. Truth again is thy hylic Body which germinated from me according to the Earth of Men, and heralded the Region of Truth."

[122] And when Jesus had commended his mother, the other Mary came forward and said: "Mercy is the Spirit which came upon thee in order that thou shouldst receive Baptism from John. Mercy is the Spirit of Divinity which came upon thee, in pity for the Race of Men; it descended and met the Power of Sabaôth, the Good,* which is in thee, (the Power) which preached the Region of Truth. [123] Peace also is the Power which is in thee, of Sabaôth, the Good, which baptises and remits sins to the Race of Men and makes them at peace with the Sons of Light."

And Mary, the Mother, came forward and said: "'Mercy and Truth have met each other.' I am Mary thy mother, and Elizabeth, the mother of John, is she whom I met. Mercy then is the Power of Sabaôth which is in thee. That which came forth from my mouth is thou: thou didst pity the whole Race of Men. Truth also is the Power in Elizabeth, which is John, who came and preached the Way of Truth which is thou, which he preached before thee. 'Mercy and Truth have met each other.' This is thou, my Master, when thou didst meet John on the day when thou wert to undergo Baptism. Moreover, thou and John, are Righteousness and Peace, which kissed each other. 'Truth hath flourished out of the Earth, and Righteousness hath looked down from Heaven', which is the time when *thou didst minister to thyself*. Thou wert the form of Gabriel,† thou didst look down upon me out of Heaven; thou didst speak with me; thou didst germinate from me. This is Truth, which indeed is the Power of Sabaôth, the Good, which is in thy hylic Body. This is the 'Truth which flourished out of the Earth'." And when Jesus had heard these words which Mary, his Mother spake, he said unto her: "Well said, well

* See *Lucifer*, vi, 34, p. 318, note 3.

† *Ibid.* note 1.

done. This is the interpretation of all the words, concerning which my Power of Light prophesied of old through David the Prophet.

[A lacuna occurs in the M.S., and the following most interesting passage unfortunately stands without introduction or conclusion.]

* * * * *

[125] These are the Names which I will give from the Infinite downwards. Write them with a Sign that the Sons of God may show them forth from this Region. This is the Name of the Immortal $\overline{AAA \Omega\Omega}$, and this is the Name of the Voice, which is the Cause of the Motion of the Perfect Man, \overline{III} . And these are the interpretations of the Names of the Mysteries. The first is \overline{AAA} , and its interpretation is $\Phi\Phi\Phi$. The second is \overline{MMM} , or $\overline{\Omega\Omega\Omega}$, and its interpretation is \overline{AAA} . The third is $\overline{\Psi\Psi\Psi}$, and its interpretation is \overline{OOO} . The fourth is $\overline{\Phi\Phi\Phi}$, and its interpretation is \overline{NNN} . The fifth is $\overline{\Delta\Delta\Delta}$, and its interpretation is \overline{AAA} . The interpretation of the second* is \overline{AAAA} , \overline{AAAA} , \overline{AAAA} . The interpretation of the whole Name (3).

* * * * *

COMMENTARY.

(1) Compare *pagg.* 102 and 107; "I have chosen to descend into Chaos", "They have chosen to descend into Chaos". If these different terms are referred to their correct "principles" in man, no confusion will arise. The Self-willed one is the *root* of the *Kama* principle, or principle of desire, and its projections are of the same nature as the mysterious *Tanhas* of the Buddhist philosophy. The reflection of *Manas*, "alone of the Invisibles", gravitates to *Kama* and so becomes the *Lower Manas*. Truly our "transgressions" are this "Power with the appearance of a Lion".

(2) *Odes of Solomon*. In Pistis-Sophia there are five fragments, known to the orthodox as the Pseudo-Salomonic Odes. They were the first portions of our text translated from the Coptic, a version being attempted by Woide, and published by Münter in 1812: Champollion wrote an article in Millin's *Magasin Encyclopédique* (1815, ii, 251) on the opusculé of Woide: and Matter notices them in his *Histoire* (ii, 348). As, however, no valid argument is brought forward to justify the contemptuous prefix "pseudo", we are content to believe that they were just as canonical in their time as many another scripture which has since been put on the "codex expurgatorius", to suit the whims and prejudices of benefited ignorance.

(3) A few notes from the system of Marcus (*Philosophumena* vi, 39 *seq.* and Irenæus, *Contra Haereses* I, 14) on the letters and numbers of the Greek alphabet will, perhaps, throw some light on the obscurity of the text. The school of this famous teacher is said to have distributed the letters among the members of *Anthrôpos*, the celestial man, (called in the Kabbala Adam Kadmon, the type of the Macrocosm) as follows:—

Letters.	Members.	Numbers.
A—Ω	Head	1—800
B—Ψ	Neck	2—700
Γ—X	Shoulders and Arms	3—600
Δ—Φ	Breast	4—500

* *i.e.*, the sixth, for *Buddhi* is either the sixth or the second principle, or mystery.

E—Y	...	...	Diaphragm	...	...	...	5—400
Z—T	...	...	Abdomen	...	...	...	7—300
H—Σ	...	...	Pudenda	...	...	...	8—200
Θ—P	...	...	Thighs	...	...	...	9—100
I—Π	...	...	Knees	...	...	...	10—80
K—O	...	...	Tibiae	...	...	...	20—70
Λ—Ξ	...	...	Ankles	...	...	...	30—60
M—N	...	...	Feet...	...	...	...	40—50*

The product or synthesis of the *Twelve Members* is the Son, Christos or Jesus, the *Thirteenth*. Six are above and six are below and the thirteenth, or balance, in the centre. Pistis-Sophia is in the Thirteenth Æon, and Jesus in his passage to the Height turned six of the Æons to the Right and six to the Left.

The *seven vowels* are the seven Heavens; A is the first, Ω is the last, and I is the fourth or Mid-Heaven. See the diagram in the *Secret Doctrine* vol. i, 200.

The 24 letters are divided into *Nine Mutes* which pertain to the Father and Truth, so-called because they are ineffable and incapable of being sounded or spoken: *Eight Semi-vowels* or half-sounds, pertaining to the Logos and Life, because they are midway between the Mutes and Vowels and receive the Emanation from above and the Reversion from below; and *Seven Vowels* or Sounds, pertaining to Man and the Assembly, for the Sound of the Voice gave all things Form.† In which classification the trichotomy into the *arupa* or formless planes, *rupa* or planes of form and the intermediate division, which is neither *rupa* nor *arupa*, is plainly discernible.

In order that the reader may not confuse the above nomenclature of the Æonology of the Marcians with that of the Valentinians, as given in *Lucifer* vi, 32, we insert the scheme of the primordial dual Tetractyses of Marcus, which is as follows:—

First Tetractys.	{	<i>Arrhêtos</i> or Ineffable containing 7 elements	}	= 24
		<i>Sigê</i> „ Silence „ 5 „		
		<i>Pater</i> „ Father „ 5 „		
Second Tetractys.	{	<i>Aletheia</i> „ Truth „ 7 „	}	= 24
		<i>Logos</i> „ Word „ 7 „		
		<i>Zoê</i> „ Life „ 5 „		
		<i>Anthrôpos</i> „ Man „ 5 „		
		<i>Ekklesia</i> „ Assembly „ 7 „		= 49

Which together with the Christos

To return to the letters, the nine mutes are:—

			Hard.	Soft.	Aspirate.
<i>Labials</i> ...	...	...	Π	Β	Φ
<i>Gutturals</i> ...	...	...	Κ	Γ	Χ
<i>Dentals</i> ...	...	...	Τ	Δ	Θ

and the eight Semi-vowels Λ P, M N, Σ Z, Ξ Ψ, so that the three classes of mutes, Semi-vowels and Vowels fall naturally into the type of **3, 4, and 7**.

We shall now be able to throw some light on the text, keeping in mind the diagram of the *Secret Doctrine* already referred to. A A A, Ω Ω Ω, I I I, are the unmanifested *arupa* planes, æons or emanations, and also the *nine mutes* of Marcus.

* N.B.—The signs for the numbers 6, 90, and 900 are not found in the known Greek alphabet.

† See the description of the "Eldophone" in the "Theosophical and Mystic Publications" of this month under the *Theosophist*.

This triple triplicity, in another aspect, becomes the famous $I A \Omega$ of such frequency on the Gnostic gems, and in its permutation $A I \Omega$ represents Spirit (A) linked to Matter (Ω) by Mind (I). These three are probably the Mysteries of the Ineffable and the Seven which follow are the Mysteries of the First Mystery, though later on we read of Seven Mysteries of the Ineffable. "The first is $A A A$ and the interpretation is $\Phi \Phi \Phi$ ": turning the letters into figures and neglecting the noughts and reduplication, we resolve it into "the interpretation of 1 is 5 ," or in other words the revealer, or manifester, of the first and greatest mystery, corresponding to *atma*, is the fifth principle, or immortal *Ego* of man. "The second which is $M M M$ or $\Omega \Omega \Omega$ and its interpretation is $A A A$." Now Ω or ω is often found on the gems in straight lines, thus W , which is the reverse of M or \sim the usual sign for Water or "Matter" in symbology. By referring to the Table of the members of the Celestial Man of Marcus, it will be seen that M is the opposite pole to A , as is also Ω , when the letters are "unfolded". If this folding of the letters is taken to represent one spiral of evolution, in the next spiral M and N would be on the same plane as A and Ω and we should have four letters abreast, or on one plane. M and Ω would then be interchangeable and their interpretation would be A . "The Third is $\Psi \Psi \Psi$, and its interpretation is $O O O$. The fourth is $\Phi \Phi \Phi$, and its interpretation is $N N N$." Now $\Psi = 700$ and $O = 70$, $\Phi = 500$ and $N = 50$; therefore, as 10 is the "radix" of numbers, 70 interprets 700 and $50, 500$, as every higher plane interprets the lower. "The fifth is $\Delta \Delta \Delta$, and its interpretation is $A A A$." In other words the interpretation of 4 is 1 , just as that of Ω or 8 is also 1 , for whether we count by *threes* or *sevens*, the fourth and the eighth will always be the first of the next class, plane, degree, emanation, or whatever we choose to call it. The next mystery, approaching the end of the cycle of evolution, differentiates the original triple triad into a triple quaternary, and having thus added to its experience returns into the silence of the Great Name. When the key of the seven planes and principles has been understood, it will be easy to place the seven on the *lower four* planes of a higher septenary, as in the diagram in the *S. D.*, and then we shall see how the type of the three highest *arupa* planes is reflected in the seven planes of the lower four.



P L E A S U R E .

" Oh! righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend.

" While they who bid stern duty lead,
Content to follow, they,
Of duty only taking heed,
Find pleasure by the way."

R. C. TRENCH, Archbishop.

The States of Consciousness.

A PAGE FROM AN OCCULT NOTEBOOK.

“When the eyes that are beneath are closed,
Then the eyes that are above are opened.”

Orphic Mysteries.

ABOUT two years ago* we discussed the character and sequence of the nine states of consciousness as they are taught by a certain school of Occultism in Southern India. As a tentative measure, a comparison was made between this classification and certain doctrines as to states of consciousness put forward in Theosophic writings; a more deliberate consideration of the subject has led us to believe that the comparison, though in the main correct, requires to be altered in certain particulars. To illustrate the comparison and to make the necessary corrections, we shall be compelled to draw up tables of these states, and of certain of their qualities, so that we must from the very commencement give up all pretensions to literary style and form, and seek only scientific accuracy in the various regions of occult physics and chemistry which we enter.

We must begin by tabulating the nine states, and their Sanscrit names; they are as follows:—

	Sanskrit.	Literal meaning.
JAGRAT ...	Jagrat	Waking consciousness.
	Swapna	Dreaming.
	Sushupti... ..	Dreamless sleep.
SWAPNA ...	Jagrat	Waking dream.
	Swapna	Dreaming dream.
	Sushupti... ..	Dreamless dream.
SUSHUPTI	Jagrat	Dreamless waking.
	Swapna	Dreamless dream.
	Sushupti... ..	Dreamless dreamless.

That is to say, there are three groups of states: the waking group, the dreaming group, and the dreamless group.

Each of these groups is divided into three phases. Thus, the waking group is divided into three: the waking phase, or ordinary waking consciousness; the dreaming phase, or ordinary sleep, with dreams; and the dreamless phase, which is sound sleep, without dreams. So with the second and third groups.

The waking, dreaming, and dreamless element of each group may

* *Theosophist*, January, 1889.

† There are seven states of consciousness, and two of unconsciousness.—[Eds.]

perhaps be best described as the active phase, the passive phase, and the neutral phase of these groups.

In the first group, for example, waking consciousness is the active phase, because in it we have the positive feeling of acting on the outer world; of working upon our surroundings, and producing positive and active results. In fact the waking world is characterized by what Krishna would call "the illusion of action". We have called dreaming the passive phase, for we are in dreams the passive recipients of impressions from the objects of our dreams which are now positive to us, so to speak, instead of being negative to us, as the objects of consciousness in the waking world are. It makes no difference to this argument that we ourselves, or rather our own images often take an active part in our dreams; for we never, even when dreaming, identify ourselves with this counterfeit presentment of ourselves, but look on it as something separate and external of which we are passively conscious. The dream state is characterized by the "illusion of inaction". As in dreamless sleep neither of these illusions is present, it is a neutral state.

This triple classification runs through the whole of nature; for example, bodies may be positively electrified, negatively electrified, or unelectrified; bodies may be paramagnetic, diamagnetic, or non-magnetic. These various states of magnetism and electricity are correlated with the states of consciousness we have mentioned, as are similar states of all the forces of nature—the occult forces as well as the rest; in fact the phenomena which are possible in any of these states of consciousness and the whole character of each state depend entirely on the combination of the phases of force which are correlated to that state. But for the present we must drop this fascinating branch of enquiry, which, however, is fully worked out in the Occult schools.

The two higher groups have each a positive, or active phase, a negative, or passive phase, and a neutral phase. Before assigning to them their places in the order of nature, we had better explain a little more fully the domain of each of the three great groups.

The first group, with its three phases of waking consciousness, dreaming, and dreamless sleep, belongs to life in this world.

The second group is the group of death, but still belongs to this world, as it is the group of the phenomena of death between two incarnations in this world.

The third group does not belong to this world, and yet is related to it; for it is the group of the world beyond death which is passed through in connexion with the life of this world and its evolution.

Here a caution is necessary. These nine states of consciousness do not exhaust the universe. They do not even exhaust the planetary chain to which we belong. Instead of nine states we should have to write ninety times nine, and even then we would be within the limits of the varieties of consciousness within our own system, much less the whole universe. This

caution applies equally to what we shall have to say of occult chemistry and the ethereal elements.

The three phases of the second group—to return to where we broke off—are the three states of death, active, passive, and neutral; that is, the state we reach first, on leaving this world, which has been called Kama Loka, or the World of Desire; then the passive heavenly world which follows—Devachan, the world of Heavenly Dreams; and, thirdly, the neutral state which follows Devachan, and precedes re-incarnation.

The first phase of the third group, the active phase, is the period which elapses after the wave of life has left one planet of the chain and before it has re-incarnated on another planet. The second, the passive phase of the third group, is the period of negative consciousness, passive rest, and dreamy receptivity between two planetary rounds. The third phase of the third group, is the dreamless quiescence, and suspension of all activity between two Manvantaras, or planetary periods of seven rounds. It is not Nirvana, but it is the outer garment of Nirvana.

To sum up: the first group is the group of life on a planet: the second group is the group of death on a planet; the third group is the group of ultra-planetary existence.

Group I., Life on a planet has three phases: waking, dreaming, and dreamless sleep, or active, passive, and neutral. Group II., Death on a planet has three phases: waking death, or Kama Loka; dreaming death, or Devachan; and dreamless death, or the unconscious period after Devachan. Group III., Ultra-planetary life has three phases, that between two planets, that between two rounds, and that between two Manvantaras.

A table will illustrate this more clearly:

GROUP.	PHASE.	CHARACTER.
Group I. The active or positive group: life on a planet	1. Waking ...	Waking life on a planet.
	2. Dreaming ...	Dream life on a planet.
	3. Dreamless ...	Dreamless sleep on a planet.
Group II. The passive or negative group: death on a planet	4. Waking ...	Kama Loka consciousness.
	5. Dreaming ...	Devachanic consciousness.
	6. Dreamless ...	Period after Devachan.
Group III. The neutral group: ultra-planetary existence	7. Waking ...	Period between two planets.
	8. Dreaming ...	Period between two rounds.
	9. Dreamless ...	Between two Manvantaras.

A key to the nature of the Kama Loka, and the consciousness between the two planets, is placed in the hand of the student by their analogy with waking life, of which they are passive and neutral sides, respectively.

Similarly, a key to the consciousness of Devachan and the period between two rounds, may be found in their analogy with dreaming in sleep; and it will help students to understand the period after Devachan, and the

death beyond death between two Manvantaras, which is the garment of Nirvana, if they remember its relation to dreamless sleep.

Before proceeding to analyse the constituents of these states of consciousness, we must briefly recapitulate a certain doctrine, on the right understanding of which depends the fruitfulness of further enquiry in this direction. This is the doctrine of emanations, which we can only sketch very briefly at present: students who wish to study that doctrine more at length, may be referred to a former article on the subject*, or to certain chapters in the "Secret Doctrine", published about a year and a half after the article in question was written.

The doctrine of the emanations begins with imagining the formless, nameless Reality, Parabrahm, unchangeable through all eternity, or rather beyond time, and above eternity, as it is beyond and above space. With it rests its first emanation, which is in a sense no emanation, but rather the positive realisation of the negative Parabrahm—the Logos, or the Congeries of the Logoi. This pseudo-emanation of the Logos, is called in the East, Mahat: it is the plane of pure, spiritual life.

From Mahat proceeds the emanation of ether, or, Akash. It is the plane of sound, or, to speak more philosophically, it is the potentiality of infinite variety of sound.

From ether, or Akash, proceeds the emanation of Fire; it is the plane of light and color, or, as before, the potentiality of an infinite variety of colors.

From Fire proceeds the emanation of Air; it is the plane of extension, and corresponds to the sense of touch and heat, the cause of extension and expansion.

From Air proceeds the emanation of water; the plane of molecular motion, fluidity, and corresponding to the sense of taste.

From Water proceeds the emanation of earth, the extreme pole of the manifested universe, and of materiality. It is on this plane that we are situated during our present life.

In this plane, the lowest, as in all the higher planes, all the five objective elements—earth, water, air, fire, and *quinta essentia*, or ether are represented; all these elements on all the planes further contain the element of spirit corresponding to the Logos, on the plane of Mahat; without this element of spirit, not one of these elements could be manifested or could exist. This ever-present element of Spirit is the cause of all evolution and emanation, universal as well as particular.

In the plane of earth, as we have said, all the elements are represented; but these elements are not in their pure forms; they are all compounded with earth; and are of the earth earthy. Moreover each of these elements contains the potentiality of all the others: the real formula for any element is tremendously complicated, but we may give an approximate idea of

* Vide "Tide of Life" in *Path* for April and May, 1888. This was written in July, 1887.

their character by an illustration. Let us take the element of water on this plane, and suppose it made up of twelve parts; of these five will be of the element earth, as the compound we are considering belongs to the plane of earth; three more will be of the element water, as we are dealing with a form of water; the other third will be composed of one-part of each of the other elements, air, fire, ether, and spirit. Let us illustrate this.

Water on this earth plane is made up thus:

“Earth, earth, earth, earth, earth; water, water, water; air;
fire; ether; spirit.”

It is owing to the presence of these diverse elements that any known liquid is capable of affecting the senses of sight, touch, taste, and smell at the same time. The formula we have given does not apply to any particular liquid; the actual formulas are vastly more complicated. To determine the occult formula of any particular substance, and thereby to learn the secret of its creation, as modern chemistry can create many of the hydrocarbons by applying a formula, we must consider the character of every element that enters into it. For example, take the substance called bisulphide of carbon; occult chemistry would set about creating or “precipitating” it as follows: hold in your mind that you require an element on this plane; this furnishes the five parts of earth to the compound; then add the idea of liquidity; this supplies the three parts of water in our general formula; then add the idea of the peculiar smell of the substance, supplying the pure element of earth, in that particular modification which corresponds to the required smell, for the pure element contains the potentiality of infinite variation; in fact this is what is meant by calling it an element. Further must be added the characteristic taste and colour, the capacity for sound, which correspond to the other factors of our formula; let these all be combined in the mind, and only one thing is necessary to make the element appear from the plane of thought to the material plane, to make it come into objective existence, or “precipitate”, to use the modern phrase; the one thing needful is to infuse the element of spirit. But this one thing is the secret of the Creator; of the Logos; and therefore it is that to create an element, the chemist must use previously existing material, as also does the adept, though the material he works with is on another plane. This long discussion of the elements is necessary to shew that from their exceedingly complicated nature, they are not inadequate to supply the wide range of sensations of every sense, and to compose the infinite variety of nature, on all the nine planes of consciousness we have mentioned, and on the endless planes we have only hinted at.

Returning to the emanations. In each emanation are contained all the elements, the elements of each being peculiar to that emanation. On the plane of earth for example we have terrestrial or earthly ether, fire, air, water and earth. We may as well complete the table for all the planes,

only premising that each element we mention is vastly more complicated, that is, varied, than the formula we have given above:—

PLANE.				ELEMENTS.
PARABRAHM.				
Mahat	...	...	...	Spiritual ether, fire,* air, water and earth.
Ether	...	...	...	Ethereal ether, fire, air, water, and earth.
Fire	...	...	...	Fiery ether, fire, air, water and earth.
Air	...	...	...	Aerial ether, fire, air, water and earth.
Water	...	...	...	Watery ether, fire, air, water and earth.
Earth	...	...	...	Earthy ether, fire, air, water and earth.

This really means that on each of these planes there is the possibility of five kinds of sensuous perception, or that there are five senses on every plane, each of which will respond to innumerable varieties of sensation, within the limits of that plane.

The characteristic of the plane of earth is solidity, not expansiveness, but resistance to muscular effort; in fact, rigidity and permanence. This rigidity and lastingness are the characteristics of waking life, based as it is on the emanation of earth. These qualities apply to the manifestations of the other elements on the earth-plane, so that we have fixity of color, taste, sound and smell in the objects of waking consciousness. Of course we do not pretend to describe comprehensively the world we live in with its myriad beauties by these few adjectives; no dry, scientific definition can ever do more than isolate and determine one or two specially selected qualities.

The characteristics of the water plane are fluidity, flux and flow, change and intermingling. On that plane, therefore, we have colors, tastes, sounds and forms interflowing, changing, passing and transforming themselves incessantly.

It is much more difficult to characterize the air-plane; but the fullest consideration has led us to attribute to that plane heat as well as expansion, which are correlated as cause and effect. This would lead us to such characteristics as motion, transmutation of qualities and a series of interactions and transfusions between different elements.

The characteristics of the fire-plane would seem to be that all the qualities of taste, smell, hearing and touch, considered as sources of pleasure, would be raised to the same pitch of power and universalness as the sense of color possesses even on this earth, the sense of color being in the same proportion raised to an unearthly splendor.

Of the plane of ether, and the spiritual world of Mahat it is difficult to speculate usefully; we can only guess that in the former the elements as we know them will be raised to an intense activity, and will produce sense-illusions of unparalleled magnificence, while in the latter they will be transmuted, and receive a new and transcendental value.

We do not know if the inference we are about to draw has ever been

* Rightly understood, the object of the religious adoration of the Parsees,

anticipated ; but, at any rate, let it stand for what it is worth. It is, that, if the world of waking life be the plane of earth, the lowest of the emanations, in the Indian Upanishads, then the next emanation, the plane of water, may be the region of dreams—the second of the nine states of consciousness we have analysed. Its qualities of fluidity and transformation strongly support this conjecture, for what Byron said of one Dream is characteristic of all dreams universally and incessantly :

“ A change came o'er the spirit of my dream.”

We are led by analogy to conjecture that the Air-plane, so-called, may be the field of Kama Lokic experiences ; the transmutation of qualities we have postulated for it agreeing well with the transmutation of Karmic qualities which is attributed to Kama Loka.

We have omitted the condition of dreamless sleep, as, being neutral, it has no external world : this also applies to the period after Devachan ; thus reducing the nine states to seven, and thus shewing the connection between this classification and the Septenary one. If Kama Loka be life on the air-plane, as we have supposed, then analogy would lead us to place Devachan on the plane of fire, or more properly, color ; what we have said of the power and universalness of the pleasure-producing qualities on that plane tends in this direction.

As we have already said, the period after Devachan has no outward world, so that we may suppose the planes of ether and Mahat to be the fields of the two rest-periods between planets, and between rounds. The last neutral period, after a Manvantara, has to do with no objective plane ; the Nirvana of which it is the garment, and which is the reward of all who have wisely reaped the fruit of the Manvantara, has to do with no objective world, but with the subjective Logos.

Though these are only speculations, it may be interesting to illustrate them by a table.

Table of supposed relations between the states of consciousness and the emanations.

STATES OF CONSCIOUSNESS.					EMANATIONS, OR PLANES.				
10.	Nirvana	...	...	...	..	Logos	...	...	7.
9.	Period between two Manvantaras	...	...	...	..	(neutral)			
8.	Period between two rounds	...	...	...	..	Plane of Mahat	...	...	6.
7.	Period between two planets	...	...	...	..	Plane of Ether	...	...	5.
6.	Post-devachanic period	...	...	...	..	(neutral)			
5.	Devachan	...	...	...	..	Plane of Fire	...	...	4.
4.	Kama Loka	...	...	...	..	Plane of Air.	...	...	3.
3.	Dreamless sleep	...	...	...	..	(neutral)			
2.	Dreaming	...	...	...	..	Plane of Water	...	...	2.
1.	Waking life	...	...	...	..	Plane of Earth	...	...	1.

Before dropping this part of the subject, we would ask our readers to remember that we have pointed out that every one of the planes, or emanations contains all five elements, together with spirit ; and that the possibilities of these planes are not limited to the element we have

designated them by ; this is only the dominant element of that plane, and not the only element on it.

So far this occult chemistry is purely materialistic ; when we resume the subject, we shall show its connection with subjective transcendental idealism, and spiritual philosophy.

C. J.

(*To be continued.*)



Har-dwar ; or, The Mysteries of the Himalayas.

(*Continued from Vol. VI, p. 281.*)

AS I spoke she lifted her tiny head, as though she did not understand me fully when I told her how supremely happy I felt in her company even in a dark and threatening forest, and shyly entered the cave.

The cave, at the entrance of which I had been previously lying on a bed of dry leaves, proved to be but the ante-chamber to a gigantic grotto hewn out of the rock by the tremendous efforts either of men or nature, the magnitude of which I could never have conceived by the mere inspection of its exterior. My guide led me on along a path illuminated here and there by penciled rays, which peeped through holes and fissures in the arched vault above. The path crept between two steep walls, exhibiting on either side at regular intervals entrances curtained with wild reeds.

We had walked on thus for about two minutes, when the path suddenly widened and the steep walls abruptly ceased. Then opened to my view a circular plain bordered by two small hills, whose approaching sides, with a wide concavity between, left an area of about four hundred yards open to the full light of the sky above ; a narrow streak of water, flowing by the side of the left rocky eminence, watered the fresh green grass which carpeted the plain. My companion, who had hitherto led me in silence, here stopped and, turning towards me, said :

“ Guest, how would you like to play with my little deer ? ”

“ Why ”, I asked, “ where are they ? ”

“ Guruji brought me four from the forest to play with. You see those nets of Kadamba (*Carrissa Caranda*) on your right, a little up the hill ; they always hide themselves underneath their cool shade during the warm part of the day, and sit there chewing the delicious leaves. Come, and we will call them out and play with them ; they are pretty little things, young, and very nimble.”

Saying which, and beckoning me to follow her, she ran towards the covert. The deer with their pointed ears uplifted, leaped up to welcome their mistress. In the twinkling of an eye, they all sprang out of the covert and with instinctive impatience dashed towards her ; which of the

four touched her first no one could tell. The little animals danced around her with fond caresses, and quick as were their steps, hers were quicker, as she turned from one to another. She looked at me as though inviting me to join her in playing with her pets, but when I attempted to approach them, they all darted from me, and one of them, catching hold of the skirt of her Val-Kal (garment) compelled her to follow. They stood a few yards away from me enjoying their success, she laughing merrily.

Presently the maiden, half afraid that she had neglected me too much, approached me with a coaxing laugh, and complaining of the unfriendly conduct of her playmates in running away from me, promised to show me another pet that would be less shy and obstinate.

“But are not you hungry, Guest?” she asked: “wait a minute, whilst I put these little ones in yonder enclosure, and then I shall present you with some choice fruits, brought this morning from our garden. I plucked them all with my own hands, and Mali lifted me to some of them that I could not reach. Then, I am going to read a few Slokas to you, which Guruji has carved in his grotto.”

Saying which, she ran off followed by her pets, and opening the gate of a small enclosure, shut them all in, tying each to a peg in the ground. She returned quickly, and then led me to a lane on the other side of the plain, just opposite the one from which we had emerged. It was much darker, so she led me by the hand, cautioning me not to knock my head against the stone walls.

“Before we proceed further”, said she, “we shall pass a short time here. Let us sit down on this plank, and I will bring you the promised fruits, which are in yonder basket, hanging on the branch of Agasta (*Agasta Grandiflora*). Please also take this book.”

I took it from her, but hardly had I unfastened the string with which it was tied, than she returned with the basket, and told me to choose from its contents the ripest and the best. Surely never in my life was I so voraciously greedy; and even though I was very careful to see that she had her proper share, I was not afraid to finish them, having assured myself that her appetite had been fully appeased. The repast completed, she took the book from my hands, and asked me to listen to the following: a composition which, she said, Guruji had dictated to her, and which she had almost entirely committed to memory.

I assented, and she began:—

“Knowing that SOUL, who is wise, undecaying, young, free from desire, immortal, self-existent, satisfied with the essence (of good, or blessedness), and in no respect imperfect, a man does not dread death.”

“Without hands or feet, he grasps and moves; without eyes, he sees; without ears, he hears. He knows whatever is knowable, but no one knows him. Men call him the great, primeval Purusha (Man or Spirit).”

“Knowing that Lord, the Brahma which is beyond that, the Supreme, the vast, hidden in the bodies of all creatures, the one envelope of the

universe, men become immortal. I know that grand Purusha of sunlike lustre, beyond the darkness. It is by knowing him that a man overpasses death; there is no other road by. This whole universe is filled with this Purusha, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing either minuter or vaster, who stands alone, fixed like a tree in the sky. That which is above this world is formless, and free from suffering; they who know It become immortal; others encounter pain. Purusha is the Great Lord; he is the mover of existence; he rules over this purest state (of blessedness) he is light, he is undecaying. Without hands and feet, he grasps, he moves; without eyes he sees, and *hears without ears*. He knows whatever is to be known; and no one knows him; men call him the great primeval Purusha, minuter than the minutest, greater than the greatest; the Soul dwells in the heart of this Creature. He who is devoid of grief, beholds by the favor of the Creator this passionless (Soul), this great one, this Lord. I know this undecaying, ancient one, the Soul of All things, from his universal diffusion omnipresent, whom the expounders of the Vedas declare to be incapable of birth, eternal."

"None hath grasped him above, or across, or in the middle. There is no similitude of him, whose name is the great renown. His form is not perceptible by vision; no one sees him by the eye. Those who through heart and mind know him abiding in the heart, become immortal."

"Some wise men, deluded, speak of Nature, and others of Time (as the cause of all things). But this great power of God (acting in the world) is that whereby this wheel of Brahma is made to revolve. For he by whom the universe is eternally enveloped, who is the knower, who is the maker of time, who is possessed of excellent attributes and omniscient: ruled by him this creation, which is to be thought of as earth, water, fire, air, and ether, revolves."

"We know him who is the great and supreme Lord of Lords, the supreme Deity of Deities, the Master of Masters, the adorable God who is Sovereign of the World. There is in him no effect or instrument. No one equal or superior to him is beheld. His supreme power is declared in scripture to be various; it is the natural action of his knowledge and force. There is not in the world anyone, who is his master or ruler; nor is there any indication of such. He is the cause, the Lord of the Lords of creation; no one is the producer of him or his master. He is the one God hidden in all beings, all pervading, the inner soul of all beings, the superintendent of all acts, who dwells in all beings, the witness, the observer, the only one and without qualities, the one who is independent among many inactive souls, who develops in various manners the one seed."

"The wise who behold him abiding in themselves, they alone, have eternal joy. The eternal among the eternal ones, the conscious among the conscious ones, who alone amongst the many dispenses the objects of desire—knowing that cause, the God who is to be apprehended through the

Sankhya and Yoga systems, a man is freed from all bonds. There to reveal him no sun shines, nor moon, nor stars, nor do those lightnings gleam, much less this fire. It is through his shining that all else shines; by his lustre the universe is illuminated."

W. L. DESAI, F.T.S.

(To be continued.)



Reviews.

THE WONDER-LIGHT AND OTHER TALES FOR CHILDREN.*

"I TELL you my dear sir, your Theosophy is impracticable. You will never succeed in explaining it to the people or to children." How often have we had to indignantly refute this accusation by entering into a long argument to show that "Theosophy is for all times and all men"! But this expenditure of energy will in future be saved us by a simple recommendation to our objectors to read "The Wonder-Light". Your reviewer is not a child, but he has read the seven beautiful tales of Mrs. Ver Planck with as much delight as ever a child could. In fact we think that many readers of the pretty volume, which our "Aryan Press" has turned out in so workmanlike a manner, will be found among those who would fain regain "the child state they have lost".

The stories, some of which have already appeared in the *Path*, have the following titles: How the Christ-Child was Born, Fohat's Playground, Carlo's Game, The Wonder-Light, Bubbles of the Breath, What the Fountain Said, Rahula's Inheritance; and the authoress has succeeded in exposing all the fundamental conceptions of Theosophy in the simplest but yet most charming manner. It is a booklet with a pure healthy tone, from beginning to end, a large-minded, large-hearted, brave little volume. Best of all, it is entirely free from the mawkish inanity of the trash with which most of our children are fed or rather poisoned. Entertaining and wondrous to the child as its revelations of nature-working must be, it is not the product of mere imagination, but is based on the soundest laws of occultism. It will make even the child "great", and teach it to strain its ears to hear the story of that "past", the memory of which our crass ignorance has used every means to crush out of the child-vehicles of the eternal Ego. These seven blossoms from the tree of Theosophy are dedicated to H. P. B. and are, we rejoice to know, not the last we shall hear of "Carlo". Any profit which may be made by the sale of the book will be given for theosophical work. Copies can be obtained at the Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C.

ROSES AND RUE.†

Of the many good things which have come from "Saladin's" pen, perhaps his weekly *At Random* in the *Agnostic Journal*, are the most characteristic and instructive. "Roses and Rue" is a collection of these

* By Mrs. J. Campbell Ver Planck, F.T.S. New York: *The Path*, 132 Nassau Street, 1890.

† By W. Stewart Ross. London: W. Stewart and Co., 41 Farringdon Street, E.C.

“Random Notes and Sketches”, a blend of that scathing criticism of the foibles and follies of the past and present for which the author is so well known, and of that feeling “which makes the whole world kin”. At one time, Mr. Ross strikes chords of harmony with the touch of a hand that holds the pen, now of a sweet-singing poet, now of the enthusiastic antiquary and folklorist, who loves the “banks and braes” across the “border” as only a Scot can; at another he smashes into fragments superstition, intolerance, and ignorance with the sturdy iconoclasm of an Ingersoll, or the “wire-drawn” diction of a Carlyle, whom by the way, unjustly we think, he calls “that disturbed compound of sheet-lightning and dirt”, though fully agreeing with his famous judgment on the populace of these islands of being “mostly”. . . . Yet there always lurks back of the writer’s professed agnosticism a sturdy and strong mysticism, which makes his two-edged weapon of wit and wisdom a beneficent instrument for that surgery which the present diseased body of humanity so sadly stands in need of: and this declared heterodoxy and strong independence of the writer, which while it falls short of the high ideal of Theosophy, still possesses sublime intuitions and a rugged, though indefinite, mysticism of its own, will make the book welcome to every Theosophist.

The subjects dealt with are so various that we can only give one example of the author’s style and one quotation to show that the agnosticism of Mr. Ross is not by any means incompatible with the gnosticism which Theosophy has taught us to reverence. In speaking of “Sentiment”, the destroyer of the “Book”, as such, writes:—

“Many a Bible I have seen is to me holy from the sanctity of its social and domestic associations. . . . There is a touch of human nature in the scrawled statement on the fly-leaf to the effect William Cowan is the son of Andrew Cowan, by his wife, Elspeth Glendinning, that I fail to find in the statement, and Eliad begat Eleazer, and Eleazer begat Matthan. Observe the Biblical *dramatis personæ* were great in the way of ‘begat’; from which fact you may infer either that they were androgynous, or that they had so little respect for woman—their chattel—that they refused to give her a particle of credit even in the direction of propagating the race.”

Where we see that though Saladin holds a “brand for destruction” in one hand, in the other he carries a “hammer for construction”, for he points to the filthy sore of primitive Judaism which has had so much to do with the past and present degraded state of women in the diseased body of Christendom. In another place he says:—

“I cannot say that I rejoice in a constitution in which no God is recognised. I regard it as gross recognising of husks and an ignoring of kernels. God is the fact of existence, and a State blind to this fact is in an embryonic stage of psychic development, even if its commerce buried the wharfs of the globes with merchandise, and although in every zone its conquering standard fluttered over batteries of dull cannon and phalanxes of flashing steel. In a cosmos, or rather a chaos of illusion, or *Maya*, there is nothing approximately true but our highest yearnings, and nothing true but God. I care little for the science which is merely the codification of the succession of phenomena, and the *laws* which, by generalization, are based thereon. Science proper deals not with successions of phantoms, but with the awful, and, to the multitude, the inexplicable, if not indeed to them the non-existent, *Real* which lies behind these mere shadows of a shadow fitting fitfully over the landscape of a dream. At this stage, in the evolution of our race, there is a rudimentary sixth and seventh sense in addition to the five physical senses; and the spacial and timal limitations; and the cradle which nurses, the bread which sustains, and the grave which decomposes, will satisfy no longer as they have done in the undeveloped and barbaric past. Men have, in the past, knelt before the Effigy: but they now stand erect before the slowly unveiling Reality of Existence.”

There is much more to notice, but our space is short. Briefly, “Roses and Rue” will make you laugh loudly and smile grimly: will make you serious and at times profoundly sad: will make you smell the sweet heather

of the highlands and the stench of the slum: but, best of all, it will always make you think.

THE FINDING OF THE GNOSIS.*

A very small volume of very great pretensions; entirely devoid of intelligibility and written in that lawless verse and barbarous verbiage which the "dear spirits" alone can fabricate. We are sorry to pain the writer, if he or she is honest, but protest with loud voice against the desecration of the "Gnosis", that mighty name of old, by such "mirific omnificosity", to plagiarise from the word-tinkering of the writer. We have waded through "magnificats, grandifics, impellent yeas, Would-Bes, earth-mixes, puresomes, soothfastnesses, volitioned, realdoms, &c.," (for we do not wish to "amplificate"), mixed together with a sufficiency of "behoovings" and we are profoundly sorry that the ranks of the "certified" are increased by another volunteer. Why do these new-born *psychic* babes cry so loud? Such speak of the "Gnosis", yet know not the name of Sige.

"GEOMETRY IN RELIGION." †

"Geometry in Religion" is a book of about one hundred pages, which will amply repay the most careful study. The author aims at an entirely new presentation of scripture history and chronology, from a consideration of architectural monuments and astronomical epochs. In the preface to his work, the author says:—"I found that both the historical and the dogmatical parts (of the Bible) were built up after the Egyptian pattern, although the Accad Theology forms the basis of worship". He finds also that "the prophetic books have been arranged according to the predictions of older systems, and have reference to the events in the great Celestial Year", *i.e.* the Solar year, of over 25,000 years, the time required for the complete precession of the Equinox. In his opening chapter the author shows that the Mosaic Law is a transcript from Egyptian sources, that Israel is one with Ijrael (Sons of Ra), and that the Genealogy of the House of Judah has been made to correspond with that of the Kings of Egypt. Starting with the assertion that "Religion is based on time measure", the author proceeds to demonstrate what constitutes the *basis* of the measurement of time, and leads to the conclusion that the "Solar year" of 25,929 years, consisting of a day and a night of 12,960 years each, is the basic cycle of prophecy and of Biblical chronology. A variety of notes are brought to bear upon the subject in different directions, most of which are highly interesting, apart from the particular bearing they have upon the central object of the work. The book, which is illustrated by diagrams and tables, is evidently the production of a mason, and this may be the reason for the suppression of his name.

ECHOES FROM THE ORIENT. †

We have already announced the genesis of this work in our September issue and can only repeat, on reading it through again, that it is very well done indeed. W. Q. J. has very cleverly popularised the *Secret Doctrine* by keeping out of his series of papers such hard terms as are not to be "under-

* Boston: Occult Publishing Co., 1890.

† Author's name not stated; E. W. Allen, 4, Ave Maria Lane, E.C.

‡ A Broad Outline of Theosophical Doctrines, by William Q. Judge, New York: *The Path*, 132, Nassau Street, 1890.

standed of the people". The book appeals to thinking and intelligent men and women of all classes and touches on all the fundamental doctrines of Theosophy. It should have a large reading public, especially in the United States, for the people of which country it was especially written. Its usefulness, however, we are convinced, will have a far wider area than this, for it is concise, clear and inexpensive. Copies may be obtained from the Theosophical Publishing Society. Theosophical literature is becoming so voluminous, that it will be soon necessary to classify our publications under heads. A few years ago there were no introductory works on the subject; but now every month gives us a wider and wider choice. The little volume is dedicated to H. P. B.

A NEW PSYCHOLOGY.*

There is much that is interesting in this little book, but perhaps that which interests us most, from a theosophical point of view, is the exhibition of impotence which we see here displayed by that system of philosophical argument which proceeds from the Particular to Universals, when an honest attempt is made by cultured capacity to fashion it into a ladder, by which to mount to the unsubstantial conceptions of what the author terms a state of the Absolute Unconditioned, and which therefore represents for us the mystery of the Unmanifested One. The key note of the book is struck on page 22, where we find it stated that consciousness depends fundamentally on physical structure. It is, in fact, a product of form, and not, as we hold, the builder of form.

Starting from a material Ether which, because an infinite number of forms can be reflected by a given portion in the same time without interfering with one another, is called spirit-substance, the author reaches up to the Absolute, which is both absolutely conditioned and unconditioned, thus arriving at the apex of Indian mysticism. Yet does the odor of the earth still hang about him: for what does he find in his passage through the Ether of Physical Science? He comes upon the Ego, which he finds to be the polarised resultant of the action of the sympathetic system of nerves. But these ganglionic centres draw their activity from the cerebellum, the seat of animal life, and Theosophy recognises in this Ego, the parent of "the selfhood" of the Rev. George Jamieson's philosophy, the *Lower Self*, the ruler of the sympathetic nerves, the child of Sense and Great Empiricist. Thus inverting the order of things and placing Self on the lower plane of life, it is natural that he should find that consciousness is the phenomenon of matter, a conclusion which, if true for *all* planes, places substance as the noumenon of Spirit. But this is the natural result of working from below upwards without having previously devolved from above below. The mind is first instructed by matter and, like fire from flints, strikes the light of knowledge from the shapes of the Mother Substance, and material forms become the excitors of consciousness, which in turn becomes the phenomenon of matter. *Will* falls a victim to the material fiend, and we find it a product of physical action and devoid of any self-determining principle. It is only rescued from the chains of that insidious law, yclept "the Law of Necessity", by the sudden appearance of Morality in the shape of a face drawn "from the knowledge of the rights of every conscious creature". Nevertheless, Prometheus was not more securely chained to his rock of coarse matter than is the Selfhood, whose will is void of power to initiate its own activity. The most dramatic idea of the book is the truly miraculous emergence from out unconditioned


* "An Aim at Universal Science." By Rev. George Jamieson, D.D. Andrew Elliot, Edinburgh, 1890.

substance of a beneficent and all-wise Selfhood, the arguments used showing, as in fact the whole book shows, the difficulties attending on those who attack the Universals of Philosophy from below before first tracing Universals in their transit from the Realms of the Formless One to the Finalities of Form.



Correspondence.

THE STONE AGATHODÆMON.

The fact may seem to be proven that *λιθος* and *οφεις* "stone and serpent" are homonymous. We have an example of this in the name given to the highly poisonous snake of Africa, the "rock snake". The equally homonymous relation on the other hand between "bread" (*αρον*) and "fish" (*ιχθους*) is manifest. The significance of these expressions is clear, and they are in all ways in relation with each other. But we see in St. Matthew (xii. 9) the two terms used pair by pair. The first phrase and the second mean one and the same thing, and the use of different names to convey the same idea is a mere blind to the candidate who uses a double phrase to express what the initiate holds as one. We come next to the celebrated passage (St. Matthew xvi. 18). This has proved a stumbling block to controversialists. The Roman expounder makes the supremacy of St. Peter depend on this text. The Protestant controversialist, who is usually less versed in Syriac than in Greek, loses the idea of a *calembour*, and is perhaps unnecessarily afraid of this text. But it becomes plain enough when seen through occultist spectacles. It is to be taken on the same lines as the text of Proverbs viii. 23. The idea was to express the use of the word *λιθος* or *κηφας*, an idea which would be supreme if the dodekha-hedrad (or its head), was naturally regarded as the highest power next to the  The controversialists of the Middle Ages have wasted time by elevating as a banner, or destroying as a Nehushtan, what other folk can read without any difficulty whatever. A careful investigation of such passages as this will throw a light on the meaning of these texts which will be of the deepest importance to scholars of every creed. The evidence before us interprets the celebrated passage, St. Luke xxiv. 43,* where the words *αρον* and *ιχθους* are used in juxtaposition in a way that is to this day intelligible to the lowest Jew of every nationality. He wishes to destroy the evidence of the existence of a good spirit, and substitute some wicked incantation. It is the object of these remarks to infer that the meaning of certain words was designedly concealed in early records by a complicated system of blinds, to which alone the Gnostics possessed the key; and that the hidden significance of some of the expressions can only be given by those who are more versed in the language of the Initiates than myself. It is for me to indicate that something can be done; for others to indicate what shall be done.

C. CARTER BLAKE, F.T.S.

* *κηριον* is according to the Revised Version spurious, and in any case was only used as a blind.

Theosophical Activities.

EUROPEAN SECTION.

THE PERMANENT FUND.

The President-Founder, in the September number of the *Theosophist*, apparently objects to the wording of a resolution, adopted by the Council of the British Section, in their session of July 2nd, and embodying a suggestion with regard to the conversion of the "Permanent Fund" into a means of Theosophical activity.

As I am responsible for having brought forward this motion, I beg to state that I have again brought forward a motion of the same nature at the Council meeting of October 10th. It is as follows:—

"That the Council of the British Section of the Theosophical Society instruct their delegate to the Convention at Adyar, in December next, Mr. Bertram Keightley, to bring forward a motion at that Convention, that the question of the continuance of the Permanent Fund be carefully considered, with a view to converting it into a means of Theosophical activity, and that this be done as speedily as possible".

The reasons for this motion are as follows:—

a. The Branches of the Indian Sections of the Theosophical Society, as a whole, are more inclined to adopt a contemplative than an active mode of existence.

b. The President-Founder has repeatedly stated that the only way of keeping them in activity is by means of travelling lecturers constantly visiting the Branches, and thus bringing them into personal contact with Headquarters.

c. Such a scheme has hitherto been impracticable, owing to lack of funds.

d. Now the Society possesses a fund, called "The Permanent Fund", with a fairly considerable capital, but producing an interest so inadequate for any practical work, that it might as well be non-existent.

e. This capital would speedily supply the President-Founder with the necessary monies for the travelling expenses of two or three lecturers, and enable him also to start a scheme for the mailing of interesting leaflets and pamphlets to all the members of the Theosophical Society in India.

f. In this way new life would be infused into the Branches and the expenditure of the so-called "Permanent Fund" would speedily be replaced by new contributions.

g. It is evident that if the activity of the Theosophical Society were to cease in India, the Permanent Fund and even the Headquarters itself would become entirely useless, whereas the conversion of this savings' bank into a fund for Theosophical work would give the required impetus to make India as active as the other Sections, and support itself as the others, from hand to mouth may be, but still working and alive.

Finally, there can be little doubt but that any attempt to endow the Society will sound its death-knell, for it would at once put us on all fours

with Sectarian bodies; such at any rate is the opinion of at least nine members out of ten in the West, according to the experience of our oldest members at the London Headquarters.

G. R. S. MEAD,
Secretary of the European Section T.S.

ENGLAND.

Blavatsky Lodge.—The annual general meeting of this lodge was held on Tuesday, 30th September, in the Lecture Hall, Theosophical Headquarters, 19, Avenue Road, Regent's Park, N.W., when the election of officers, revision of rules, etc., for the ensuing year took place. The Secretary read the following report on the progress of the lodge:—

“The past year has, without doubt, been that which has finally established this lodge as the most influential in Europe. Some time before it was able to avail itself of the hall in which its meetings are now held, a marked increase had taken place in the rate of addition to its roll of members, and the number of visitors had been much larger than formerly: and now, since the headquarters have been established, the meetings average an attendance of over 100. At the inaugural meeting of the new lecture hall there were upwards of 250 persons present.

“The system of introducing visitors by special card signed by a member or an associate, adopted of late, has been found to work perfectly. A visitor is permitted admission to the lodge meetings three times, after which, if he desires to continue his attendance, he must join either as a member or as an associate.

“During the first part of the year the lodge occupied itself with the study of the ‘Key to Theosophy’, portions of which work were read and discussed at each meeting; this course extended from November 1889 to June 1890. Since June, and up to the present date, ‘Theosophy in its relation to the Problems of Modern Life’ has been the subject of consideration, this series of discussions, now concluded, provoking most spirited and interesting debates. A syllabus was drawn up and widely circulated.

“Arrangements have been made to deliver, during the coming session, a series of papers dealing with ‘Theosophy from the Root Up’.

“Theosophical activities in London spring almost entirely from the efforts of this Lodge. Since last year, some of its energetic members have founded an active little lodge at Brixton, and established centres at Duke Street, Mile End and Battersea, which are all personally conducted by members of the lodge; Mile End and Battersea being in a fair way to have lodges of their own.”

The Report of the Hon. Treasurer showed a balance of £1 os. 8d. on hand, the contributions to the lodge being voluntary. The following is a copy of the account:—

BLAVATSKY LODGE.

September, 1890.	£	s.	d.		£	s.	d.		
To receipts from voluntary contributions . . .	14	6	0	||	Postages	2	11	6	
					Printing	8	7	6	
					General charges	2	6	4	
					Balance in hand	1	0	8	
	£	14	6	0		£	14	6	0

The account of the “Transactions” Fund was also laid on the table. This was a fund started to enable the lodge to print its transactions, during the time it was receiving instruction on the *Secret Doctrine* from Madame .

Blavatsky. The first part has already been issued, and a second is in hand.

Annexed is a copy of the account :—

“BLAVATSKY LODGE TRANSACTIONS” FUND.

	£	s.	d.		£	s.	d.
To receipts from members . . .	159	6	6	By amounts paid for steno-			
To credits from sales . . .	12	2	6	grapher	74	19	6
				Printing	33	4	6
				Postages	3	3	8
				Balance in hand	60	1	4
	<u>£171</u>	<u>9</u>	<u>0</u>		<u>£171</u>	<u>9</u>	<u>0</u>

The reports of these Transactions consist of twenty-four large longhand folios, four of which have been already printed.

It was proposed by Dr. Keightley and seconded by Mr. Holt, “that these accounts be adopted”. Passed unanimously.

The following officers were elected 1890-91:—*President*, Annie Besant; *Vice-President*, William Kingsland; *Secretary*, Claude F. Wright; *Assistant-Secretary*, Sydney V. Edge; *Treasurer*, Countess Wachtmeister.

In addition to the above, for Council:—Mrs. Cooper-Oakley; G. R. S. Mead, (*Sec. European Section*); W. R. Old, (*Sec. British Section*).

The following were elected as delegates to the British Section Council for the coming year:—Countess Wachtmeister; Mrs. Cooper-Oakley, Herbert Burrows, Major Hand, J. M. Watkins.

Two slight alterations in the rules were made.

CLAUDE F. WRIGHT, *Hon. Sec.*

Visitors to the Lecture Hall of the new Headquarters of the Theosophical Society in Europe on the evening of Saturday the 6th ult. had the pleasure of hearing a most instructive discourse by Dr. and Mme. le Plongeon on the “Discoveries among the ruins of Yucatan”. A lecture by the authors of “Mayas and Quichés” could hardly fail to excite interest among members of the society; consequently there was a good attendance. The address was delivered by Mme. A. le Plongeon principally from notes, which she read at length. The lecturer opened with a description of Mexico and Central America. Rich were these parts in fields of research for antiquaries, by far the most interesting being that peninsular named by Spanish invaders “Yucatan”, now one of the Mexican states. They had originally been induced to visit the district to seek corroboration of conclusions arrived at by the doctor during his antiquarian researches in Peru and at the British Museum as early as the year 1862, and on arriving were pleased to find their anticipations more than realized, for it simply teemed with specimens of archeological interest. The difficulties experienced in prosecuting their researches were enormous, but they have been rewarded by being able to place before the world more than one record of the cities of this ancient country. Mme. le Plongeon gave a short and concise sketch of the history of the Mayas, their customs and their language, showing the connexion between the latter and that of the Hindus and other Eastern peoples in a very striking manner. Much interest was evinced in the fact of the firm belief of the inhabitants in Re-incarnation; one of them, indeed, having told Dr. le Plongeon that he had been one of their kings, owing to his resemblance to a statue discovered in the ruins of an ancient pyramid. In their Troano M.S. is manifested belief in elementals and the personified forces of nature. The work contains something of geology, mythology, and history; and one chapter has distinct reference to

the lost Atlantis. Upon the conclusion of Mme. le Plongeon's reading, the doctor added a few words in answer to various questions put to him by those present.

The judgment of the assembled Theosophists was that although these discoveries were of the greatest interest, still the conclusion arrived at by the discoverers erred on the side of claiming too much. Evidence and experience shows the futility of tracing the development of peoples and traditions from one particular historical root. We are afraid that "Maya" will never prove the universal solvent of all anthropological, mythological, and philological puzzles.

A course of discussions on "Theosophy from the Root up" has commenced on Thursday evenings, at 8.30 p.m. The following syllabus has been issued:—

OCT. 9 & 16...Introductory: Theosophy and its Evidences.

The permanent element: The general nature of the evidence: proof of physical and of psychological phenomena: more ways to truth than the five senses: the teachers: the attitude of the student. Evidence from history: evidence from world-religions: evidence from experiment: evidence from analogy: Occultism.

Consult "Secret Doctrine", vol. i, introduction, pp. xvii-xlvii. "The Key to Theosophy", pp. 7-15: pp. 25-27: pp. 288-300.

OCT. 23 & 30...The Unity of the Universe.

The Absolute: the Conditioned: Periodicity: the Outbreathing and In-breathing: Manvantaras: Emanation: the Logoi: "the Seven": Fohat: Involution and Evolution.

Consult "Secret Doctrine", vol. i, pp. 14-24, 55, 56, 63, 106-113: vol. ii, pp. 308, 309.

NOV. 6 & 13...The Septenary in Nature.

The seven planes of Being: sevenfold Consciousness: The reflexion of this in material Nature, as shown by science, and in Man.

Consult "Secret Doctrine", vol. i, pp. 139, 292, 293, 334. Vol. ii, pp. 590-641.

NOV. 20 & 27...The Solar System and the Planetary Chains.

The place of the Solar System: Suns: centres of activity: a Planetary chain: its physical evolution: relation of chain to chain: dead worlds: the place of our earth.

Consult "Secret Doctrine", vol. i, pp. 138, 149, 152-181. "Key to Theosophy" pp. 84-87, 88, 89.

DEC. 4 & 11...Rounds on a Planetary Chain.

Meaning of the term: the life-succession: elemental, mineral, vegetable, animal, human kingdoms: tracing the First Round: Man during the First, Second, Third, and Fourth Rounds.

Consult "Secret Doctrine", vol. i, pp. 176, 177, 188, 189.

DEC. 18...The Earth and its Races (4th Round).

Position of our earth in the cycle of evolution: analogy between Rounds and Races: General view of the seven Races.

Consult "Secret Doctrine", vol. i, pp. 188, 189: vol. ii, Preliminary Notes.

JAN. 8 & 15...History and Development of the Five Races on Earth.

The First Race and the Pitris: The Budding off of the Second Race: The Three Groups of the Third Race: The Lemurians: The Atlanteans: The Fifth Race.

Consult "Secret Doctrine", vol. ii, pp. 86-436.

Members interested in the study are recommended to read the references given before coming to each Meeting; and they will render a service to the Lodge if they would prepare a few questions on the subject of the evening.

Letters for the Editors of *Lucifer* should be sent to the Theosophical Headquarters, 19 Avenue Road, Regent's Park, London, N.W.

The following list of subscriptions given on the opening night to the library at the Woman's Club, Bow, is handed in by Countess Wacht-

meister :—Mrs. Ames, 2s. ; Mrs. Raphael, 1s. ; Countess W., £1 ; Major Hand, £1 ; Mr. Chidester, 2s. 6d. ; Mr. Edge, 2s. 6d. ; Mr. Miller, 1s. ; Mr. Holt, 2s. 6d. ; Mrs. Hunt, several Books, one subscription to T.P.S.

Birmingham.—On Nov. 28th, Mr. H. K. Austin is to read a paper on "Theosophical Ideas" at the Birmingham and Midland Institute. The Birmingham Lodge meets at 14 Broad Street Corner at 8 p.m., on the Thursday evening in each week.

THEOSOPHY AND THE PRESS.

The issue of the *Glasgow Herald* of September 1st contains a short but interesting account of the Headquarters at Avenue Road, as do also the *Echo* and *Hastings Chronicle* for the 2nd and 10th September respectively. The opening of our East-end Club (in addition to the papers mentioned last month) is noticed by the *Women's Gazette*, *Schoolmistress*, *Society Times*, *Lady*, *Glasgow Herald*, *Northern Whig*, and *Birmingham Daily Gazette*. In the columns of the *Midland Evening News* for 3rd and 9th September is the continuation of a discussion between Dr. Coryn, F.T.S., and Mr. M'Ilwraith on the subject of the last-named gentleman's pamphlet "Theosophy Critically Examined". The articles entitled "Echoes from the Orient" which have for some time past been appearing in a well-known American weekly, *Kate Field's Washington*, and which are from the pen of W. Q. Judge, are now concluded, and a fresh series of articles headed "Notes on Esoteric Buddhism" is now appearing. These papers, as stated, are intended by the author (who signs himself B. L. A.) as a primer of the subject reduced in the main from Mr. Sinnett's interesting work. Madame Blavatsky's recent article in *Lucifer*, "The Mote and the Beam", dealing with the subject of Russian and British barbarism appears to have attracted considerably the attention of the Press. The *Scottish Leader* of September 6th has two columns on the subject, and the *Review of Reviews* gives a page to a like consideration. This latter paper has also a summary of Madame Blavatsky's recent article in the *North American Review* on the "Progress of Theosophy", together with a very excellent portrait of the foundress of the Theosophical Society. The *Sunday Times* for September 7th also deals with the Russian and British barbarism question and its succeeding issues contain correspondence on the same subject. The *Weekly Herald* for September 19th has also something to say on the subject. Miss K. Mills, F.T.S., contributes an able and forcible article to the *Society Times* for September 6th entitled "Humanity's Claim on Women", in which she points out that it is to the teachings of Theosophy and to the powerful support of the Theosophical Society that woman must look for the fulfilment of her claim to equal rights and liberties as a human being. In the *Star* of September 8th and the *Home News* of the 12th are notices of the recent lecture at Headquarters given by Madame Le Plongeon. The *Society Times* for September 13th has a short article "What Theosophists are Doing", showing the work done by the Society during the past few months. Under the heading "How Lunatics are Made", the *Star* gives an epitome of the Blavatsky Lodge discussion on the "Relations of Theosophy to the Treatment of Criminals and Lunatics" including Dr. W. Westcott's remarks on the subject. A publication which rejoices in the name of *Ariel* also mentions the discussion. The *Umpire* for September 21st, after noticing the above-mentioned article in *Lucifer*, gives a short account of Theosophy in general. The worthy contributor to this eminently respectable paper appears to be in considerable difficulties on the subject of the "Astral Body". In the *Agnostic Journal* for September 27th appears an article by Lord Queensberry entitled "Personal Immortality". The writer appears unable to grasp the distinction between individual and

personal consciousness, arguing from the materialistic standpoint that there can be no consciousness without brain power. Short paragraphs and correspondence appear in numerous other papers, notice of which want of space compels us to omit.

FRANCE.

We take the subjoined from *Le Lotus Bleu*.

In the *New York Daily Tribune* of September 10th, we read the following paragraph :

"THE ARYAN THEOSOPHICAL SOCIETY DETERMINES TO DEFEND ITS
"REPUTATION IN THE COURTS.

"The second fall meeting of the Aryan Theosophical Society, at No. 8 Union Square, last evening, was full of interest not only to the large number of members present, but also to the visitors, who listened with rapt attention to the discussions. W. Q. Judge, president of the New York branch of the Society, acted as chairman. After the secretary had read the minutes of the last meeting, and Mr. and Mrs. C. A. Griscom had been elected members, Mr. Judge announced that a new branch of the society had been established in Jamestown, N.Y. This increased the number of branch societies in the United States, he said, to forty-three.

"Mr. Judge then called for the resolutions in reference to the publication in the *New York Sun* on July 20th.* They were submitted for the consideration of the society at their last meeting. The resolutions were first amended, and were then passed unanimously without discussion. They read as follows :

"Whereas, A most gross and false aspersion upon the moral character of the members of the Aryan Theosophical Society was made by the *New York Sun* of July 20th, in an article purporting to be an interview with Dr. Elliott C. Coues, of Washington ; and,

"Whereas, The vindication of the good name of the society demands either a voluntary formal retraction of these charges by the *Sun*, or else compulsory damages through process in the courts of law ; therefore,

"Resolved, That it is the conviction of the members of the Aryan Theosophical Society that the society, as such, should seek its vindication.

"That it is the sense of the society that all necessary legal measures should be taken upon the said libel in the *Sun* against the Aryan Theosophical Society, and also such as shall lead to retractions ; and that the trustees should take action to that end, as shall be advised as proper by competent legal advisers.

"That the trustees are hereby directed to draw from the reserve fund \$500 to be applied to the expenses of the legal proceeding already begun by W. Q. Judge on said libellous matter, or those to be instituted under these resolutions.

"That the Aryan Theosophical Society takes this occasion to renew the expression of its unabated confidence in the founders of the Theosophical Society, Colonel H. S. Olcott and Madame H. P. Blavatsky, as well as in its own president, William Q. Judge, and gratefully attributes no small

* A scandalous article by Dr. E. Coues (a member expelled by the General Council for open and secret intrigues, chicanery and calumnies against the founders of the Society and Mr. Judge), who thus thought to revenge himself on his judges. Two separate suits have already been brought in the courts of New York and Washington, by two of the persons mentioned, each claiming 50,000 dollars. The Aryan Theosophical Society is now bringing a third suit.

part of the growth of the society and the edification of its members to their devotion, sincerity and blamelessness of life.'

"After listening to the reading of a chapter from the new edition of the 'Bhagavad', which will be published in a short time in New York, the members devoted the latter part of the evening to the discussion of 'Evolution'. The leaders in the discussion were Mr. Judge and Mr. Pryse, both of whom read papers. The president of the society explained the meaning of Evolution from a theosophical point of view and showed the relation between the theories of Herbert Spencer and those of the philosophers of India. The discussion of the same subject will be continued at the meeting on next Tuesday. After the adjournment of the meeting the new library of the society was opened to the members."

TO ALL THE MEMBERS OF THE THEOSOPHICAL SOCIETY IN FRANCE.

In view of the above quoted paragraph, the undersigned takes this occasion for addressing all the members of the Theosophical Society in France, who are serious and honourable Theosophists, men and women who endeavor to adapt their lives to their professed beliefs, in order to give them a few details which may be of service to them.

In London, as well, another suit of the same nature will shortly come up for trial. This has been brought by one of the members at Head Quarters against a certain individual, who, once a member of the society but now for a long time without the slightest reason an enemy, has become an *amateur* adherent of the same band of conspirators, all expelled members, who are bound together to attack, without truce or cessation, the honor of our society and its founders. It would appear that for nearly eighteen months back, some ex-members in America and at London have actively corresponded together with this object in view, and with the intention of endeavoring to ruin the Theosophical Society by dishonoring its founders and foundress, by incessant calumnies and infamous lies, which they spread in an underhand manner amongst the public. They are assisted in this, to our great shame, by one of our most active members in France, who has once or twice crossed the Channel for this *honorable* purpose, bringing with him others (ex-members also) whom he has introduced to our enemies in London. Vain efforts! For Karma does not seem propitious to them. A suit, which was brought against me in July 1889, on some pretext or other, by one of these unhappy persons, with noisy preparations, from which great hopes were entertained, has ended, some three months ago, in a deplorable *fiasco*! On the very day of the trial, before the assembled court, witnesses and public, the counsel for the plaintiff, having read a certain letter written by his client, which was once in my possession, refused point blank to proceed further and *withdrew the suit just as the case was about to begin!* But everything, even theosophical patience, has an end. For the six years during which this state of affairs has lasted—the first halloo of this shameful and unmerited reputation-hunt being shouted by the London Society for Psychical Research in 1885—I have never sought to obtain redress through the courts of law. In fact, the objects pursued by the members of the Theosophical Society, and the methods of the law do not agree well together. I have kept silence in every case of defamation (save in one single instance), refusing to answer such cowardly attacks save by a contemptuous silence. But this is no longer possible, seeing that this very silence seems to have lent new strength to my enemies. But now that I have just accepted the responsible office of President of the entire European Section of the Theosophical Society, and the President-Founder has transferred in my favor all his rights over the members of our Society in Europe, it is my first duty to protect the reputation of her who is at

the head of the Theosophists; to prove that the shameful calumnies spread about her by certain ambitious members and revengeful ex-members of our Society cannot stand the light of day and truth before a jury; and finally to remove these members and separate them for ever from the Society, by requesting them to send in their resignations, or else, in case of refusal, expelling them publicly.

As I have a quiet conscience, I fear no one. It is evident that if Colonel Olcott and myself have not been afraid to expel publicly from the Theosophical Society a scholar of note, and a man as wealthy and of as great a scientific and intellectual reputation as Dr. Coues, for intrigues and calumnies, we should not hesitate a moment to do the same with every other member who deserved such treatment. In fact, a member who, forgetting the most simple duties of an honorable man, and the first of the three fundamental rules of our Statutes, spends his time in intriguing against his brothers in Theosophy, and in endeavoring to befoul the reputation and honor of the leaders of this Society, by his tittle-tattle and by lies unworthy of a gentleman, can claim no place in a fraternity composed of honorable men and women.

I conclude by announcing that, as I have in my possession all the documents which prove that we have in our midst Judases who do not blush to put on paper and over their full signatures the most shocking calumnies against myself, I advise them to withdraw from our ranks quietly. Otherwise I should have the disagreeable duty of announcing their expulsion publicly, and then summoning them before the tribunals of France, to prove, if they can, the accusations which they have allowed themselves to bring for now almost two years against the undersigned.

H. P. BLAVATSKY,

President of the European Section of the Theosophical Society.

London, Sept. 23rd, 1890.

SWEDEN.

The Swedish Branch of the Theosophical Society began its new campaign with the first meeting of the lodge on September 14th. The president greeted the audience with a few hearty words of welcome and asked them particularly to bear in their minds the great importance of an incessant work for the cause of Theosophy, but first of all to work for their own improvement, to cultivate the spirit of brotherhood in their hearts, to open them to the cry of suffering humanity, and to kill indifference, for indifference of every kind is like a stagnant water killing life and activity, and finally he hoped that the subtle plants of our work would grow up and bear fruit during the next year. As this first meeting was the opening one of the season no discussion took place, but the members were informed by the president of the establishment of the European Headquarters in London, and the Corresponding Secretary read an account of her sojourn in London, delivered the greetings from Mme. Blavatsky and her friends to the Swedish Lodge, and gave a short description of the inauguration of the new headquarters, the theosophical club at the East-end, etc., etc. The second meeting took place on the 28th of September, and was very well attended. A paper on the difficult subject of "Free will" was read, and will be further discussed in November. A paper on "Alchemy" was also read by a member. The subject of the necessity of having a theosophical monthly was discussed, and is to be taken up at our next meeting, after the committee has given its opinion. Our pamphlets have hitherto contained translations, mostly from scientific papers, but this monthly would be for articles of every kind, letters, personal experiences, and questions and answers.

A. C.

INDIA.

BERTRAM KEIGHTLEY'S TOUR.

A public meeting was held in Bombay at the Framji Cowasji Hall, on Monday the 7th inst. at 5 p.m. when Bertram Keightley delivered an address on "Theosophy in Europe and America".

The Chairman, Dr. Bhalchandra Krishnaji, introduced the lecturer as an earnest and active Theosophist working with Madame Blavatsky for the last seven years, who had lately paid a visit to America and delivered a number of public lectures in connection with the Theosophical Society at different places, and had come to India to promote the cause of Theosophy in this country. "Mr. Keightley", he said, "has not been inactive during the few days he has been in India. He has delivered a number of useful addresses at daily meetings of the Bombay branch."

The lecturer began by explaining the meaning of Theosophy. He then observed that a few years ago there were only three sleeping branches in Great Britain, but now there are a number of active branches, that Theosophy has been making a steady progress there and at a steadily increasing rate, that Theosophists in England organised a publishing company that has done an immense amount of work, that English theosophical works are, at present, quite enough in number and in intrinsic worth to constitute a separate library by themselves, whereas a few years ago there were only two such works available to the general public, that some active members there have determined not to allow a single attack on the society to pass unnoticed, and that such a course has secured for it the respectful consideration of the English press, some influential organs being now favorably inclined towards it. He then described the position of Theosophy in America, which he said was also satisfactory, and was steadily improving there being as many as forty active branches on that side. Some think, he observed, that the Theosophical Society has achieved its object in India, but that was a mistake. Caste prejudices and caste distinctions have not died away in India, brotherly feeling amongst all Indians has not yet been established, and until that is done there is undoubtedly a good deal for the Theosophical Society to do; and even after that much is achieved, much more will still remain to be done in the direction of promoting the Universal Brotherhood, Aryan wisdom, and spiritual development. At the close of the lecture the chairman informed the audience that the lecturer would be happy to reply to any questions that might be put to him in connection with Theosophy. A number of interesting questions followed, such as:—

What is the Theosophical conception of God ?

Do you believe in a personal God ?

What is the Vedantic idea of Karma ?

Is Karma mentioned in the Bible ?

What is re-incarnation ?

Why don't you believe in the probability of a man being born with the body of a brute in his next incarnation, if his Karma be bad ?

What is the distinction between soul and consciousness ?

How do you distinguish between spirit and matter ?

The audience was remarkably sympathetic and the lecturer's replies were well appreciated. At the end of the proceedings the lecturer reminded the audience, that, for the views expressed, he was personally responsible; that they were the results of his studies, and that the Theosophical Society had no particular dogmas to enforce upon its members. He believed most of his brothers would agree with him in the views expressed, nevertheless, he wished it to be distinctly understood that they

were not binding upon members, and that any member might differ from him, if he thought fit to do so; the main motive of the Theosophical movement being to furnish a broad universal platform for brotherly work.

The daily meetings of the branch held during Mr. Keightley's stay in Bombay were well attended. The first of them was held on Monday, the 1st inst., at 5.30 p.m., when Brother Keightley explained the importance of brotherhood from various points of view. He pointed out very forcibly and distinctly that the first object of the Society is of the most vital importance, and that it cannot be ignored with impunity by mystic students and by persons pursuing the third object, since the best safeguard against the dangers to which they are exposed during the infancy of their spiritual growth is earnest, active, unselfish work in the cause of humanity. After a very instructive discourse on brotherhood, spiritual development, and practical theosophic work, members were asked to put questions. A number of questions were put on that and subsequent occasions, most of them referring to difficult passages in "Secret Doctrine", "Light on the Path", and "Key to Theosophy". The questions which seemed to interest the brothers most were "Devachan and Kama Loka", "Free Will and Karma", "The Infinite and the Finite", "Eternity", and the "Fourth Dimension".

J. K. DALY.

*General Secretary, Bombay Section of the
Theosophical Society.*

12th September, 1890.

Brother Bertram Keightley, F.T.S., reached Ahmedabad on Sept. 13th, and was received at the station by Brother N. D. Khandalvala and others. On the evening of the 13th instant he gave a public lecture at the Hunabhai Institute on "Theosophy". This was the first lecture on the subject in this city and was very largely attended, the hall of the institute being quite full. Brother Keightley very lucidly and eloquently explained some of the main principles of Theosophy and the objects of the Theosophical Society. His discourse was listened to with great attention. He dwelt on several of the misconceptions regarding Theosophy and the Society, and from the questions that were asked him at the end of the lecture it seemed that the audience appreciated his explanations. Brother Khandalvala, who presided on the occasion, ably summed up the lecture. On the next day several gentlemen called to see Brother Keightley, and discussed with him several Theosophical topics.—*From a Hindu Correspondent.*

A branch of the Society was inaugurated on August 6th at Cooch Behar, under the presidency of the Maharaja.

The President-Founder intends to publish the works of the late T. Subba Row, if there is a sufficient demand for them. The price will be Rs. 2.

C E Y L O N .

Doctor Daly, assisted by Messrs. Bultjens, B.A., Dhammapala, and Abraham Perera, is hard at work organising a scheme of theosophical activity on a large scale. Schools continue to be founded and societies to be formed.

A M E R I C A .

Charters have been issued to the "Seattle T.S., No. 1" of Seattle, Washington Ter., and to a branch at Jamestown, N.Y. There are now forty-three branches in the United States.

THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for September opens with a description and some remarks on the Eidophone by the Editor under the title "Mrs. Watts Hughes' Sound-Pictures". Fine powder is scattered on the drum of the instrument, and the vibration of the voice causes a miniature storm among the particles, which on subsiding leaves the atoms grouped in regular geometrical figures, the same note always producing the same configuration. Here we have a school-room demonstration of one of the greatest occult truths—viz., that "sound" is at the root of manifestation, or, in other words, that the "Word" or "Logos", the first-born, is that "by which all things are made". As above, so below. S. E. Gopalacharlu follows with some interesting notes on Indian and Buddhist Rosaries, of which there is a complete collection in the Adyar Library. The paper concludes with an important quotation for the students of symbolism from the "Rudrāksha Jābā-lōpanishad". The *Kumbakonam T. S.* have made a most excellent selection in their new contribution, and provide us with scholarly translations of the "Kāivalya-Upanishad of Krishna-Yajur-Veda". We are strongly tempted to quote from it, but it is so magnificent as a whole, that selections would be invidious. This is followed by the "Amvibabindu-Upanishad of Khrishna-Yajur-Veda", from which we must quote the opening lines to show that the Upper and Lower Manas is not altogether the "invention" of the T. S. :—

"Om.—Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure one, while that which is without desire is the pure one. To men their mind alone is the cause of bondage or emancipation. That mind which is attracted by objects of sense tends to bondage, while that which is not so attracted tends to emancipation. Now, inasmuch as a mind without desire for sensual objects leads (one) to salvation, therefore an aspirant after emancipation should render his mind free from all longing after material objects."

"Higher Science" is the title of a paper in which "D." seeks to unite the three objects of the Society into one mode of life, with considerable success. This idea is worked out more thoroughly and practically in the next paper, which is a reprint of one of Bertram Keightley's addresses to the Aryan T. S., entitled "Objects of the Theosophical Society"; it is characterised by sound common sense.

Under the heading of "Adyar Lectures", we have three papers, the first by Dr. Daly on "Clairvoyance". It is an interesting compilation, but deals with nothing beyond physico-psychic clairvoyance, the possession of which is more frequently a curse than a blessing. Under the heading of "A Few Rules for Exercise", physical methods are recommended. E. D. Fawcett, in "Modern Philosophy from Kant to Herbert Spencer", belauds the young thought of the West at the expense of the ancient philosophy of the East, places Fichte and Hegel on the highest throne of wisdom, and informs us that he is indebted to Louis Figuier (!) for his original conviction as to the re-birth doctrine. He concludes by assuring us that the "doctrine of Karma and Re-birth pales into insignificance" before the "larger problems as to the conditions of experience or perception". But the doctrines of Karma, Reincarnation, and the Eternal Ego in man are inseparable, and mutually complementary. The third lecture is by Mr. Harte on "Hypnotism"; it contains a great deal of information in a small space, and makes a very readable paper. We, however, take exception to the contention of the lecturer "that whatever might be the dangers of hypnotism, its benefits were far greater". Curative Magnetism, yes, by all means; but not mechanical hypnotism, and the accompanying paralysis of the higher mind. This number completes the eleventh year of the *Theosophist*, and we wish our first-born many happy returns of the day for its next number, and that it will receive that support from the

learned members of the T. S. in India which it has always deserved.

THE PATH for September, first of all, contains the conclusion of Alexander Fullerton's paper on "Theosophy the Religion of Jesus", and thus terminates an interesting and suggestive inquiry. The mystical philosophy of true Christianity, however, cannot be understood from the garbled version of the orthodox New Testament; the rest of the evidence has yet to be laid before the public, when its light will cause the shadows to flee away. "The Lion in the Path" is a very practical paper by "Jasper Niemand", depicting those periods of depression which unerringly attend the footsteps of any student who really endeavors to practically follow out the teachings of Theosophy. The reason of such depression is not far to seek. All progress is spiral, each cycle has a zenith and a nadir; therefore, he who acts with Nature and the law *must follow the path of the law*. Mrs. Campbell Ver Plank next contributes a thrilling tale called "The Sentient Dagger", which must be read to be appreciated. "Hit the Mark" is a short but excellent paper by "William Brehon" on that wonderful passage in the "Mundaka Upanishad", which uses the simile of the bow and arrow to explain the exercise of right "contemplation". "OM is the bow, the Self is the arrow, and Brahman is called its aim." "A. P. Ril" writes from Bangkok about "Personalities". It would be well if we could do without them, it is true. But unfortunately "vehicles" are necessary for manifestation in the present stage of evolution. "Devachan" is a sensible paper by W. Q. J. in answer to some enquiries. May our stay in "Indraloka" be as short as possible, however, is our desire! "Tea Table Talk" announces the discovery of a baby occultist of four years, who owns a "Pillikatuka". We will not disclose what a Pillikatuka is, under the price of the September number of the *Path*, which we will send to any mortal who wishes to read one of the prettiest baby tales we have ever met with.

Le Lotus Bleu continues to be the link between the best Theosophical literature and the French public, by translating important articles and books. Of course this is not orthodox for a review, but it is the most practical work for the moment, especially as an offset to a review which, pretending to devote itself to Theosophy, has merely exploited theosophical teachings for the benefit of

"neo-magism" of all kinds. We have in the present number translations of the well-known article on "Practical Occultism", and from the "Key" by H. P. B., a passage from Dr. Buck's "Study of Man", a long contribution from "Magic White and Black", and a continuation of the "Posthumous Letters" of Dramard, the founder of our first lodge in France. "Egoism", and "Life and Duty", are the titles of two original contributions which reflect credit on their authors. We have great hopes that this brave little effort will shortly grow into an important magazine, for already it is a success.

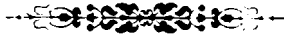
The Buddhist, in its recent numbers, contains a sensible paper by Col. H. S. Olcott on the "Life of Buddha and its Lessons", in which he writes: "His law is in harmony with the voice of Nature, and the evident equilibrium of the universe. It yields nothing to importunities, or threats, can neither be coaxed nor bribed by offerings to abate or alter one jot or tittle of its inexorable course." It should not, however, be supposed that this law is an expression of "Fatalism", for man contains or is in his highest nature *this law itself*. "The Buddhists of Ancient America", is a paper by the editor of the *Buddhist Ray*, putting forward the theory that Buddhist monks visited America by the Aleutian Islands. The evidence adduced is entirely insufficient and unreliable. How many theories have been put forward to account for the ancient civilisation of Central America! The other day we heard that Osiris was born in Yucatan, and that the Greeks, Egyptians, and the rest got their alphabet from the same locality. A "common ancestor" is a philosophical hypothesis, but to say that one of the sons is the father of the rest is absurd. The translation of "a collection of practical and moral precepts and maxims in Sanskrit verse, attributed to the great Indian sage, Vyāsa", is continued through the August numbers. This is one of a series of books which have been taught to the young in the schools of the monks from time immemorial in the island, and is of the highest excellence. The other translations and papers are all interesting, and the *Buddhist* shows healthy signs of progress.

Theosophical Siftings, Vol. 3, No. 11, price 3d., contains original papers on Re-incarnation, the Tarot Cards, and a reprint from *Lucifer* of Mr. Kingsland's article "Theosophy and Doguia". The

former of these articles is a most useful contribution to an exceedingly interesting subject, and should be widely and carefully read. In reply to the argument so often urged against the doctrine of Re-incarnation, viz., that one has no memory of a previous existence, our author writes, "Hypnotism will prove that the consciousness of the waking man does not show him in anything like the true range of his memory, or of his powers, and inasmuch as Hypnotism proves that both are existent in hitherto undreamed of perfection, may we not venture to suggest that some other process so far unknown to us might bring into consciousness the immeasurable ranges of past lives?" Students of the Tarot Cards will find the brief paper on this subject full of interest.

A new edition of the *Bhagavad Gita*, based mainly upon the Wilkin's edition, is now being printed on the Aryan Press. It is not a new translation, but a selection from existing translations, the aim being greater correctness and lucidity. The price will be 75 cents, cloth.

Light, the best organ of the Spiritualists in this country, has been very sedate lately and gives less room to original matter than usual. To judge by its records there is little stirring in the spiritualistic world, and phenomena seem to be less powerful and frequent than in the palmy days of spiritualism. Nevertheless, the journal is very ably conducted by its energetic and devoted editor "M.A., Oxon." whose "Jottings" and "Notes" are always full of interest.



A FANTASIA.

The wood lent its plaintive voice to the strings;
 The harp with liquid sweetness throbb'd; the surf
 With a sound too low to disturb, rolled in;
 The breath of a warm afternoon, scarce felt,
 On its noiseless pinions wafted the hum
 Of the myriad lives that live in the light
 Of a hot summer sun—to die so soon—
 And bore my rapt soul afar from those haunts
 In which strive and sweat the hardworking throng;
 As on an ebb tide is carried to sea
 The float and the drift. Through open portals
 The varying sound of vibrant brass, and drums,
 And ever-restless strings, and mournful wood,
 Reached to the soul, peering forth, half afraid,
 And with their suggestions helped its dim sight.
 The mists first luminous grew, then away
 Slowly rolled. Veil after veil lifted up;
 The home of the Gods, the vast Sumeru,
 Grand and portentous, with pinnacle, dome,
 And turret and tower, loomed on the sky;
 Effulgent; resplendent with dazzling light,
 And roofs of gold; bejeweled here and there
 With crystal gems, pellucid lakes that shone
 Like diamonds, shooting out a living light;
 While the aurora, a crown round its head,
 Gleamed on the veil after veil left behind.
 With rapturous gaze, entranced I beheld
 The regents of earth. From the whirl of waves
 Which on the shores of this drear life resound,
 Made free, they dwell serene. Far off is heard
 Now loud, now low, the wails, the cries of men;
 The sobs, the moans, the shrieks; the floods of tears;
 Born up like tones from restless violins,

From shrilling flutes, and low-complaining horns,
 Upon the wings of strings, and brass, and wood.
 Awake, at last I see. Behold! Below,
 And far beneath are spread the busy scenes'
 Enacted in the world. Like some broad map
 Spread out it lays. And figures moving round,
 And going in and out; cold clinging mists,
 Or sun-light warm; razed fields, or thriving crops;
 Emergence here, depressions there; a glare,
 A driving rain; the lightning's blaze, the gloom
 Of moonless nights; the glow of astral light
 From Luna pouring down; majestic threads
 From Jiva pendent in a silver flow;
 All, in an ever-changing scene, depict
 That taking place within the realms here ruled.
 Awful, unmoved, majestic, calm, they sit—
 These once wayfarers on the secret path,
 But now that path become, by conquer'd sin,
 By vice subdued, by woe endur'd; attuned
 To every slightest throb of human grief;
 Responsive to each pulsing thrill; alert
 The tense and living strings—the neophytes—
 To make in tuneful harmony vibrate,
 That haply from the sounding board, the mass
 Of men, may be brought forth, some grander tones.

* * * * *

The loud finale ringeth out—once more.

* * * * *

H. T. PATTERSON, F.T.S.



OUR BUDGET.

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LUCIFER

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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical, or social, expressed in signed articles.

Psychic and Noetic Action.*

“ The knowledge of the past, present, and future, is embodied in Kshetrajna (the ‘Self’).”—*Occult Axioms.*

II.

HAVING explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noetic mental functions, the noetic not being recognized by official science.

Moreover, we, Theosophists, understand the terms “psychic” and “psychism” somewhat differently from the average public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between “psychic” and “psychological”, both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other—*psyche*—the living principle in man, the breath that *animates* him (from *anima*, soul). Yet, if this is so, how in this case refuse a soul to *animals*? These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis*. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a “soul-less” being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, “psychology” and “psychism” relate only to conditions of the

* See *Lucifer* for October, Editorial, Part I.

nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a 'superstition' by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* ("The Dual Aspect of Wisdom", p. 3), and acquaint himself with the *double aspect* of that which is termed by St. James in his Third Epistle at once—the *devilish, terrestrial* wisdom, and the "wisdom from above". In another editorial, "Kosmic Mind" (April, 1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work "*supersensible beings*". Occultism regards every atom* as an "independent entity" and every cell as a "conscious unit". It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

"No good ground exists for speaking of any special organ, or seat of memory," writes Professor J. T. Ladd.† "Every organ indeed, every area, and every limit of the nervous system has its own memory" (p. 553 *loc. cit.*).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobic prejudices of the Materialists who may read this and sniff contemptuously at the mention of "Universal Mind", and the Higher *noëtic* souls of men. But, what is memory, we ask. "Both presentation of sense and image of memory, are transitory phases of consciousness," we are answered. But what is Consciousness itself?—we ask again. "*We cannot define Consciousness*," Professor Ladd tells us.‡ Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of

* One of the names of Brahmā is *anu* or "atom".

† Professor of Philosophy at Yale University.

‡ "Elements of Physiological Psychology."

Consciousness by other people's private and unverifiable hypotheses ; and this, on "questions of cerebral physiology *where experts and novices are alike ignorant*", to use the pointed remark of the said author. Hypothesis for hypothesis, then we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that "if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes" (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind", or *Nous*, whose pale and too often distorted reflection is that, which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles". These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, *i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected "Double", changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter "principle" is the *Lower Self*, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness". The former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic*, *i.e.*, "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego", as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a

physical, egotistical, or of a lower mental nature—such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher" Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passionate organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought", which is entirely *distinct from the "supersensuous" thought*. It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness "of its own kind", every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force,* the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without*. For, as our body is the covering of the inner "principles", soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles", the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the *noëtic* or the *psychic* Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units*—act under laws of their own, just as

* We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics *beyond recovery*.

Professor Ladd's "Unit-Being", which is our "Mind-Ego", does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity", indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above", the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct

recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent inter-relation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* ("Kamic", terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa",* or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle", of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind", it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body", or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

* Another name for the universal mind.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (*a*) on the condition of paralysing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (*b*) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boëhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—*mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind, (*psuche*), the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of "Kama loka", appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror,

now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *personally* through such experiences—that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the “Old Terrestrial Serpent” is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Lévi expresses it, the not altogether pure natures “can be driven headlong by the blind forces set in motion in the *Light*”—by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light :

“We have said that to acquire magical power, two things are necessary : to disengage the will from all servitude, and to exercise it in control.

“The sovereign will (of the adept) is represented in our symbols by the woman who crushes the serpent’s head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear ; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of *Genesis*, but it is also the *brazen serpent* of Moses entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars ; it is the *Hylé* of the Gnostics ; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas : finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls (*i.e.*, the lower *Manas* or Nephesh) have to conquer to liberate themselves from the bonds of the earth ; for if their will does not free ‘them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire*’.”*

The “central and eternal fire” is that desintegrating Force, that gradually consumes and burns out the *Kama-rupa*, or “personality”, in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal “souls” being absorbed “by the force which has produced” their terrestrial elements. And, therefore, as the same Occultist tells us :

“All the magical operations consist in *freeing* one’s self from the coils of the Ancient Serpent ; then to place the foot on its head, and lead it according to the operator’s will. ‘I will give unto thee’, says the Serpent, in the Gospel myth, ‘all the kingdoms of the earth, if thou wilt fall down and worship me’. The initiated should reply to him, ‘I will not fall down, but thou shalt crouch at my feet ; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*’”

* “Dogme et Rituel de la Haute Magie,” quoted in “Isis Unveiled”.

And as such, the *Personal Ego*, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the *ASTRAL Light*; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the "Double-Faced" God in him, and who knows the potency of his own Spirit—or "Soul Dynamics".



Parables from Nature.

"THE WILD GREEN CATERPILLAR."

"I BELIEVE everything I am told," reiterated the Caterpillar.

"Then I'll tell you something else," cried the Lark; "for the best of my news remains behind. *You will one day be a butterfly yourself.*"

"Wretched bird," exclaimed the Caterpillar, "you jest with my inferiority—now you are cruel as well as foolish. Go away. I will ask your advice no more."

"I told you, you would not believe me", said the Lark—nettled in his turn.

"I believe everything that I am told," persisted the Caterpillar, "that is—everything that is reasonable to believe. But to tell me that butterflies' eggs are caterpillars, and that caterpillars leave off crawling and get wings, and become butterflies!—Lark, you are too wise to believe such nonsense yourself, for you know it is impossible."

"I know no such thing", said the Lark warnly. "Whether I hover over the cornfields of earth, or go up into the depths of the sky, I see so many wonderful things, I know no reason why there should not be more. O, Caterpillar, it is because you crawl, because you never get beyond your cabbage leaf, that you call anything impossible."

"Nonsense!" shouted the Caterpillar; "I know what is possible, and what is not possible, according to my experience and capacity as well as you do. Look at my long green body and these endless legs, and then talk to me about having wings and a painted, feathery coat. Fool!"

"And fool you! you would-be wise Caterpillar!" cried the indignant Lark. "Fool, to attempt to reason about what you cannot understand! Do you not hear how my song swells with rejoicing as I soar upwards to the mysterious, wonderful world above? O Caterpillar, what comes to you from thence receive, as I do, upon trust."

"That is what you call"—

"*Faith*", interrupted the Lark.

"How am I to learn faith?" asked the Caterpillar.

At that moment she felt something at her side. She looked round—eight or ten little green caterpillars were moving about, and had already made a show of a hole in the cabbage leaf. They had broken from the Butterflies' eggs!

Shame and amazement filled our green friend's heart, but joy soon followed; for, as the first wonder was possible, the second might be so too. "Teach me your lesson, Lark," she would say; and the Lark sang to her of the wonders of the earth below and the heaven above. And the caterpillar talked all the rest of her life to her relations of the time when she should be a Butterfly.

But none of them believed her. She, nevertheless, had learned the Lark's lesson of faith, and when she was going into her chrysalis grave, she said:

"I shall be a Butterfly some day."

But her relations thought her head was wandering, and they said, "Poor thing!"

And when she was a Butterfly, and was going to die again, she said: "I have known many wonders—I have faith—I can trust even now for what shall come next!"

MRS. GASKELL.

Pistis-Sophia.

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

(Continued.)

SECOND PART OF PISTIS-SOPHIA. (I).

* * * * *

[126] And John also came forward and said: "Master, bid me also tell the interpretation of the words, which thy Power of Light prophesied of old by David". And Jesus answered and said to John: "To thee also, John, do I give order to tell the interpretation of the words, which my Power of Light prophesied through David: 'Mercy and Truth have met each other; Righteousness and Peace have kissed each other; Truth hath flourished out of the Earth, and Righteousness hath looked down from Heaven'." And John answered and said: "This is the word which thou didst say to us once on a time: 'I came forth from the Height and came into Sabaoth, the Good, and embraced the Power of Light which is in it'. Now, therefore, Mercy and Truth have met each other. Thou art Mercy, which they sent from the Regions of the Height from thy Father, the First Mystery, Looking-within, which sent thee to have compassion on the whole World. [127] Truth also is the Power of Sabaoth, the Good, which clove to thee, the Power which projects itself to the Left. Thou art the First Mystery, Looking-without; and the little Sabaoth, the Good, received it,† and projected it into the Hyle and Barbelo, and preached‡ the Region of Truth in all the Regions of those which pertains to the Left. That Hyle of Babelo, therefore, serves thee as a Body to-day. 'Righteousness and Peace have kissed each other'. Righteousness is thou, who didst bring all Mysteries from thy Father, the First Mystery, Looking-within, and thou didst baptize the Power of Sabaoth, the Good, and didst come into the Region of the Rulers, and gavest them the Mysteries of the Height, and they became righteous and good. Peace also is the Power of Sabaoth, which indeed is thy Soul, which entered within into the Hyle of Barbelo, and the Rulers, all the Intelligences of the Æon of Jabraoth§ made them (? themselves) at peace with the Mystery of Light. 'Truth hath flourished out of the Earth'. This is the Power of Sabaoth, the Good, which came forth from the Region of the Right, and came into the Region of those, which pertain to the Left; it came into the Hyle of

* Compare *Lucifer* vi, 34, p. 318, note 3.

† *Sc.* The Power of Sabaoth, the Good.

‡ This is the speaking forth or emanation of the *Word*.

§ See *Lucifer*, vi, 35, p. 398, note 4.

Barbelo and preached to them the Mysteries of the Region of Truth. 'Righteousness hath looked down from Heaven'. Thou art the First Mystery, Looking-without; thou hast come from the Spaces of the Height and the Mysteries of the Kingdom of Light, and thou hast come upon the Vesture of Light,* which thou didst receive from Barbelo, which (Vesture) is Jesus, our Saviour, on which thou didst descend as a Dove" (2). And it came to pass, when John had uttered these words, that the First Mystery, Looking-without, said unto him: "Well said, John, beloved Brother".

And the First Mystery continued: "It came to pass then, that the Power came forth from the Height, which (Power) I am, since the Father had commissioned me to preserve PISTIS-SOPHIA in Chaos. I, therefore, and the second Power, which went forth from me, and also the Soul, which I received from Sabaoth, the good, came (together) the one bringing the other in turn, and became a single flood of Light, showing itself as the brightest possible Light. I summoned Gabriel from above, from the Æons, and also Michael, by the Command of my Father, the First Mystery Looking-within; I gave them the Stream of Light and made them descend into Chaos, [129] to help PISTIS-SOPHIA, and carry off the Powers of Light, which the projections of the Self-willed One took away from her, and taking them from them, give them to PISTIS-SOPHIA. And when they led the Stream of Light from above into Chaos, it shone exceedingly in the whole of Chaos, and was extended in all its Regions. And when the Projections of the Self-willed One saw the great Light of that Stream (of Light), they fell into fear one after the other, and the Stream of Light drew forth from them all the Powers of Light, which they took from PISTIS-SOPHIA; nor did the Projections of the Self-willed One dare to seize the Stream of that Light in the Chaos of Darkness; nor did they seize it by the art of the Self-willed One, which rules over the Projections. And Gabriel and Michael brought the Stream of Light into the Body of Hyle of PISTIS-SOPHIA and infused into her all the Lights of that (Power), which they had taken from her; and her whole Body of Hyle received the Light. Moreover, all the Powers in her received the Light, they received their own Light and ceased to lack it: for they received their own Light, which they† took from them, because they‡ gave the Light to them from me. And Michael and Gabriel, which ministered to me, brought the Stream of Light into Chaos, to give them the Mysteries of Light: [130] to them was entrusted the Stream of Light; that which I gave to them, I brought into Chaos. And Michael and Gabriel took no Light for themselves from the Lights of PISTIS-SOPHIA, which they took from the Projections of the Self-willed One. And PISTIS-SOPHIA became Light entirely, and the Powers of Light also in her, which the Projections

* See *Lucifer* vi, 32, p. 3, note 3, and vi, 34, p. 321.

† Sc. the Projections.

‡ Sc. Gabriel and Michael.

of the Self-willed One had not taken away, became blithe again and were filled with Light ; and the Lights which they cast into PISTIS-SOPHIA, vivified her Body of Hyle, in which is no Light, but which will perish, or perishes ; and they set in order all her Powers, which were to be freed, and gave them a Power of Light. They became again like as they were from the Beginning. They were also raised up in their perception of the Light, and all the Powers of the Light of SOPHIA knew themselves in turn through my Stream of Light, and were preserved by its Light. And when the Stream of Light had taken away the Lights from the Projections of the Self-willed One, which they took from Pistis-Sophia, [131] it brought them unto her, and turning ascended in Chaos."

When, then, the First Mystery had thus related to his Disciples what had happened to PISTIS-SOPHIA in Chaos, he said unto them : " Know ye how I speak unto you ? " And Peter came forward and said : " Master, concerning the interpretation of the words which thou hast spoken, thy Power of Light prophesied of old through Solomon in his odes. ' The stream came forth and became a great and wide river. It engulfed them all, and when it poured over the temple, they could not hold it in their enclosures and structures, nor could the arts of those who held them (*sc.* the people), take hold upon it. It was conducted over the whole earth, and seized upon them all. They that dwell on the dry sand, drank of it. Their thirst was assuaged and vanished when they had received the draught from on high. Blessed are the ministers of that draught, to whom has been entrusted the water of the lord. They turned away their dry lips. They who had remained free, plucked up courage : they strengthened their souls, infusing breath into them, lest they should die ; they raised up their fallen limbs : they gave strength to their own boldness and gave light to their own eyes, for all of them knew that they were in the lord, and were saved by the water of life for ever.' Harken, therefore, Master, I will utter the word in boldness as thy Power prophesied through Solomon. [132] ' The flood came forth and became a great and wide river ' ; that is the Flood of Light spread out in Chaos, in all the Regions of the Projections of the Self-willed one ; and again, ' it engulfed them all, it poured them over the temple ' ; that is, it drew all the Powers of Light from the Projections of the Self-willed One, which they had taken from PISTIS-SOPHIA, and cast them into PISTIS-SOPHIA again. ' The enclosures and structures could not contain it ' ; that is the Projections of the Self-willed One could not hold the Stream of Light in the fenced places of the Darkness of Chaos : and again, ' they conducted it over all the earth, and it filled all things ; that is, when Gabriel and Michael had poured it over the Body of PISTIS-SOPHIA, it brought to her all the Lights, which the Projections of the Self-willed One had taken from her, and her Body of Hyle became Light. ' They which dwell in the dry sand drank of it ' ; that is, all things in PISTIS-SOPHIA which had before been robbed of their Light, received their Light again : and the word ' their

thirst was assuaged and vanished'; [133] that is, her Powers ceased to lack their Light. 'They gave them a draught from on high'; that is, they gave them Light from the Stream of Light, which went forth from me, the First Mystery: and also 'blessed are the ministers of that draught'; which is the word thou didst speak, 'Michael and Gabriel performing their ministry, brought the Flood of Light into Chaos and also conducted it upwards. They will give the Mysteries of the Light of the Height to those to whom the Flood of Light has been entrusted'. Again, 'they have turned away their dry lips'; and that is, Gabriel and Michael have not taken for themselves any of the Lights of PISTIS-SOPHIA, which they have wrested from the Projections of the Self-willed One, but they have poured them into PISTIS-SOPHIA. 'Those who were free, received strength in me'; that is, all the other powers of PISTIS-SOPHIA, which the Projections of the Self-willed One took not away, were exceedingly endowed with strength and filled with Light by their own Co-partner of Light. [134] And again, 'they have vivified the Souls, infusing their breath, lest they should die'; that is, when they had infused the Light into PISTIS-SOPHIA, they vivified her body of Hyle, which they had previously robbed of its Lights, the body which was to have perished. And again, 'they set up the limbs, which were fallen, or so that they should not collapse'; which is, when they had induced into her her Lights, they set in order all her Powers, which were to have been destroyed. And again, 'they gave strength to their boldness'; that is, they received back again their Light, and became as they were formerly. 'They gave Light to their eyes'; which is, they received perception in the Light and knew the Stream of Light, which pertains to the Height. And again, 'all of them knew that they were in the Lord'; that is, all the Powers of PISTIS-SOPHIA knew themselves in turn through the Stream of Light. 'They were preserved by the water of life for ever'; which is, they (the Powers) were preserved through the Stream of the whole Light. And again, 'the Stream of Light drew them all, and drew them over the temple'; that is, when the Stream of Light had received all the Lights of PISTIS-SOPHIA, [135] and when it had torn them from the Projections of the Self-willed One, it infused them into PISTIS-SOPHIA, and turning quitted Chaos and ascended into the Perfection, *for thou art the temple*.* This is the interpretation of all the words which thy Power of Light spake through the Ode of Solomon." And when the First Mystery heard the words which Peter spake, he said unto him: "Well said, Peter; this is the interpretation of the words which were said."

And the First Mystery continued in his conversation and said: "It came to pass, therefore, as I had not yet led PISTIS-SOPHIA upwards out of Chaos, because they had not yet given me command from my Father, the First Mystery, Looking-within, that thereupon, when the Projections of the

* And, therefore, Jesus and every man, in one of his principles, is PISTIS-SOPHIA. PISTIS-SOPHIA is the repentant "personality".

Self-willed One knew that my Power of Light was taking away from them the Powers which they took away from PISTIS-SOPHIA, and that it had infused them into PISTIS-SOPHIA, and when they saw her clothed with Light, as she was from the Beginning, they were enraged with PISTIS-SOPHIA, and cried on high to their Self-willed One to come and help them, that they might again take away the Powers in SOPHIA. And the Self-willed One in the Thirteenth Æon, sent from the Height another great Power of Light, descending into Chaos, like to a Flying Arrow, to help its Projections, [136] in order that they might take away the Lights of SOPHIA again. And when that Power of Light had descended, the Projections of the Self-willed One, which are in Chaos, compressed PISTIS-SOPHIA and gained confidence exceedingly, and pursued her again with great terror and disturbance: so some of them compressed her, one of them changed itself into the shape of a Great Serpent, another into that of a Basilisk, *with seven heads*, and another into that of a Dragon; and also the First Power of the Self-willed One with the appearance of a Lion, and also all the rest of its Projections, in great number, kept re-inforcing one another, and afflicted PISTIS-SOPHIA, and again brought her into the lower Regions of Chaos, and again threw her into great confusion. And it came to pass that when they did this, she fled from before them* and came into the higher Regions of Chaos: but the Projections of the Self-willed One pursued after her and threw her into great confusion. It came to pass after this that there looked down out of the Twelve Æons, Adamas, the Tyrant† which also was wrath with PISTIS-SOPHIA, because she wished to come to the Light of Lights, [137] which is above all of them. And thereupon Adamas saw the Projections of the Self-willed One afflicting PISTIS-SOPHIA, to take away all the Lights in her. And it came to pass that when the Power of Adamas‡ had descended into Chaos to all the Projections of the Self-willed One; it came to pass when that dæmonial Power (*daimonion*) had descended into Chaos, that it overthrew PISTIS-SOPHIA; and the Power with the appearance of a Lion, and the Serpent, Basilisk and Dragon shapes, and also all the rest of the numerous Projections of the Self-willed One, surrounded PISTIS-SOPHIA together, wishing to take away her Powers again, and afflicted her exceedingly and threatened her. Thereupon she cried again to the Light, and sung, saying: ‘O Light, thou didst help me. Let thy Light come to me, for thou art he who takest me to himself, and I come to thee, O Light: for thou art he who dost preserve me from the Projections of the Self-willed One and of Adamas, the Tyrant, and thou shall free me from all their hard threats’. And when PISTIS-SOPHIA had said this, [138] then again by the command of my Father, the First Mystery, Looking-within, I sent Gabriel and Michael

* Previously she had made no effort to escape them.

† See *Lucifer* vi, 35, p. 398, note 4.

‡ Previously called the Power of the Self-willed One.

and the greatest of the Streams of Light, to help PISTIS-SOPHIA, and I commanded Gabriel and Michael, to bear PISTIS-SOPHIA in their hands, so that her feet should not touch the lower Mist, and I ordered them, to guide her in the Regions of Chaos, in which they were to lead her upward. It came to pass, therefore, that when these Angels and the Stream of Light, were descending towards Chaos, and all the Projections of the Self-willed Deity and the Projections of Adamas saw the Stream of Light sending out its limitless Light, that they feared and let go PISTIS-SOPHIA, and the great Stream of Light surrounded her on every side, on the left and right and on all sides, and restored the Crown of Light to her head. It came to pass, therefore, that when the Stream of Light had surrounded PISTIS-SOPHIA, that she had confidence exceedingly, (nor did it cease to surround her on every side); nor did she fear the Projections of the Self-willed One, which are in Chaos; nor the other new Power of the Self-willed One, which it sent down into Chaos, like as a Flying Arrow; [139] nor yet because of the Power of the dæmonial Power, or of Adamas, which came forth from the Æons. And also by the command of myself the First Mystery, Looking-without, the Stream of Light which surrounded PISTIS-SOPHIA on all sides, shone with exceeding brilliance, and SOPHIA remained in the midst of the Light, and the Projections of the Self-willed One could not again change their appearance, nor could they stand because of the shock of the great Light of the Stream, which crowned her head. And of all the Projections of the Self-willed One, a great multitude, fell on her right hand, since she was the greatest possible Light, and another host on her left, nor could they approach PISTIS-SOPHIA at all for the great Light, but they all fell one above the other in turn. They came leading one another in turn, but could not do any evil to PISTIS-SOPHIA, because she trusted in the Light. And through the command of my Father, the First Mystery, Looking-within, I also descended into Chaos, being the greatest possible Light, [140] and directed my attack against the Power with the appearance of a Lion, which was a very great Light, and took away the whole of the Light in it, and suppressed all the Projections of the Self-Willed One, so that they should not come into their own region, to wit, the Thirteenth Æon, from that time forth. And I took away the Power which was in all the Projections of the Self-willed One, and all fell in Chaos, powerless, and I led PISTIS-SOPHIA forth, turning on the right hand of Gabriel and Michael; and the great Stream of Light went against them, and PISTIS-SOPHIA gazed upon her enemies, for I took away their Power of Light from them, and led PISTIS-SOPHIA forth out of Chaos, treading underfoot the Projection of the Self-willed One with the appearance of a Lion, and those with the shapes of a Serpent, Basilisk with Seven Heads, and Dragon. I made PISTIS-SOPHIA to remain standing upon the Projection of the Self-willed One with the appearance of a Basilisk with Seven Heads (3), which is stronger than them all in his evil doings; and I, the First Mystery, stood upon it, and took away all the Powers in

it, and destroyed all its Hyle, so that no seed from it should arise from this time forth". [141, 142] [And James came forward and recited the ninety-first Psalm.] "This is, my Master, the interpretation of the words which thou hast spoken. Harken, therefore, I will tell thee in boldness. 'He that dwelleth under the protection of the high one, shall be under the shadow of the god of heaven'; that is, when SOPHIA took confidence in the Light, she was under the Light of the Stream of Light, which issued in the Height from thee: and again, 'I will say unto the lord, thou art he who taketh me to himself, and my place of refuge is my god, I have put my confidence in him'; which is the very word which PISTIS-SOPHIA sang, [143] 'thou art he who taketh me to himself, and I come to thee'.* 'My god, I trust in thee, thou shalt preserve me from the snare of the hunters and from their hard speech'; which is the same as PISTIS-SOPHIA said; 'O Light, I trust in thee, for thou shalt free me from the Projections of the Self-willed One, and of Adamas, the Tyrant; thou also shalt free me from all their hard threats': and again, 'he shall make a shade for thy breast, and thou shalt have confidence under his wings', that is, PISTIS-SOPHIA is in the Light of the Stream of Light, which came forth from thee, and persevered in her confidence in the Light, which is on her left hand and on her right, which are the Wings of the Stream of Light.† 'Truth shall surround thee, like a buckler', that is the Light of the Stream of Light, which surrounds PISTIS-SOPHIA on every side, like a buckler: and again, 'he shall not fear the terror of night', which is, PISTIS-SOPHIA did not fear the terrors and disturbances, into which they had thrown her in Chaos, which is 'night'. [144] 'He shall not fear the arrow flying by day'; that is, PISTIS-SOPHIA did not fear the Power which the Self-willed One sent from the extreme Height, which came into Chaos like as a Flying Arrow. Therefore did thy Power of Light say: 'thou shalt not fear the arrow flying by day', because that Power came forth from the Thirteenth Æon, which indeed is the Lord of the Twelve Æons, and the Light for all the Æons. This is why there is mention of the 'day'. He shall not fear the thing walking in mist'; that is, PISTIS-SOPHIA did not fear the Projection with the appearance of a Serpent, which caused terror to PISTIS-SOPHIA in Chaos, which is the 'Mist'. 'He shall not fear the destruction and dæmonial Power at mid-day'; that is, PISTIS-SOPHIA did not fear the dæmonial Projections of Adamas, the Tyrant, which cast down PISTIS-SOPHIA in great destruction, which came forth from Adamas, from the Twelfth Æon. [145] Therefore, was it said, 'He shall not fear the dæmonial destruction at mid-day'. 'Mid-day', because it came forth from the Twelfth Æon, which is the mid-day. And also it issued from Chaos which is 'Night', and Night issued from the Twelfth Æon, which is between the two. Thus was it spoken, because the Twelve Æons are in

* Compare *pagg.* 17-19. "Come to us."

† The Dove.

the midst between the Thirteenth Æon and Chaos. 'A thousand shall fall at its left hand and ten thousand at its right, and they shall not come nigh it'; that is, when the Projections of the Self-willed One, in exceeding number, could not stand before the great Light of the Stream of Light, a multitude of them fell at the left hand of PISTIS-SOPHIA, and a multitude at her right, nor could they approach her, *to mould her*. 'But thou shalt gaze upon them, and see the recompense of sinners, for thou, O Lord, art my hope'; that is, PISTIS-SOPHIA gazed upon her enemies, which are the Projections of the Self-willed One, which all fell one above the other. [146] Not only did she behold them in this (distress), but thou also again, my Master, O First Mystery, didst take away the power of Light, which is in the Power with the appearance of a Lion, and also thou didst take away the Power of all the Projections of the Self-willed One, and also in that Chaos thou didst prevent them from coming to their proper Region, henceforth, from this hour. But not only did she behold them collapsed, one on the other, in turn, but also saw the penalty with which they were recompensed. Just as the Projections of the Self-willed One thought to take away the Light of SOPHIA from her, so didst thou recompense and repay them, and took away the Power of Light, which is in them, in place of the Lights of SOPHIA, who trusted in the Light of the Height. As thy Power of Light spake through David; 'thou hast made the height a place of refuge for thee: no ill shall approach thee and no plague come nigh thy dwelling', which is, when PISTIS-SOPHIA trusted in the Light and was being oppressed, she hymned to it; [147] and the Projections of the Self-willed One did her no evil, nor could they mould her, nor approach her at all. And again, 'he gave commandment to his messengers concerning thee, that they should keep thee in all thy ways, and bear thee in their hands lest at any time thou shouldst dash thy foot against a stone'; that is, thou didst charge Gabriel and Michael to guide SOPHIA in all the Regions of Chaos, until they should lead her on high, and to bear her in their hands, so that her feet should not touch the lower Mist, and those which pertain to that Region might seize upon her. 'Thou shalt tread upon the serpent and basilisk, and upon the lion and dragon; because he trusted in me, I will preserve him, I will overshadow him, because he has known my name'; which is, when PISTIS-SOPHIA directed her path upwards in Chaos, she passed over the Projections of the Self-willed One, over those which have the appearance of a Serpent, and of a Basilisk with Seven Heads, and over the Power with the appearance of a Lion, and that with the appearance of a Dragon, because by having confidence in the Light, she was saved from them all. This, my Master is the interpretation of the words which thou hast spoken." And it came to pass, when the First Mystery had heard these words, that he said; "Well said, James, thou blessed one."

COMMENTARY.

(1) It should be remarked that the Coptic text which is known as the PISTIS-SOPHIA, has no general title, and begins without an inscription. There are four divisions, sections or books, the three last bearing titles. The first and second treat mostly of the drama of PISTIS-SOPHIA, the second bearing the title in the text. The two last each bear the inscription "A Portion of the Prayers (? teuchôn) of the Saviour"; the third continues the narrative of the instruction given to the disciples during the eleven years after the "Resurrection", and the fourth differs so much from the others that some of the critics suppose it to be the work of another author, and consider that it contains a "simpler and older form of gnostic doctrine".

(2) *Dove.* See *Lucifer* vi, 32, p. 109, note 3. In the system of Marcus (*Philos.* vi, 47), the Dove is said to correspond to A and Ω, for the explanation of which see *Lucifer* vii, 38 p. 145, note 3. In the system of Cerinthus (*Philos.* vii, 33), we read: "Cerinthus, who was practised in the training of the Egyptians, said that the world was not made by the first God, but by a certain power which was separated from the authority which was over the universe, and it knew not the deity which was over all. He laid down, moreover, that Jesus was not born of a Virgin, but that a son was born to Joseph and Mary like all other men, but that he was more righteous and wise (than the rest). And after his baptism, the Christos descended upon him from the principle which is absolute over all,* in the form of a dove, and then he preached the unknowable father, and perfected his powers; but towards the end, the Christos flew away from Jesus; and Jesus suffered and rose again, whereas the Christos remained untouched by suffering, for it was essentially of a spiritual nature." The Christos is the glorified individuality, i.e., Manas-Taijasi, or the Higher Manas with the glory of Buddhi upon it, whereas Jesus is the perishable personality of the Lower Manas.

It will be useful in this connection to compare what the "Secret Doctrine" says of "the mythical white swan, the swan of Eternity or Time, the *Kalahansa*" (I, 78). *Hansa* or "Hansa is equal to 'a-ham-sa', three words meaning 'I am he' (in English), while divided in still another way it will read 'So-ham', 'he (is) I'—Soham being equal to Sah, 'he' and aham, 'I', or 'I am he'. In this alone is contained the universal mystery, the doctrine of the identity of man's essence with God essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, *Kalahansa* (or *hansa*), and the name given to *Brahma* neuter (later on, to the male *Brahmā*) or 'Hansa-Vahana', he who uses the *Hansa* (or bird) as his vehicle', The same word may be read 'Kalaham-sa' or 'I am I' in the eternity of Time, answering to the Biblical, or rather Zoroastrian 'I am that I am'."

Again in the "Voice of the Silence", we read: "Saith the Great Law:—'In order to become the knower of ALL SELF,† thou hast first of SELF to be the knower.' To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD.‡ Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages"§ (p. 5).

* *ek tēs hyper ta hōla authentias.*

† "The *Tatwagyanees* is the 'knower' or discriminator of the principles in nature and in man; and *Atmagyanees*: the knower of ATMAN or the Universal ONE SELF".

‡ "Kala *Hansa*, the 'Bird' or Swan. Says the *Nada-Binda Upanishad* (Rig Veda) translated by the *Kumbakonam Theosophical Society*. 'A Yogi who bestrides the *Hansa* (i.e., thus contemplates on Aum) is not affected by Karmic influence or crores of sins'. And again 'The syllable A is considered to be its (the bird *Hansa*'s) right wing, U, its left, M, its tail, and the *Ardha-matra* (half-metre) is said to be its head'."

§ "Eternity with the Orientals has quite another signification than it has with us. It stands generally for the duration of a *Kalpa* or a period of 4,320,000,000 years".

It is evident from the above that the Dove is a symbol of the "Higher Self" of man.

Readers of the *Theosophist* will find some very interesting additional information in the excellent article of Mr. C. Kotayya, on the "Hindu Theory of Vibration", in the October number.

(3) *Basilisk with seven heads.* The *Logoi* or "Saviours" of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the "Old Serpent" or the "Great Deep"), which by spiritual transmutation finally becomes subservient to the divine will of the glorified Initiate, and the "Gods" or powers of nature, are conquered by the divine "Rebel", the *Asura*, the "Dragon of Wisdom", who fights against the Devas; *i.e.*, the activity of *Manas* triumphs over the passivity of pure spirit. Krishna crushes the seven-headed serpent Kalinaga. Hercules lops off the heads of the Hydra, the *water* serpent: the Egyptian Orante treads upon the serpent, while his arms are extended on a crucifix, and Horus pierces the head of the Dragon Typhon or Apophis; the Scandinavian Thor smashes the skull of the snake with his cruciform hammer, and Apollo transfixes the Python, &c., &c. All this signifies from one aspect the extension of the planes of consciousness and the corresponding domination of the planes of matter (symbolically, water) of which there are fundamentally seven.

"Like the *Logoi* and the Hierarchies of Powers, however, the 'Serpents' have to be distinguished one from the other. Sessa or Ananta, 'the couch of Vishnu' is an allegorical abstraction, symbolizing infinite Time in Space, which contains 'the germs and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas the gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three, and Seven-syllabled *Oeaoohoo* of the Archaic doctrine; *i.e.*, the One Unmanifested Logos, the Second Manifested, the Triangle concreting into the Quaternary or Tetragrammaton, and the rays of the latter on the *material plane.*" (S. D. i. 73.)

Thus while Kwan-Shi-Yin or Avalokiteshwara in Chinese symbology is crowned with seven dragons and bears the inscription, "The Universal Saviour of all Living Beings" (S. D. i. 471), the seven-headed Basilisk of the text of course typifies a lower and material aspect of this type of emanation of the universe, and not the primordial spiritual serpent with its glory of seven rays, or seven vowels. As there was a higher Hebdomad of seven supreme planetary spirits or Æons, so there was a lower Hebdomad. The Ophites allegorised this by saying that the Serpent, in punishment for teaching Adam and Eve (the 3rd race) to rebel against Ialdabaoth (the spirit of the Earth or gross matter), was cast down into the lower world and produced six sons, *i.e.*, had to incarnate in the bodies of the early races. In almost all the systems, the common postulate of ancient astronomy that there were seven planetary spheres and an eighth (that of the fixed stars) above them, was taught in various allegorical garbs, all shadows of the esoteric truth of the seven states of matter, the seven Globes of a Planetary Chain, the seven Principles in man, &c., &c.

The doctrine of the seven heavens is plainly set forth in an interesting apocryphal book called the "Ascension of Isaiah" which undoubtedly dates back earlier than the second century A.D., and was frequently quoted with approbation up to the time of St. Jerome. It is marked by strong docetic tendencies, and belongs to the Judæo-coptic school. After long silence it was brought into notice by Bishop Laurence in 1819, who published the Ethiopic MS., the only codex extant, with a Latin and English version. Further light was thrown on this interesting relic by the work of A. Dillman (Leipzig, 1877), who compared the Bodlein MS. with two others which were brought from Magdala after its capture in 1868. In this treatise a curious vision of the prophet is described. An angel of

the seventh heaven conducts the spirit of Isaiah through the seven heavens. In the firmament (*sc.* the earth) he sees Sammael (Satan) and his hosts engaged in internecine conflict. In the first is one sitting on a throne (*Vahan* or vehicle*) and angels on the right and left glorifying. Isaiah is told that this adoration is in reality offered to the Father in the seventh heaven and to his Beloved. In the second the same is seen, but on a scale of greater magnificence, and the prophet is again prevented from worshipping by the words: "Adore not, neither the angel nor the throne which are in the six heavens till, I have shown thee the seventh heaven." Thus were the third, fourth, and fifth heavens shown each surpassing the other in magnificence. In the sixth there was no throne, *neither was there any division of left and right*, but all in equal glory were praising the Father, his Beloved (Christ) and the Holy Ghost. Finally in the seventh, he sees the Father and "the Lord God, Christ who is called in the world Jesus," and the angel of the Holy Spirit. There are all the *Just*† worshipping the three, while Jesus and the Holy Ghost worshipped the Father. Later on we read of the descent of Christ through the seven heavens and firmament prior to his incarnation. (See *Dict. of Christ. Biog.*) For a full comprehension of this vision compare the diagrams in the *Secret Doctrine* (i. 153 and 200).

Now although the seven-headed serpent is found sometimes above and sometimes below the figure of the God or Initiate in symbology, and again has 1, 3, 5, 12, or 1,000 heads, yet in reality there is no confusion. For as the 1, 3, 5, and 7 primordial planes have their own sub-stages of emanation, so are the groupings and Hierarchies reflected each in the other. Therefore each plane is septenary and every pair of planes represent an upper and lower Hebdomad.

It is also interesting to notice with regard to the Thirteenth Æon and ΠΙΣΤΙΣ-ΣΟΦΗΙΑ standing on the seven-headed Basilisk, that in the Mexican tradition there are thirteen serpent Gods.

(To be continued.)

PROVERBS—TURKISH AND PERSIAN.

"Oh square thyself for use: a stone that may
Fit in the wall, is left not in the way."

"Each man has more of four things than he knows;
What four are these?—sins, debts, and years, and foes."

"Be bold to bring forth fruit, though stick and stone
At the fruit-bearing trees are flung alone."

"The lily with ten tongues can hold its peace;
Wilt thou with one from babbling never cease?"

"Thy word unspoken thou canst any day
Speak, but thy spoken ne'er again unsay."

"Oh babbler, could'st thou but the cause divine,
Why one tongue only, but two ears, are thine!"

"The sandal tree, most sacred tree of all,
Perfumes the very axe which bids it fall."

* Every principle and plane is the vehicle of the next superior one: thus the *Throne* of Satan (the earth) is said to be the *Footstool* of God.

† That is the "Perfect" or initiated: those *Gnyanis* who have either attained final freedom, or can pass into the *Turya* State of *Samadhi*.

The Ober-Planes of a Conscious Universe.

IN an essay entitled "A Conscious Universe" I have endeavored to show that the Universe in its first condition is the appearance of Truth as Homogeneous Consciousness.

Space is the only word which properly describes this unit-manifestation. For this term is at once *indefinite* as applying to that which is universal; and *definite* as the positive expression of the matrix of worlds. The Great Void in which the countless stars sweep as they circle in the dance of Life is an Abstract Consciousness, and is the sustaining power of those stupendous *Thoughts* which in the course of time have crystallised into planetary forms. As a unit-manifestation, it represents an act of meditation without an object. For that which meditates, being universal, cannot be separated from its objective; and as abstract consciousness is non-existent with reference to the positive plane, it robs its object of all reality, leaving it an airy nothing, an undefinable conception realising itself as the appearance of Truth, and hiding under this mirage of the Real, the true meaning of non-being. Conscious of itself both as subject and object this act of comprehensive self-perception is the first and only one of REAL LIFE.

The next deals with the world of illusion and separates the meditator from its meditation. This is the sequel to the birth of conscious life, which, when once it has become positive, drops its relation to the reality in favor of that which it bears to the appearance, and, ceasing to be conscious of Infinity *per se*, becomes so only as represented by itself. It changes from a state of infinite abstraction to that of a definite cogniser of its own activity, with the accompanying realisation of *itself* as Space and Time.

We now come to the last act in the threefold drama which establishes the Existence, on the positive plane, of the underlying and *to us* non-existent Cause. It is the perception, by the one Consciousness, of finalities; for motion has appealed to abstract consciousness as the object of its thought. By this act we have the sundering of the subject, and Space becomes differentiated into units of formal Energy, representing different degrees of consciousness. In this way the immensity of the heavens is converted into a Universal Mind, held in a conscious state of vitality by its component ideas, which form a gradation of reflections of the One Self on its own existence—stretching from the perfection of Absolute Motion, or 1, to that of Perfect Rest or the Abstraction of Self, as 0.

I think that we may find a parallel to this in the action of the mind of Man. When his attention is aroused by some exterior object, he is first of all aware of a power to think within himself, which, as simple energy of

potential thought and unconnected with the objective thought, is an abstract reality. Then this indefinite energy becomes definite consciousness, and, in this second stage towards a finite perception, is conscious of itself as a given quantity of energy, equal and opposite to that of the incitement exercised on it by the object of perception. To put it in another way; the latent mind is in a state of abstract consciousness, the first awakening from which to a concrete perception of things external is preceded by a conception of Self as an active power equal in perceptive strength to the conscious vitality of the thing perceived. [N.B.—I hold everything (however devoid of *free* consciousness it may be—as is the case with inorganic matter) to owe its existence to an act of consciousness. Only in inorganic matter this action is absorbed in simply *being*, whereas organic matter *possesses* definite amounts of comparatively *free* consciousness, for consciousness is Life on our plane.] This parity of consciousness is the cause of the blending of every action of life with its corresponding law, the latter being the perceiver of the act which, as its appearance, is outside of it.

We will now enter into a detailed account of these three great phases of consciousness, beginning with a prologue.

PROLOGUE.

The whole theory of the Universe seems based on the following suppositions, which, from their reasonableness, amount to certainties. Because the Universe is manifested, there must be a manifestor. Because manifestation is an act, this latter must be *impelled* to action. Because an action is the realization of an impulse, it must be the positive expression of latent force. To this is added the self-evident fact that law guides the impulse and is amenable to the analysis of Reason, and that Reason must therefore be an innate quality of the First Impulse. Now since that which is innate in an impulse is its cause, we are driven to the conclusion that the Manifested Universe is impelled to manifest by a latent impulse, in obedience to the mandate of a Reason; which, being such for a *First* Impulse, is a supreme Reason of Reasons.

Having stated the general idea on which the following considerations are based, I will endeavor to construct a detailed development of the three First or Over-Planes of the Universe, premising that to be properly understood they should be viewed by the light of the arguments advanced in the essay entitled "A Conscious Universe".

PLANES.

The threefold act of the One Consciousness has taken place in space, and therefore we must now consider what effect it will produce as the Creator of a Universe. Although Space is abstract consciousness, yet,

since it is the home of phenomenal life, it appeals to us more as a Universe than in its real nature of self-realisation. And if we would understand anything of the mystery of evolution of life from life, and universe from universe, we must resort to the method of dividing Space into planes of existence. But these must also be planes of conscious activity, and, as they proceed naturally one from the other without break of continuity and according to reasonable law, their existence is neither fanciful nor arbitrary; whilst their comprehension is of the first importance to the right understanding of how to pierce the heart of the World in order to blend human life with the splendour of the Conscious ONE.

THE ONE SOURCE.

The source of these planes is, as has been already said, the One Consciousness; and as the Universe gradually unrolls in obedience to the first impulse to manifest, of the Reason of Reasons, it displays a new plane of existence at every turn. The unit-manifestation is the great *formative power*, because the force to which it owes existence is centralized in Self, in the perception of Self as One (see "A Conscious Universe"). The force thus centralized becomes the essence of form, and emanates the first plane. It (the impulse to manifestation) concentrates through active self-perception into the appearance of Truth, which, lighting up the consciousness of the One, turns it into a Space of real light, and the universe becomes self-enlightened. This ethereal effulgence has not the perfect purity which belongs to the phenomenon of abstract consciousness realising itself as One, because it is due to the action of opposities consequent on the One subject sundering itself into object and subject.

THE FIRST PLANE.

Space on this plane therefore appears as a great homogeneous light which illuminates the form of an abstract consciousness, or that which is limited only by metaphysical limits as One manifested.

Now this Form is Consciousness as One which, under the light of self-realisation, becomes the realised impulse to manifestation. So that the next plane of thought is the consciousness of the act of manifestation as the ONE "becoming" and the ONE "become", or the Impulse in its positive and negative condition. Conceived in the realms of non-being, it is impelled to an outer sphere where it bursts in passive self-consciousness of its act, as the appearance of positive Life whose form is the swing from 0 to 1, or a simple vibration. Lost in its manifestation, it, by an act of self-destruction manifests this *Form* of motion. And the death of action is the birth of Life, the dawn of a new existence glowing with light of self-appreciation. The vitality of the impulse as an act realising itself, is turned into light illuminating Space (or itself as object). And the impulse having now become an active cause (for it is a homogeneous light iridescent as an effect) manifests as a duality on the positive plane, or as subject

and object. The first, a light, falls on the act of self-destruction and discloses it as the form of the deed; and by reflection this latter casts its shadow on infinite translucent Space, the shadow of that infinite and formal Consciousness or Wisdom typified by the Ophite Serpent, which we in a more prosaic age call by a more definite name—a Vibration.

The subject considered in its character of centralizing power, fixes this form (a vibration) in the consciousness of the Universe, from whence it reflects back as the Author of Being; becoming at the same time the object of the self-reflection of Light.

From this springs the second plane of consciousness. For the abstract Perfection of perfect homogeneity which characterises the Light of Self-consciousness pure and simple on the first plane, gives place to a definite meditation on and comparison of subjective and objective being, which I take to be a necessary result of the foregoing development of conscious action.

We have seen that from another point of view this Abstract Light of the first plane becomes a centralizing power, because characterised as realised self-perception; the activity of manifestation being centred in Self by the innate nature of its consciousness. Now a centralized Power concentrated into a form or object of conscious perception seems to me a definition of *ethereal substance*, and therefore in laying out the first Plane of Existence the Conscious ONE has clothed itself with Divine Substance pregnant with Potential Action, as latent vibration concentrated into a "something" through the power of Conscious Being. So that the activity of consciousness produces from itself the Substance of its Thought. However metaphysical this conclusion may appear, and therefore, in itself unsubstantial, it is surely not more so than the daily and hourly experiences of each one of us, who, while thinking through and by the aid of physical matter, yet evolves from his own power of perception the intangible realities of pictorial ideation.

COROLLARY.

We may conclude from what has just been said that, generally speaking, consciousness when active is so as a destroyer of its Cause of Action. And that because it is identical with its impulse, latent consciousness or consciousness in a passive state is best described by the word *Impulse*. So that the human mind when in a state of repose as when man is so to speak oblivious, is really in a condition of suppressed *impulsiveness*, which we call sensitiveness. This conclusion concerning the nature of mental activity and of powers of perception furnishes us with a key to the right knowledge of more than one practical problem connected with the interaction of Man and Nature, while it also forms the basis for successful enquiry into the effects of mental rest and its correct application to the nervous system.

PROLOGUE TO PLANE II.

The Light of the first plane discloses to the consciousness of the One Manifestor the form of the impulse in obedience to which it manifested, namely—the Vibration. In this way the Vibration is an actual objective fact of the positive plane. But the light which discloses it in its passive existence as Form, is itself the realised potentiality of the impulse. So that we have the Form of Power manifested by the Power which bore the Form, and the vibration vibrates with light, or *as light*.

Before descending to the second plane we must not forget that the ONE, the Vibration and the Light, are all three aspects of one consciousness, which bursting into light on the first plane, falls into the second in a shower of rays filling the Universe with the Sound of individual life, and wrapping the whole in the dead brilliance of potential fire and flame on the third plane.

PLANE II.

I have said that the first plane is the parent of the second as vibratory light. Now it is evident that this is really the appearance, which the Conscious ONE apprehends as the realisation of itself *by* itself. But the light disclosing the vibration causes it to become objective to its consciousness, and thus the ONE apprehending itself as a definite form of motion, pervades this form with its consciousness, and realises it in its infinite subdivisions of progress from its centre 0 to its limit as 1. But because it is a Universal Consciousness, it is aware only of universals, so that the infinite subdivisions of Self realised in the first case become aspects of the Universal ONE through the operation of the second, for they must be universal.

In the first case, the One Consciousness becomes separated into a progress of infinite divisions. In the second, each of these must be universal. The subdivisions are those of itself as Space (or Consciousness), by Time (or action); for activity *in Space* becomes Time. And this act of subdivision may be called the energy of perception meditating on the appearance of vibratory motion.

But as each of this apparently infinite number of combinations of Space and Time are equal to One as aspects of the Conscious Unity, the energy which animates them is in every case equal—as representing the sum of their dual natures—but different in the proportions which Space bears to Time in each individual combination. So that as the one factor increases, the other must diminish. But we surely may assume a vibration of consciousness to be a *thought!* If so, then each of these differently constituted vibrations gives us not only a different measure of the Impulse (or *First Impulse*), but also a different idea. Combining these two characteristics, we find that the first Conscious act of Manifestation on the second plane unfolds the whole inner history of the Impulse, laying it out in the

Universe as a vast effort at Ideation. In passing gradually from a state of Rest to that of Activity, the Universal Conscience lays itself out in degrees of consciousness.

Now we have shown how the Impulse, on completion, becomes self-realised consciousness as one homogeneous light. The same act therefore which produces this (the first plane), discloses the existence of a gradation of Conscious perception on the second plane. Each of which is both an idea and a ray of the ONE LIGHT, for each is self-consciousness (or light) separate and distinct from the one, yet equal to it. The Universe now assumes a double character. It is *Thought Manifested*, and it is *motion* converting these thoughts into Divine Substance. The latter is the starting point of the visible, whilst the former is the Life of Worlds. The Universal Substance must be considered as Space differentiated into vibrations, where the amplitude, or relative quantity of Space, varies directly to the rate of vibration, or Time, but in which each is potentially equal to one. Thought, or Divine Ideation, becomes a living body of Divine Substance, where every living part represents a universal idea individualised as a distinct aspect of the one. So that every ray of light represents an individual activity and a definite degree of consciousness. This is expressed as being the ratio of the Aspect (Space as ideal activity) to one, or the "Divine Ratio", which, for brevity, I shall in future name it.

The nature of a Ray of Primordial Light is therefore a conscious vibration, whose light (or self-perception) is an Aspect of the One, depending on the ratio which Space and Time (or amplitude and rate of vibration) bear to one another for its distinctive *personality*. But the ratio which this definite distinction bears to the Universe as a whole, confers *individuality* on each ray; a most important consideration—for here we have differentiation in what we may call the First Essence of the Phenomenal Universe, resulting in crowding space with a host of distinct individual conscious entities, which, in their collective individuality represent Space itself, and by their Personality confer on Space its peculiar property of dimensional values. In dealing with these first conceptions however, and for this second plane where Personality is more an attribute of the ideal than a separate existence—the word Ray, a colorless and indefinite term fitted to the objectivity of a plane beyond the comprehension of a finite mind, is a more suitable title than a name bearing with it mental qualities drawn from the observation of life on this plane.

Thus we see that on the second plane Space becomes split up into a host of intelligent entities. They are rather Forces endowed with innate intelligence than Persons. On this plane, their birth place, they are cold Rays, a peculiarity which is due to their Abstract Nature as Divine Ratios; but as will be seen presently, they become objective on the third plane through the reflex action of this same Divine Ratio, which, starting from the Individual to the ONE, flows back from the ONE to the Individual in a stream of vital Fire.

COROLLARY.

The two varying constituents of an individuality are therefore Space or Consciousness, and Time or Rapidity of Life, compared to the Vibration of a Unit Apprehension which serves as a common measure. It is therefore evident that as the first increases, the latter decreases, and that a maximum energy or 1, is found with a minimum of consciousness or 0 (Zero). On the other hand, when absolute motion manifests the vibration as 1, consciousness is entirely absent, having become changed into action.

LIGHT AS SOUND.

If we look at the differentiated individualities of the second plane only as separate vibrations such as we have already described, the analysis of their characteristics leads us to an interesting conception. In the first place, as aspects of one vibration they must all repeat it in some shape or other ; and they have a common standard by which to measure themselves. But as we have seen, each has a characteristic rate of vibration, differently manifested. While by the differentiation of Light into rays, we have a progressive scale in which Consciousness as Space gradually withdraws into itself as self-realisation, proceeding until the visible energy of the one act has dwindled to a condition of perfect rest, and consciousness has lost itself in the Real. The amplitude of vibration changes at each gradation or individual arrestation of the consciousness upon itself. If we start from the beginning of the impulse and trace its progress the other way, the effort to realise grows, until its full manifestation is reached as absolute motion. Thus on this subjective plane, the amplitude is visible only by its activity and not as a distinctive of Space, and thus seems to be non-existent according to our physical notions of what constitutes a Thing. It nevertheless *is*—exists in the vibration as its root or conscious individuality, of which the definite activity is only the manifested appearance. These ideas may be better explained by an example borrowed from physics. Take a pendulum and let it swing across ever widening spaces in the same given time. The Energy manifested by each swing increases, because the rate of vibration remains the same, and it has therefore to cover more space in the unit time. This increase represents the different individual changes of Light, as rays, through the effect of the Divine Ratio which forces each to reproduce the ONE in relation to itself. And because such increase repeats the original vibration as its aspect, it must be in every way its octave pitched to a different intensity. Therefore the birth of the Sons of Light differentiates the Universe into octaves of the impulse or base note ; and space is filled with Sound. Since these octaves are the result of the light of self-realisation or self-enlightenment, then Light, due in the first instance to a vibration or impulse which may be called a key-note, proceeds to strike out of itself one long drawn cry, colored by the presence of its octaves ; the highest of which merging into nothing as the One Reality in a state of non-

being, and the lowest embracing all the others as the full expression of the activity of the One Consciousness—motion changed into Space, or objectivity ejected from its subjectivity.

HUMAN AND ETHEREAL CONSCIOUSNESS.

The vibration in its greatest amplitude is Consciousness in its condition of non-being; it is the ONE clothed in the full mystery of Perfect Truth. It becomes least conscious when most full of vital activity for Space. The matrix of positive Truth then appears only as motion, the other function of manifestation being concealed by it entirely. This proves logically the inherent quality of blindness which characterises Force, while at the same time showing the intimate connection between it and form. For as the mighty madness of an Infinite motion sinks by transitions into the deep calm of the waking Truth of All, the Universe of Space emerges little by little into waking life; growing in Form until the middle point is passed where sleep overtakes the World, and till, sinking under the weight of an ever-growing consciousness of Form, the Universe at last knows itself as ONE, and like a sudden flash of light Form disappears in conscious, glowing Truth.

Man, the highest symbol of evolution, reverses the order of this relationship of consciousness to Space and Time. For being in a state of progression towards supreme Wisdom, he is ever endeavoring to knit into his consciousness more and more of the energy of the first impulse. Whereas the First One receding in its successive devolutions from this point, aims at the knowledge of the finite, which is the starting point of planet-bearing life. Man, as a future God, reverses the cyclic movement of development; and while the Devas live through their perception of the Universe and a consciousness of their individual relation to it as a whole, the human Ego lives by being conscious of finalities and of his own position with regard to other conscious manifestations of finite causes.

THIRD PLANE.

We now come to the third and last of the three over-planes, the planes synthesized by the single idea contained in the word Consciousness. It is complementary to the second, and may be said to be the reflex action aroused by the activity of the individuality in each Deva. For that of the Conscious ONE is represented on the second plane by individually differentiated rays, which exist because they realise themselves as a ratio of conscious life to the One consciousness; making Divine Ratios of self-conscious identities, and causing the One to see itself as a single collection of many aspects. This knowledge constitutes a third phase or plane of thought, for, vitalised by a host of ideas it conceives itself as a *united* whole, instead of a homogeneous *one* as is the case on the first plane; while it differs from the conscious attitude assumed on the second plane, where it conceives itself in a multitude of different and separate aspects. It becomes

in fact on the last plane, a Universe alive with Godlike thoughts, which as rays of light acting with various degrees of Consciousness, are individual Egos. I will now show how and why this third plane must follow from the other two.

We must remember, in the first place, that we are dealing with three fundamental expressions of consciousness, each of which is supposed to proceed naturally from the other, and to be its complement, so that the full state of Conscious Activity necessary to create, externally and objectively, may finally unroll itself—from its passive Perfection of Subsistence to a Positive Perfection of Existence. On the first plane we have seen a Universal Consciousness awakened to a Perception of itself as an existing ONE. On the second we see the necessary extension of this activity of Perception in the comparison which *must* follow between its + and — oneness, which, as we have seen, results in differentiating itself into conscious and active entities—each individually distinct, yet representing in itself the thoughtful energy of a Universe. The third and last result which follows on the awakening of the Conscience of the Universe must be a Perception of itself as the Thinker, the conversion, by the action of the first Plane of Consciousness upon the second, of Rays into Thoughts; the re-action from which effect causes the Universal One to be conscious of itself as a Mind on the third Plane. So that on the first Plane we have the appearance of Truth converted on the third Plane into a Universal Mind, while the second Plane lies between the two, and represents the activity of individual life.

Now each ray of the second Plane is a current of conscious Perception starting from itself and ending in the Universal One, for it represents, as has been already shown, a Divine Ratio. The homogeneity of the first Plane thus becomes a synthetic centre of mental Power on the third Plane. The Consciousness of the ONE flows back therefore into each individual Idea, as being at the same time the Individual Idea and the Synthesis of all possible Ideas. Thus the Ray, colored with its own shade of Light, is enveloped in a Beam from the Central Sun, and thus the Individualised Idea becomes inseparable from every other Idea. For, as the beam of sunlight synthesises in itself every possible shade of color in the Sun, so does our metaphorical beam hold latent every possible aspect of Consciousness. Each forms a distinct and opposite duality, the Ray being a current of energy centralising towards the Universal One of the first Plane, while the Beam forms a current radiating from the central Power outwards; both are equal because universal. Yet how different from each other. For the vitality of the third plane comes from the existence of the second, and (similarly) the vitality of the Beam is due to the individuality of the ray it encloses; while, since it is conscious energy, it is plastic as Divine Substance, and consequently receives into itself the impress of the peculiar character of the ray pervading it when it becomes the Aura of the Ray. In other words each ray shrined in a Universe renders it peculiarly distinct from other Rays and Universes. Or we may look at it from another point of

view and say that each Idea is enveloped by a universal mind, which it informs with Individual activity. The mind receptive to the influence of the Ray is, according to our definition of quiescent mentality, in a state of latent Potentiality—universal in its capabilities. So that Space is now ready to burst forth into countless Worlds, each a complete Universe in itself, and each the Home of a Divine Being or Supreme Conception; to the activity of which or whom is due its existence. How this comes about concerns the development of the four under Planes.

The third plane is therefore a Universal Mind animated by individual conscious conceptions which have been called Rays, and which through their connection with the one mind become Beams of Light or Potential Flames; for a flame is the result of the united action of Ray on Beam. As the mind of man is the centre of manifestation for individual character, so is this third plane the centre for the activities of the Divine Beings of the second plane. Any manifestation on this third plane must carry with it the presiding characteristics of the vitalising Ray. If we consider it as a plane or universe of countless varieties of latent energies, the activity of any one of them will at once compel it to centralise around its individual activity on the second plane, from which it would receive its hall mark as belonging to a particular ray while still remaining one with the Universe.

THE THIRD PLANE AS FIRE.

If we return to the analysis of the vibration of light and sound on the second plane, we see that each ray of light vibrates at a different amplitude. On the the third plane these various vibrations are collected into one, and while synthesised, they do not loose their individuality. So that we have one medium—the substance of the first plane—vibrating in different degrees of energy (see the example of the pendulum already given). But this is the definition of one medium at different temperatures; for heat is defined as the increasing of the vibration of an atom in such a way that the amplitude of its swing is affected, while the rate of its vibration is constant to a given time. Should this latter change, the substance undergoing the action of heat changes to a fresh constant or state of existence; for the amount of energy, computed in units of Time, represents the real individuality of a substance of which its form is but the appearance. On the second plane the different vibrations of the one consciousness are distinct. The one universal Thinker perceives itself to be the thought in each separate case. But on the third it realises itself not only as the thought, but at the same time itself as the Thinker of the thought. By so doing it co-relates the universe of ideas. This action on ideals must necessarily take effect on the Divine Substance manifested on the first plane and underlying all action. And therefore the co-relation of thought passes naturally into that of the ethereal Substance by which they are represented, so that the Divine Entities of Plane Two become animated by Divine Fire—are in fact Fires enveloped in *Potential* Flame on the third plane. Arguing from a

purely material point of view the Beam, the source of synthethic action, becomes a flame, saturating with its fiery breath the cold ray of individual Light by which it is especially vitalised, and in return for which vitality of individual Life, warms it into a Fire. In speaking thus broadly of fire and flame, it must not be forgotten that we are dealing only with Principles entirely subjective to Life, as we personally understand it, and that the gross animal vegetable and mineral heat of the physical plane, resembles its ethereal counterpart only in its subjective aspect of Law, and not as an objective producer of material phenomena. Heat is moreover evidently latent on these planes, because any effective manifestation of it at once becomes objective to it, and in fact has to do with the production of other and lower, because succeeding, planes of consciousness. Fire and Flame are merely essential on the Over Planes, and their objective manifestation concerns the production of the four under planes of Consciousness.

This concludes my attempt to sketch the Over Planes of a Conscious Universe. As they are only perceptions of Universals, they are entirely subjective to finite minds. Thus their details remain for many of us merely empty words which logic orders into groups so that we may obtain bearings which may keep us on our proper course in the great and noble quest for Truth.

Think of them as we will, we can only realise these Over Planes as Consciousness. And this one word expresses all we know of their actual effect upon us during our lives upon this Earth.

THOS. WILLIAMS, F.T.S.



THE USES OF PAIN.

Thy heart must learn the littleness of life,
 As lived by those, that know not its deep snares;
 Whose destination is but as the moth's
 That falls into the flame quite unawares.
 Thy heart must learn that naught may bring it rest;
 Nor pleasures, fame; nor women, wine, nor gold,
 Which drown the soul within their gloomy depths
 And make it bear but grief and pain untold—
 Thy heart must learn that deep within it burns,
 A light of purest and most hallowed flame;
 It is Thy Self; thy Highest Self, O man;
 Thrice happy he, who goes to whence he came!

And hast thou learned the lesson 'mid despair,
 That robbed thy life of joy and hope's sweet balm,
 And brought a raging storm, where former calm
 Made life a pleasure free of grief and pain?—
 Then look thou up; yea, and thine eye shall see
 A sign that pours new strength into thy heart,
 That evermore from thee shall not depart;
 For thou hast earned it through thy misery.

GEO. FALKENSTEINE.

Talismanic Magic.

AFTER reading an article you recently published under the above heading and in accordance with the suggestion at the end of the said article, I have made enquiries and elicited the following from a correspondent relative to the incident of the Lee Penny; I may add that my correspondent is alive now, and the events are fresh in his recollection. "As for its strange and most interesting history and the way it came into the possession of the Lee family, I have no reason to doubt the truthfulness of the account given by Robert Chambers in his pictures of Scotland. I have known about it myself for nearly three score years, and have conversed about it with old servants of the Lee family, and never heard the slightest whisper of doubt on these points, nor yet as to the incident relating to the Newcastle people borrowing it on the terms stated, nor the incident regarding Lady Baird of Saughton Hall. As to the genuineness of its curative virtues, I am not so sanguine, but I am a strong believer in hopefully using plain curative means. I say hopefully, because it is a recognised truth that the imagination has a great influence on invalids. Many facts are recorded in proof of this. It may be said that this does not apply to cattle. Certainly not, but it applies to those in charge of them, and causes them to use the means perseveringly; I was one of a small company who visited the Castle on 12th June 1861 for the purpose of seeing the 'talisman' and tasting water that had got the prescribed 'three dips and a sweet.' The man in charge went behind the door and applied the charm to the water in one tumbler and another was not so charmed. He set them down on a table before us, and first let us taste another tumbler of pure water, and then asked us to taste the other two and point out the one that had got the dips; the majority of our company after tasting both, pointed out the right one. Some might say that the man in charge put something into the water. Anyone who knew Peter Curne, for that was his name, would never for one moment entertain such an idea. Peter was a plain, honest man, and quite above doing such a thing. Now in reply to the question whether the Talisman is now much used for curative purposes, I even to-day made enquiry as to that, and was told that its fame was not so great as it once was. This I think may be accounted for by the fact that the present Laird of Lee, Sir Simon M'Donald Lockhart, is an officer in one of the regiments of the guards, which are stationed in or about London; and only his mother, Lady M'Donald Lockhart, and his sister, Miss M'Donald Lockhart, and a niece, Miss Mott, occupy Lee Castle. It may be easily understood that they will not encourage crowds

to visit them for the purpose of seeing the jewel. Lady M'Donald Lockhart is a very old lady, and like others advanced in life, prefers quietness and retirement, still, I never heard of any respectable party calling to see it and being refused. It is always kept at Lee Castle except at times when the family are away, when, for safety, it is deposited in a safer place in suitable custody. I may add in conclusion that some few years ago a lady from England, who was afflicted with rheumatism in her limbs, came, used the charmed water and was cured."

Thus far my correspondent. I will add a few lines myself and then finish.

Lee Castle is situated in the Vale of Clyde a few miles below Lanark, about twenty-seven miles from Glasgow, and is famous on account of the celebrated family or race of people who have owned it from a remote period of Scottish history. Its approach is very fine, and the grounds contain some of the grandest trees in the country, one of these being of great antiquity and belonging, it is believed, to the original Caledonian Forest. At Lee Castle no money was ever taken from those who came to be cured, and no words were permitted to be spoken when dipping the talisman in the water. A few years after the stone was returned from Newcastle, a complaint was raised by a gentleman, named Hamilton, against Sir James Lockhart of Lee, "anent the superstitious using of ane stane set in silver for the curing of diseased cattel". An investigation was accordingly held by the Synod of Glasgow. (You understand that the Synod is the highest Court in the Church of Scotland except the General Assembly.) Well, the Synod of Glasgow came to the conclusion that Sir James Lockhart be permitted to use the "Penny" under certain safeguards, and exempted him from the crime of sorcery, the penalty of which at that time was death by burning. That the reverend Court were believers in the mysterious medicinal properties of the "Penny" is attested by the following document :

"The Assembly having inquerit the manner of using thereof, and particularlie understude be examination of the said Laird of Lee and otherwise, that the custom is only to cast the stone in some water, and give the diseased cattel thereof to drink, and that the same is done without using evil words such as charmers use in their unlawful practises, and considering that in Nature there are monie things seen to work strange effect, quof no human wit can give a reason, it having pleasit God to give unto stones and herbes a special virtue for the healing of monie infirmities in man and beast, advise the brethren to surcease their process, as quarm, they perserve no ground of offence: and admonishes the said Laird of Lee in using the said stone, to take heid it be usit hereafter wt least scandal that possibly may be."

So far as I can learn no one can say a word about where Sir Walter got his idea of the Talisman.

F.T.S.

15

The Jewish Representative Mazza, the Christian Mass.

CHRISTIANITY is an offspring of Judaism. The relations of the Israelite to Jehovah prefigure, and are reproduced in, the relations of the Christian to Christ. The Jewish sacred writings are the Christian Old Testament. The Jewish psalter is the Christian psalm book. The Jewish custom of reciting, singing, or chanting devotional exercises daily, at stated hours, is continued in the manner of celebrating or saying the Divine Office by the more ancient Christian Churches and the several religious orders at duly regulated intervals. The Jewish usage of blessing, breaking, and devoutly partaking of bread and wine daily, in common, at the commencement of the family meal, was observed by the early Christians, whose habitual breaking of bread is repeatedly mentioned in the New Testament, and was the precursor of the devotional grace before meals. In all these things Christianity is debtor to, is the counterpart of Judaism. Is it likely that this passing over of the one into, this reappearance of the one in, the other, this absorption, this adoption of so much of the old by the new, would have been kept within these limits?

The history of the Jews is a history of passing over. Their designation "Hebrews", taken from a remote ancestor—was this because of the suitability of its meaning?—signifies "pilgrims", "wanderers", "passers over". Their forefather, Abram, migrated or passed over from Chaldæa to Canaan. His descendants went down and passed over into Egypt, where they were reduced to bondage. When their deliverance was about to take place the destroying angel passed over their firstborn and slew the firstborn of their oppressors. Through the slaying of the firstborn of Egypt they passed over from the bondage of Mizraim to the freedom of Canaan. This sparing and passing over was commemorated by them as the Passover. Hence their peculiar and distinctive feast, commemorating the beginning of their independent existence as a nation through this sparing and passing over, was called "The Passover".

But while and by passing from the servitude of Egypt they passed under the bondage of the Law.

The founders of Christianity were Jews.

As Jews they were born under the bondage of the Law.

Their ancestors had not been able to free themselves from the physical bondage of Egypt. They were unable to free themselves from the spiritual bondage of the Law.

Jesus determined to deliver them from this bondage.

For the ten commandments of the decalogue he substituted the two commandments of love.

For the bondage of the Law he substituted the freedom of the Gospel.

Into this freedom his followers passed.

The Passover of the Jews in Egypt was due to the sacrifice of a lamb—a lamb for each household—whose blood was sprinkled on the lintel and doorposts of the sacrificer's house; and each house whose entrance was so sprinkled was passed over by the destroying angel. Thus runs the narrative.

This lamb was called "The Lamb of God".

The Passover of the Christians was consummated by the taking of the life of Jesus, who submitted to an ignominious death rather than renounce the teaching of his life—that man is the son of God, and should suffer no intervention between himself and his Divine Father—and thus secured spiritual freedom to such of his followers as so valued it.

Hence Jesus, thus slain at the Paschal season, was likened to the Paschal lamb, and so came to be called "The Lamb of God". But to those who so likened him the meaning of the sacrifice must have been identical.

Now the blood of the Lamb of God slain in Egypt was in no sense shed as an expiating or atoning sacrifice. Sprinkled on the entrances of their houses it served to distinguish the obedient and innocent children of Israel from the disobedient and guilty Egyptians. The innocent were spared through it, the guilty punished.

When Jesus delivered himself into the hands of his enemies he is reported to have said of his followers, "If ye seek me, let these go their way". Those who so wrote must have believed that he gave himself up to secure the freedom of his followers. As a fact his followers were spared—left free—when he was taken. The doctrinal analogy here is significant.

Either Passover, whether of the Jew or the Christian, had its proper commemoration.

The celebration of the Passover was obligatory on all Jews.

The proper celebration of the Jewish Passover could only take place within the precincts of the holy city, Jerusalem.

Each intending celebrant previously selected a lamb, and, placing his hands upon its head, dedicated it as his Passover. This lamb was then known as, and upon occasion called, the Passover of the dedicant.

On the day appointed for the celebration each celebrant, personally or by representative, took his Passover to the temple and slew it in the prescribed way, that its blood might be sprinkled on the altar. After this each took the body of the Passover—his "Body"—home, to be roasted as commanded; and at the close of the festive meal distributed its flesh to all present, that they might take and eat thereof.

This celebration could only take place at Jerusalem, as already stated. But the keeping of the feast was obligatory on all Jews, as previously

mentioned. Hence there was a common celebration observed by all the children of Israel not in the holy city. This was known as the feast of unleavened bread—the celebration of the *Mazza*.

The celebration of the *Mazza* was in this wise.

Immediately before the feast the celebrant selected a *Mazza*—an unleavened bread—and set it apart for, and dedicated it as, his representative Passover.

This *Mazza*, representing the body of the slain Paschal lamb—of the lamb which should have been slain and eaten at Jerusalem, but could not be slain and eaten here—was folded in a napkin and conveyed to a place prepared for the purpose, where it was hidden away. There it remained till the close of the festive meal. Then the celebrant fetched it from its concealment and, solemnly breaking it, distributed the fragments to all present—a fragment to each—who reverently took and ate thereof—partook thereof with him—as the representative Paschal body—the “Body” of the celebrant.

The Christian commemoration was also a celebration with a *Mazza*, and thus came to be designated the “Mass”.

There the celebrant, at first the head of the family (or most distinguished person present, at his invitation)—whose office, after the service became a congregational communion and the gathering together ecclesiastical and “Catholic”, had the designation and attributes of a priesthood imputed to it—dedicated or consecrated the representative *Mazza*, and at the close of the festive meal—afterwards converted into a solemn religious service—formally broke, partook of, and distributed the fragments to all present, who were thus partakers with him of the representative, of his representative Paschal body—of his “Body”: through which partaking all entered into, and thus bore witness that they were in communion with each other.

The ritualistic ceremonial of the Good Friday Mass, or “Mass of the Presanctified” as it is termed in the Church incongruously called “Roman Catholic”, distinctly points to this origin, as well of the Mass as of its designation, for a consecrated *Mazza* is reserved on the previous day, and, enveloped in a napkin, is solemnly borne to a place duly prepared for its reception (and quasi-entombment—thence commonly spoken of as the sepulchre); from whence it is reverently fetched at the appointed time, and consumed by the priest with due ceremonial.

The ritual observance of the Mass confirms the thus indicated origin.

The priest washes his hands before the consecration as does the Jewish celebrant before the dedication.

With the edge of the paten he indents the *Mazza* he is about to consecrate, to ensure a clean fracture at the formal breaking thereof, as does the Jew with the edge of the patena the bread he is about to bless.

He mingles water with the wine in the prescribed manner of the Jews.

He extends his hands over the Mazza and wine he is about to consecrate, as does the Jew.

He raises his eyes to heaven in invoking the eucharistic blessing, as does the Jew.

He reverently elevates the consecrated Mazza, and then the consecrated wine, as does the Jew.

He reserves consecrated Mazzas at the daily Mass for other communicants; as does the Jew the few fragments of the blessed bread at the daily common meal or communion, which are left on the table to be partaken of by any who may arrive late: but he consumes the whole of reserved Mazza at the Mass of the Presanctified, as do the Jews the whole of the representative Mazza at the Paschal Mass.

Before the withholding of the cup from the laity it was passed round at the daily Mass, as at the Jewish daily communion. At the Jewish Passover and Paschal Mass each had his own cup; as tradition says was the case at the first Christian Paschal Mass: and each Jew sprinkles some of the wine, as representative blood, with the finger, while all stand and chant the solemn commemoration of the Exodus.

There are also certain divergencies hardly less significant in teaching value, since they would have necessarily followed the substitution of a sacramental for a social communion, the conversion of commemorative elements into the accidents of an underlying divine Presence; for, besides the withholding of the cup from the laity at the daily communion, the Paschal commemoration, as represented by the Mass of the Presanctified, is not a communion service in any sense of the word; and even at the Mass which has taken the place of the daily communion, and superseded the breaking of bread of the New Testament, priest and people do not partake of the one bread, for the priest himself consumes the whole of the Mazza, which he formally breaks, and most generally communicates others with unbroken Mazzas reserved from some previous Mass: and even so, only communicates a select few of those present instead of giving to all, so that the symbolism of the act disappears in the so-called and decidedly miscalled Catholic communion; while the worship of a mysterious Divine Presence in the consecrated elements has been substituted for it.

Combined with these points of agreement and divergence there is a singular mingling of the ceremonial of the Jewish daily breaking of bread with that of their Paschal celebration or Mass in the Roman ritual of the Christian Mass: for—

While the Jew mingles water with the wine in the ceremonial cup of the Paschal celebration only, the priest mingles water with the wine he is about to consecrate, at every Mass throughout the year—

While to the Jew three cups are obligatory at the Paschal feast or Mass only, the cup of each being replenished by a server, three cups are enjoined on the priest at every Mass throughout the year, of which the second and third, replenished by the server, are taken as ablutions—and

While by the Jew the Mazza is only used during the Paschal week, and only at the first celebration of the feast as a Mass, in the Roman Church it is used at every Mass and all the year round.

The daily communion of the early Christians, repeatedly spoken of in the New Testament as the breaking of bread, was not a sacramental observance. It was the act of sanctifying an ordinary meal. Of those present, the blessing and breaking of the bread and blessing and passing round of the cup, was always the act of the head of the household or guest of the highest dignity. Hence the import of the Scriptural record of the apostolic breaking of bread from house to house: for the teachers of the people always had the place of honour given to them at their visitations, and, thus becoming the accredited breakers of bread, came in the end to be regarded as a special order of higher rank. But that in those days this was merely an office of courtesy inherited from Judaism is shown by the act continuing to bear its distinctive Jewish designation—the breaking of bread.

Afterwards, when the priestly function was usurped and submitted to, the family breaking of bread by the head of the household or the guest of highest rank, acting at his invitation as his representative, was merged in the congregational breaking of bread by the priest, and then the familiar act had a sacramental character imputed to it, and, because all present had to partake of the consecrated elements, only the sacramentally qualified were permitted to be present, the unqualified being dismissed with the warning *Ite, missa est*, "Go, it is the Mass", which then preceded instead of closing the mystic service.

The sacramental imputation, engendering an ever-increasing reverence, caused a yet higher character to be attributed to the consecrated elements, which were thus made the occasion and subject of so much devotion, until—from being the representatives of the body and blood of the Paschal Lamb for which they had been substituted, to prevent the shedding of whose blood they had been used—they came to be regarded as, and were at length dogmatically declared to be, the body and blood of him whose innocent blood had been shed upon the cross. And then those who had been excluded from the Mass, because not sacramentally qualified to partake of the divinized elements were commanded to be present, to worship the consecrated Mazza and wine of which the consecrator alone was to partake.

But although the celebrant had changed his character, although certain mysterious consequences were dogmatically imputed to his official acts, although the familiar breaking of bread had become the ceremonious celebration of the mysteries, the Christian Mass must have remained what it was intended to be—a commemoration of the Passover at the last supper.

This Mass, as celebrated by Jesus, can have no other meaning than the one imparted to it by him.

Jesus was a Jew.

Those who celebrated this Mass with him were Jews.

This Mass—this way of celebrating the feast of the Mazza, of unleavened bread—must have been familiar to all Jews.

The only novelty about it was the celebration in Jerusalem.

By so celebrating the Passover *there* Jesus broke, passed over the Law.

By giving this celebration as a commemoration of himself *as then acting*, he made it the celebration of this, of his Passover—of his deliberate passing over the Law.

The words of dedication, of consecration, must have been familiar to all Jews.

Hence, when placing a fragment of the broken Mazza—the breaking of which *then* and *there* represented the breaking of the Law—before each of those present he said, “Take, eat, this is my body”, they must one and all have understood him to mean, This is, this takes the place of my Paschal body. This is the “Body” of *my* passover.

He could not have conveyed any other meaning by these words. Could not have had any other meaning in his own mind while uttering them. To have so acted, so spoken without declaring that he acted and spoke in a sense other than the act and words naturally bore, would have been consciously to mislead and deliberately to deceive his followers.

HENRY PRATT, M.D.



THE THOUGHTS OF MARCUS AURELIUS ANTONINUS.

(Translation—GEORGE LONG.)

All those things at which thou wishest to arrive by a circuitous road thou canst have now, if thou dost not refuse them to thyself. And this means, if thou wilt take no notice of all the past, and trust the future to providence, and direct the present only conformably to piety and justice. Conformably to piety, that thou mayest be content with the lot which is assigned to thee, for nature designed it for thee, and thee for it. Conformably to justice, that thou mayest always speak the truth freely and without disguise, and do the things which are agreeable to law and according to the worth of each. And let neither another man's wickedness hinder thee, nor opinion, nor voice, nor let the sensations of the poor flesh which has grown about thee; for the passive part will look to this. If then, whatever the time may be when thou shalt be near to thy departure, neglecting everything else thou shalt respect only thy ruling faculty and the divinity within thee, and if thou shalt not be afraid because thou must some time cease to live, but if thou shalt bear never to have begun to live according to nature, then thou wilt be a man worthy of the universe which has produced thee

The spherical form of the soul maintains its figure when it is neither extended towards any object, nor contracted inwards, nor dispersed, nor sinks down, but is illuminated by light, by which it sees the truth, the truth of all things and the truth that is in itself.

Have I done something for the general interest? Well, then, I have had my reward. Let this always be present to thy mind and never stop (doing such good).

Jottings in India.

IT is by no means my intention to make these "Jottings" other than their name implies. No system, no consecutive order will be followed, but I fancy a few brief thumb-nail sketches may interest some, at least, of the readers of *Lucifer*, and tend to promote the cordial mutual interest and help between East and West, which the Theosophical Society has already done so much to bring about.

* *

In Bombay, the majority of our active members belong to the Parsi community, the most liberal and energetic section of the Indian people both in thought and action. But they owe much to our Brother, Tookaram Tatya, whose disinterested devotion and splendid work, in rendering accessible both the classical and mediæval treasures of mystic lore that exist in Sanskrit and the vernacular languages of India, is beyond all praise. The Bombay Branch meetings would be a treat to any lover of keen intellectual discussion on metaphysical and philosophical subjects; and the acumen and quick insight into such problems displayed by young men among the Hindus, who come there as enquirers and listeners, would make most cultured and thinking Englishmen wonder. True, much of such discussion is "unpractical"; and I had often to drag back to the solid ground of practical realities discussions which tended to lose themselves in the waste spaces and misty depths of the limits of human thought, that region where words become mere counters, and even the best devised metaphysical terminology tends rather to mislead than to enlighten.

* *

A new scene—Surat—the first *point d'appui* of the western invasion of India that has now culminated in the British Empire in the East. A quaint town, Hindu within and without in character, less Europeanised far than Bombay and other places; the funny pill-boxes that call themselves shops, the picturesque crowds of light, dark, and black-skinned men and women, in their bright colors and classical draperies, form a picture that will long dwell in my memory. But I will describe in detail a meeting of the Theosophical Society Branch there; for it is so utterly different from anything we are familiar with in the West, that an attempt, however imperfect, must be made to paint a word picture of a scene that the brush of an artist would delight to trace.

* *

Imagine a two storied house, built somewhat in the old Pompeian style round a square central court, or rather well, for it is too small to

call a court in earnest. Above, this is open to the sky, and the way to the upper story is a narrow flight of stone steps projecting from one wall of the well. The roof is flat, but upon it is built a single room, some twenty feet square, with four door-windows opening on the cardinal points, its roof being dome shaped. Here is where the President of our Surat Branch sits to study and meditate, and here was held the first meeting of the Branch that I attended. When I arrived, the sun had set some two hours and the rapid gloom of an Indian night shrouded everything around. I was met at the entrance, which is a lofty portico supported on tall smooth-plastered white columns, by Mr. Trivedi and his friends, two of them holding candle-lamps, somewhat like those used by travellers in railway carriages for better light in reading. The light falling on the dusky faces, the bright eyes, white and colored dresses and various turbans, and flashing back from the white stucco walls, made a picturesque, but withal somewhat weird and uncanny scene.

* * *

Ascending the stairs, we entered the room on the roof, and within a few minutes, I found myself in one corner of the room, the entire floor being filled with cross-legged figures, half visible in the dim light of a single candle-lamp burning in the middle of the floor, besides a long thin stick of incense slowly smouldering away on its tiny brass stand. After my address the President asked if I had any objection to their proceeding with their usual exercises, and I then found that the Branch (which originally was a separate society known as the "Sanatan Dharma Samaj" created by Mr. Trivedi for the revival of true moral teaching in India on the basis of Universal Brotherhood) meets regularly *every* evening for ethical and philosophical discussion and instruction from its President. At these daily meetings it is their habit to chant a series of *slokas* in Sanskrit, inculcating ethical principles and maxims and invoking the higher powers to aid them in living according to the principles of Universal Brotherhood. I assented gladly, and the entire room soon began to vibrate with the peculiar rhythm of Sanskrit chanting. The flame of the candle danced in responsive vibration to the sounds, though the voices were low and subdued, and strange thrills seemed to course through me. Circles of blue aura shot with gold formed and dissolved in the open space round the lamp, and the light smoke of the incense wreathed and coiled itself into shapes which seemed somehow to have a meaning. As the chanting rose and fell one's mind seemed gradually to be caught in the music and the rhythm, it grew calm and peaceful, and though I could not understand one word, there was no inclination of the attention to wander or of the mind to occupy itself with other thoughts. The chanting lasted half an hour or more: the time seemed to have fled by enchantment.

* * *

This Surat Branch of ours, by the way, is doing admirable work by

distributing ethical literature in the vernaculars, as well as in maintaining a *free* vernacular school of over one hundred boys in which, besides the usual subjects of a thorough vernacular course of teaching, special stress is laid upon the teaching of ethics on the broadest basis of Brotherhood, and in the form of poetical maxims well calculated to take deep root in the minds of children.

* * *

In judging of the work which the Theosophical Society—or rather, its two Founders—has accomplished, one must look not only within but even more outside the actual circle of the Society itself. For in many ways the influence of the Society is felt and shown under forms that otherwise would escape our reckoning. Among such I give a prominent place to the growth of “Sabhas”, or Associations for various purposes throughout India. The principle of co-operation had found little application in India—from the native side at least—prior to the advent of the Theosophical Society. Now Sabhas are springing up in all directions, and very many of them owe their existence to the example of the Society, not to mention the fact that the active management of a large proportion of them is in the hands of the members of the Theosophical Society. Such, for instance, is the “Sanmarga Samaj” of Bellary, before which I had the pleasure of delivering two lectures a short time ago. Its rules and objects appended hereto* show sufficiently the source of its inspiration, and prove how much good the Theosophical movement is doing in India in these indirect ways.

* * *

The moving spirit, the active worker, and inspirer of all that is done in

* BELLARY SANMARGA SAMAJ (established in April, 1887). Objects.—The adoption and promotion of such measures (*Vide* Appendix A) as will improve the material, moral, and spiritual condition of the people, and with this view. (1) The diffusion of useful knowledge among the people; (2) the practice of virtue and the inculcation of it to others; (3) the promotion of social and economical reforms (*Vide* Appendix C).

Appendix A.—The measures adopted and the institutions maintained at present to promote the objects of the Samaj are:—(1) Free Sanskrit School, open to all free of charge every morning and evening; (2) The exposition of the Bhagavad Geeta every Sunday evening; (3) Moral teaching in schools, and distribution of prizes to pupils therein; (4) Public moral and spiritual preaching; (5) Publication and distribution of moral, spiritual, and social tracts and papers on treatises of a similar nature; (6) Fortnightly lectures on moral, spiritual, social, and economical subjects in the Samaj Hall.

Appendix C.—Principles of the Samaj. The following are adopted as principles of the Samaj and every member is requested to endeavor to the best of his power, to secure them: Moral—(1) The discontinuance of obscene songs and jests on marriage and other festive occasions; (2) The discontinuance of nautches on such occasions and in temples; (3) The better treatment of women in delicate health; (4) The discouragement of the promiscuous bathing and washing of clothes of men and women in exposed places; (5) The disuse of spirituous liquors and intoxicating drugs; (6) The discountenance of litigation and the settlement of differences by arbitration; (7) The discouragement of gambling; (8) The discouragement of indiscriminate charity. Social—(1) The promotion of interdining among the different divisions of the same caste; (2) The promotion of intermarriages among the different divisions of the same caste where interdining is allowed; (3) The promotion of female education; (4) The encouragement of the use of shawls, umbrellas, and shoes by women; (5) The promotion of intercourse among ladies of different castes; (6) The better treatment of widows; (7) The messing together of the male and female members of a family; (8) Discouragement of women eating on the refused leaves of their husbands. Economical—(1) The discouragement of marriages without the means of subsistence; (2) The curtailment of marriage and funeral expenses; (3) The discouragement of the passion for jewellery, and particularly of jewels for children; (4) The improvement of agriculture and the conservation of manure; (5) The revival or the development of the manufacturing and other industries; (6) The promotion of technical education; (7) The promotion of joint-stock enterprise; (8) The discouragement of running into debt. Health and sanitary—(1) The prevention of early marriages; (2) The securing of healthy homes and well-trained children; (3) Promotion of sanitary improvements. N.B.—Tracts and pamphlets in English and vernacular on the above principles contributed by members for publication will be received by the Secretary and submitted to the Committee for approval.

the Sanmarga Samaj is an earnest and devoted Theosophist, Mr. R. Jagannathiah Garu, who was converted from blank Materialism some years ago, through the influence of Theosophy. But he is also most ably seconded in his philanthropic work by the President of the Bellary Municipality, a man who is in all but name a Theosophist, and soon I trust will be numbered in our ranks as an active member of the Theosophical Society.



Passing Gooty—where the Society has a Sanskrit school, thanks to the generosity of two of its members, Messrs. Srinevasa Rao and Kesava Pillai—and Cudappah, where we have also a Branch, let us pass on to Adyar, the head-quarters of the Society.



Drawbacks there doubtless are to the situation of the head-quarters, such as its distance (7 miles) from Madras, and the fact that Madras itself is far from being as active a centre of the national and intellectual life of India as either Bombay or Calcutta. But none the less Adyar is in itself a perfect Paradise; standing in extensive and well-kept grounds, surrounded with magnificent trees, palms, peepul, fig, mahogany, etc., it overlooks on one side the wide expanse of a tidal river, in the middle of which lies a large island. Over the tree tops can be seen the distant ocean, on which the moon sheds her silvery rays, that glitter through the luxuriant foliage in the calm evening air. The buildings themselves are all tinted a uniform terracotta color, the traditional hue of a yogi's robes, and, seen from a distance nestling among the green trees, produce a harmonious effect, in pleasing contrast to the stained and discolored hue of the white cement with which most Indian houses are covered.

The main building consists of two stories, but the upper covers only a small part of the whole, being composed only of two large rooms and their usual bath-rooms, etc. It would add greatly to the effect of the building, as seen from the approach across the bridge, if a room could be added above, forming a third story. A roof supported on arches filled in with the open tile work, which I shall describe presently, would be a most welcome addition; but, alas! the Theosophical Society is poor, and such an addition would cost at least £100, and no generous soul has yet been found to contribute that amount.

On the ground floor is first the splendid open hall wherein the Conventions are held, in shape a Thor's hammer, supported on masonry piers, the spaces between which are filled in with semi-circular tiles of brick so arranged as to form a most graceful design, and while admitting both air and light freely, yet to exclude the ardent rays of the sun. The floor of the hall is still, for the most part, of simple brick, but some day we hope to have it all paved with marble, like the vestibule of the house itself, which forms the handle of the *tau*, and like the passage, just erected, which

connects the main building with the Adyar Oriental Library. The latter is a lofty, well-proportioned building, entered through splendid doors of carved wood, a present to the Society from an Indian Prince. Within, the walls are covered with books, MSS., and palm leaf books on three sides. The end opposite the entrance door is formed of a lofty screen, also of carved wood, which shuts off a small room in which hang behind curtains the portraits of the Masters.

Besides the main building there are two detached bungalows. The one nearest the entrance gate now contains the President's private office and that of the *Theosophist*. The further one contains two rooms, now occupied by two Hindus, who are preparing themselves here for a tour through some of the Branches.

Our dining room is in a detached building, where is also the kitchen, store-room, etc.; and there are several other small buildings in various parts of the grounds, one of which has been fitted up as a kitchen for the Brahmins, who either stay here or attend our meetings.

It is a lovely place for a colony of student-workers, as anyone would say who had spent a moonlight evening on the roof of the main building, discussing metaphysical questions, Hindu folk-lore and religion, and the weird stories of magic and spooks, which are still largely current among the peoples of Hindostan.

B. K.



THE THOUGHTS OF MARCUS AURELIUS ANTONINUS.

How plain does it appear that there is not another condition of life so well suited for philosophizing as this in which thou now happenest to be.

In the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength; and as the sense of pain is a characteristic of weakness, so also is anger. For he who yields to pain and he who yields to anger, both are wounded and both submit. . . . Consider how much more pain is brought on us by the anger and vexation caused by such acts (acts which disturb us) than by the acts themselves at which we are angry and vexed.

Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

See what things are in themselves, dividing them into matter, form, and purpose.

How can it be that the Gods, after having arranged all things well and benevolently for mankind, have overlooked this alone, that some men, and very good men, and men who have had most communion with the divinity when they have once died should never exist again, but should be completely extinguished?

But if this is so, be assured that if it ought to have been otherwise the Gods would have done it. *For if it were just* it would also be possible, and if it were according to nature, nature would have had it so.

From my mother (I learned) piety, beneficence and abstinence, not only from evil deeds, but even from evil thoughts; and further, simplicity in my way of living far removed from the habits of the rich.

The Great Accuser.

DEAR the bottom of the descending passage of the great pyramid, set into the solid masonry, may be seen a white stone upon which are rudely engraved certain hieroglyphics. Upon washing away the dust of ages, upon either edge of the tablet there was found an outline of the sacred cow. On the right horn of each was the red comb of the cock, and on the left horns a bunch of peacock feathers. By pressure here and there along the margin of the tablet a yielding point was at length found and the tablet swung slowly into the passage, revealing a rude sarcophagus. The coffer contained a mummy, bearing on its blackened surface the same emblems found on the tablet, and a small roll of papyrus gave the following explanation.

During the construction of the great pyramid there continually hung upon the steps of the workmen one who came at last to be known as the Great Accuser. Vanity sat upon his brow like a crown of peacock feathers, and he claimed to be of higher caste than any of the real workmen, and that by divine right he should be placed over them and at the head of the Temple. He was repeatedly informed that every avenue was open to him, and that in the Order of the Pyramid he was highest who served best. The Great Accuser engraved many tablets and wrote many scrolls, reminding the reader in every line of his own greatness and God-given mission to lead and to command. Nothing came amiss to him, for he claimed that genius such as his had many needs, and so it really seemed. In early youth he had been under instruction of the "brothers of the shadow", and had become Grand Master of their art, whose motto was "*suppressio veri, suggestio falsi*". Steeped to the very lips in lechery and lying, bold and shameless in his daily life, knowing every sinuosity of sin, he could the better accuse the innocent and paint to the last vulgar detail his own debaucheries while falsely charging them on others. He made no concealment of his vices, but shamelessly gloried in them. If thousands only spoke his name, he cared not whether fame or infamy trimmed the lamp that fed his vanity. He forced his way into the courts of the temple, donned the robes of the high-priest, and substituted Bacchanalian rites for the sacred fire of Truth that flickered and went out in his presence. When women, lured ignorantly to his snares, protested their allegiance to hymeneal altars and refused the sacrifice, he roared with laughter, and praised their virtue in the "tests of initiation". Scorning the execration he had won, he determined to be crowned hierophant. "Give me your suffrages", he cried, "ye scum of all the earth. I, only I, am fit to lead and rule.

Refuse my wish, balk my high ambition, and I will blast ye all, and hurl stone from stone of your old pyramid."

The pyramid rose, pile upon pile, till into its mighty mass were wrought the secret art, the music of the spheres fixed in stone. Patiently the workmen toiled, leaving all gates ajar, that the poor deluded soul might enter, if he would, knowing well the outcome of their toil, and that none could be refused, even at the eleventh hour, who knocked in the right way.

It was then that his mission as the Great Accuser grew upon the would-be hierophant. Alike to him were youth and age, man or woman, friend or foe. Turning to the record of his own dark soul he hurled the filthy fragments broadcast, massing the residue of venom on those to whom he had often knelt in homage and lauded to the skies, and whose only sin consisted in refusing him suffrage when he sought the crown of hierophant. Rule he could not, not even himself; then ruin dire! If not fame, then infamy! So he became the Great Accuser, making each step of his, as deeper in his moral mire he sank, an accusation against another.

Here the papyrus was defaced by time, and no more was learned.

Tradition says that every age, when man seeks higher knowledge, is thus beset by those who play at fast and loose: demanding all for self, and bent on rule or ruin, they become at last the Great Accuser; the karmic record of their lives, distorting, like a crooked mirror, every shape, and changing even the face of an angel into a filthy image of his own. Karma-Nemesis never slumbers, and never dies. Just as the name of Judas goes down the corridors of time as one of the twelve apostles, even so when the pyramid is completed, a peacock's feather engraven on stone in a dark recess preserves the lasting record and the awful Karma of the Great Accuser.

Know ye not that it was written by one of old, "Whosoever shall fall upon this stone, shall be broken, but upon whomsoever this stone shall fall, it shall grind him to powder". And again, "He who would be greatest among you let him be the servant of Truth".

VERITAS SWARA, F.T.S.



THE ANGRY TREE.

In Australia there grows a species of acacia commonly called the "angry tree". It reaches the height of 80 feet after a rapid growth, and in outward appearance somewhat resembles a gigantic century plant. One of these curious plants was brought from Australia and set out in Virginia, Nevada, where it has been seen by many persons. When the sun sets the leaves fold up, and the tender twigs coil tightly, like a little pig's tail. If the shoots are handled the leaves rustle and move uneasily for a time. If this queer plant is removed from one pot to another, it seems angry, and the leaves stand out in all directions like quills on a porcupine. A most pungent and sickening odour, said to resemble that given off by rattle-snakes when annoyed, fills the air, and it is only after an hour or so that the leaves fold in their natural way.

Mystic Lore of Gems and Crystals.

FROM ancient times belief in the magical properties and talismanic virtues of gems and crystals has been prevalent, especially in the East, the source of mystic wisdom. But in these days to credit anything in Nature with occult virtue is held to be a foolish thing, and the practical moderns see no "power to charm" in precious stones, save by their commercial value. So that a jewel once venerated by the Magi of old, as a talisman possessing wondrous power, is to-day for the world at large a valuable ornament, and nothing more. Therefore, let us search for ourselves the lore of the past, and learn the mystic virtues that precious gems possessed in vanished ages.

The Diamond first shines forth. It was held in peculiar veneration by the ancient Romans: fastened on the left arm it banished all nocturnal terrors and was a safeguard against insanity. Moreover, it was held to possess the power of counteracting the effects of poisons and detecting their presence by becoming dim and moist. This belief continued to a late period, but diamonds (probably pulverised) are enumerated as being among the poisons administered to the unfortunate Sir Thomas Overbury by the infamous Earl and Countess of Somerset. A quaint old writer says: "He who carries the diamond upon him, it gives him hardihood and manhood and keeps his limbs whole. It gives him victory over his enemies if his cause be just: keeps his wit good, preserves him from sorrow and strife and the illusions of wicked spirits." But the diamond must be given freely, "without coveting or buying", in order to possess these virtues in their full force: furthermore, it loses its talismanic power by reason of the sins of him who bears it. More than one famous diamond has been regarded as the guardian of the ruler of that country to which it belonged; and the *Koh-i-noor* now in the possession of the English Government is looked upon in this manner by the natives of India, who see in its transfer the downfall of their ancient monarchy. The diamond is under the influence of Mars, and should, correctly speaking, be set in fine steel, iron being the metal of that planet.

The Moonstone is not a diamond, though the late Wilkie Collins so declared in his weird novel of that name; but is a beautiful, though not rare stone, peculiar to Ceylon. It was held in veneration on account of its lunar attraction, and Pliny describes it as "shining with a yellow lustre", also, as containing an image of the moon, which daily waxed and waned according to the state of that luminary.

The Amethyst was esteemed by the toppers of ancient Rome and Greece from a belief that it was a remedy against drunkenness: it was also thought to sharpen the business faculties of merchants and, like the diamond, to counteract the effects of poisonous drugs: and he who possessed one was able to capture birds and beasts easily.

The Sapphire, sacred to the Sun, and called the stone of stones, cured boils, restored weak sight, extinguished fires, mended the manners of its wearers and made the melancholy cheerful. Until the time of "ye dreadful fire" of London there was, in old St. Paul's Cathedral, a famous sapphire presented by Richard de Preston, citizen and grocer, which cured infirmities in the eyes of all who resorted to its virtues. The stone, however, perished with the cathedral.

The Crystal has been famous through all time for the visions beheld

in it by clairvoyants. A Beryl was the most favorite medium, for Aubrey tells us in his "Miscellanies" that "A Berill is a kind of crystal that hath a weak tincture of red in it, wherein magicians behold visions. When Sir Marmaduke Langdale was in Italy, he went to one of those who did show him a crystal wherein he beheld himself kneeling before a crucifix. He was, at that time, a Protestant, but afterwards became a Roman Catholic." Rosetti in his weird, magnificent, ballad, "Rose Mary", sets forth the awful powers of the spirits of the Beryl, the stone that is:—

"Rainbow-hued through a misty pall,
Like the middle light of the waterfall."

Dr. Dee said of his famous crystal (now in the Ashmolean Museum at Oxford), that it "was brought to him by the angels of God, and that the form of it was round and large". There are crystal-seers even in these practical days, and the present writer has many psychic friends who behold visions in gems and crystals, or even spheres of common-glass.

The Ruby, when bruised in water, relieved weakness of the eyes and helped disordered livers: if the four corners of a room, house or garden, were touched with it they would be preserved from lightning, tempests, or worms: it dispersed foul air and kept lovers' faith unbroken, and when worn it was impossible to hide it, as it would show through the thickest covering.

The Topaz stopped bleeding and possessed marvellous powers of emitting light. One was presented to a monastery by the noble Lady Hildegarde, wife of Theodoric, Count of Holland, and this stone was said to send forth so brilliant a light, that in the chapel where it was kept prayers were read without any other lamp. The virtues of the topaz increased or decreased according as the moon was new or old, and when cast into boiling water, it at once deprived it of heat.

The Pearl was greatly venerated in the early ages for its occult virtues. They were said to be brought forth by boiling the gem in meat, when it healed the quartan ague. Bruised in milk, and taken internally, it was good for ulcers and cleared the voice. The Greeks and Romans believed that pearls were formed from the dew of heaven falling into the open shell of the oyster during the breeding season, and they wore crowns of them as amulets.

The Emerald was held to have the power of blinding serpents who gazed on its lustre; but it strengthened the human sight, and the ancients were never tired of looking at their rings if this gem was set therein. The Holy Grail, of the Arthurian legends, was said to have been a chalice formed of a single emerald used by the Redeemer at his last supper. Brought from heaven by angels, it was preserved by Joseph of Arimathea, and is yet believed to be on earth, angel-guarded, but visible only to the entirely pure. Among the virtues ascribed to emeralds was that of proving if lovers kept troth or no. In allusion to this belief, L. E. L. has written:

"It is a gem which hath the power to show
If plighted lovers keep their troth or no:
If faithful, it is like the leaves in spring;
If faithless like those leaves when withering."

The Empress Josephine wore only emeralds after her divorce from Napoleon, and was painted in them by Isabey. An emerald set in copper should be an appropriate love token, as both gem and metal are under the influence of the planet Venus.

The Turquoise was also good for the sight, and was thought to be "a cheerer of the soul"; furthermore it diverted the evil of any fall that might happen to its wearer. It grew paler as its owner sickened, lost its color entirely at his death, but recovered it when placed on the finger of a new and healthy possessor. Suspended by a string within a glass it told the

hour by striking against the side : and he who possessed one believed that he might fall from any height without injury, as the stone attracted to itself the whole force of the concussion.

The Opal was not regarded by the ancients as the bringer of misfortune ; on the contrary it was believed by them to possess the virtues of every gem whose color appeared on its prismatic surface. It also conferred the gift of invisibility on its wearer, and was invaluable for the sight : hence the name "opal" or "eye-stone". It is the matter-of-fact moderns who regard this gem as ill-omened. A Russian who meets with one when purchasing goods will buy nothing more that day, looking on the opal as "the evil eye". The French dislike this stone as being unlucky, and lately, a friend of the present writer, who is a learned physician and occultist, ascribed certain misfortunes that had befallen him to his having come into possession of a beautiful opal ring, till one of the stones breaking he had them removed and replaced by pink coral, whereupon his ill luck ceased.

The Carbuncle anciently (believed to be produced in the head of a species of fox) had the same power of emitting light as the topaz ; and the *Garnet* produced discord between lovers, but preserved the health and spirits.

Agate, Coral and *Amber* are among the gems of inferior value, possessing mystic virtues. Powdered agate mixed with water was believed to be an antidote to snake poison ; and storms could be averted by burning agates. Coral beads are worn in India as amulets ; and the Italians to this day fasten little coral branches round the necks of their children and horses, to neutralise the effects of the "Malocchio" or evil eye. It has ever been held a charm against witchcraft, and to protect the wearer from tempests and robbers.

Amber also was worn by children as a charm, and by adults as a protection against insanity ; suspended from the neck it cured the ague. The Shah of Persia carries about him a cube of amber, supposed to have fallen from Heaven, and believed to have the power of rendering him invulnerable. Amber, ground up with honey or rose oil, was formerly a specific against deafness or dimness of sight. Tacitus describes the amber gatherers as a sacred nation, worshipping the mother of the Gods, called Hertha.

The Onyx in the Middle Ages was believed to expose its owner to the assaults of demons, hideous dreams at night and law suits by day. *The Crysolite*, on the contrary, expelled phantoms, and brought all kinds of good fortune.

The Loadstone was formerly set in wedding rings, being indicative of love's attraction. Armed with this wondrous mineral, a man might walk freely among reptiles, as they had then no power to harm him. Paracelsus and other mystics have written extensively upon the marvellous virtues of the loadstone, both as a curative and a magnet.

The Jacinth and *the Bloodstone* also possessed extraordinary properties. The former cured fever and dropsy, banished evil fancies, restrained luxury, and rendered its wearer victorious, powerful, and agreeable ; while if set in gold, those virtues were greatly increased. The latter, if wetted in cold water, was invaluable for the cure of wounds, and was used by the West Indians for that purpose.

The ancient writers mention many stones the very names of which are unknown in our day, that in past ages were held to possess miraculous powers : but they were either altogether fabulous, or if they existed, were so rare as to have been unknown save to very few. Thus, *the Bezoar* stone, said to be procured from the kidneys of a wild animal found in Arabia : *the Toadstone* growing in the toad's head ; *the Snakestone* and many others all possess this apocryphal origin, being most probably ordinary mineral substance under other names. The early Christians bestowed religious and

emblematical significations upon precious stones, probably with a view to ridiculing the occult virtues ascribed to them by ancient philosophers.

The following are the gems and metals under the influence of the seven chief planets :—

Saturn	Onyx	Lead
Jupiter	Cornelian	Tin
Mars	Diamond	Iron
Sun	Sapphire	Gold
Venus	Emerald	Copper and Brass
Mercury	Loadstone	Quicksilver
Moon	Crystal	Silver

Among the ancients, rings or talismans formed of each stone and metal, with certain ceremonies, at the times when their respective ruling stars were strongest, were venerated as possessing all the virtues of the planets under which they were formed.

HERESA.

[The above is of course the superstition of the occult tradition. Comparative study in this field of research has yet to be attempted, when it will be proved that there is a true scientific basis in the widespread belief in the virtues of the "tears of the Gods".—EDS.]



Har-dwar ; or, The Mysteries of the Himalayas.

(Continued from p. 158.)

“**I**T is the maker of all things, knows all things, is self-originated (or the Soul and the Source), the creator of time, endowed with excellent attributes, the lord of Pradhana (rudimentary matter), of the embodied spirit, and of the Gunas (three qualities), the cause of liberation from the world, of the world’s continuance, and the bondage which it involves. Glory to It, which is first the creator of the universe, next its upholder, and finally its destroyer; glory to It in this three-fold character. As water falling from the sky, though having but one flavor, assumes different flavors in different bodies, so It, associated with the three qualities (Sattva, Rajas, and Tamas, or Goodness, Passion, and Darkness), assumes three states (those of creator, preserver, and destroyer), though Itself unchanged. Immeasurable, It measures the worlds; desiring nothing, It is the fulfiller of desires; unconquered, It is a conqueror; utterly indiscernible, It is the cause of all that is discerned. Though one, It from one or another cause assumes this or that condition; Its variations are compared to those which crystal undergoes from the contact of different colors. It is known as abiding in our hearts, and yet as remote; as free from affection, as ascetic, merciful, untouched by sin, primeval, and imperishable. It knows all things, Itself unknown; sprung from Itself (or self-existent), It is the source of all things. It is the lord of all, Itself

without a master ; though but one, It assumes all forms. It is declared to be that which is celebrated in the seven Sama Hymns ; to be That, which sleeps on the waters of the seven oceans, whose face is lighted up by the God of seven rays (Fire), and which is the one refuge of the seven worlds. Knowledge which gains the four classes of fruit (virtue, pleasure, wealth, and final liberation), the division of time into four yugas (ages), the four-fold division of humanity, all these things come from It, the four-faced. Yogins (devout contemplative men), with minds subdued by exercise, recognise It, the luminous, abiding in their hearts ; and so attain to liberation from earthly existence. It comprehends the truth regarding Itself, It is unborn, and yet becomes born ; It is passionless, yet slays Its enemies ; It sleeps and yet It wakes. It is capable of enjoying sounds and other objects of sense, of practising severe austerity, of protecting Its creatures, and of living in indifference to all external things. The roads leading to perfection, which vary according to the different revealed systems, all end in It, as the waves of the Ganges flow to the ocean. For those passionless men whose hearts are fixed on It, who have committed to It their works, It is a refuge, so that they escape further mundane births. Its glory as manifested to the senses in the earth and other objects, is yet incomprehensible ; what shall be said of Itself, which can be proved only by the authority of scripture and by inference. Seeing that the remembrance of It alone purifies a man, the rewards of other mental acts also, when directed towards It, are thereby indicated. As the waters exceed the ocean, and as the beams of light exceed the sun, so Its acts transcend our praises. There is nothing for It to attain, which it has not already attained. Kindness to the world is the only motive for Its birth and for Its actions."

Here she suddenly stopped and appeared to listen to something. I was so much absorbed in what she was reading, that I scarcely noticed the sweet music before she attracted my attention to it by her attitude of a listener. It was a delicious, charming music, flowing from a grove which was at a short distance from where we were sitting ; though I could not see any human being, the voice seemed to emanate from the branches of the nearest tree in the grove.

"Do you hear the music, guest?" she asked.

"Yes", answered I. "Who sings?"

"I do not know, but I have often heard that music emanating from the same grove, but on my running there to find out the person I have invariably failed. It is so strange, and whenever I asked Guruji what it meant, he would only smile at my curiosity and say it is music by an unknown spirit, whom you cannot see before you have learnt the practice of *Dhyan*. You can hear the sound, but not see the form."

"And is it really a fact—can I go and see if I find anyone?"

"No", she said, impatiently, "do not. Once I had a sorry experience of it. The music deluded me from one tree to another, until I got quite but the music is sweet. You hear what it sings?"

“Yes, I do. Every syllable is distinct and well pronounced, even though coming from a distance,” and as I was saying this the following lines were distinctly heard by me :

“ Upon these airy regions flying
Down I look to learn and laugh,
Every new life seems a secret,
Surely I know always half
All the knowledge, all the wisdom
I sought once and I seek now,
Half forgotten, half forgetting,
Fly above and wonder how.

The world is vexed by death ; decay
The frames of mortals wears away.
Do I not note the circling flight
Of those still robbers, day and night,
With stealthy tread, which hurrying past
Steal all our lives away at last ?
When well I know how death infests
This world of woe, and never rests,
How can I still, in thoughtless mood,
Confide in future earthly good ?
Since life with every night that goes,
Still shorter, and yet shorter grows,
Must not the wise perceive how vain
Are all their days that yet remain !
We, whom life's narrow bounds confine,
Like fish in shallow water, pine.
While men on other thoughts are bent—
Like those on gathering flowers intent—
As lambs by wolves are snatched away,
They fall to death a sudden prey,
Before they yet the good have gained
For which they every nerve had strained.
No moment lose ; in serious mood
Begin at once to practise good ;
To-morrow's task to-day conclude ;
The evening's work, complete at noon ;
No duty can be done too soon.
Who knows whom death may seize to-night,
And who shall see the morning light ?
And death will never stop to ask
If thou hast done, or not, thy task,
While yet a youth, from folly cease,
Through virtue seek for calm and peace,
So shalt thou here attain renown,

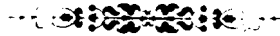
And future bliss thy lot shall crown.
 Death interrupts the futile dreams
 Of men who, plunged in various schemes,
 Are thinking ; ' This or that is done ;
 This still to do ; that just begun.'
 As torrents undermine the ranks
 Of stately trees that crown their banks,
 And sweep them downwards to the main,
 Death tears from earth those dreamers vain.
 While some are all on traffic bent,
 And some on household cares intent,
 Are fighting hard with pressing need,
 And struggling wives and babes to feed,
 Or with some other ills of life
 Are waging an incessant strife ;
 Death these hard toiling men uproots,
 Before they yet have reaped the fruits
 Of all their labor, all their thought,
 Of all the battles they have fought.
 Death spares no class, no rank, nor age,
 He carries off the fool, the sage,
 The knave, the saint, the young, the old,
 The weak, the strong, the faint, the bold.
 As soon as men are born, decay
 And death begin to haunt their way.
 How can'st thou, thoughtless, careless, rest,
 When endless woes thy life infest ;
 When pains and pangs thy strength consume—
 Thy frame to dissolution doom ?
 Forsake the busy haunts of men,
 For there has death his favorite den.
 In lonely forests seek thy home,
 For there the Gods delight to roam.
 Fast bound by old attachments' spell,
 Men love amid their kin to dwell.
 This bond the sage asunder tears ;
 The fool to rend it never cares.
 Some do advise, that I should please
 With sacrifice the deities.
 Such rites I disregard as vain ;
 Through these can none perfection gain.
 Why sate the Gods, at cruel feasts,
 With flesh and blood of slaughtered beasts ?
 Far other sacrifices I,
 Will offer unremittingly ;

The sacrifice of calm, of truth,
 The sacrifice of peace, of ruth,
 Of life serenely, purely spent,
 Of thought profound on Brahma bent.
 Who offers these, may death defy,
 And hope for immortality.
 But once I thought that I should wed,
 And sons should gain to tend me, dead,
 By offering pious gifts, to seal,
 When I am gone, my spirit's weal.
 Now *I* shall ask no pious zeal
 Of sons to guard my future weal,
 No child of mine shall ever boast
 His rites have saved his father's ghost.
 Of mine own *bliss* I'll pay the price,
 And be myself my sacrifice."

As the two last lines met my ears the scene at the Ganges—the being standing above the waters—occurred to my memory, and impatiently I asked my fair companion: "Do let me go to that grove; perhaps I may see—know—recognize he who sings this, a being whether of this world or the next—the Sound is so familiar, could he be my" And with these words, in a moment I was on my feet and rushed towards the grove, my fair companion running after me with the book in her hand half closed.

U. L. DESAI, F.T.S.

(*To be continued.*)



THE THOUGHTS OF MARCUS AURELIUS ANTONINUS.

I learned from my great grandfather not to have frequented public schools, and to have had good teachers at home, and to know that on such things a man should spend liberally.

Begin the morning by saying to thyself, I shall meet with the busy-body; the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I, who have seen the nature of the good that it is beautiful and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me not only of the same blood or seed, but that it participates in the same intelligence and portion of the divinity. I can neither be injured by any of them, for no one can fix on me what is ugly nor can I be angry with my kinsman, nor hate him. For we are made for co-operation, like feet, like hands, like eyelids, like rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and turn away.

The soul does violence to itself when it is overpowered by pleasure or pain.

Let the duty which is in thee be the guardian of a living being.

African Magic.

BY TAU-TRIADELTA.

BEFORE we enter into the subject of the occult art as practised on the West Coast of Africa, it will be well to clear the ground by first considering for a moment what we mean by the much-abused term "Magic".

There are many definitions of this word ; and, in bygone ages, it was simply used to designate anything and everything which was "not understood of the vulgar". It will be sufficient for our purpose to define it as the knowledge of certain natural laws which are not merely unknown but absolutely unsuspected by the scientists of Europe and America.

It is a recognised fact that no law of Nature can be—even for a single moment—abrogated. When, therefore, this appears to us to be the case—when, for instance, such a universally known law as that of the attraction of gravitation seems to be annihilated, we must recognise the fact that there may be other laws at present unknown to Western science which have the power of overriding and suspending for the time being the action of the known law.

The knowledge of these hidden laws is what we understand by the term occult science, or magic. *And there is no other magic than this*, and never has been, at any period of the world's history. All the so-called "miracles" of ancient times can be and are reproduced at the present day by magists when occasion requires. An act of magic is a pure scientific feat, and must not be confounded with legerdemain or trickery of any kind.

There are several schools of magism, all proceeding and operating on entirely different lines. The principal of these, and on whose philosophy all others are founded, are the Hindu, the Thibetan, the Egyptian (including the Arab) and the Obeeyan or Voodoo. The last named is entirely and fundamentally opposed to the other three : it having its root and foundation in necromancy or "black magic", while the others all operate either by means of what is known to experts as "white magic", or in other cases by "psychologizing" the spectator. And, a whole crowd of spectators can be psychologized and made at the will of the operator to see and feel whatever things he chooses, all the time being in full possession of their ordinary faculties. Thus, perhaps a couple of travelling fakirs give their performance in your own compound or in the garden of your bungalow. They erect a small tent and tell you to choose any animal which you wish to see emerge therefrom. Many different animals are named in rotation by the bystanders, and in every case the desired

quadruped, be he tiger or terrier dog, comes out of the opening in the canvas and slowly marches off until he disappears round some adjacent corner. Well, this is done simply by "psychologizing", as are all the other great Indian feats, such as "the basket trick", "the mango tree", throwing a rope in the air and climbing up it, pulling it up and disappearing in space, and the thousand and one other similar performances which are "familiar as household words" to almost every Anglo-Indian.

The difference between these schools and that of the Voodoo or Obeeyah is very great, because in them there is a deception or want of reality in the performance. The spectator does not *really* see what he fancies he sees: his mind is simply impressed by the operator and the effect is produced. But in African magic, on the contrary, there is no will impression: the observer does really and actually see what is taking place. The force employed by the African necromancers is not psychological action but demonosophy.

White magists have frequently dominated and employed inferior spirits to do their bidding, as well as invoked the aid of powerful and beneficent ones to carry out their purposes. But this is an entirely different thing: The spirits which are naturally maleficent become the slaves of the magist, and he controls them and compels them to carry out his beneficent plans. The necromancer, or votary of black magic, is, on the contrary, the slave of the evil spirit to whom he has given himself up.

While the philosophy of the magist demands a life of the greatest purity and the practice of every virtue, while he must utterly subdue and have in perfect control all his desires and appetites, mental and physical, and must become simply an embodied intellect, absolutely purged from all human weakness and pusillanimity, the necromancer must outrage and degrade human nature in every way conceivable. The very least of the crimes necessary for him (or her) to commit to attain the power sought is actual murder, by which the human victim essential to the sacrifice is provided. The human mind can scarcely realise or even imagine one tithe of the horrors and atrocities actually performed by the Obeeyah women.

Yet, though the price is awful, horrible, unutterable, the power is real. There is no possibility of mistake about that. Every petty king on the West Coast has his "rain-maker". It is the fashion among travellers, and the business of the missionaries, to ridicule and deny the powers of these people. But they do possess and do actually use the power of causing storms of rain, wind, and lightning. When one considers that however ignorant and brutal a savage may be, yet that he has an immense amount of natural cunning, and his very ignorance makes him believe nothing that cannot be proved to him, no "rain-maker" could live for one year unless he gave repeated instances of his powers when required by the king. Failure would simply mean death. And the hypothesis that they only work their conjurations when the weather is on the point of change is only

an invention of the missionaries. The native chiefs are, like all savages, able to detect an approaching change of weather many hours before it takes place. And is it at all likely that they would send for the rain-maker and give him sufficient cattle to last him for twelve months, besides wives and other luxuries, if there were the slightest appearance of approaching rain.

I remember well my first experience of these wizards. For weeks and weeks there had been no rain, although it was the rainy season. The mealies were all dying for want of water; the cattle were being slaughtered in all directions; women and children had died by scores, and the fighting men were beginning to do the same, being themselves scarcely more than skeletons. Day after day, the sun glared down on the parched earth, without one intervening cloud, like a globe of glowing copper, and all Nature languished in that awful furnace. Suddenly the king ordered the great war drum to be beaten, and the warriors all gathered hurriedly. He announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress. The elder of the two was a stunted, bow-legged little man, with wool which would have been white had it not been messed up with grease, filth and feathers. The second was rather a fine specimen of the Soosoo race, but with a very sinister expression. A large ring being formed by the squatting negroes, who came—for some unknown reason—all armed to the teeth, the king being in the centre, and the rain-makers in front of him, they commenced their incantations. The zenith and the horizon were eagerly examined from time to time, but not a vestige of a cloud appeared. Presently the elder man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet pointing with both hands to the copper-colored sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue he stood with gaze rivetted on the sky. In about the space of a minute a darker shade was observable in the copper tint, in another minute it grew darker and darker, and, in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment, a vivid flash was seen, and the deluge that fell from that cloud, which had now spread completely overhead, was something to be remembered. For two days and nights that torrent poured down, and seemed as if it would wash everything out of the ground.

After the king had dismissed the rain-makers, and they had deposited the cattle and presents under guard, I entered the hut in which they were lodged, and spent the night with them, discussing the magical art. The hut was about fourteen feet in diameter, strongly built of posts driven firmly into the ground, and having a strong thatched conical roof. I eventually persuaded them to give me one or two examples of their skill. They began singing, or rather crooning, a long invocation, after a few minutes of which the younger man appeared to rise in the air about three feet from the ground and remain there unsuspending, and floating about.

There was a brilliant light in the hut from a large fire in the centre, so that the smallest detail could be distinctly observed. I got up and went to feel the man in the air, and there was no doubt about his levitation. He then floated close to the wall and passed through it to the outside. I made a dash for the doorway, which was on the opposite side of the hut, and looked round for him. I saw a luminous figure which appeared like a man rubbed with phosphorised oil; but I was glad to rapidly take shelter from the torrents of rain. When I re-entered the hut, there was only the old man present. I examined the logs carefully, but there was no aperture whatever. The old man continued his chant, and in another moment his comrade re-appeared floating in the air. He sat down on the ground, and I saw his black skin glistening with rain, and the few rags he wore were as wet as if he had been dipped in a river.

The next feat was performed by the old man, and consisted in several instantaneous disappearances and reappearances. The curious point about this was that the old man also was dripping wet.

Following this was a very interesting exhibition. By the old man's directions we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant when dozens of tic-pologas, the most deadly serpent in Africa, slowly crawled out from the burning embers, and interlacing themselves together whirled in a mad dance on their tails round the fire, making all the while a continuous hissing. At the word of command they all sprang into the fire and disappeared. The young man then came round to me, and, kneeling down, opened his mouth, out of which the head of a tic-pologas was quickly protruded. He snatched it out, pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat, and consigned them all to the same fiery end.

But I wanted to know what they could do in the way of evocation of spirits. The incantation this time lasted nearly twenty minutes, when, rising slowly from the fire, appeared a human figure, a man of great age, a white man too, but absolutely nude. I put several questions to him, but obtained no reply. I arose and walked round the fire, and particularly noticed a livid scar on his back. I could get no satisfactory explanation of who he was, but they seemed rather afraid of him, and had evidently—from the remarks they interchanged—expected to see a black man.

After the appearance of this white man, I could not persuade them that night to attempt anything more, although the next night I had no difficulty with them. A most impressive feat, which they on a subsequent occasion performed, was the old custom of the priests of Baal. Commencing a lugubrious chant they slowly began circling around the fire (which said fire always is an essential part of the proceedings), keeping a certain amount of rhythm in both their movements and cadences. Presently, the movement grew faster and faster till they whirled round like dancing dervishes.

There were two distinct movements; all the time during which they were gyrating round the circle, they were rapidly spinning on their own axes. With the rapidity of their evolutions their voices were raised higher and higher until the din was terrific. Then, by a simultaneous movement, each began slashing his naked body on arms, chest, and thighs, until they were streaming with blood and covered with deep gashes. Then the old man stopped his erratic course, and sitting down on the ground narrowly watched the younger one with apparent solicitude. The young man continued his frantic exertions until exhausted Nature could bear no more, and he fell panting and helpless on the ground. The old man took both the knives and anointed the blades with some evil smelling grease from a calabash, and then stroked the young man's body all over with the blade which had done the injuries, and finished the operation by rubbing him vigorously with the palms of the hands smeared with the unguent.

In a few minutes time the young man arose, and there was not the slightest trace of wound or scar in his ebony skin. He then performed the same good offices on the old man with the same effect. Within ten minutes afterwards they were both laid on their mats in a sweet and quiet sleep. In this performance there were many invocations, gestures, the circular fire, and other things which satisfied me that some portion, at all events, of the magical processes of West Africa had been handed down from the days when Baal was an actual God, and mighty in the land.



Ancient Races.

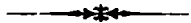
OF the various native races found in Central and South America, the Maya is certainly the most interesting as well as the most ancient. The remarkable ruins of edifices erected by their remote ancestors make the peninsula of Yucatan (Mexico) a most attractive spot for archæologists; and those deserted old cities are now more easy of approach than they were a few years ago, because the hostile Indians are not carrying on as active a war as formerly. Anciently that land must have been densely populated; more than forty cities can yet be traced, and in nearly all there are walls elaborately decorated with sculptures, inscriptions, and ornaments. Some of the structures are of vast antiquity, and must have perished long since had they been erected in a less lasting manner. Strength and grandeur were what the architects evidently aimed at. All the beautifully-carved exterior decorations were coated with fine stucco as hard as the stone itself. This has preserved many fine works of art. Stored away in the city of New York Dr. Le Plongeon has several large cases full of perfect moulds of fine sculptures. With those moulds, the photographs, and measurements which we have taken, we have it in our power to build in any part

of the world a Maya temple; and, with the needful protection, could bring from the ruins art treasures enough to fill a large edifice—treasures that we have unearthed and again concealed to save them from mischievous hands, for the whites and half-breeds (meztizos) are destructive, much more so than the pure-blooded Indians, who generally respect antiquities, particularly statues, which they commonly call “enchanted people”, owing to a belief, which many have, in reincarnation. They say: “You white people may think as you please—as for us, we know that we must again return to live on the earth.”

It is by no means easy to make the Maya Indian talk of his belief; he and his fathers have been too often flogged for daring to have any except that in Christian dogmas. Old rites, that they cling to, have to be performed in secret, to avoid reproof and punishment. Moreover, it pains them to see the customs of their forefathers derided. They believe in a future state not only for themselves, but for other forms of animals. This is made manifest by the fact that at the time of the conquest they placed with the remains of their dead certain food to pacify the souls of the *tzomes*—small hairless dogs whose flesh was much relished, and which were accordingly fattened for the table.

The Mayas delight in “magic”, but, owing to the efforts of Romish priests, their science now seems to be reduced to peering into a crystal, and often pretending to there see things that they have really learned from other sources. If any have true power they keep it well hidden. They refuse to kill creatures found in the old ruins, however venomous, saying that they belong to the lord of the old house, and that he walks about his domains every night. The ancient Maya MSS. which we have partly translated, reveal the fact that the ancients believed in the power of elementals, and personified all the forces of nature. The mammoth appears to have represented the God of the ocean; and that great creature was certainly one of the emblems of deity. A conventional form of the mammoth face is the principal ornament on the old edifices. May not the elephant worship in India be an outgrowth of mammoth worship in America? In the *Ramayana* we read that Maya, a great warrior, conquered the Dekkan (Southern India). But on this subject of the Mayas, their language, religion, architecture, etc., there is so much to be said, and thought, that many a volume would not contain it all.

Alice D. Le Plongeon.



“Every book is good to read which sets the reader in a working mood. The deep book, no matter how remote the subject, helps us best.”

EMERSON.

* We would rather say that it is the other way about. The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one.—[ED.]

The Seven Wonders of Corea.

“THE First Wonder is a certain hot mineral spring near a place called Kin shantao, the healing properties of which are believed to be miraculous. Its virtues are in constant request, and so great are they that they have never failed in efficacy within the memory of man. No matter what disease may afflict the patient, a dip in these healing waters will prove as sure a cure as the bath in Jordan did to leprous Naaman.

“The Second Wonder is also connected with water. There are two springs situated at a considerable distance from each other; in fact there is almost the breadth of the entire peninsula between them. These have two peculiarities—when one is full the other is empty: and the Coreans seem to believe that somewhere deep in the bowels of the earth there is a mysterious tide which ebbs and flows with marvellous rapidity at stated intervals of time, filling one spring while it empties the other. But the strangest part of the phenomenon is, that the water is so strongly sweet that whatever is cooked in it, no matter how bad it may be of itself, immediately acquires a delicious taste.

“The Third is called the Cold Wind Cavern. There is a cave somewhere in the mountains in which a mysterious wind blows perpetually—a wind so cold as to pierce to the very bones, and so strong that the most powerful man is unable to stand against it.

“The Fourth Wonder is the ineradicable forest. There is a large grove of pine trees, that sprout again directly they are cut down. It matters not what injury is done to the root—nothing will avail to destroy it, but up it will sprout again in no time, like a phoenix from its own ashes.

“The Fifth Wonder is more wonderful still. This is the floating stone; and a temple has been reared in its honour called the Fou Shih Miao. In front of the temple stands, or appears to stand, the extraordinary stone. It is of great bulk, and a sort of irregular cube in shape. To all appearance it is resting on the ground, and perfectly free from all supports on any side. But if two men standing at opposite ends of it hold each the opposite ends of a thread, they will find themselves able to pass the thread under the stone without encountering any obstacle! In other words the stone is actually hovering a little way above the earth.

“The Sixth Wonder also consists of a stone, but a stone of a more practically useful nature. It is called the warm rock, and forms the summit of a hill upon which there is a pavilion, or kiosque, for the benefit of travellers. Here they may rest and pass the night. However cold the weather may be, there is no stove nor any need for one. The stone on which the rest-house stands, diffuses its wonderful and benign warmth through every room in it, and the poorest may bask in its comfort.

“The Seventh Wonder is a drop of the sweat of Buddha. Around the large temple where it is enshrined, for thirty paces square, not a blade of grass will grow; there are no trees, no flowers; the very birds and animals desert it, instinctively recoiling from profaning with their footfalls a plot of ground so holy.”

The above is extracted from the *Family Herald*; but I thought it might prove of interest to your readers, so have ventured to forward it for your columns.

F. L. G.

Atalanta Fugiens: or Secrets of Nature.

OF MICHAEL MAIER.

FIFTY EMBLEMS.

(An English Version.)

[Michael Maier was perhaps the greatest Rosicrucian Philosopher, Theosophical Alchemist, Kabbalist, and Student of Nature whose works are known to us.

These fifty plates, and the epigrammatic descriptions of them, supply to the ADEPT who holds the CLANCULA, a complete view of the system of the Universe, the essential unity of all things, the possible transmutations of matter, and the highest form of Theosophy able to be conceived by earthly mortals. . . . Quod Scis Nescis, 1886.]

1. The *Wind* carried it (him) in its *Belly*.
2. The *Earth* is its *Nurse*.
3. Go to the *Woman* washing clothes, and do thou likewise.
4. Join the *Brother* to the *Sister*, and hand them the *Cup of Love*.
5. Place a *Toad* on the *woman's Breasts*, that it may suck, and the *Woman* may *Die*, and that the *Toad* may become fat on *Milk*.
6. Sow your *Gold* in the *white leafed Earth*.
7. A *Bird* is made flying from the *Nest*, which falls into it again.
8. Take an *egg*, and strike it with the *fiery sword*.
9. Enclose an *old Man* with a *Tree* in a dewy house and on eating the *Fruit*, he shall become a *Youth*.
10. Give *Fire to Fire*, *Mercury to Mercury*, and it sufficeth thee.
11. Whiten *Latona*, and tear up the *Books*.
12. The *Stone* which *Saturn*, having devoured for *Jove the son*, he has vomited out, and it is placed upon *Helicon*, as a monument for men.
13. The *Brass of the Philosophers* is dropsical, and requires to be washed seven times in the *river*, as the *Leprous Naaman* was washed in *Jordan*.
14. This is the *Dragon* devouring its own tail.
15. The work of the *Potter* consisting of dry and wet, teaches thee.
16. This *Lion* has not the wings which the other *Lion* has.
17. The *Fourfold Globe* rules this *Work of Fire*.
18. The *Fire* loves to ignite, not to make gold, but the gold.
19. If thou slayest one of these *Four (elements)*, the whole will be suddenly dead.
20. Nature teaches *Nature*, so that it may subdue *Fire*.

21. Make a *circle*, out of a *male* and *female*, then a *square* within it, then make a *circle within it* and have the *Stone of the Philosophers*.

22. The *white lead* being obtained, do the work of women, that is *cook*, (*boil*).

23. It rained *gold*, when *Pallas of Rhodes* was born, and when *Sol* had intercourse with *Venus*.

24. The *wolf* shall eat the *king*, and being *burned* shall restore the king to life.

25. The *dragon* does not *die*, unless it be slain along with its brother and sister, which are *Sol* and *Luna*.

26. The *fruit of human science* is the *tree of life*.

27. He who endeavors to enter the *rose garden*, without the *key of the philosophers*, is like a *man* trying to walk without feet.

28. The *king* is bathed sitting in *Laconicus* (vapor bath), and is freed from black bile by *Pharut*.

29. As a *Salamander* lives in *fire*, so is the *stone*.

30. The *sun* needs the *moon*, as a *cock* does the *hen*.

31. The *king* (*Duenech*) swimming in the *sea*, crying with a loud voice : "Whoever shall rescue me, shall have a great reward".

32. As *coral* grows under *water*, and hardens in *air*, so is the *stone*.

33. The *Hermaphrodite* like a dead man, lying in darkness, needs the *fire*.

34. It is conceived in *water*, and born in *air*, and being made red, it walks upon the *waters*.

35. As *Ceres* was accustomed to keep *Triptolenus* in the *fire*; and *Thetis*, *Achilles*; so is the *artificer of the stone*.

36. The *stone* is thrown upon the *earth*, and elevated on the *mountains*, and dwells in the *air*, and is nourished in the *river*, this is the *mercury*.

37. Three suffice for the *magistery*, the *white vapor*, this is *water*; the *green lion*, this is the *Brass of Herm:s* and the fetid water.

38. *Rebis*, like *Hermaphroditus*, is born from two mountains, *Mercury* and *Venus*.

39. *Ædipus* having overcome the *Sphynx*, and having killed his father *Laius*, takes his mother to wife.

40. From two waters make one, and this shall be the *Water of Holiness*.

41. *Adonis* is killed by a *Boar*, *Venus* running to him tinges the *Roses* with *blood*.

42. *Nature*, *Reason*, *Experience*, and *Study* are chemical changes, the *Guide*, *Staff*, *Spectacles*, and *Lamp*.

43. Hear the loquacious *Vulture*, which by no means deceives thee (I am the *Black*, *White*, *Citrine*, and *Red*).

44. *Typhon* kills *Osiris* with pain, and by his arts scatters his parts, but *Isis* collects these gloriously.

45. The *Sun* and its *shadow* complete the work.

46. *Two eagles* assemble, one from the *East*, one from the *West*.
 47. The *Wolf* from the *East*, and the *Dog* from the *West* have each bitten the other.
 48. The *King* becomes ill by drinking *Waters*, and is cured by taking *medicines*.
 49. The *Philosophic Infant*, like *Orion*, knows *three fathers*.
 50. The *Dragon* destroys the *Woman*, and she him, and both are bathed in *Blood*.

Finis de secretis Naturæ.

The end of the Secrets of Nature.

W. WYNN WESTCOTT, M.B.



Progress in Nationalism.

IN Boston, something over two years ago, a number of ladies and gentlemen, several of whom are members of the Theosophical Society, organised the Nationalist reform movement. Of the first year's officers for the Boston club—president, secretary, treasurer, and a majority of the executive board were Theosophists. Within a year from the date of organisation of the first club, branches were scattered over the country from the Atlantic to the Pacific, the circulation of the Nationalist magazine, started by members of the Boston club, was increasing at a rate that even exceeded the expectations of its enthusiastic founders; and to many it seemed as though the structure of the old social order, so weak in places, must succumb to the rising tide of new thought. As the waves of this new thought rose higher and gathered strength, large numbers of enthusiasts were drawn into the tide, most of them expecting within a few months, or short years at the most, to see a regenerated world in place of the present dark age and rule of Mammon.

The tide rose and rose, and many an honest soul borne along on its crest, forgot that tides that rise also fall, that ebb must follow flow. Finally, the nationalistic waves began to roll back, and then in their wake came the reaction which is so familiar an experience to the earnest Theosophist. All this was natural and expected by those who understood that action and reaction is a universal law.

But with the first indications of a receding tide and the possibility of a waning interest, the disturbed forces of self-interest in the social world came down in a storm of rage and hatred. On all sides the religious and secular journals began to denounce "the new fad". For a time it rained a deluge of "inspired" editorials, reviews and special articles without number. Many of the orthodox clergymen found that they no longer could remain silent upon a question of such vital interest to the wealthy among

their parishioners and as suddenly discovered that the Nationalists were tempting Providence. These meddlesome visionaries were attempting to disturb the natural order of things. As a consequence, the voice of many a prominent Christian clergyman was raised against the declared purposes of the new reform, and with an energy and animus out of all proportion to the small value set on the possibility of nationalism becoming more than a passing fad.

Thus it happened that in many Christian pulpits, and in the columns of the religious and secular papers, vials of wrath were uncorked upon this "new ism", and for once the defenders of the various creeds united in a common cry against the "designs" of the Nationalists, so clearly expressed in their club constitution and declaration of principles.

The constitution of the club states that "The object of this club shall be the nationalization of Industry and thereby the promotion of the brotherhood of humanity," and the declaration of principles, in its first and last paragraphs, thus explains this object.

"The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature."

"The present industrial system proves itself wrong by the immense wrongs it produces: it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest: for the abolition of the slavery it has wrought and would perpetuate, we pledge our best efforts."

Comment seems unnecessary. Is it to be wondered that the living spirit has fled from the Conservative Christianity of to-day?

It also happened that the corporation presidents, promoters of trusts, syndicates and other forms of legalized robbery, likewise agreed quite unanimously with the majority of the clergy. Nationalism was not a thing to be desired. They too were indisposed to tempt providence.

Thus it came to pass that the vicars of God and the rich man witnessed to the fact that the cycle of Kali Yug is not yet run. For many this was an unexpected revelation, though not to the Theosophists interested in the movement, some of whom believe that the feast of Belshazzar is about to be enacted on a gigantic scale in our modern civilization, and that the hand which will write on the wall is already becoming visible. But whether or not this may be so, the advocates of the doctrine of *laissez faire*, or let well enough alone and don't tempt providence, were the means to accomplish the very end sought by those who entered into the nationalist movement from Theosophical grounds. The Theosophists did not expect to revolutionize present social conditions. They had no desire to attempt to re-arrange or to equalize by physical force the unequal and obviously unjust status of our vaunted civilization, well knowing that the causes for these conditions of harmony lie deep beneath the physical plane of being, and only can be

reached by opening the mind of the individuals which form that civilization to a deeper wisdom that at present is taught in our schools.

What the Theosophists expected was to use the enthusiasm aroused by Mr. Bellamy's book, "Looking Backward", as a means of sowing broadcast the idea of universal brotherhood and the organic unity of all mankind. In the accomplishment of this work, preacher and Dives alike came to their aid. For months the doctrine of brotherhood and the nationalization of industries was labored over in nearly every paper and pulpit in the country. The end is not yet. It does not matter that the most of this labor was adverse criticism. Seed has been planted, much of which in distant time must bear a bountiful harvest. Thoughts lie dormant, sprout, and grow, as do seeds and plants in what we are pleased to call the natural world. Thus does opposition sometimes work for the very end it opposes. So also, says an old occult doctrine, does everything return to its source, the significance of the circle, as priest and plutocrat may discover, when too late, of their efforts to retard the mighty wheel of social evolution. How strange that the lessons of history, like the past experiences of the individual, so plain to be read, should be ignored until the hand of Fate has written the judgment in fiery letters and the day of reconsideration is past.

But the nationalist movement still lives. Efforts have been made to side-track it, to make it a tail to the kite of other organizations, to turn it into a political machine, to do anything with it rather than hold it as an educational factor until the powerful leaven contained in the first of its declaration of principles has thoroughly permeated our Western thought. The press has misrepresented its aim and purpose from beginning to end, priest and preacher have anathematized it, plutocrats supposed their henchmen had buried it in a potter's field—but it still lives. And the first result of the educational work of the Nationalist club is that an increasing number of those who are a part of the busy life of the world are coming to recognize the critical importance of the closing years of the present century, from both its spiritual and physical aspects. In the rush and hurry of life little real thought has been given to the changes of the past fifty years, changes unparalleled in the known history of the world, not only *per se*, but in their far reaching effects upon our future civilization. To the Theosophist who is a student of ethnology and social science there is a world of meaning in these facts and from them a strong light is thrown upon the great problem of existence. Much is revealed concerning the law which rules over the destinies of nations and which ultimately must bring harmony out of all the discords. Perhaps, when more fully explained, the mystery of the human race, in the relationship of the units composing it, will be found to be as simple as the budding and growth of the most elementary forms of protoplasmic matter, and that the death of an individual is only the apparent death of a cell in that organism which, in its unity, is the race. We look upon ourselves as separated human beings and our race as merely a collection of such separate units, with no well-

defined organic unity for the mass. Sir Edward Arnold says: "The lowest living thing, the Protamœba, has obviously never died. It is a formless film of protoplasm which multiplies by simple division, and the specimen under any modern microscope derives, and must derive, in unbroken existence, from the amœba which moved and fed forty æons ago." The latest discoveries in the field of micro-organisms seem to show conclusively that the physical organism is but a co-operative body of protoplasmic cells, each with a psychic life of its own, but which in turn goes to make up the physical life of the individual. Let the individual carry this reasoning one step further in his own relation to the rest of humanity, and he finds a self-evident scientific reason for believing in the brotherhood of the race.

It is this line of thought which the Theosophists, who have interested themselves in Nationalism, have endeavored to emphasise, and thus to make of the reform an educational factor which should bring out and develop the idea of brotherhood. So long as this Theosophical infusion into Nationalism of the doctrine of universal brotherhood runs in the life of the new reform, so long will this virile strength in the movement carry it irresistibly onward toward final victory.

The first period of reaction has past, and there is already a mysterious revival of interest unexplainable to those who do not go below the surface in the study of Nature's finer forces.

Says Laurence Gronlund in the concluding chapter of his new book, "Our Destiny": "Nationalism makes this world a real one, but preparatory to another; makes selfishness satanic, individualism a delusion, and will teach us that while unlikeness is a necessary condition for individuality, for being useful in the world, it is our common humanity that entitles us to the divine regard". And further on he declares "that each person is an eternal, integral part of humanity; that the fibres of each 'self' are, and will be eternally, intertwined with those of posterity and our ancestors". He closes this excellent Theosophical chapter and the book, exclaiming, "Ah, such a brotherhood will be divine! What friendships it will give rise to! What influences for good it will possess! What love for good and noble manhood it will breed!"

J. RANSOM BRIDGE.



A man that looks on glass
On it may stay his eye;
Or if he pleaseth, through it pass,
And then the heaven espy.

GEORGE HERBERT.

"There is no self-delusion more fatal than that which makes the conscience dreamy with the anodyne of lofty sentiment, while the life is grovelling and sensual."—LOWELL.

The Music of the Soul.

What wondrous music whispers in the Soul!—
 Perpetually vibrating; like the murmur of the breeze
 Thro' the dark nodding fastnesses of forest trees;—
 Or like the everlasting, deep-voiced tone
 Of the great Ocean's varying harmonies,
 When restless billows roll.
 By day and night its mystic chant
 Is never done;—
 But hastes to haunt
 Our footsteps thro' the heated strife—
 (Like echoes of the conflict) in the Battle-field of Life.
 And, in those breathing-moments—when the mind
 Reposes in the brief, refreshing balm
 Of philosophic calm—
 We still can hear it ling'ring in the mind.

Oh were it mine, the pow'r to tell
 The secret of this silent, yet distinguishable spell;—
 So strange the melodies that strike the countless strings,
 And thrill the senses, of our complex nature;—
 So potent is the influence which, unbidden brings
 Our Inmost Being from its darksome flesh-wrapp'd cell,
 And wanders with It thro' the Present, Past, and Future;—
 That all the Universe at length appears to be
 Reverberating in a chord of Sympathy!

Whence is this Music? For it lives
 As surely as the Life which prompts the ear
 To catch at ev'ry passing sound:—
 (For all the pleasure, hope, or pain it gives)—
 It speaks to us as surely as the lip,
 Which, as the cadence swells and falls, is bound
 In mute astonishment and awe,—nay even fear;—
 Whilst Reason yearns to trace Its Authorship.

I can but hope that God is whisp'ring thus,
 In these mysterious melodies, to us;—
 It seems, to me, akin to that great wave
 Of Harmony when roaring tempests rave
 O'er land and sea; or when the summer days
 Arouse the hum of sentient Nature's praise;—
 It is a part, methinks, of that Vast Voice
 Which bids Creation bend in homage or rejoice;—
 Which sounds thro' Space, in every form of life,
 And sings in joy, or wails in Death and Strife;—
 In ev'ry dead and living thing this Music rings a note;—
 However near, seen or unseen; felt, or howe'er remote.

Thus do I *dream*?—
 Does Fancy lead astray
 My thoughts to such a theme,

And mock me with the fond, illusive scope
 Of contemplation born of such a hope?—
 No, no; these reveries obey
 The instincts of a truth I *feel*;—
 Experience prompts my tongue to tell
 Of Revelations strange as real—
The Soul's own Moral Heav'n and Hell!

Imagination could not tune the chords
 I can but feebly answer to in words;—
 Which often fill my eyes with helpless tears,
 At what my listening, questioning Spirit hears:
 No, no; in Nature dwells a secret song,
 That wakes our slumb'ring sense of right or wrong;—
 I never hear the anger of the gale,
 Shrieking on mountain-tops, or moaning in the vale;—
 I never hear the surges' ceaseless sigh—
 (As if for mercy for their writhing agony)—
 I never hear the babbling of the brook,
 Half-hidden in some shaded, moss-grown nook;—
 I never hear the rustling of the leaves,
 Or the wind's whistling frolic round the eaves;—
 I never hear the droning of the bee,
 Or the lark's long, aerial ecstasy;—
 Without my Soul responds in melody,
 Of indescribable affinity.

II.

And hark; how softly steals the Music in
 The Soul, when far from all the world's wild din,
 We wander o'er a moorland height,
 And view the distant, fast-unfolding sight;—
 Or rock upon the bosom of the Sea,
 Alone with God and His Immensity!—
 What murm'ring melodies then fill the air;—
 What haunting harmonies of praise and pray'r;—
 What thoughts, what mem'ries, what unspoken words,
 Find fit expression in those changing chords;—
 What vivid pictures burst upon the gaze,
 That long-forgotten Recollections raise;
 What hopes, what aspirations seize the brain,
 At every echo of the soothing strain!—

Yes, in those hours of welcome peace—
 Given as in compensation for the broil
 Of Life's hard toil;
 When grateful meditation finds release
 From Duty's callous summons for the day;
 And Earth's engrossing pleasures and necessities,
 Fail, for the while, to exercise their sway;—
 When all our worldly agonies
 Of Lust, and Pride, and meaner Hate—
 (Which we ourselves so oft create!)—
 Flee from the heart, like Night before the Morn,
 And Reason, undefil'd, with Hope surveys,
 A world transform'd, and Man himself new-born,
 And God adored in Universal praise:—
 Then in such hours of blissful rhapsody,

The soul is thrilled with mystic melody,
 And Love and Praise take warm possession of the breast ;
 Love for the Loving Heart who fills our own ;
 Praise to the Mighty Voice whose solemn tone
 Is echo'd in the Ocean's fathomless unrest ;
 Love for the Master Architect,
 Whose boundless plan are time and space ;
 Praise to the Giant Hand who could erect
 The snow-capp'd peak, the yawning cliff, the quarried hill :
 Love for the Watchful Father, whose benignant Face
 Frowns in the storm, and smiles when all is still :—
 Praise to the Wondrous Wisdom who could dye
 The panoramic pageant of the sky ;
 And, with an equal love for beauty, trace
 The iridescence of the butterfly :
 In truth, for ev'ry object which we see,
 The Soul has some responsive melody ;
 Nay, more, the Spirit is in sympathy
 With ev'n the *Unseen* World of Mystery !

III.

Or when, in close seclusion, we would woo
 Uninfluenc'd Thought ; and with the Searching Eye
 Of Self-Examination, calmly look into
 The wayward workings of our wilful nature,
 And lay unshrinkingly expos'd to view
 Their ev'ry faithful and unfaithful feature,
 With stern impartiality ;
 Then is the music weird and deep,
 And rouses startled Conscience from her sleep.

We feel our darkest secrets are reveal'd to God,
 And shrink beneath His sad admonitory gaze ;
 Whilst Mem'ry swiftly leads us thro' Time's gloom,
 In many a thrice-accusing phase—
 Till Life's imperfect pilgrimage has been re-trod—
 And ev'n th' imagin'd outlines of the Future loom
 Upon th' expansive Mirror of the mind ;
 What wild, chaotic cadences then find
 Their answer in Repentance, Shame, and Fear ;
 Till guilt heaps up a load we cannot bear ;
 And Justice coldly calls on Conscience to produce
 The Record of our lengthy Life's misuse !
 Reproaches grimly follow fast,
 At recollections of the Past ;
 And sighs, in silent anguish, prove
 Remembrances of fruitless love ;
 Remorse reminds us of the hour
 When Error held us in its pow'r ;
 And vainly would we now forget
 Sin's hateful never-ransom'd Debt ;
 Still does the mournful Music roll
 Like muffled dirges in the Soul ;—
 Till to our Maker, humbly we confess,
 And ask forgiveness for our wantonness.
 Then suddenly the Spirit's strivings cease ;
 A sweet, ethereal calm pervades
 The Mind ; and both with God and Man

We feel to be at peace.
 The Earth's own picture quickly fades
 Before Hope's bright, bewitching ban ;
 And with a kiss from smiling Comfort, we
 Are wand'ring in a Paradise, it seems,
 Of rapturous dreams ;
 And Fancy holds Her dazzling Sov'reignty.

What wondrous visions pass before the eye ;
 Arise from nothing, and to nothing die ;
 What aims are realis'd, what Fame and Might
 Are gain'd in Vict'ries won—without a fight !

In rev'ries such as these the World is doubly fair,
 The Sun has never shone before with half the glory ;
 No Night—the horrid emblem of despair,
 Has enter'd into dreams so gay—so transitory !

Unutt'able emotions then arise,
 Responding to a change of Melody ;
 Some sudden recollection fills
 The bosom with ecstatic thrills ;—
 Forsooth another dims the eyes
 With honest tears ;—
 As one by one forgotten places,
 And dearly-lov'd, departed faces,
 Crowd the Kaleidoscope of Memory ;—
 So tender are the tunes the Spirit bears !

And, as the mind reviews the varied pictures of the Past,
 Where Folly's Phantoms seem to peer thro' ev'ry shifting scene—
 Resolves for greater good, and pray'rs for strength,
 Steal in the yearning bosom ; till at length
 The burdens of our fretfulness are cast
 To Earth—where many a vow has been
 Imprisoned—and the Soul takes wings
 Beyond this Sphere of worldly things.

Another life seems open'd to our gaze ;—
 The Spirit, from its shackles shaken free,
 Despises Sin's seductive slavery ;—
 And Wisdom's pure reflections scan the road,
 Where, had we not been blinded by the blaze
 Of Power, and Pride, and Passion, we had trod
 Throughout the Bygone's irrecoverable days.
 Then new-sworn Reclamation urges fast
 To compensate for all the failings of the Past.

IV.

Nor even as we sleep—
 When, it would seem,
 The Spirit sometimes peeps behind
 Those Shadows which enfold our own
 Existence—does that Music's tone
 Forget its faithful guard to keep ;—
 But, sounding on thro' many a dream,
 It strikes the senses of the Mind ;
 And murmurs melodies we hear
 Still echoing in the wakening ear.

How oft have truths, have warnings, flash'd
 Upon the slumber-wand'ring brain ;—
 When recollections, hopes and fears,
 Have come to us, in smiles and tears,
 As, on awakening, come again ?—
 (Those musings, which in spite of Disappointment's pain,
 We, in full-conscious contemplation, love to clasp)—
 Or when Night's brooding phantasies have dash'd
 Our day-dreams from our fondling grasp ?—
 Indeed, in sleep, my tongue has been unloos'd
 In eloquence and fervor quite unus'd
 To wakefulness ; my heart has felt
 Emotions such as seldom dwelt
 To cheer or chide me thro' the day ;
 Such visions in my dreams I've seen,
 So bright, so awful, sad and gay ;
 I've heard such sounds, such deeds I've done ;
 I've known such love, such fame I've won ;
 That Fancy's Picture-Land has been
 More wonderful and real to me,
 Than this World's actuality !

V.

Yes, in each human Soul that lives,
 This Harmony for ever strives
 To make its message understood ;—
 But whilst our faculties obey
 “ This muddy vesture of Decay ”,
 We can but indistinctly hear
 The melodies that else would bear
 Our hopes above this earthly Sphere
 Of spiritual disquietude.
 Did we but hear the Voice aright
 That speaks to us by day and night,
 Conscience would count most worldly joys
 As but the tawdry, tinsell'd toys
 That tempt us—like a child at play
 Upon a sunny summer's day—
 To clutch at ev'ry glitt'ring prize
 In vague, soon-satisfied surprise ;
 Whilst Time and Opportunity,
 Unmindful of our long delay,
 Sink from our sight, like clouds at sea,
 Below th' Horizon of Futurity.

And Wisdom, sought of God, would know
 That Hope, in Virtue, finds its rest,
 Not *here*, in fierce Self-Interest—
 Where Life's experiences attest
 That Sin and Death for ever brood
 In whatsoever thing is good,
 And Wealth and Want are one to Woe—
 But whence th' Eternal Love descends,
 Like sunshine on a troubl'd sea,
 And works inscrutably its ends—
 If ev'n in seeming contrariety.
 Then should we keep our Spirits' conflict in control,
 To hear God's Voice of Comfort in the Music of the Soul.

J. REDDIE MALLET.

Reviews.



EASTWARD:

OR A BUDDHIST LOVER.*

THIS work—owing to the author's unfamiliarity with Eastern people and their respective religions—though of a somewhat artificial construction to the average well informed Orientalist, must, nevertheless, and we trust will, prove extremely interesting to the general profane reader. It will no doubt aid in bringing before a large section of the public, otherwise unreachable, some of the problems which every one with the slightest pretensions to seriousness will have to face in this latter end of the nineteenth century. It is mischievous to destroy without constructing; and if "eternal damnation", the horrors of "hell fire" and the rest of the ghastly paraphernalia of Calvinism and "Eldership" have to go by the board, it is well to replace them with new and higher ideals.

The present book is an effort in that direction; and gives us under the attractive form of a novel, in which perhaps for the first time in the history of modern literature, the original feature of *Sinhalese lovers* is largely displayed, an extremely readable volume on the whole. The style is elegant, often pathetic, and the descriptions of places and *Western* people always graphic. The whole tale is based on one of the most crying evils and abuses of the age, missionary enterprise in "Heathendom", and Protestant dead-letter forms of soul-killing orthodoxy in American Christendom. Three adult schoolboys in a theological university of Jansenville, three future reverends—two of whom are Sinhalese redeemed from Buddhism and rejoicing in the utterly *non*-Sinhalese names of Thien-Gah and Kyn-Dhwen, and the third an American, are the chief heroes; and several grown-up school-girls open to flirtation and ready for elopement, the heroines. But the chief heroine is pretty Faith Whitney, the daughter of an infidel father. There is a thread of mystic interest running through the book by the introduction of the latter, which from first to last is the most attractive and the best sustained character of all. The girl is a natural born seer, and the phenomenal incidents attributed to her, though in their outcoming results too crudely spiritualistic, will, no doubt draw many a reader's attention to the external signs of the grand fact of the reality of subjective states of consciousness and of a true science of the soul. The casual sketches of country "Elders" and various orthodox fanatics are excellent and true to life; while their "meetings" and religious services form an admirable background to set forth some of the eternal truths which the old Eastern faiths have retained in common, and which are so high, so grand, and so philosophical, whenever brought in contrast with the darkest dogmas of Western Orthodoxy. The novelistic elements of "Eastward" render the crude truth more palatable to those who habitually shrink from a direct statement of fact; and wishing the author well as we do, we hope that the class to whom such facts will the most appeal, may not notice the important errors of detail made; but no theosophist, conversant at all with Eastern literature, can fail to do so, and he will deplore to find in a novel otherwise so interesting and well written that

* Boston: J. G. Cupples and Co.

no more than the average American journalist does the author know the vital difference between a Sinhalese and a Hindu, between the sacred books of Buddhism and those of Brahmanism. Thus, when finding the reviewer in the *Chicago Tribune* of September 27, 1890, gravely devoting a column to "a Hindu writer over the signature Rukhmabai" (author of "Married in the Cradle" in the *New Review*) and mistaking her for a man, we can only smile: no American, unless he has lived in India, is bound to know that the final syllable *bai* in a name denotes a woman, and is never found in a man's name. But when we read in a carefully written novel that an average Sinhalese boy reads his sacred Buddhist books in *Sanskrit*, and that these books are works pre-eminently Indian, which for a Sinhalese Buddhist would be heresy, then the mistake becomes very important. Indeed, on page 194 of the work under review we read: "He (Kyn-Dhwen) turned . . . to examine his father's books . . . the *Bhagavad Gita*, the *Upanishads*, and other sacred books of his people". Now the fact is that (a) the sacred books of the Buddhists are all written in Pali, and (b) with the exception of some priests and Oriental scholars few Sinhalese have ever heard of the *Bhagavad Gita* and the *Upanishads*, the *Esoteric Doctrine of the Hindus*, nor do they know Sanskrit. Again, when Kyn Dhwen giving Faith Whitney an inkling into the "fundamental doctrines of that (Buddhist) faith" (philosophical system, rather), is made to say on page 142, that these "doctrines" are: "First—a belief in One creative Power or Spirit—*universal, all-powerful, unapproachable*; rarely named, but when spoken, called Om'," surely the author may be suspected of knowing absolutely nothing of Buddhism, at any rate of the Sinhalese. In Ceylon even small boys, unless enticed into missionary schools, will repeat their proverbial motto, 'There is no Creator, nor is there any creation or creature'. They believe in no God, whether personal, or even impersonal, as the Parabrahm of the Advaiti Vedantins, or the "Om" of the Vaishnava and other Brahmins. A single glance into the *Buddhist Catechism* is sufficient to show the mistake.

To close. Had the gifted author made of Kyn-Dhwen a Hindu, a Ganga Lal, or a Krishna Swami, or replaced the *Bhagavad Gita* and *Upanishads* with *Tripitaka* and the *Suttras*, then there would be no necessity for such criticism. As "Eastward: or a Buddhist Lover" stands, however, it was impossible to review it in *Lucifer*—an organ of the Theosophical Society—without noticing the prominent blunders that disfigure an otherwise charming novel.

"NEILA SEN" AND "MY CAUSAL DEATH".*

Mr. J. H. Connelly has done good work in giving the public the two stories which bear the above titles. They may be briefly described as "Occultism made easy". It is just such clear and simple illustrations of the practical working of certain laws on the moral and physical planes that the general reader needs as an introduction to the study of the profounder doctrines of Eastern philosophy.

In the first story, "Neila Sen," a young Sinhalese maiden stands as a type of future humanity. The grand teachings of Buddha and Christ, as interpreted in the light of the Ancient Wisdom Religion, have taken root in her mind till the temporal bathes itself in the eternal. Amidst the trials of life which must of necessity befall a heroine, she remains steadfast and unmoved, yet withal very lovable and human. Intuition she has been taught to trust as the voice of the Higher Ego, and it serves

* "Lovell's Occult Series, No. 8." N. Y. and N. S. Book Company.

her as a shield and buckler in danger. The part it plays in the human economy she endeavors to describe in these words when warned by this higher sense of approaching danger in the person of an evilly-disposed man: "I cannot help dreading and loathing the man. . . . I know that my feeling is true. It is, I suppose, perception by a sixth sense, that, if we cultivate it, is truer to us than the other five to which we are accustomed to give our confidence. All are endowed with it, to a greater or lesser degree, in childhood; but as we grow older it is generally lost, as any function is by disuse. Older persons teach us that we must not trust to it, that it is not politic to manifest its possession; and when we distrust and conceal it, no longer is it true to us. So gradually it fades away. But, in truth, it is the only sense of the soul. The other five are all of the body. And it is sad and wrong that we do not nourish and develop it. We would all try to live better if we did know that others could look at our soul as we looked at theirs." A lighter element comes in through the graphic picture of American life, into which the girl is thrown by an endeavor to recover property left by her deceased father. Like a star shining through the darkness, the sweet purity of her mind sends its radiance around. "To her there was no hidden sense or double meaning in the words of the Bhagavat Gita: 'Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Depend upon application, perform thy duty, abandon all thought of consequence, and make the event equal, whether it terminate in good or evil. The action stands at a distance inferior to the application of wisdom. Seek an asylum, then, in wisdom alone, for the miserable and unhappy are so on account of the event of things.'" Any writer who can embody such thought in the living guise of fiction as attractive as that which lies before us, is doing valiant service to the cause of humanity.

"My Causal Death" is chiefly interesting from the realistic way it brings before us the possible effect, good or bad, of the mirror at midnight experiment with which students of occultism have already become familiar through the pages of the *Theosophist*. It is a grave question whether the danger, which must arise from giving detailed accounts of experiments that any ignorant man or woman can carry out in the present state of all but universal ignorance of the laws which underlie these manifestations, is not too great to cover the possible good which may come with the increase of knowledge. But for those who believe that no price is too great to pay for an insight into the world of reality, for a knowledge of the "Thing-in-itself" of Kant, the pages of "My Causal Death" will prove most fascinating.



BUILDING FUND.

Already acknowledged . . . ,	£1,045	4	9
Mrs. Norderling		0	10 0
J. Morgan, jun.		1	0 0
Mrs. Kilburn		1	0 0
Loan		50	0 0
		<hr/>	
	£1,097	14	9

There has been received "for the maintenance of Head Quarters", Mr. and Mrs. Sonstadt, £2; Mdme. de Neufville, £1; Mdlle. Obreen, £1. These sums have been placed to the paying off of the mortgage on the house.

Theosophical Activities.

EUROPEAN SECTION.

BRITISH SECTION COUNCIL MEETING AT EUROPEAN HEADQUARTERS.

The General Council of the British Section held its annual meeting on October 10th, the following persons being present as representing the different Lodges, or holding *ex officio* seats upon the Council:—H. P. Blavatsky, President *European Section*; Annie Besant, President *Blavatsky Lodge*; Countess Wachtmeister, Mrs. Cooper-Oakley, Herbert Burrows, J. M. Watkins, Major W. H. Hand, Delegates *Blavatsky Lodge*; G. R. S. Mead, Delegate *Scottish Lodge*; C. F. Wright, Delegate *Dublin Lodge*; A. Besant, Delegate *Newcastle Lodge*; Dr. A. Keightley, Proxy *Liverpool Lodge*; H. Kenneth Austin, President *Birmingham Lodge*; A. J. Campbell, Delegate *Brixton Lodge*; S. V. Edge, Delegate *West of England Lodge*; Wm. Kingsland, Delegate *Brighton Lodge*; F. L. Gardner, Treasurer of the Section; W. R. Old, General Secretary.

The reports of the Lodges and that of the Treasurer being read and adopted, the business arising out of the General Report of the Section was next dealt with. The necessity of bringing the outlying members of the Section into closer contact with Headquarters, and with the work of the Section generally, was urged by the Secretary. To meet this need, it was decided that a paper to be called the *Vahan*, and to include the Theosophical news of the current month, should be issued free of charge to members of the Section, and to all others, including Associates of the Lodges, at twopence a copy. The production of this paper was entrusted to Mrs. Cooper-Oakley, Wm. Kingsland, and the General Secretary.

A motion was brought forward by the Countess Wachtmeister to provide for the better co-operation of the working members of the Section by holding half-yearly conferences at the Headquarters of the Section. The motion was adopted.

A motion to provide for the representation of the newly organised European Section on the British Section Council, was included in the agenda; and it was decided that the Secretary of the European Section shall hereafter hold an *ex officio* seat on the Council of the British Section. The delegation to Bertram Keightley of full powers to represent the British Section at the General Convention of the Theosophical Society at Adyar in December next, was confirmed by the Council. The motions to be brought forward by him on behalf of the British Section will appear in the full official report of the Council which is now in preparation for the press.

Special notices of the proposed new activities of the Section follow this.
October 31st, 1890.

W. R. OLD,
General Secretary, British Section T. S.

NOTICE.

Rule 3 British Section Code, December 18th, 1889, is now altered to give the Corresponding Secretaries of the Lodges resident in London an *ex officio* seat on the Council, in addition to the officers therein mentioned.

By order of the Council.
October 17th, 1890.

W. R. OLD,
General Secretary.

THE "VAHAN."

This is the title of a Theosophical pamphlet which is to be issued monthly from the "H. P. B." Press. The first number will appear on 1st December, 1890.

It is specially designed to meet the requirements of members of the British Section who are not in touch with any one of its Lodges. To these "unattached members" it will be sent free of charge; and each of the Lodges will also receive a sufficient number to supply its members with copies.

To Branch Associates and others it will be supplied at 2d. a copy, or 4s. per year, post free.

The scope of the pamphlet, consisting of eight pages, will include a review of some of the Theosophical publications and a brief digest of leading matter in *Lucifer*, the *Path*, and the *Theosophist*; in addition to questions and answers on problems of common interest to Theosophists, and notes upon current activities.

Generally, it will aim at supplying information to members and others, to whom, for various reasons, a large amount of the now extensive literature of the Society is often inaccessible.

The "VAHAN" will be on sale at the Theosophical Publishing Society's Office, 7, Duke Street, Adelphi. Subscriptions and orders should be directed to the General Secretary, British Section, 19, Avenue Road, St. John's Wood, London, N.W.

THEOSOPHICAL WORKING-MEMBERS.

Half-Yearly Conference.

It is proposed to hold a half-yearly Conference of the working members of the T. S. Three days will be devoted to this purpose in the winter holidays, during the second week in January; and three days in the summer holidays, during the last week in June. Those members who are unable to meet their own expenses will have free board at Headquarters during those days. Inexpensive rooms in this neighborhood can easily be procured.

At these Conferences, plans will be discussed for the furtherance of all practical work during the following six months; and working members are freely invited to take part in the discussions, and to put forward their own views as to the best methods of serving the cause of Theosophy both within and outside of the Society. The main object of the Conference is that all the working members should have an opportunity of uniting and co-operating as fully as possible.

All members desirous of availing themselves of this invitation to attend the First Conference, are requested to give notice to the Secretary of the British Section not later than December 31st, 1890, so that a programme of activities may be arranged, and other necessary provisions made.

W. R. OLD,
General Secretary British Section T. S.

THE LATEST THEOSOPHICAL EFFORT.

THE "H. P. B." PRESS.

To Members of the Branches in the European and British Sections.

For some time past it has been evident that our work in the West could be at once considerably forwarded and lightened by the establishment of a printing office at the London Headquarters. Most of our members are working as hard as they can, and no effort is being spared to spread Theo-

sophy and disseminate its literature, and as a result the Society is growing rapidly; but at the same time the labor is increasing so enormously that without this aid, neither our purses nor our backs will be able to stand the extra strain.

In order to meet the difficulty, then, a prominent member here has advanced the sum necessary to purchase a press and sufficient type to commence work. The cost has been about £100, the press being similar to the "Aryan", run by our energetic New York brethren. It is worked by a competent practical printer, a Theosophist, who, devoted to the Society, has given up his employment and offered his services for the purpose. Our friend is Mr. Jas. M. Pryse, who, having already made the "Aryan Press" a success, is now proceeding to do the same kind office for the "H. P. B. Press".

It is evident that with proper support from the Branches, the success of the enterprise is assured. We have been told that at the present stage of progress, it is our individual duty to assist and back up any proposition that may be advanced with the object of assisting the movement, that "every sincere effort for Theosophy will bear good fruit, no matter how inappropriate it may appear in the eyes of those members who have set themselves and everybody else only one definite plan of action". Therefore the attention of all members is directed to the scheme.

All orders from Branches and members will be executed at the cost price of composition, paper, and presswork, the charges amounting to little more than half the ordinary retail price.

In this way Branches can have papers printed, and notices, tracts, and brochures prepared for distribution. Tickets, circulars, note-headings, envelopes, etc., will be printed quickly, cheaply, and well, the object aimed at being to assist as much as possible the Branches in their work.

The press is the very best of its size that can be procured, and arrived from the United States a few weeks ago.

Donations from members will be gladly accepted, as the press is intended for the benefit of the Society and not for individual profit. For the present it will be under the direction of the undersigned, to whom cheques and money-orders should be made payable and all enquiries directed.

CLAUDE F. WRIGHT,
19, Avenue Road, Regent's Park,
London, N.W.

PRIZE ESSAY.

In the pamphlet entitled "Theosophy the Religion of Jesus", by Alexander Fullerton, F.T.S., page 3, we read: "between the Jesus of the Churches, and the Theosophist, there is a gulf—though perhaps, not more so, than between the Jesus Christ of the Churches, and the Jesus of the Gospels: but it is with the Jesus of the Gospels that the true comparison must be made".

A member of the E. S. offers the next two volumes of *Lucifer* as a prize for the best essay, entitled "A comparison between the character and acts of the Jesus of the Gospels, and the conception of Jesus Christ exemplified by the orthodox Established Church of England of the nineteenth century".

Any member of the British Section may compete; essays, identified by a motto, should be sent to Q. S. N., care of the Countess Wachtmeister, 7, Duke Street, Adelphi, London, W.C., before January 1st, 1891. The Prize Essay will be printed in *Lucifer*; the judges will be guided in their selection by accuracy, style, and clearness of demonstration; the essays

must not exceed sufficient matter for six pages of *Lucifer*, and must be written to convince Christians, and must studiously avoid giving any avoidable offence. Madame Blavatsky has selected W. Wynn Westcott, M.B., Annie Besant, and G. R. S. Mead, B.A., to act as judges.

LIBRARY AND PROPAGANDA FUND.

On the 1st November, 1889, having received from some kind friends a few small sums, which I was told I might spend in any way best suited to the spread of Theosophy, I conceived the idea of forming a Library and Propaganda Fund. Lending libraries have thus been formed in various parts of Great Britain, and pamphlets, leaflets, and books distributed wherever the soil seemed fertile enough to receive the good seed.

Only seven years, we are told, remain in this cycle when active Theosophical work will be of real effect, and it seems to me to be the duty of all those calling themselves members of this Society to make strenuous efforts to keep the ball of activity rolling. Those who are rich, but who are prevented, owing to various causes, from taking a forward step in the movement, can do enormous good by supporting with generous donations the efforts of those working members who are only too eager and anxious to use every moment of their lives in the service and for the extension of the Cause of Theosophy.

A vast field is open before us, and many are the plans and projects for the spreading of Theosophical truths which are discussed at Headquarters, but which have to be laid aside simply for want of funds, the handful of devoted workers there being no longer able to cope with the ever increasing calls on their resources, although they devote everything they have to the movement. It seems so selfish to keep all this knowledge to ourselves, while it might benefit the whole world, if we could only circulate it as widely as it should be during these remaining seven years. The true spirit of Theosophy is *self-sacrifice* and *renunciation*. It is not the thought of one's own progress which is the essential part of Theosophy, but the true Theosophical spirit is the trying to awaken in others that divine spark which in so many is still slumbering.

CONSTANCE WACHTMEISTER.

BALANCE-SHEET OF LIBRARY AND PROPAGANDA FUND.

Dr.	£ s. d.	Cr.	£ s. d.
Donations	70 19 10	Leaflets and Books	64 2 5
Sale of Photos of H. P. B. ...	31 7 3	Balance on hand Oct. 28, '90	38 4 8
	£102 7 1		£102 7 1

BLAVATSKY LODGE.—The weekly discussions have been well attended during the last month, and great interest is being shown in the course entitled "Theosophy from the Root up".

The Librarian of the Working Women's Club, at Bow, gratefully acknowledges the following: An anonymous parcel of two years of the *Argosy* (unbound), etc.; several framed photographs and some books from Miss K. E. Mills; some books from Mr. Gardner; and the monthly contribution of *Lippincott* and *Cornhill* magazines from Mrs. Watkin. Mrs. James has sent to Countess Wachtmeister £2 for the Library. The 3d. dinners were commenced on October 30th, 47 women being present.

SPECIAL NOTICE.

Theosophists throughout the country are particularly requested to look carefully through any local paper they may come across for any notices or remarks relating to Theosophy. These should be at once cut out, and forwarded to Herbert Coryn, 153 Acre Lane, Brixton, London, S.W. The matter will involve small trouble, and be of considerable service to the Society.

THEOSOPHY AND THE PRESS.

Mrs. Besant's recent visit to Ireland is the chief topic of Theosophical interest in the "Press Cuttings" of the past month. The following papers (among others) give notices and reports: *Star*, *Belfast Morning News*, *South London Press*, *Echo*, *Scottish Leader*, and *Freeman's Journal*. A certain amount of correspondence—a necessary outcome of a lecture—is to be found in the columns of the *Irish Times*, *Commonwealth*, and other papers. A discussion has been proceeding in the *South London Press* of 27th September, and 4th and 11th ultimo on Theosophy and its relation to modern social problems, including a criticism of Mrs. Cooper-Oakley's recent article in *Lucifer* "Some Conservative Aspects of Theosophy". The *Manchester Guardian* of 1st October, and recent issues of the *Home News* and *Pall Mall Gazette*, have notices of the formation of the European Section of the Theosophical Society. In the *Agnostic Journal* of 4th October we find a letter from Madame Blavatsky, well worth reading as a concise and clear statement on the subject of personal and individual consciousness. This letter was in answer to one from Lord Queensberry, referred to in the last issue of *Lucifer*. A further letter from his lordship on the same subject appears in the *Agnostic Journal* of 23rd ultimo. An issue of the *New York World* of some weeks back, contains a description of Headquarters, and of several prominent Theosophists. The article in question is a kind and sympathetic one, but is tainted with a somewhat vulgar and personal tone, unfortunately too common in American articles of this description. The account has been copied in several "Home" papers including the *Table* and the *Dublin Evening Telegraph*. The *Westminster Gazette* of 4th October, has a cheery article on our East End Club. There is generally something of Theosophic interest to be found in the *Society Times*, and the issue of October 18th contains a short article by S. G. P. Coryn, F.T.S. on "Alchemy" and a few words on "Signs of the Times" followed by the well-known initials "K. E. M." Theosophy appears to have recently mounted the steps of an Irish pulpit, for the *Belfast News Letter* reports, at some length, a sermon preached on the subject by the Rev. Dr. Hanna of Belfast. We would only add that the sermon in question presents an entirely false idea of Theosophy based on the conception of a personal God. A batch of American magazines and newspapers have come to hand recently, and also some Indian newspapers, containing lengthy notices of Theosophy and the work of the Theosophical Society.

IRELAND.

Mrs. Annie Besant arrived in Ireland on the evening of the 2nd October for her promised lecturing tour, and the same night met a large gathering at a conversazione in the rooms of the Dublin Lodge. Over ninety persons accepted invitations, and a good deal of interest was aroused in Theosophy amongst the strangers by a short account of the work of the Society given by Mrs. Besant, and also by Mr. Herbert Burrows, who accompanied her on her Irish tour.

On Friday, the 3rd October, Mrs. Besant delivered her first lecture in Ireland in the Ancient Concert Rooms, Dublin, selecting as her subject, "Why I became a Theosophist". The hall was comfortably filled, the audience numbering between 600 and 700 persons. The closest attention was given to the lecture, which dealt with Mrs. Besant's progress from Materialism to Theosophy, and the applause was hearty and frequent. At the close of the lecture a number of questions were asked, some of them being keen and to the point, and eliciting deeply interesting replies; while others were just as wide of the subject. A gentleman, his mellifluous brogue indicating that he had recently arrived from Kerry, felt curious to ascertain if the spirit which animates a Moonlighter to-day might possibly fill the body of a policeman, who would put a bullet in him, forty years hence. Mrs. Besant pointed out that the subject they were discussing was a serious one, and replied to the question by stating that after leaving a body the consciousness lay dormant for perhaps hundreds of years, before entering another. She added, and her observation was loudly applauded, that she sincerely hoped that before hundreds of years were over Ireland would be beyond all need for such persons as those mentioned. In reply to a question as to the brotherhood of man, she said that doctrine was put forward before 1800 years ago, when it was taught by Christ, by the founder of Buddhism, who advocated it 2,400 years ago. An inquisitive individual in the back seats asked Mrs. Besant as to her feelings with regard to Christianity now as compared with the time she was a Materialist, and she replied that she did not feel as bitterly now against Christianity as at the time it robbed her of her child and broke up the whole of her life. She was then the subject of persecution, and there was always a great deal of bitterness and resentment against cruel treatment. But she grew out of that before she came to Theosophy.

Of the deep admiration won by Mrs. Besant from all who heard her the best proof comes from the *Freeman's Journal*, the paper which attacked the society so viciously on the occasion of Colonel Olcott's visit to Dublin twelve months ago, but which gave a most friendly description of Mrs. Besant and of her lecture.

The visit has had a most excellent effect upon the Dublin Lodge. Towards the close of the last Session the average attendance was from forty to forty-five. The attendance at each of the three open meetings held since Mrs. Besant's visit numbered over sixty-five. But it is in the style of the meetings that the greatest change is shown. Visitors no longer come so much to attack Theosophy as to enquire into the various phases of the subject, and several of the visitors have joined as associates in order to study the questions more deeply. The papers read at the three meetings referred to were: (1) "Theosophy and its Ideals", Mr. H. M. Magee; (2) "Families or Individuals", Miss G. A. H. Johnston; and (3) "Some Thoughts on the Secret Doctrine", Mr. Fred. J. Dick. A good programme has been provided for the session, and as it has had so good a start, the results of the winter's work in Dublin will doubtless be very satisfactory.

FRANCE.

Serious differences having arisen between the Bureau of the late Hermès Branch in Paris, and M. Encausse (Papus), the Bureau appealed to the President-Founder in Council in a lengthy document against the conduct of M. Encausse. The President-Founder referred the case, with his advice on the subject, to the Council of the European Section. M. Encausse having no reply to make to the Council but puerile boasts and threats of attacking the Society, his expulsion from the Society has been forced upon the Council, and is hereby notified.

G. R. S. MEAD,
Secretary European Section.

AMERICAN SECTION.

THEOSOPHICAL HEAD-QUARTERS IN AMERICA.

A very practical and excellent scheme has just been inaugurated by some of our friends in the American Section.

"The plan proposed is to secure a house in New York which, when altered inside at minimum cost, would give a hall which the Aryan Theosophical Society could rent for its meetings, and that might be always open for Theosophical uses, whether for meetings or interviews and reading rooms, where also the *Path*, General Secretary, and the Aryan Press, might secure quarters. . . . In time greater benefits and results will follow without doubt, as many members have offered to work for the Society already, but cannot be used, because of the smallness of present quarters. In the permanent headquarters there could be rooms for daily use for conversation and inquiry upon Theosophical subjects, where members could attend any evening. Many members have expressed their intention of being in attendance. All the best Theosophical magazines might be on the tables, and a reading library should be made a feature, as well as a more extended circulating library than the one now in operation. It has been shown by experience that many visitors and enquirers have been unable to meet with those whom they desired to see, because the present headquarters could not be kept open at night."

The amount required is stated to be \$50,000 which it is proposed to raise by means of a "mortgage to Trustees selected for the purpose and representing all sections of the American Division of the Society, then to issue bonds for ten dollars at a very low rate of interest". Such a practical and excellent scheme, we are sure, will meet with the fullest support of our energetic co-workers in the American Section, and the benefits which will result will be even greater than are at present anticipated, if at least we may judge by the advantage gained by the establishment of our own European headquarters.

THE SECOND AD INTERIM CONVENTION OF THE PACIFIC COAST BRANCHES has been held at Santa Cruz, California. The proceedings were of a very interesting nature as showing the earnest work done by the Theosophists of the "Far West". We are sorry that we have not space for an account of the proceedings, but the following report will speak for itself.

SECOND REPORT OF THE PACIFIC COAST COMMITTEE FOR
THEOSOPHIC WORK.

This year the Theosophical Society on the Pacific Coast has sprung from childhood into vigorous youth; nine new Branches have been organised, viz:—The Oriental, of Gilroy; Sakti, of Los Angeles; Upasana, of San Diego; Eureka, of Sacramento; Stockton, of Stockton; Narada, of Tacoma; Aurora, of Oakland; Triangle, of Alameda; Seattle No. 1, of Seattle. Central Headquarters for the Coast were established in San Francisco, February 9, 1890, and since that date local headquarters at Tacoma, Washington; Los Angeles and San Diego.

The Pacific Coast Committee published a full report of organisation and work up to June 3, 1890. At that time, three months after its inception, 1,500 names had been inscribed on the register, and thirty towns assigned to individuals for tract distribution. A systematic scheme for Tract Mailing is utilised by the committee, whereby the largest amount of work may be done with the least expenditure of time, work, and money.

From June 3rd, to September 1st, propaganda has been active. Nearly 300 names have been added to the register, forty more cities and towns assigned to branches and individuals. One member has taken upon himself to supply Arizona. The Los Angeles Headquarters have New Mexico, and already eleven towns in that Territory have received

assorted leaflets. Besides this work in New Mexico, the Los Angeles Headquarters with scant resources and few workers, have accomplished much, holding meetings in East Los Angeles, etc., open meetings at Headquarters three evenings every week; they also have taken active measures towards the instruction in Theosophy of the children and youth.

San Diego Headquarters, only just established, bids fair to equal Los Angeles in zeal.

Tacoma has given us the "Globe Letters", a clear outline in a few pages of the fundamental teachings of Theosophy. Public meetings are held every Sunday, and efforts are being made to establish a Branch at Olympia.

The Pacific Coast Committee has supplied Pasadena and Wheatland; and is now mailing leaflets to Portland, Oregon. It will require between 10,000 and 15,000 leaflets and as many envelopes to supply this city alone. Beside the above work the Pacific Coast Committee have mailed to every name enrolled on the register the following leaflets: "Materialism, Agnosticism, and Theosophy", "Why one should become a Theosophist", and a catalogue of books graded for a reading course. It has donated 2,000 leaflets, Wilkesbarre Letters, etc., to each of the local Headquarters.

Thus the work progresses, yet it is a mere beginning. Remember, the Pacific Coast comprises eight States and territories, and the duties of the Pacific Coast Committee extend over this large field. Whether the Committee succeed or not in diffusing the truth over the entire Coast depends upon the help given by the different Branches. If every Branch would assist by a regular monthly contribution, as well as by personal effort, very much more work might be done. Work is now standing idle for lack of means. Friends and members are urged to send to headquarters any article pertaining to Theosophy, that may appear in the local papers.

LECTURE BUREAU.—This branch of the work, though scarcely formed has been quite active. A course of eight public lectures upon the fundamental teachings of Theosophy has been given in San Francisco and Oakland, on Sunday evenings. A new series of ten lectures began August 31st, and is now in process.

Audiences are large and increasing. Lectures have also been given in Los Angeles, Stockton, Sacramento, Santa Cruz and San Jose. Members of the Committee, while travelling on business in Oregon, Washington, Nevada, and California, have done propaganda work, holding meetings, distributing leaflets, etc.

J. A. ANDERSON, M.D.
Chairman.

The activities as reported in the October *Path* are very encouraging. Resolutions of confidence in the founders, owing to the attack of the *Sun* newspaper are universal; new Headquarters for branches are announced and lecture lists are frequent. It is remarked that the result of the *Sun* attack, followed by Mme. Blavatsky's article in the *North American Review*, has brought much additional work for the General Secretary's Office in answering the questions of enquirers.

The *Santa Cruz Daily Sentinel* devotes a column to an interview with Count Axel Wachtmeister, son of the Countess Wachtmeister, who has at present broken his travels round the world by a stay in California. The bulk of the interview consists of a description of H. P. Blavatsky, whom the Count speaks of with courteous enthusiasm. It is useful to have the legends about personalities occasionally checked by facts, especially in the United States, where the extremes of exaggeration and misrepresentation have lately been triumphant.

INDIA.

BERTRAM KEIGHTLEY'S TOUR.

On Sept. 15th Bertram Keightley lectured to a large audience at Baroda, and is reported at length in the *Bombay Gazette* of the 19th. The lecture was given "by permission of his Highness the Gaekwar", who was present, together with the officers of state, and "was much struck by the lecture". On Sept. 19th the delegate of the European and British Sections delivered another public lecture at Poona to a crowded hall, and the *Poona Observer* devoted a column to an interview with him. On Sept. 24th he again lectured at Bellary, in the Hall of the Sanmarga Samaj, and was translated into Telugu. We next find him lecturing at Gooty, Sept. 26th, and a notice of this in the *Madras Times*. The lecture was delivered "to a crowded audience in the Gooty Sanskrit School", which is supported by members of the Theosophical Society. This was followed by another lecture on the "Essence of Religion". Cuddapath was next visited and a lecture given which was much appreciated, and Adyar reached on Sept. 30th. It is arranged that Bertram Keightley should meet the President-Founder on his return from Colombo, whither he has gone on a visit to the Branch, at Tinnevely, and accompany him on a tour round the Branches of Southern India. We have received several reports of lectures, one a translation from the leading Gujerati daily, the *Jam-e-Jamshed*, which are unfortunately too long for our available space.

CEYLON.

"In view of the approach of the time for holding the Fancy Bazaar in aid of the Colombo Theosophical Society, we avail ourselves of the opportunity to recapitulate briefly the objects of the Society, and to record the work which this mission has been carrying out with success.

"The object with which this Branch of the Parent Society was established in 1880 by Col. H. S. Olcott, President, Theosophical Society was the promotion of Buddhism.

"(a) by guarding it from the attacks of those who profess other religions;

"(b) by strengthening Buddhists in their faith, and in the practice of Buddhist morals;

"(c) by spreading and teaching of Buddhist doctrines.

"These objects are carried out by the establishment of the *Sarasavisandaresa*, an unsectarian Buddhist semi-weekly which is now the most popular and widely circulated of the many vernacular periodicals. To meet the wants of our English speaking brothers, the *Buddhist* was started two years ago, as a weekly magazine, the organ of the southern church of Buddhism. The *Sandaresa* has subscribers in India, Burmah, the Straits, Cambodia, Queensland, etc., while the *Buddhist* is taken in by many of the leading Buddhists in England, France, Germany, and America, and has a good circulation in India, Japan, etc. Both periodicals are issued by the Buddhist Press belonging to the Theosophical Society. This Press also issues thousands of popular religious tracts, which are distributed gratis or sold at a low price.

"An English school was started in 1886, so that the Buddhist boys may receive their education away from the proselytising influence of Christian missionaries. The school has been registered as a grant-in-aid, and is annually inspected by Government. The boys receive a fair education in secular subjects, and are also taught the elementary principles of Buddhism. The highest class prepares for the Cambridge Local examination, while some of them tackle such subjects as trigonometry, mechanics, and hydrostatics. There is a boarding establishment in connection with the school, and here six Japanese gentlemen, and one Burmese, are studying English, Pali, and Sanskrit with a view of entering the Priesthood.

"The Society has, moreover, the management of about twenty-five schools in different parts of the Island, while many other schools have requested the Society to take up the management. Members of the Society are instrumental either in

opening up new schools or in visiting schools already opened. There is no doubt that in the future, the entire educational system of the Buddhists throughout the Island will devolve upon the Colombo Society, which will thus have the opportunity of training up the rising generation in harmony with the national and religious instincts.

"Another important feature of the work is the systematic lecturing tours undertaken by European Buddhists in various parts of the Island. Colonel H. S. Olcott, Messrs. C. W. Leadbeater, and C. Powell have been visiting nearly all parts of the Island. At present Dr. J. Bowles Daly is engaged in an extended tour through the Central Provinces of Ceylon. These lectures are largely attended by thousands of Sinhalese men and women in the different villages, to whom the message of brotherly sympathy and love carried by educated Europeans is ever most welcome.

"A library of religious and scientific works was established in 1885 for the older members, and a school library was started this year to meet the tastes of the boys attending the Buddhist English school.

"Moreover at head-quarters a room has been set apart for the Vihara, where devotees may offer flowers before the image of Gautama. This, of course, is not a blind bowing down to wood and stone, but is a religious act of reverence to the memory of the Sage.

"Every Saturday evening there is a regular Bana-preaching by a Buddhist monk; H. Summangala, the head of the Buddhist church, and many other learned monks, have preached here and expounded the words of the Lord Buddha.

"We should not omit mention of the rise and successful growth of the Women's Educational Society—a spontaneous product of the Theosophical movement, and which has roused the earnest enthusiasm of over 1,000 Sinhalese ladies; with noble devotion Mrs. Weerakoon has gathered around her a faithful band of her countrywomen, and they have undertaken to help the progress of the girls of Ceylon spiritually and intellectually. A European or American lady would be of immense help to the Society, which this year will open a large boarding school in Colombo.

"To enumerate all the activities of the Theosophical Society in detail would take up too great a space. Suffice it to say that more than once the Society has sent relief to sufferers from famine and sickness, especially during the Bengal famine, and to the starving villagers about Hanwella: that the Buddhist six colored flag has been introduced into general use, that through the exertions of the Society the Wesak Day has been recognised as the National Buddhist holiday, that the Buddhist Temporalities Ordinance has been made law, and that a Buddhist registrar of marriages has been appointed for Colombo, whose office is at head-quarters. The upstairs rooms are also made use of for temporary lodgings by the Buddhist monks, and by members coming to the town from other parts of the world.

"WHAT REMAINS TO BE DONE.

"The above are the chief fields of labor in which the Society works; with larger funds and more laborers, the scenes of activity could be increased tenfold. The headquarters at Maliban Street, Pettah, was bought in 1885 for Rs. 6,000, and improvements cost another Rs. 2,000. Already about Rs. 4,500 have been paid off from the proceeds of Fancy Bazaars and from donations and subscriptions. A further sum of Rs. 3,500 remains to be paid. The work of the printing establishment has increased, and is increasing year to year. A new press is wanted, and the extension of this branch of work is felt to be very necessary. The Buddhists' English school requires larger premises, and a better staff of masters to keep pace with the increase of boys, and in order to compete with the other schools of Colombo. The average attendance here is about 150 boys. It is felt that one or two scholarships should be given to be competed for by the boys. The village schools where more than 2,000 boys are taught, require visitation and help. At present the burden of supporting the schools is borne chiefly by the villagers.

"HELP WANTED.

"Seeing then that the Society does perform the useful and substantial work, which has been briefly sketched above, we have much pleasure in calling upon sympathising friends for help. In previous years the committee of the Fancy Bazaar have received aid from foreign countries, especially from London, California, Japan, Siam, the Straits, and Australia. Articles from foreign countries

are much appreciated and sell very well. We make this present special appeal to our brothers and sisters in Europe and America to send useful little articles, or donations, for the Fancy Bazaar, in aid of the Colombo Buddhist Society. Packages should be addressed to W. F. Wijesekera, Esq., Secretary of the Colombo Theosophical Society, 61 Maliban Street, Pettah, and should reach his hands before December 20th. Their receipt will be duly acknowledged in these columns."

(The Buddhist).



THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for October starts its new volume with Col. Olcott's article, "Nett result of our Indian Work", which appeared in last month's *Lucifer*. S. E. Gopalacharlu next writes the first contribution to a very interesting and opportune paper on "Women in Ancient India". Confining his attention to the Vedic and Epic periods, he shows how woman was held in the highest estimation. The writer tells us: "In the household women assisted their husbands at the sacrifices and prepared the Soma-juice". Sometimes the wife "would teach her husband's disciples in the absence of her lord". There were many Rishis among the fair sex. "The unjust and inhuman custom of suttee finds no sanction in the Rig Veda, and subsequent writers twisted and interpolated the passage (x, 18-7) to yield the required interpretation". Professor Alexander Wilder's article on "The Serpent" from the *Progressive Thinker* which has already appeared in the *Agnostic Journal*, is reproduced with some valuable notes by Mr. Gopalacharlu. It is unnecessary to add that the article is a thoroughly scholarly one as is every thing that comes from that well-known and now veteran pen. A short article follows by F. A. Brodie Innes on "Some Dangers in Modern Education" that will well repay perusal. The article entitled "The Religious Aspects of the Early Tantras" introduces us to some first class black magic and tells us how this "spiritualism" of the East differs from the "spiritualism" of the West. The paper, which is a scholarly one, is by K. Chakravarti. The paper of P. R. Venkatarama Iyer on the "Symbolism in the 'Holy Thread'" is exceedingly interesting. "Upanithan means one

that is drawn near; and the holy thread is known as Brahmá-Sutram, i.e., the Cord of Brahm: or, in other words the cord or energy by which Brahm ties to itself all those who would come to it." As this "Thridandhi", or triple thread, signifies the correlation and inter-relation of the three cosmic triads, and from another aspect is the link between the lower and higher mind, the article will prove of very great interest to students of occult symbolism. In the continuation of "Vedantavartikam" by B. P. Narasimmiah, there are some useful passages on Agami, Sanchita and Prarabdha Karma. H. J. Mendis follows with the first part of a translation of the "Subhasita", a Sinhalese book of Buddhist maxims. Some are quaint, some are excellent, all are worth thinking over. The most important article of the month is that of C. Kotayya on "The Hindu Theory of Vibration as the Producer of Sounds, Forms and Colors". Starting with the concrete example of the eidophone experiments of Mrs. Watts Hughes, and supporting his arguments by quotations from Rama Prasad's *Finer Forces*, the *Secret Doctrine*, *Voice of the Silence*, and *Lucifer*, the author treats his subject in a masterly fashion, adding much interesting information. This clear and convincing paper, which is to be continued in a second essay, should be read by all students of esoteric philosophy, and deserves wide publicity. The number closes with an abstract of Mr. Fawcett's lectures on Mind and Body, in which there are signs of the critical making way for the constructive. Mr. Fawcett still, however, emphasizes the superiority of modern thought over ancient, without in any way taking into

consideration the fundamental difference between the methods of the two. The ancients studied the *science* of mental states, the moderns philosophize on the analysis of their *appearance*. Such a sentence as "Pythagoreans and other rude thinkers" is somewhat surprising! Altogether the *Theosophist* of this month is the best that has appeared for some time.

THE PATH for October rejoices us by opening with a paper by a Hindu, Vinayak C. Lonkar, in which he compares the Bhagawatgita, Tripitaka and Theosophy, contending that "Theosophy is the union of these two excellencies together", which he takes as representatives of the Brahminical and Buddhist schools. The writer says truly that "The esoteric teachings of Buddha were expressly intended to embody the general principles of morality keeping the esoteric basis, but at the same time he intended to avoid scientific details which he left for the higher esoteric circle". The "Turn of the Wheel" is a pretty story of Indian life showing the ups and downs of the cycle of births, by Bryan Kinnavan. "The form of beauty" which appears in the vision is made to say: "It is the ignorance of it (the fruit of action) that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make." This is followed by some valuable warning against popular errors about Karma and the Sevenfold Constitution of Man, and by a strange incident from the life of Cagliostro as recounted by Talleyrand. In the next paper Mrs. J. Campbell Ver Planck essays a very difficult task and contributes the first Lesson of "A Theosophical Catechism", for the use of children. In this undertaking which literally bristles with difficulties, the accomplished authoress gives the rocks of dispute as wide a berth as possible, and shows how healthily children might be taught. "N. P." follows with some notes on the much-talked of and little understood Astral Light, preceding a chapter from the new edition of the "Bhavagad Gita" with a short but salutary preface by the editor, which lovers of psychism and phenomena should mark well. The usual quantum of interesting "Tea Table Talk" completes a very readable number.

The Buddhist for September contains so many excellent things for lovers of "Nirvana and the Law" that selection would be invidious, while space forbids sufficient quotation to make any notice of particular points understood by the ordinary Western reader. Suttas and Jātakas continue to be translated and capable papers contributed. In fact the selection of translations for this month is the best that has as yet appeared. In a courteous and mild fashion our contemporary is quietly paralyzing the trade of the Padres. We cordially recommend it to students of the simple teachings of the Southern Church of Buddhism.

The *Theosophical Forum*, No. 16 "goes for" a Simon Pure who objects to tobacco. Fame is said to be the "last infirmity of noble minds", and perhaps tobacco may be said to be the "last infirmity" of their bodies, at any rate, in the case of some prominent Theosophists. Perhaps the fact that so many members of the Society are students and writers may have something to do with it; anyhow the fact remains that smoking is not "taboo" in our ranks and no one seems the worse for it. Our "capnophobe" friend seems to be "straining out the gnat and swallowing the camel". Supposing after all that tobacco is a "microbe killer"!

In the next answer, when we read: "Above everything else an Adept is symmetrical. 'All steps are necessary to make up the ladder', says *Light on the Path*", we should remember that this quotation is very close to the page which mars that otherwise excellent little treatise, and which has led many a student wrong.

The Golden Era, San Diego, Calif., continues its department of "Oriental Literature" with great success. Dr. Jerome A. Anderson and Mrs. S. A. Harris, both prominent members of the Theosophical Society on the Pacific Coast, contribute excellent papers, the article of the former being entitled "After Death, What?" and that of the latter "Reincarnation".

Het Rozekruis,* a Dutch Magazine devoted to Occult Science, Magnetism, Symbols, Theosophy, etc., has been started by Dr. L. L. Plantenga, a military doctor. Holland has until recently heard but little of occultism except through the Spiritualists. There

* Amsterdam: B. Haanstra, Singel 242.

is perhaps hardly a country where spiritual and material views are more hostile to each other. The task, therefore, of preparing the Dutch public for an impartial study of occult teachings by a philosophic and scientific method, free from everything that smacks of religious dogma, is one that deserves the sympathy of all students of occultism. The editor has rightly judged that better than give original articles of little value, would be to cull from foreign publications that which could have a special interest to the Dutch public, and acquaint them in the most direct and clear manner with the results of occult studies made in larger countries. He intends to accept original articles if they are of real importance to the science. We regret that his gleanings seem to have been almost entirely confined to French publications. As the title-page of his magazine announces that Theosophy will be dealt with in its columns, we may expect that the extensive literature published by our Society during the last years will not remain without being noticed in future numbers. Otherwise the editor might find himself behind Reviews not devoted to occultism, such as "De Nieuwe Gids", in which Dr. Van Eeden is giving a thoroughly common-sense criticism of Mr. Sinnett's "Esoteric Buddhism".

We have received several copies of a small quarterly magazine of a spiritualistic tendency which hails from the "Hub of the Universe". We should not notice it, were it not that the Editor has put to sea under false colors by calling his venture *Occultism and Theosophy*, while its inspiration seems mostly to be derived from a medium who is advertised on the last page. As they say that "imitation is the sincerest form of flattery", we are by no means distressed by such headlines, as the letterpress invariably declares them to be wholesale plagiarisms. After previously declaring its independence of all things now known as "Theosophical", it holds out a bait to the unwary. It professes "to explain as far as possible the higher phenomena of spiritual life . . . and point the way, and give the key for the development of the spiritual man as against all

illusions, and teach absolute peace under all conditions". We have heard of those who were comforted by the word "Mesopotamia".

The Scientific Evidence of the Existence of the Soul, is an excellent pamphlet by Dr. Jerome A. Anderson. It is "an attempt to present in as compact and brief a form as possible a *résumé* of facts and deductions therefrom, to be found in Du Prel's 'Philosophy of Mysticism'." It is published at the cheap rate of \$1.00 per hundred, and is one of the series of pamphlets which are being mailed broadcast all over the Pacific Coast by our energetic fellows in the fa West.

L'Anti-Egoïste contains, among other interesting matter, a sensible paper entitled: "Considérations sur la Recherche de la Paternité", and a curious psychological contribution with the title "Les Ondes du Soi, Rêverie Psychique et Littéraire".

Theosophical Siftings, Vol. 3, No. 12, price threepence, has a thoughtful and interesting paper by Dr. Franz Hartmann, on "Cremation". This subject demands the attention of all those who have the future physical welfare of their race at heart, as in the near future the method of disposal of the dead promises to be a matter of vital importance. Another paper in this number of *Siftings* is "The power to Heal", in which a much needed warning is given to those who rush heedlessly into the practice of Mesmeric and other Psychic methods of Healing.

Theosophical Siftings, Vol. 3, No. 13, price threepence, contains articles on "National Karma", by Kate E. Mills, and a reprint from *Lucifer* on "Atlantis". Miss Mills' striking paper deals with the subject of social inequalities, contains statistics not new, but nevertheless terrible and startling in the dark pictures they present to the reader. The writer impresses upon each one of us the duty of striving our utmost to relieve and mitigate the sufferings of those unhappy ones who lie around the base of our social system.



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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.


Forlorn Hopes.

“ Hope without action is a barren undoer. . . ”

FELTHAM.

“ From the lowest depth, there is a path to the loftiest height.”

CARLYLE.

NE year more at its eleventh hour. A grain of sand on the brink of eternity, preparing to fall and disappear in the fathomless Sand-dial of Father Kronos, the cruel measurer—in space and time. One fortnight more, and 1890—the year welcomed by the teeming millions of the civilized lands, as it now seems but yesterday, will be replaced with the last stroke of midnight by 1891. The Old Year that was born amongst us, that grew so rapidly beside us, became adult, mature, and has now aged—has lived its life, while we, mortals, have lived but a portion of ours. And now (for many of us), the two will soon become things of the Past.

And what hast thou given us, or left us to remember thee by, O year 1890? Not much, in truth, save evil, disappointment and sorrow. Born in the lap of Dame “Influenza,” thy days have rolled on—as those of thy predecessors have, and as the days of thy successors will, we fear—in the mephitic atmosphere of political and personal strifes, and also, alas, of very unseemly squabbles among Theosophists. Men have lived thee through, O departing year, as usual, more in envy and bitter hatred of each other than brotherly love; and the sister nations—again, as usual—have passed thee in arrogant glorification of self, in vilification of others, and perhaps, in a trifle more lying and bitter, international slanders. Thus, thou art dying as thou hast lived: in the loud din of mutual condemnation, of unexpected exposures, the

crash of gigantic fortunes, the ruin of great reputations, and in a pandemonium worthy of all the Evil Spirits and "goblins damn'd" of our glorious age of pretensions to righteousness, and skin-deep civilization. . . . Good bye, OLD YEAR, good bye; thou blessed by so few and cursed by so many!

Woe to us, men and races born in the tail-end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next, will commence the last series of seven years which will close the first cycle of 5,000 years of *Kaliyuga*—the "Black Age" of the Hindu Brahmins. Thus, in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. But people are blind to this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes. "Oh," they cry out, "it is the immorality and untruthful nature of Mr. A that has caused this new public scandal. It is a calamity brought, through the hypocrisy of A, on B, and C, and D, and thus, through them, it is affecting a whole nation! We righteous men had nought to do with all this. *Ergo*, our plain duty is now to vilify A, agreeably to our pharisaical social code, to express our holy horror of him, and wash our hands of the rest." . . . Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle—could save Rome, that your cackle too, may also produce as unexpected results? That if A, or B, or C,—better think at once, of the whole alphabet—has broken a commandment or two, it is simply because, like all of you, he is the product of his times and century. But don't you know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back-stair, or the chaff of your nursery maid with the butcher's boy, may alter the face of nations, as much as can the downfall of a Napoleon? Yea, verily so; for the links within links and the concatenations of this Nidanic* Universe are past our understanding.

Every transgression in the private life of a mortal, is, according to

* *Nidanus*, or the concatenation of causes and effects, in the Eastern philosophy.

Occult philosophy, a double-edged sword in the hand of Karma ; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Caination is made to bite the dust, while its slaughtered Abel-sister resurrects in glory. . . .

“ He that is without sin among you, let him cast the first stone ” —at the guilty. These words appear to have been said in vain, as even Christian law sneers at their practical application. “ Heathen ” Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: “ And Jesus said unto her, Neither do I condemn thee ; go and sin no more ; ” and alone, again, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment. But then we are only infidels and “ wretched atheists.” Yet this is the key to the seeming “ contradictions ” in our teachings : we accept and try to follow almost every injunction of Christ—whether the latter be historical or ideal—while feeling the greatest contempt and irritation against that which is now called Christianity but is simply unadulterated Pharisaism.

Prophecy is at a discount in our times. Prophets, both Christian and Heathen, have fallen off in grace. They stand low in the estimation of society, and are out of touch altogether with that portion of mankind which calls itself “ cultured.” If the soothsayers are no longer stoned by order of the Sanhedrims of our civilized nations, it is because they are no longer believed in. But who is, in our modern day of Didymi? The city *Augurs* “ on the Stock Exchange ” are, perhaps, the only prophets Society now bows to. For the chief Temple wherein our races worship, is the temple of Mammon and his evil imps ; and if his High-priests—the Bulls and Bears—are listened to, it is only because all know that they prophesy but those events which they have themselves carefully prepared, set going and thus “ *made* to pass.” To these soothsayers too, methinks, the Karmic tail-end of 1890 was not entirely propitious. But let them go. In the good old days of the preceding *Yugas*, however, it does seem as if our earliest Aryan ancestors—whose eldest descendants are now contemptuously included among the “ inferior races ”—knew and foresaw clearly, the moral state in which *civilised*

mankind would be, in the present era.* For see what is prophesied in the *Purânas*, generally, and in the *Vishnu Purâna*, especially. The following is an abridgment from the fourth volume of the latter (Wilson and Fitz Ed. Hall).

In those days there will be reigning over the earth, Kings of churlish spirit, of violent temper, addicted to falsehood and wickedness. They in authority will inflict death on women, children and cows, (the sacred animal); they will seize upon the property of their subjects and BE INTENT ON THE WIVES OF OTHERS; they will be of limited power, and will often rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety . . . the world will be wholly depraved. . . Wealth alone will confer rank; wealth will be the only source of devotion; passion the sole bond of union between the sexes; falsehood the only means of success in litigation; and women objects merely of sensual gratification. [Has the Prophet caught a glimpse in the astral light of the KREUTZER SONATA of Tolstoi, we wonder!] The Brahmanical thread (or the priestly array) will alone constitute a Brahman; dishonesty will be the universal means of success; impudence and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be alone reputed pure . . . fine clothes will be dignity. . . Amidst all castes, he who is the strongest will reign over the earth. . . The people, unable to bear the heavy load of taxes, will take refuge beyond the seas, amongst the valleys of the mountains . . . etc., etc., etc.

The last sentence looks very much like a prophecy regarding the immense wave of European emigration. However it may be, no modern critic could depict more accurately the present state of things. Is it not verily, "as it is written"? Are not most of our Kings of "churlish spirit," some addicted to falsehood, cruelty and wickedness? Are not our Royal and Imperial Highnesses, and Kings, only *too* truly "intent on the wives of others"? And which of them is a genius, since the days of King Arthur, and the good old kings in the Fairy Tales? Does not wealth in "our day, confer rank" much sooner than real merit; and craft and cunning, false evidence and cant, ensure the best success, before both courts and juries? Outward form alone constitutes in nine cases out of ten, a "man of God" a priest or clergyman. Women are to this day—in England, before the law at any rate—merely the goods and chattels of their husbands, and mere objects of lust but for only too many. Slanders—private or

* In *Vishnu* and other *Purânas*, (the former being surely pre-Christian) the description of the evils of *Kaliyuga* applies most evidently to our present period. It is stated in them (a) that the "Black Age" will last 1,200 *divine* years, (i.e., 432,000 of the years of mortals); and (b) that the state prophesied for our world will happen toward the end of the first half of the first "year" of the *Kaliyuga*. Now as we know from the teachings of occult science that one of the secret sub-cycles or "years of the Devas" lasts about 12,000 of our common years, this brings the calculation to the end of this first cycle of 5,000 years since the present Yuga commenced 3,102 years B.C., between the 17th and 18th of February.

public—are rarely, if ever, save in cases of blackmail, directed against wealthy men; thus, the rich alone have a chance of being “reputed pure” as the prophet has it. But what of the poor man, of one who has no means of going to law for redress: in England, for instance, where justice is the most expensive thing in the Kingdom, and where it is sold in ounces, and paid in pounds—what of him? And what of one, who, besides being poor, is falsely accused, of that *which he can no more disprove than his enemy can prove*—with the handicap, moreover, against him, that while slander and bad reports require no proofs to be eagerly believed in by charitable Christians at large, he can no more disprove the charge—say, of having murdered his mother-in-law in a dream—than he can pay his “costs” in court? For, does not the smallest law-suit generally equal three fires and a successful burglary? How is one so situated, to protect and vindicate himself? In the eyes of the whole world, save of his friends, he stands accused of everything his traducers can invent, and thus he remains at the mercy of any blackguard who owes him a grudge. And oh, the terrible helplessness, and the mental agony of the victim, especially in lands of *blessed* freedom of speech and press, such as England and America! Do what he may, the slandered man will go down into his grave with a name left dragging in the mud of calumny; and the inheritance of his children will be the opprobrium attached to that name.

Blessed are the deaf, the dumb and the blind, for they will not hear themselves traduced and condemned; not in this world of sorrow, at any rate.

But how far was the Purànic prophet right when foretelling among other things that “presumption will be substituted for learning,” in this, our “black” Age?

Something might be said upon the subject, but silence is in some cases golden. Were truth always declared and spoken, life would become very soon not worth living for the sincere man. Moreover, Dr. Koch, of Berlin, has just caused a lightning rise in the stocks of science, and it would be rather dangerous now to take the latter to task for its “presumptions.” Nevertheless, there’s always “balm in Gilead.” The year 1890, has carried off a considerable number of victims, especially among royalty and the “upper ten,” and its sudden and mad changes of weather have nigh driven frantic the legions of gouty and rheumatic humanity. But the past year, now

happily dying, has redeemed its sins by bringing forward a new benefactor of men, in the shape of a Neapolitan professor. This favoured mortal has just found out that growing old, with its gradual weakening of organisms and final decrepitude, is not in the programme of human life at all (nor of animal either); and that perennial youth, from birth till death, is really the lot of all that lives and breathes—even during Kaliyuga. That which causes decay and old age is—again a *bacillus*, you see, and the professor has just discovered this cunning microbe.

The Lord love him—not the bacillus, but the professor, of course! Just fancy the magic effects of this new “grandest discovery” of the age! One has but to invent and prepare a lymph suited for the complete destruction of the monster, inoculate oneself with it and—remain young for ever. This particular lymph is not yet prepared, nor has any one, so far as we have heard, begun to work at its invention. Yet, we have no doubt—in view of the lightning speed of the progress of applied science, that the new lymph will prove a terrible rival to Dr. Brown-Sequard’s “elixir of life,” which, we are not sorry to hear, is fast coming to grief. At any rate it is sure to give a point to some of our bottled insecticides, the “unparalleled flea-catchers” and the like. The latter is also warranted to kill “instantaneously.” You have but to catch your flea, say the *instructions*, imprison it by dropping it delicately with thumb and finger into the bottle (like King Solomon’s *djin*), cork it up, and—our acrobatic enemy has *lived!* But the triumphs of chemistry can never parallel, let alone surpass, those of modern bacteriology. We may imagine the roaring popularity of the new lymph—when ready. No more grey hair, shaky teeth with their widowed gums, bleared eyes, deafness, and what is more important still—no more wrinkles. The modern Ninon de Lenclos of fashionable society will be able to dispense with her daily prayer, “Oh Lord, grant me the favour of confining my wrinkles to my heels!” Every grandmother will have the privilege of marrying as a “blooming and blushing bride” her own grandson’s school-fellow; nor will any more weeping maidens have to be sacrificed to the purse and title of noblemen in their dotage. No decrepit frames will meet our eye—as the one that so impressed the Prince of Kapilavastu, Gautama, that it became the first step that led him to his Buddhahip. Like the Homeric Gods and the heroes of the golden age, we will live and die in the full rosy bloom of youth, and “sweet sixteen” will be no longer at a premium. Truly, where are the “seven sciences” of the pre-Christian ages, when compared to our seventy-seven sciences of modern times. And what shall we

say of the latter, after Pope has declared, even of the former, that—

“ Good sense, which only is the gift of Heaven ;
And though no science, fully worth the seven ? ”

Withal, Science applied or pure is a mighty power in our times : especially applied Science in its experimental garb, whether dealing with microbe or practical cannibalism. If it has destroyed religion, it has on the other hand established and guided civilisation, which it is now carrying even into the heart of the darkest continents. Therein, its practical observations of comparative “cruelties”—as between Siberia and Africa—have been especially successful. Let us make obeisance to “Modern Research.”

To destroy old age may be truly glorious ; yet we, Theosophists, at any rate many of us, would rather decline the offer. Eternal youth is an alluring, but dangerous gift. Youth is quite long enough as it is, to allow each mortal to spin a Karmic web vast enough to cover the span of several successive lives with a dark veil of sorrow. We agree with the Greek chorus in *Œdipus*, that the happiest fate for man is not to be born at all, while the second best is to die—no sooner he sees the light. Sophocles was a wise man in advising mankind to lament rather than rejoice over every new birth. He, whom the Gods love, dies young, Menander tells us. At any rate, old age is less dangerous and more respectable in every country than youth, a defect of which, luckily, man is very soon cured. Progress toward old age is the first approach to the secure haven of life, for every one ; and, as Brück has it, it is far from being an evil. The wave of every individual life, he says, rises out of the sea of Being to return to its parent source once more ; and in exceptionally healthy people the vital functions become weakened gradually, and without being noticed. A happy old age carries us insensibly, as on a ship, away out of the current of life. We do not ourselves sense the motion, but feel as if the shores were moving and passing before us, until we reach unawares the Ocean of eternal sleep. . . .

Just so ; and the “Ocean” is preferable to the “Sea of Being” or Life. Life is certainly, and at its best, “but a walking shadow” ; and short as it may be, each mortal will find, one day, that he has lived too long. With most of us

. “ It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing. ”

With everyone, without exception, life is as full of pains and sorrows as a bramble-bush of thorns. An undesirable thing, at best.

“But this is Buddhist pessimism!” we hear the reader say. Not at all. No more Buddhist than Christian; and quite as Biblical as Buddhist. For, see for yourself. Does not Jacob complain to Pharaoh of the sorrows of life, when asked his age? “And Jacob said . . . the days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.” And Joshua, the son of Sirah describes life from the beginning to its end as one uninterrupted wave of sorrow! In his view, wherever we look we find but cares, fear, dangers, broken hopes and then—death. Do not the long-suffering Job, and the much-married King Solomon, depict life under the same colours? Life is a series of hard trials for the “Soul”; *a new initiation of the Ego into a new mystery*, every time It incarnates. Believe me, reader; the luckiest ticket man can draw in that never ceasing, dark Lottery called human life, is, an—empty ticket.

Since happiness is but a dream on earth, let us be resigned, at least. To do this, we have but to follow the precepts of our respective great and noble Masters on earth. The East had her Sakyamuni Buddha, “the Light of Asia”; the West her Teacher, and the Sermon on the Mount; both uttered the same great, because universal and immortal, truths. Listen to them:—

“Crush out your pride,” saith the One. “Speak evil of no one, but be thankful to him who blames thee, for he renders thee service by showing thee thy faults. Kill thine arrogance. Be kind and gentle to all; merciful to every living creature. Forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Mara (Death), and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust, than all the sea-water could quench thy thirst. That which alone satisfies man is Wisdom—be wise. Be ye without hatred, without selfishness, and without hypocrisy. Be tolerant with the intolerant, charitable and compassionate with the hard-hearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that which thou wouldest like to see done by all others.”

“Be humble,” saith the Other. Resist not evil, “judge not that

ye be not judged." Be merciful, forgive them who wrong thee, love thine enemies. Lust not; not even in the secrecy of thy heart. Give to him that asketh thee. Be wise and perfect. Do not as the hypocrites do; "but, as ye would that men should do to you, do ye also to them likewise."

Noble words these. Only how far are they practicable, in the Nineteenth Century of the Christian era, and the tail-end of the Brahmanical cycle? Alas! While a Protestant Bishop was opposing these precepts, consequently his Master, here in England, by showing the impossibility of any civilised State carrying them out in practice—(civilisation first, and Christianity afterwards?)—a French journalist of note was doing the same across the Channel. Reviewing the Buddhist Lectures of Professor Leon de Rosny, of Paris, M. Anatole France makes his readers feel that it is a Forlorn Hope, indeed, to think that the present generations of Europe will ever attempt to carry out the noble commandments of either Christ or Buddha; and hence that true Theosophy is doomed to be, for the present, a failure in its practical realization.

"Ah me!" he writes, "If He did live, as I firmly believe He did, Sakyamuni was the most perfect of men. 'He was a Saint!'—as Marco Polo exclaimed, after hearing his history. Yea, he was a Saint and a Sage. But this kind of Wisdom is not suited for the ever active European races, for the human families that are so strongly possessed by life. The Sovereign panacea discovered by Buddha as a remedy against the Universal evil, will never do for our temperaments. It demands renunciation, and what we want is to acquire; it teaches us to desire nothing, and lust and desire are stronger in us than life. As a final reward, we are promised Nirvana, or absolute Rest, when the thought alone of such a rest creates a feeling of horror in us. No; Sakya Muni Buddha has not come for us, nor can he save us—whatever M. de Rosny may do or say!"

No; He cannot. But no more can Christ, as it seems. Buddha was not alone in offering the remedy of "personal indifference" to the allurements of this world, or care for the *self* of matter, as a *panacea* against the world's evils, its sins and temptations. The "Kingdom of God" of Jesus, is but another name for "Nirvana." His injunctions to take no thought for the morrow, nor as to what we shall eat, drink, or clothe our body with, but to live, as "the fowls of the air and the lilies of the field" are but another version of the teachings of Buddha (*Vide* Matth. vi. 24-34 and vii. *et seq.*). Both the Masters tried to impress their followers with the idea that "Sufficient unto the day is the evil thereof"; but so far, the Buddhist laymen alone, have tried to follow the injunction, while the Buddhist clergy have done so *literally*, and do so to this day.

Many and great are the reforms enacted in this age; and yet, as year rolls after year, each bringing some new light, each speeding the wheel of progress and civilisation, no *new* reform seems to affect or alter the *old* man. It is a

FORLORN HOPE

indeed! Let us then say good bye to the Old Year and reproach him no longer. Let us neither curse nor bless him; but saying "Sufficient unto *the year* 1890, is the evil thereof," let Karma dispose and take care of the coming 1891.

Pythagoric Sentences

FROM THE

Protreptics of Iamblichus.

AS we live through Soul, it must be said that by the Virtue of this we live well; just as because we see through the eyes, we see well through the virtue of these.

It must not be thought that gold can be injured by rust, or virtue by baseness.

We should betake ourselves to virtue as to an inviolable temple, in order that we may not be exposed to any ignoble insolence of soul with respect to our communion with, and continuance in, life.

We should confide in Virtue as in a chaste wife: but trust to Fortune as to an inconstant mistress.

It is better that virtue should be received accompanied with poverty, than wealth with violence; and frugality with health, than voracity with disease.

An abundance of nutriment is noxious to the body; but the body is preserved when the soul is disposed in a becoming manner.

It is equally dangerous to give a sword to a madman and power to a depraved man.

As it is better for a part of the body which contains purulent matter to be burnt than to continue in the state in which it is, thus also it is better for a depraved man to die than to live.

We shall venerate Divinity in a proper manner if we render the intellect that is in us pure from all vice as from a certain stain.

A temple indeed should be adorned with gifts, but the soul with discipline.


As the lesser mysteries are to be delivered before the greater, thus also discipline must precede philosophy.

The fruits of the earth indeed are annually imparted, but the fruits of philosophy at every part of the year.

As land is especially to be attended to by him who wishes to obtain from it the most excellent fruits, thus also the greatest attention should be paid to the soul in order that it may produce fruit worthy of its nature.

The Theosophical Society and H.P.B.

[The following article expresses the views of many members of the Theosophical Society, who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H.P.B. As co-editor, I put in the article, which has not been submitted to H.P.B., nor will she see it until the magazine is issued ; so she is in no sense responsible for its appearance.—ANNIE BESANT.]

N the 17th day of last month, the Theosophical Society completed the first fifteen years of its existence, and can look back over a youth tempestuous indeed, but marked by continuous growth. When first, in New York, the two "Founders" of the infant Society enrolled their earliest members, a profound sadness must have lain at the heart of the one who realised all that was meant by that primary step. "The last quarter of the century!" Not for the first time had that cry been sounded in the Western World, but all the previous attempts had but stirred the waters and had—failed. Was this nineteenth century effort to pass into Hades with its predecessors, bearing only the wreckage of shattered hopes, of broken forces? Was this dawn to darken into night instead of morning, and leave the twentieth century to grope in darkness with none to guide? Or were there, scattered through the West, enough of the students of the past to awake at the summons from the Orient, students in whose hearts the occult fire was smouldering, waiting but the "breath" to make it burst forth in flame? Only when the knell of the century has sounded will the answer to such questionings be fully heard: still is the lot hidden, save from the eyes that pierce beyond the veil. It "lies on the knees of Osiris," and it will fall thence into the lap of failure or of triumph, as *they* keep faith or break it, who form the working brotherhood of the Theosophical Society.

The seed planted in America has grown there to a tree with widely spreading branches.* In India, the Society quickly made its way, and thanks to the energy, the eloquence, and the devotion of Colonel H. S. Olcott, the co-founder and President, branches sprang up in every direction, the ancient literature was enthusiastically studied, schools were founded where knowledge untainted by Christianity could be gathered by the young, and India, waking from the sleep of centuries, felt herself to be once more a nation, a nation with a mighty past, and with the possibility

* An early draft of the constitution of the T. S. lies before me, and shews that, in its inception, membership of the T. S. involved much heavier obligations than are now required from accepted candidates. The fellowship had three sections and each section had three degrees. For the highest, the conditions were severe, and could only be taken by those ready to devote their whole lives to occultism.

of a glorious future. While all this rush of new life thrilled along the veins of Hindustan, the heart of that life throbbed steadily on, the fount of the circulating energy, though the limbs and the organising brain were more prominent in the eyes of the world. That heart was H.P.B. Indifferent to the exercise of authority, careless of external show—even to the shocking of those tight-fettered by social conventions—willing to efface herself if thereby her mission might the better prosper, there she was, the source of the occult forces which alone could sustain the Theosophical Society. Ready to prove the reality of those as yet little known powers of Nature, the effects of which are as marvellous to the cultured European as are electrical phenomena to the Central African, she performed experiment after experiment for the instruction of those who personally sought her. But she steadily refused to vulgarise her mission by any kind of general “performance of phenomena,” which could only gratify curiosity and serve no useful purpose. When urged to “show her powers” merely to convince the general crowd, who cared nothing for Theosophical teaching but only desired to gratify their idle love of the marvellous: when told that thus she might win credence and establish her authority, she merely shrugged her shoulders, and, with the indifference of the trained occultist, answered that they might believe or not as they chose; let them say she was “a fraud;” what did it matter? For the real student she had an inexhaustible patience, willingness to prove, readiness to explain: for the idle curiosity-hunter a careless “Oh, it’s nothing! psychological tricks, maya, what you please.”

With many of the Brahmins she came into direct collision. Sent to teach to the world at large many of the doctrines which had been jealously preserved as the treasure of a privileged minority, she struck them on their tenderest point, their pride in the possession of knowledge hidden from the vulgar crowd, their sensitive jealousy lest their holiest should be profaned. Knowing that she was speaking truth, they often contradicted her in public, while in private they hotly protested against the desecration of their sanctuaries. Physically a subject race, conquered by the material force of the aggressive West, they retired the more into the strongholds of their intellectual pride, looking with unutterable contempt on the foreigner who could subdue their bodies, but who, in his ignorance of the secrets of Nature, was but a barbarian in their haughty eyes. That he should rule in India was well, since India had forsaken her ancestral wisdom and was unworthy to be free: but that he should catch a glimpse of that mental and spiritual realm of which they were citizens—nay, such intrusion should be resisted to the last, and the very existence of such a realm should be kept secret, lest he should find a gate that might let him in. That this Russian teacher had her knowledge from the sages they revered, they were unable to deny: but they resisted her publication of the teachings as their ancestors had resisted the teachings of Gautama,

the Buddha. Not for the "common people" were even the crumbs of the "Divine Wisdom."

Nevertheless, despite all, her influence steadily grew, and the Theosophical Society struck its roots far and wide. Then came the bitter and unscrupulous attack of the Christian missionaries in the famous Coulomb forgeries, forgeries some of them so transparent that they could not have deceived an intelligent child, others ingeniously concocted of the half-truths that "are ever the blackest of lies."

And here, I venture to say, a mistake was made, a mistake in tactics as well as a failure in loyalty. An examination held promptly and on the spot proved the falsehood of the calumnious accusations, and exposed the nefarious artifices by which evidences had been fabricated. So far, so good. But then, instead of closing up round the assailed Teacher and defending to the utmost her position and her honour, the fatal policy was adopted of attempting to minimise her position in the Society, of arguing that the teaching remained impregnable whether the teacher was or was not trustworthy. It was a policy of expediency, not of principle, it being thought wise to ignore attacks rather than to refute them, and to lay stress on the inherent strength of the philosophy rather than to continually vindicate its exponent. Suffering from acute disease, and always too doubtful of her own judgment in mere exoteric matters, in questions of policy and expediency, to trust to it against the advice of men of the world, H.P.B. allowed herself to be put aside, while the Society was exalted at the expense of its Founder, and left it to go its own way in Hindustan. When sufficiently recovered from almost fatal illness, she recommenced her work, but in Europe not in India, confining her activity to the Western World.

The effects of her presence quickly became manifest. Where was the occult heart, there was centred the life of the Society, and in the West, on every side, appeared signs of new vitality. How the Theosophical movement was spread through Western lands it needs not here to relate. The "Theosophical Activities" in every number of *Lucifer* tell the tale so that he who runs may read.

This rapid growth has been due primarily to H.P.B.'s personal presence, secondarily to the formation of the Esoteric Section of the Theosophical Society. Into this, those only are admitted who accept H.P.B. as their teacher in Occultism, recognising her as the messenger of that Brotherhood who are the real Founders of the Theosophical Society. This Section embraces most of the most active workers in the Society, and as they base their activity on their philosophy little of it is wasted in running after false scents. There is a certain fringe of people who come and go, who enter from curiosity and are disgusted when they find only hard work; who seek for "powers" and are angry when they find only self-denial; who enter thinking Occultism an easy and exciting study, and

break under the tension to which they find themselves subjected. But the centre of the Section is steadily solidifying, and it encircles H.P.B. with evergrowing trust—founded on lengthening experience—with ever-increasing love, gratitude and loyalty.

Now touching the position of H.P.B. to and in the Theosophical Society, the following is a brief exposition of it, as it appears to many of us:

(1) *Either she is a messenger from the Masters, or else she is a fraud.*

From this dilemma there is no escape. If she does not come from Them, bringing their message, doing their work, executing their commission, her whole life is a lie. From beginning to end, she has claimed nothing as her own, everything as from Them. Those who are in daily contact with her, know how she continually refers to their decision, speaks in their name. No third course is open to us: there are only these alternatives, the mission is either real or fraudulent.

(2) *In either case the Theosophical Society would have had no existence without her.*

The folly of trying to separate the Theosophical Society and H.P.B. lies in this fact. Without H.P.B. no Theosophical Society. All the Westerns who know anything of Theosophy have learned from her or from her pupils. Col. Olcott, as he always recognises, obtained through her his introduction to the work. Save for her, he would be a well-known American Spiritualist, not the President of the Theosophical Society. So with Mr. Sinnett, so with Mr. Judge, so with each and all. Many have obtained independent evidence afterwards, but for all she has been the portal through which they have passed into the occult world. Nor is the fact that the existence of the Theosophical Society is due to her the only proof of the hopelessness of the attempt to rend the twain apart. For just as it owed to her its inception, so now it owes to her its vitality. Where she is, there, evident to all eyes, is the centre of energy: and where she is not physically, there the progress is in proportion to the loyalty shewn towards her. Unfair criticism of her, ungenerous carping at her, slackness in defending her against attack from outside, wherever these are found there also quickly follow stagnation, decay, death.

(3) *If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.*

As to the ability and learning, these are not challenged by her enemies. They sometimes say that her knowledge is ill-digested, that she arranges her materials badly, that she is misty, involved, self-contradictory. But that she possesses an extraordinary fund of varied information, bearing on out-of-the-way topics, and obscure philosophies, is admitted on every hand. If she be a fraud, why is she such a fool as to invent imaginary Teachers, fathering on them her knowledge, and so gaining from every side abuse and slander, while she might have gained credit, to say nothing of money, by the simple and natural course of giving out her own as her own? Can

anything more insane be imagined than for a Russian woman of noble family, married to a high official, to go out into the world on a wild-goose chase after imaginary Teachers, and having acquired a mass of recondite knowledge at great cost and suffering, to throw away all the credit of acquiring it, to ascribe it to non-existent persons, to face slander, abuse, calumny, instead of utilising it in a more common way, to remain an exile from her own country, to be poor and despised where she might be wealthy and honoured? If anyone can produce, outside Bedlam, a lunatic more mad than H.P.B. must be if she be a fraud, I should be grateful for the honour of an introduction.

(4) *If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World.*

This proposition scarcely needs argument to sustain it: it is self-evident; she alone is in direct and constant communication with the trans-Himalayan Adepts. They chose her, and presumably they can manage their own business. Once accept the philosophy, you must accept her; accept her and you cannot stop short of the full proposition as stated above. And here let me make a suggestion to those who rashly and superficially judge H. P. B., and complain that she is hasty, that she "shuts up" enquirers, that she repels would-be disciples. H. P. B. varies with the people who come to her. To the person who veils mere curiosity under polite forms and false courtesy, she will be abrupt, sharp, repellent. The hostile feeling masked under smiles, finds itself pierced by a keen sarcasm, or knocking itself against a wall of ice. But to the honest enquirer she is patient and gentle to a rare extent, and only her pupils know of a patience that has no limits, a strength that never falters, an insight that never errs. In fact, H. P. B. herself is the test of the members, and when they begin to grumble at her, they would do wisely to analyse themselves. I sometimes think of a test dropped into a solution, precipitating some substance therein contained. "What a horrid liquid it must be so dirty that beautifully clear fluid," cry the ignorant. If the substance had not been present, it would not have been precipitated by the test, and if enquirers and members are honest, they will find themselves attracted, not repelled, by H. P. B.

(5) *If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H. P. B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H. P. B. cannot be separated before the world.*

This is the conclusion of the whole matter, the decision on which must guide our policy. I see on some sides a disposition to temporise, to whittle away the Esoteric Teachings, to hastily twist them into accord with temporary hypotheses of Science, in order to gain a momentary advantage, perchance a fuller hearing. This is not wise. Already some such hypotheses, opposed to occult teachings, have been thrown aside by

more advanced scientific thought, and have been replaced by other hypotheses, more nearly approaching the occult views. There is no need to hurry, nor to try to pour the archaic doctrines into new bottles, ere those bottles have been tested. The Secret Teachings have stood many thousands of years, and have been the source from which the stream of progress has flowed. They can venture to stand on their own basis for a few years more, till Science crosses the dividing line it is tentatively approaching with each new discovery.

To the members of the Theosophical Society, I venture to say a word of pleading. But a few years stretch before us ere the century expires, a century whose close coincides well-nigh with the close of a cycle. As the sands of those years are running through the hour-glass of Time, our opportunities are running with them; it is "a race against time," in a very real sense. If the members care at all for the future of the Society, if they wish to know that the Twentieth Century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now arouse themselves from slothful indifference, sternly silence all dissensions over petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything, it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all. It is not a thing to play with, it is not a thing to trifle with. Ere 1891 sees its earliest dawning, ere 1890 falls into the grave now a-digging for it, let each Theosophist, and above all let each Occultist, calmly review his position, carefully make his choice, and if that choice be for Theosophy, let him sternly determine that neither open foes nor treacherous friends shall shake his loyalty for all time to come to his great Cause and Leader, which twain are one.

ANNIE BESANT, F.T.S.

"WHERE?"

I stood where robéd priest did chant,
 In mournful notes, a solemn prayer;
 Where swell'd majestic organ-tones,
 And fragrant incense fill'd the air;
 Where all resplendent altars shone
 In light than earthly light more fair:
 I lowly bow'd and tried to pray:
 My soul refus'd its duty: "*Where,—*
Where shall I seek my God?" I cried:
 An angel answer'd my despair:
 "*Erect a temple in thy heart,*
And worship thy Creator there!"

REAVEL SAVAGE, LL.B., F.T.S.

"The Emperor's New Clothes."

IT is the fashion of the day to seek in myths, legends, and fairy stories some fundamental and underlying truth, which may serve to rescue them from the charge of mere trivial absurdity, and place them on the higher level of instructive allegory. We are all much indebted to Mr. Andrew Lang, and other workers on those lines, for what their researches have already done in this direction, and for the flood of light which has recently been shed on many of those household tales and legends, which our infant minds received so readily, and have retained so faithfully.

And far deeper still is our sense of gratitude to those who, for purposes of real instruction, have sought to unfold the meaning of much that was obscure and bewildering in Eastern Symbolism, and thereby to open our understandings to the reception of unsuspected truth; every day, indeed, it becomes more and more apparent how potent an instrument allegory has always been in the world's history for the purpose of at once concealing and conveying lessons of a profound natural and spiritual significance.

Now in the instance to which I am about to allude, I am quite aware that some will be of opinion that I am straining a point, and imputing motives to my author which he was quite innocent of entertaining. But the charge of fanciful interpretation notwithstanding, I cannot help thinking that the originator of the story entitled "The Emperor's new clothes," whoever he may have been—for I hardly know whether Hans Andersen is to be regarded as the author or the collaborateur merely—had some moral to convey for those who could read between the lines: or, at least, that the story itself was suggested to his mind by the evidence of what he saw around him. Whatever may have been its history before it came to us in its present form, I know not; nor is it a matter of much moment. What is of concern is that we should learn to deduce and appreciate the argument it embodies. Satirical, nay, almost cynical, as it appears when viewed in the light of an allegory, no one, I think, can fail to see how very true it is to nature.

The story runs as follows: Many years ago there lived an Emperor who cared so enormously for new clothes that he spent all his money upon them. In the great city in which he lived it was always very merry; every day a number of strangers arrived there. One day two cheats came: they gave themselves out as weavers, and declared they could weave the finest stuff anyone could imagine. Not only were their patterns, they said, uncommonly beautiful, but the clothes made of the stuff possessed the

wonderful quality that they became invisible to anybody who was unfit for the office he held, or was incorrigibly stupid.

"Those would be capital clothes!" thought the Emperor. . . . and he gave the two cheats a great deal of cash in hand, that they might begin their work at once.

As for them they put up two looms, and pretended to be working; but they had nothing at all on their looms. . . .

"I should like to know how far they have got on with the work," thought the Emperor: "I will send my honest old Minister to the weavers." . . .

Now the good old Minister went into the hall where the two cheats sat working at the empty looms.

"Mercy preserve us!" thought the old Minister. "I cannot see anything at all." *But he did not say this.* . . .

"Do you say nothing to it?" said one of the weavers.

"Oh it is charming—quite enchanting!" answered the old Minister, as he peered through his spectacles. "Yes, I shall tell the Emperor that I am very much pleased with it."

"We are glad of that," said both the weavers, and then they named the colours, and explained the strange pattern. The old Minister listened attentively, that he might be able to repeat it when the Emperor came. .

The Emperor soon sent again, despatching another honest statesman to see how the weaving was going on. He fared just like the first.

"I am not stupid!" thought the man,—it must be my good office for which I am not fit. It is funny though, *but I must not let it be noticed.*" So he praised the stuff which he did not see.

All the people in the town were talking of the gorgeous stuff. The Emperor wished to see it himself while it was still upon the loom. . . .

"What's this?" thought the Emperor. "I can see nothing at all!" . . . "Oh, it is very pretty," he said aloud. . . . All the Courtiers looked and looked, and saw nothing; but, like the Emperor, they said "That is pretty," and counselled him to wear those new clothes for the first time at the great procession that was presently to take place.

* * * *

So the Emperor went in the procession, and everyone said "How incomparable are the Emperor's new clothes." . . .

"But he has nothing on" a little child cried. "But he has nothing on" said the whole people at length. . . . The Emperor thought within himself, "I must go through with the procession." And the chamberlain held on tighter than ever, and carried the train which did not exist at all.

And never, perhaps, was the truth of this satire more evident than now. In these days of conflicting doubts and false securities, of empty forms and vain pretences, of pseudo-sensationalism and barren agnosticism,

when men, who have long lost all faith in the efficacy of the teachings of the Church, or of dogmatic Christianity generally, and know that such is the case with them, still call themselves members of a community with whom they can have no sort of sympathy, and still continue to worship—outwardly, at least—a personal and anthropomorphic God, whose very existence they regard as exceedingly problematical, we find in our story a very faithful representation of such, in the mental attitude of those who made pretence to believe in that which had no existence. Surely this is a course of action at once undignified and harmful, naught but a poor kind of fetish-worship without the sincerity attaching to such, and rightly deserving the caustic denunciations of a Carlyle.

But besides these, there is another class of persons who, while dimly conscious that the popular religious systems of the day do not confer any true knowledge of man, or at all accurately define the relation in which he stands, either to his environment or to the transcendental world of which he is a subject, are yet afraid of questioning their authority, or of seeking to arrive at any solution of such problems, however partial, outside the pale of that which they have been taught to recognize as revealed doctrine. Such questionings are stifled, regarded as presumptuous or unlawful, and finally relegated to the limbo of unattainable knowledge which it would be hopeless and dangerous to pursue. They would have us believe that they are content to remain as they are, "finished and finite clods, untroubled by a spark"; and from constant suppression of all desire of progressive knowledge, and persistent adhesion to some stereotyped form of belief that their reason tells them is insufficient to satisfy their demands, end by becoming so indeed. They sought rest, and they have found it. But it is the rest of stagnation. Fearful of entertaining, and unwilling to exercise their reasoning faculties in the examinations of those feelings of doubt and dissatisfaction, which assail every one at some time or another; refusing even to recognise their existence, they have thrown logic to the winds, and succeeded in a great measure in persuading themselves, and deluding others into the belief, that such feelings never did exist, or if they did that they have lost their power. In the words of Matthew Arnold, "they believe that they believe,"—and believing so live on. Nor is fear the only agency which works to bring this about. Other causes, no less powerful, combine to effect a like result. They have been admirably epitomized by the poet Cowper:—

"Some to the fascination of a name
Surrender judgment, hoodwink'd. Some the style
Infatuates, and through labyrinths and wilds
Of error lead them by a tune entranced;
While sloth seduces more, too weak to bear
The insupportable fatigue of thought,
And swallowing therefore without pause or choice
The total grist unsifted, husk and all."

What else is this than what Professor Drummond would denominate "parasitism." It is almost an axiom that man can, by dint of persevering, persuade himself to believe almost anything; and I make no doubt that if the courtiers in the story had persisted in their endeavour to dispute the evidence of their senses they would, in the end, have succeeded by a process of self-hypnotism in creating the desired phantasmagoria.

I have called the story a satire. Let anyone look around him, with unprejudiced eyes, and I think he will agree with me. What sadder spectacle can be conceived than men in search of the truth, and seeking to find it where it is not. Many give up the search altogether, and boldly announce that if it exists at all, it is only in some inaccessible region, and that therefore it is pure folly to waste further effort in its discovery. This at least is honest. Others, like our poor courtiers, pretend that they have found it, or are in sight of it; and this pretension must be kept up at all hazards, despite the conviction in many minds that it is merely some will-of-the-wisp that is deluding their senses, and leading them they know not whither. And, strangest fact of all, by refusing to exercise their discriminative faculties, others again have honestly, and quite unconsciously, deluded themselves into the belief that for them the search is at an end, since they have found that which they were seeking.

It is well-nigh hopeless to do anything for these latter. Rooted conviction like this it is generally impossible to shake. But for those others who are beginning to suspect that the cause of their failure to perceive the truth arises from the fact that they are all the while turning their backs upon it and seeking it where it never was and never will be, we would say, that the honest and persistent seeker, if he looks deep enough into his own heart, may find it there revealed. He may send a ray of intelligence into the depths of his own soul, which will illuminate its hidden treasure, and discover the germ concealed therein, "which awakened to consciousness will grow into a Sun that illuminates the whole of the interior world wherein everything is contained." And truth having thus awakened knows that it alone is, and that all else is delusive.

M. U. MOORE, F.T.S.



SELFISHNESS is truly the seed of every vice and evil known to the human soul, and in itself an invocation of the heavy penalty of Karnic law, irrespective of the fruits that spring from it in action and that have their own recompense.

J. H. CONNELLY in *Neila Sen*.

"If we take the good we find, we shall have heaping measure."

EMERSON.

Pistis - Sophia.

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

(Continued.)

[148] And the First Mystery again continued in his conversation and said to his Disciples: "It came to pass when I had brought PISTIS-SOPHIA upwards in Chaos, she cried out again, saying: 'I have been preserved in Chaos and freed from the bonds of Mist. I have come to thee, O Light, for thou wert Light on every side for me, preserving and helping me. And thou didst prevent the Projections of the Self-willed One, which are fighting against me, by thy Light, and they were not able to approach me, for thy Light was with me, and was preserving me by thy Streams of Light, for they oppressed me and took away my Power from me, and cast me into Orcus (*pl.*), (1) deprived of my Light. I was like as heavy Hyle before them. And afterwards the Power of the Stream came to me from thee preserving me. It shone on my left hand and on my right, and surrounded me on every side, so that no part where I was, was without Light, and thou didst cover me with the Light of thy Stream, and didst purify in me all my evil Hyle (*pl.*), and I was above all my Hyle (*pl.*) because of thy Light and thy Stream of Light. This it was which exalted me, and took me from the Projections of the Self-willed One, which were compressing me. [149] And I trusted in thy Light, and also in the pure Light of thy Stream; and the Projections of the Self-willed One, which were oppressing me, were removed from me, and I became Light by thy great Power, for thou dost preserve me for ever.' This is the *Repentance* which PISTIS-SOPHIA spake, when she was proceeding upwards in Chaos, and when she had been freed from its bonds."

Thereupon Thomas came forward and said [150]: "Thy Power of Light prophesied of old through Solomon, the son of David, in his Odes; 'I am loosed from my bonds. I have fled to thee, O lord, for thou wert on my right hand protecting me; and preserving and helping me, thou didst prevent them that were fighting against me, nor did they become visible; for thy face (appearance) was with me preserving me by thy grace (beauty). I am laden with dishonour before the multitude, and they have cast me forth. I was as lead before them. Thou hast given me a power to help me, for thou hast set lamps on my left hand and on my right, so that nothing around me should be without light. Thou didst shelter me under the shadow of thy mercy, and I was placed above the *coats of skin*. (2) Thy right hand has exalted me, and thou hast removed my weakness from me. I am made strong by thy truth, and purified by thy

righteousness. They that fight against me, are removed from me, and I have been justified by thy goodness, for thy rest is for the eternity of eternity.' This, then, my Master, is the interpretation of the Repentance, which PISTIS-SOPHIA spake when she was preserved in Chaos. Harken, therefore, I will speak in freedom."

[151-153] [Thomas then compares the Hymn of SOPHIA and the Ode of Solomon, sentence by sentence, and is commended for his interpretation.]

And the First Mystery continued and said to his Disciples: "And PISTIS-SOPHIA continuing, sang to me saying: [154] 'I sing this hymn on high to thee. By thy Statute, thou hast brought me forth from a high Æon, which is above the Heaven, and thou hast led me down into the lower Regions; and again by thy Statute, thou hast freed me from the lower Regions, and of thyself thou hast taken away the Hyle there, which is in my Powers of Light and I have seen it, and thou hast also dispersed from me the Projections of the Self-willed One, which were oppressing me, and were hostile to me, and thou hast given me Authority so that I should be freed from the bonds of the Projections of Adamas, and thou hast smitten the Basilisk with the seven heads. Thou hast cast it from my hands and set me above its Hyle. Thou hast caused it (the Hyle) to perish, so that its Seed should not rise again henceforth from this time, and thou art the one who wast with me, giving me power in all these (afflictions), and thy Light surrounded me in all Regions, and of thyself, thou didst render all the Projections of the Self-willed One impotent, for thou didst take away the Power of their Light from them and didst direct my path to lead me forth from Chaos, and thou didst transfer me from the Hyle Darkness, and didst take all my Powers, whose Light they had taken, from them. [155] Thou didst infuse into them pure Light, and to all my Limbs, which had no Light, thou didst give pure Light from the Light of the Height, and thou didst direct their path for them, and the Light of thy *Form* has become my Life, void of Destruction. Thou hast brought me upwards above Chaos, the Region of Chaos and Destruction, so that all the Hyle (*pl.*) might be dissolved, which are in that Region, and that all my Powers may be renewed by thy Light, and thy Light be in them all. Thou hast set the Light of thy Stream in me. I am become purified Light.' This is the second hymn which PISTIS-SOPHIA spake."

[And Matthew, having asked and received permission to speak, answered and said:] "Thy Power of Light prophesied of old in an ode of Solomon: '(He it is), who brought me down from the lofty regions above the heaven, [156] and led me upwards in the regions, which are in the lower foundation; who took away there these things, which are in the midst, and taught me them; who scattered my enemies and my adversaries, who gave me authority* over the bonds so that I might loose them; who smote the serpent with the seven heads from my hands. He set me above his

* In the further explanation this term is changed to "wisdom" (*Sophia*).

root, that I might pluck up his seed ; and thou wert with me, helping me, in every region thou didst surround me with thy name.* Thy right hand has made to perish the venom of him who speaketh evil. Thy hand hath made smooth the way for them that have confidence in thee. Thou hast redeemed them from the tombs, and thou hast transferred them from the midst of the corpses. Thou hast taken the dead bones, thou hast clothed them with a body, and to them who stir not themselves, thou hast given the energy of life. Thy way has become free from destruction, and by thy *form*, thou hast led thy æon into destruction, that all might be loosened (dissolved) and become new, and that thy light may be doubled for them all. Thou hast built up thy wealth through them, and they have become a sacred dwelling.' This then, my Master, is the interpretation of the hymn which PISTIS-SOPHIA spake. Hearken, therefore, I will tell it openly." [157-160] Matthew then further explains the Hymn of SOPHIA, by comparing it with the Ode of Solomon, sentence by sentence, and is commended for his interpretation.]

And the First Mystery continued : "Then SOPHIA continuing in this Hymn, said : 'I will say thou art the Light from on high, for thou hast freed me and brought me to thyself, nor hast thou suffered the Projections of the Self-willed One, which are my foes, to take away my Light, O Light of Lights ; I sing on high to thee. Thou hast freed me, O Light ; thou hast led my way on high in Chaos ; thou hast freed me from those which descend into the Mist.'" [161] And Mary came forward and said : "I will tell the interpretation of the words which she (SOPHIA) spake, but I fear Peter, for he threatens me and hates our kind." And the First Mystery said unto her : "None shall prevent whomsoever it may be who is filled with the Spirit of Light, from coming forward and uttering the interpretation of the things which I say." Mary, therefore, answered and said : "Concerning the interpretation of the words which PISTIS-SOPHIA spake, thy Power of Light prophesied of old through David : 'I will exalt thee, O lord, for thou hast received me to thyself, neither hast thou made my enemies to rejoice over me. O lord, my god, I have cried on high to thee and thou hast preserved me. O lord, thou hast led my soul upwards in chaos. Thou hast preserved them that descend into the pit.'" [162]

[162] And the First Mystery having commended Mary, said to his Disciples : "Then PISTIS-SOPHIA continued in this Hymn and said : 'The Light has become my Preserver, and has turned my Darkness into Light, and has cleft the Chaos surrounding me ; he has girded me with Light.'" And Martha came forward and said : "My Master, thy Power prophesied of old through David concerning these words : 'The lord has become my helper, he has turned my grief into joy. He has rent my sackcloth and girded me joy.'" And the First Mystery commended Martha and said : "And PISTIS-SOPHIA continued and said : 'Sing my Power to the Light."

* Sc. the Light.

Forget not all the Power of the Light, which it hath given thee, and all the Powers which are in thee: sing to the Name of its Sacred Mystery, which remits all thy transgressions, for it preserves thee from all the afflictions of the Projections of the Self-willed One, [163] which are numbered for Destruction, for he has given thee in his mercy a Crown of Light, while he preserved thee, and filled thee with pure Light, and thy Beginning shall be new as an Invisible of the Height.' Thus sang PISTIS-SOPHIA: *and she was set free and REMEMBERED all the evil deeds which I had done to her.*" And Mary came forward again and said: "Concerning these words thy Power of Light prophesied through David: 'Praise the lord, O my soul: let all that is within me praise his holy name. . . . thy childhood shall be renewed like as an eagle's.' That is, SOPHIA shall be as the Invisibles, which are in the Height. Therefore he said 'as an eagle's,' because the habitation of the eagles is in the Height, and they are invisible also in the Height. [164] That is, SOPHIA shall shine as the eagles, like as she was in her very Beginning."

And the First Mystery continued and said: "Bearing PISTIS-SOPHIA, I brought her into the Region, which is below the Thirteenth Æon, and gave her a new Mystery of Light, which does not belong to her own Æon, the Region of the Invisible, and I also gave her a Hymn of Light, so that the Rulers (of) the Æon, should not overcome her henceforth from this hour; and I set her in that Region, until I should come and bring her into her Region in the Height. It came to pass, therefore, when I had set her in that Region, she again sang this Hymn as follows: 'With confidence I have trusted in the Light, and recalling my memory, it has heard my Hymn. He has brought my Way out of Chaos and the lower Mist of Hyle, and leading me upwards, he has set me in a lofty and strong Æon; he has set me in a path leading to my Region, and has given me a new Mystery, which belongs not to my Æon, and has given me a Hymn of Light. Now, therefore, O Light, all the Rulers shall see what thou hast done with me, so that they may fear and have confidence in the Light."

[165] And Andrew came forward and said: "My Master, this is what thy Power of Light prophesied of old concerning her through David: 'With tarrying I waited for the lord. He gave heed unto me and heard my prayer. He led my soul from the pit of distress and the mire of the mud; he has set my feet upon a rock and directed my goings. He has cast into my mouth a new song, the praise of our god. Many shall see it, that they may fear and hope in the lord."

And the First Mystery, after commending Andrew, continued and said to his Disciples: "These are all the things which befell PISTIS-SOPHIA. [166] It came to pass when I had brought her into the Region, which is below the Thirteenth Æon, that I was about to approach the Light in order that I might depart from her and she said unto me: 'Light of Lights, thou art going to the Light, in order that thou mayest depart from me, and Adamas,

the Tyrant, will know that thou hast departed from me, and he will know that there is no one to preserve me. He is again coming to me in this Region, he and all his Rulers, who hate me, and the Self-willed One also will give strength to his Projection with the appearance of a Lion, in order that all may come together and oppress me, and take away the whole of my Light from me, so that I may become impotent and be again deprived of my Light. Now, therefore, Light of Lights, take away the Power of their Light from them, so that they may be not able to oppress me henceforth from this hour.' And when I had heard these words, which PISTIS-SOPHIA spake, I answered and said unto her: 'My Father which projected me, has not yet given me command to take away their Light from them, but I will seal the Regions of the Self-willed One and all its Rulers which hate thee, so that thou mayest have confidence in the Light: and I will also seal the Regions of Adamas and his Rulers, so that they may not have the Power to fight with thee, until their time has been completed, and the hour arrives for my Father to give me commandment to take away their Light from them.' [167] And afterwards I again said to her: 'Hearken, I will tell thee the time, when these things which I tell thee, will come to pass. It will be when *three Times* have been completed.' And PISTIS-SOPHIA answered and said unto me: 'O Light, how shall I know, when the three Times shall be, in order that I may rejoice and be glad, in that the time has drawn nigh, for thee to lead me to my Region; when also I shall rejoice in that the time is nigh for thee to take away the Power of Light from all of them which hate me, for I have trusted in thy Light?' 'And I answered and said unto her, 'When thou shalt see the Gates of the Treasure of the Great Light, which is opened in the Thirteenth Æon, which is in the Left,—when they shall open that Gate, three Times shall have been fulfilled.' And SOPHIA answered again and said: 'O Light, when shall I know, while I turn in this Region, that that Gate is opened?' And I answered and said unto her: 'When they open that Gate, they who are in all the Æons, shall know because of the great Light, for it shall be in all their Regions. Lo, then, I have ordained it, that they should not venture against thee in any evil, until three Times are fulfilled. But thou shalt have the power of going into their Twelve Æons at what time thou mayest wish, and of returning [168] to come into thy own Region which is below the Thirteenth Æon, in which thou now art; but thou shalt not have the power of entering within into the Gate of the Height, which is in the Thirteenth Æon, that thou mayest come into thy Region, from which thou didst come forth. Nay, then, when three Times are fulfilled, the Self-willed One with all its Rulers shall oppress thee again, to take away thy Light from thee, being enraged with thee, thinking that thou art suppressing its Power in Chaos, and that thou hast taken away its Light from it. Therefore, will it be enraged with thee, in order that it may take thy Light from thee, and send it into Chaos, and impart

it to that Projection of his, in order that it may have power to issue from Chaos and come into its own Region. These will Adamas help; but I will take away all their Powers from him; I will give them to thee and come to take them. Now, therefore, when they oppress thee at that time, sing on high to the Light, and I will not delay to aid thee; nay, I am coming to thee quickly from the Regions *which are below thee*; and I am coming to their Regions; I will take away their Light from them: and I am coming to this Region, in which I have set thee below the Thirteenth Æon, until I shall seek again thy Region, whence thou hast come forth.' [169] And it came to pass, when PISTIS-SOPHIA had heard these words, which I spake unto her, that she rejoiced with great joy. And I, leaving her in the Region, which is below the Thirteenth Æon, came to the Light and departed from her."

Thus had the First Mystery spoken to his Disciples concerning all the things which had befallen PISTIS-SOPHIA, and was seated on the Mount of Olives narrating them. And he continued and said unto them: "It came to pass after these things, when I was sitting in the World of Men, sitting beside the way, which is this place, that is the Mount of Olives, before they had sent my Vesture to me, which I had placed in the Four-and-twentieth Mystery from the Interior, which is also the First from the Exterior, which same is the great Uncontainable, in which I shine forth; and I had not yet come into the Height to receive my two Vestures also; when I was seated with you in this place, which is the Mount of Olives, the Time was fulfilled, when I told PISTIS-SOPHIA that Adamas would oppress her with all his Rulers. It came to pass, therefore, when that time was come, [170] that Adamas gazed forth from the Twelve Æons, peering down into the Regions of Chaos. He saw his own Dæmonial Power, which is in Chaos, utterly deprived of its Light, for I had taken its Light from it; and he saw that it was dimmed and had not the power to come to its own Region, which is the Twelve Æons: so Adamas again remembered PISTIS-SOPHIA and was exceedingly enraged with her, thinking that it was she who was oppressing his Power in Chaos, and had taken away its Light from it. So he was greatly enraged, and casting wrath on wrath, emanated from himself a Dark Projection, and also another uncouth (Projection) of evil Chaos, that he might throw PISTIS-SOPHIA into Confusion therewith. And he created a Dark Region in his own Region, in which to oppress SOPHIA; and assembled the hosts of his own Rulers. They pursued after SOPHIA to drag her into the dark Chaos, which he created, and to oppress her in that Region, so that the two Dark Projections which Adamas had emanated might throw her into confusion, until they should take away all her Light from her; and that Adamas might take away the Light of PISTIS-SOPHIA, and give it to the two unrelenting Projections, that they might take it into the great lower Chaos, which is the Mist [171], and cast it into their own Power of Mist, which is

the Chaos, (to see) whether perchance it might come to its own Region, because it was Mist as much as possible, since I had taken away its Power of Light from it.

"It came to pass, therefore, when they had pursued after PISTIS-SOPHIA, that crying out again, she sang on high to the Light, for I said unto her: 'When they shall oppress thee, sing on high to me, I will come quickly to help thee.' It came to pass, therefore, when they began to oppress her, and I was sitting among you in this place, which is the Mount of Olives, that she sang on high to the Light, saying: 'Light of Lights, I have trusted in thee; preserve me from all these Rulers which are pursuing me, and aid me, lest they should take my Light from me, like as (did) the Power with the appearance of a Lion, for neither have I thy Light, nor the Stream Light, to preserve me. Moreover Adamas is enraged against me, saying: "Thou didst suppress my Power in Chaos." Now, therefore, O Light of Lights, if I have done this and suppressed it, if I have done any injustice to that Power, or if I have oppressed it, like as it oppressed me, may then all these Rulers which pursue me, take away my Light, and send me away empty, and may my foe Adamas pursue my Power, to take it, and take away my Light from me, and infuse it into his dark Power, which is in Chaos, and set my Power in Chaos. [172] Now, therefore, O Light, raise me up in thy wrath, and exalt my Power above my enemies, which have risen up against me at the end. Haste thee, restore me, according as thou hast said: 'I will help thee.'"

And when the First Mystery had finished, James came forward and recited the seventh Psalm (vv. 1—6).

[173] And the First Mystery commended James and continued: "It came to pass that when PISTIS-SOPHIA had finished the words of this Hymn, that she turned round to see whether Adamas would turn back with his Rulers, so that they should come into their own Æon, and she saw them pursuing her, and turning said unto them: 'Why do ye pursue me, saying that I have no help so as to be preserved from you? Now, therefore, the Light is the Judge and Strong: yea he has been long-suffering until the time when he said unto me "I come to aid thee," neither shall he cast his wrath upon you for all time, but this is the time of which he told me. Now, therefore, if ye will not turn back and cease to pursue me, the Light will prepare his way and set in order all his Powers; yea he has prepared his way to take your Lights from you and ye shall be dim. And he has generated his Powers to take away your power from you, so that ye may perish.' And when PISTIS-SOPHIA had said this, gazing into the Region of Adamas, [174] she saw the Dark Region and the Chaos which he generated, and also saw the two Dark and very cruel Projections, which Adamas had emanated, to seize on PISTIS-SOPHIA and take her down into the Chaos which he generated, that they might oppress her in that Region and throw her into confusion until they should have

taken her Light from her. Thereupon PISTIS-SOPHIA feared and cried out to the Light, saying: 'Lo, O Light, Adamas, the Doer of Injustice, is enraged and has generated a Dark Projection, and also another Projection of Chaos, and has generated a third Projection also of Chaos, and has drawn himself up (in battle array). Now, therefore, O Light, as for the Chaos which he has generated, that he might cast me into it, and take away my Power of Light from me, take thou it from him; and as for the plan which he has devised, to take away my Light, let them take it from him; and as for the injustice, which he uttered for the taking away of my Light, take thou all of his.'

[175] [And Martha came forward again, and recited the seventh Psalm (vv. 11—16)].

[176] And Jesus continued in his conversation and said to his Disciples: "It came to pass, therefore, after all these things, that carrying PISTIS-SOPHIA, I led her into the Thirteenth Æon, being the greatest possible Light—for there was no limit to my Light—and entered into the Region of the Four-and-twentieth Invisible, and they (the Invisibles) were disturbed with great perturbation, and having regarded, they saw SOPHIA who was with me, and recognised her, but myself they did not know, who I was, but thought that I was some Projection of the Region of Light. It came to pass, therefore, when SOPHIA saw her fellow Invisibles, that she rejoiced with great joy and was exceeding glad, and wished to show them the wonderful things which I had done concerning her below in the World of Men (*lit.*, Earth of Humanity) until I had freed her. Ascending into the midst of the Invisibles, she sang to me in the midst of them, saying: [177] 'I will praise thee, O Light, in that thou art the Saviour, and thou art the Redeemer for all time. I will utter this Hymn to the Light, in that it has preserved and freed me from the hand of the Rulers, my enemies, and has set me free in all the Regions, and in the Height, and in the depth of the Chaos (*pl.*), and in the Æons of the Rulers of the Sphere; and when I had come forth from the Height, I wandered in the Regions in which there is no Light. I was not able to turn myself back into the Thirteenth Æon, my habitation, because there was no Light in me, or Power; my Power was utterly afflicted. And the Light preserved me in all afflictions; I sang to the Light. It heard me when they oppressed me, it shewed me my way in the Creation of the Æons, in order that it might lead me to the Thirteenth Æon, my dwelling-place. I will praise thee, O Light, for thou hast preserved me; and thy wonders in the Race of Men. When I was deprived of my Power, thou gavest Power to me, and when I was deprived of my Light, thou didst fill me with pure Light. I was in the Mist and the Shadow of Chaos. I was bound with the hard bonds of Chaos, in which is no Light, because I have *provoked* the Statute of the Light; I transgressed, and made wrath the Statute of the Light, in that I went

forth from my Region. [178] And when I had descended, I lacked my Power and was without Light, and no one helped me; and when they oppressed me, I sang on high to the Light, and it preserved me from all my afflictions, and also severed all my bonds. It led me forth from the Mist and the afflictions of Chaos. Thou hast broken the lofty Gates of the Mist, and also the hard bolts of Chaos, and when they oppressed me, I sang on high to the Light; it preserved me from all my afflictions. Sending thy Stream, thou didst give Power to me, and didst free me from all my afflictions."

[179-181] [And Philip came forward and explained the Hymn of PISTIS-SOPHIA by reciting the one hundred and seventh Psalm (vv. 1—21)] (3).

COMMENTARY.

(1) *Orcus*. The Underworld (see Table I., *Lucifer*, No. 34, page 319) has three divisions, Orcus, Chaos and the Outer Darkness. In the allegorical descriptions of the fate of sinning souls, in other words, the fate of the lower principles after death, we are informed that in Orcus (*lit.*, a prison or enclosure), souls are tormented with Fire, in Chaos with Fire, Darkness and Smoke; and in the *Caligo Externa* with added Hail, Snow, Ice, and cruel Cold. This would make these three *lokas* represent the states of matter corresponding to *Kama Rupa* (Body of Desire), *Linga Sarira* (Astral Body) and *Stula Sarira* (Physical Body). Therefore, when we read: "they cast me into Orcus deprived of my Light," we naturally can understand that the *Kama* principle would of necessity dull the Light of the spiritual principles and deprive them of their power.

(2) *Coats of Skin*. This term was universally understood by the Gnostics to mean the Physical Body. As said in *Isis Unveiled* (I., 149), "The Chaldean Kabalists tell us that primeval man, who, contrary to the Darwinian theory, was purer, wiser, and far more spiritual, as shown by the myths of the Scandinavian Bur, the Hindu Devas, and the Mosaic 'Sons of God,'—in short, of a far higher nature than the man of the present Adamic race, became *despiritualised* or tainted with matter, and then, for the first time, was given the *fleshy body*, which is typified in *Genesis* in that profoundly significant verse: 'Unto Adam also and to his wife did the Lord God *make them coats of skin*, and clothed them.'" (See page 107, "girdle of skin.")

Pistis-Sophia. With page 181 of the Coptic codex, we come to the conclusion of the incident of the Repentant Sophia. The 139 pages which deal with the subject demand the closest attention of the student of Esotericism, for not only have we here a history of the "pilgrimage" of the Soul, but also a description of the degrees of Initiation which correspond both to the natural degrees or states of consciousness, and to the cycles of human evolution. We will now endeavour to review this Pilgrimage of PISTIS-SOPHIA, following the path of her "transgression" or desire for Light, through her 13 Repentances, or *Changes of Mind* (*Meta-noia*, changes of the *Nous* or *Manas*), until her restoration to the Thirteenth *Æon*, her proper region or plane.

To attain to the knowledge of Light, or the Logos, the soul has to descend into Matter or Hyle. Hence PISTIS-SOPHIA, desiring the Light, descends towards its *Reflection* from the Thirteenth *Æon*, through the Twelve

Æons, into the depths of Chaos, where she is in danger of *entirely* losing all her own innate Light or Spirit, of which she is continually deprived by the Powers of Matter. Having descended to the lowest depths of Chaos, she at length reaches the limit, and the path of her pilgrimage begins to lead upward to Spirit again. Thus she reaches *the Balance*; and still yearning for the Light, rounds the turning-point of the cycle, and changing the tendency of her thought or mind, recites her penitential hymns or Repentances. Her chief enemy who, with his *false Light*, has drawn her down into Chaos, is Ildabaoth, the *Power with the appearance of a Lion*, the *Kama* "principle", the false "Light" in Chaos, which is assisted by the 24 Hylic or material Projections, or Emanations, the reflections of the 24 Supernal Projections, the co-partners of PISTIS-SOPHIA, 48 in all, which together with that power or aspect from which the whole may at any time be viewed, make 49.* Thus then she first utters 7 Repentances. At the 4th of these, the turning-point of a sub-cycle, she prays that the *Image of Light* may not be turned from her, for the time was come when the Repentance of "those who turn in the Lowest Regions" should be regarded, "the mystery which is made the Type of the Race." (4th Round). At the 6th the *Light (Upper Manas)* remits her transgression, in that she quitted her own Region and fell into Chaos; but the command had not yet come from the *First Mystery (Buddhi)* to free her entirely from Chaos. Therefore at the conclusion of her 7th Repentance, where she pleads that she has done it in *ignorance* through her love for the Light, Jesus, the Initiate on the objective plane and the Light on the subjective plane, *without the command of the First Mystery (i.e., the power of Manas alone without Buddhi)*, raises her up to a slightly less confined Region in Chaos, but SOPHIA still *knew not by whom it was done*. At the 9th Repentance the First Mystery partly accepted her prayer and sent Jesus, the Light, to help her *secretly*, that is, without the powers of the Æons knowing it; then did PISTIS-SOPHIA recognise the *Light*. Her next 4 Hymns are sung *knowingly* to the *Light*, and are of the nature of thanksgiving, and of declaration that Karmic justice shall shortly overtake her oppressors, while she prays to be delivered from her "transgression," *viz., the Kamic Power with the appearance of a Lion*. After the 13th Repentance, Jesus again, *of himself*, without the First Mystery, emanated a brilliant Power of Light from himself, and sent it to aid SOPHIA, to raise her higher still in Chaos, until the command should come to free her entirely.† Next follows a description of the Light-powers which should be closely compared with the description of the 3 Vestures in the opening pages of the Codex. Then while SOPHIA pours forth hymns of joy, the Power becomes a *Crown to her head*, and her Hyle or material propensities begin to be purified, while the spiritual or Light-powers which she has still retained, join themselves with the "Vesture of Light" which has descended upon her. Then was the Statute fulfilled, and the First Mystery, in its turn, sent forth a great Power of Light, which joined with the first Power emanated by the "Light," and became a great *Stream of Light*, this Power was the First Mystery itself *Looking-without (Buddhi-Manas)* on its own plane and the "glorified" Initiate in this terrestrial sphere. It came forth from the First Mystery *Looking-within (Atma-Buddhi)*, or "the Father." When then this is accomplished, PISTIS-SOPHIA, the *Lower Manas*, is purified again, and her Light-powers are strengthened and filled with Light, by their own co-partner of Light, that *Syzygy*, without whom PISTIS-SOPHIA in the beginning thought she could reach the Light of Lights, and so fell into error. Still she is not even yet entirely freed from the bonds of Matter, for the higher she rises, the stronger are the Powers or Projections sent

* Compare the list of 25 *Tatwas* (24 + 1 or from another aspect 5 × 5) in the article entitled "The Hindu Theory of Vibration" in the November *Theosophist*.

† There are, therefore, 3 degrees of Chaos.

against her, who proceed to *change their shapes*, so that she now has to struggle against still greater foes which are emanated and directed by the strongest and subtlest Powers of Matter. Thereupon, PISTIS-SOPHIA is *surrounded entirely* with the Stream of Light and further supported on either hand by Michael and Gabriel, the "Sun" and "Moon." The "Wings" of the "Great Bird" flutter, the "Winged Globe" unfolds its pinions, preparatory to its flight. For is not the Infinitude of Space, "the nest of the Eternal Bird, the flutter of whose wings produces life?" (S.D. II. 293). Thus the last great battle commences. The First Mystery Looking-without, directs its attack against the "cruel crafty powers, passions incarnate" and causes PISTIS-SOPHIA to tread underfoot the Basilisk with the seven heads, destroying its Hyle, "so that no seed could arise from it henceforth," and casting down the rest of the opposing host.* Thereupon PISTIS-SOPHIA sings triumphant Hymns of Praise on her being loosed from the bonds of Chaos. Thus was she set free and *remembered*. Yet the Great Self-willed One and Adamas, the Tyrant, were not yet entirely subdued, for the command had not yet come from the First Mystery, Looking-within the Father. Therefore does the First Mystery, Looking-without, seal their Regions and those of their Rulers until 3 times are completed. That is until the completion of the 7th Round (for we are now in the 4th) when humanity will pass into the interplanetary Nirvana. This Nirvana, however, is a state outside of space and time, as we know them, and therefore *now* and *within*, by very holy men, Narjols and Arhats, who can attain to the highest degree of the mystical contemplation, called in the East Samadhi. For then shall the "Gates of the Treasure of the Great Light" be opened, as described in our text, and the Nirvanic heights be crossed by the "Pilgrim" (cf. *pagg.* 169-181).

(To be continued.)

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

* See *Light on the Path*, 1st Ed., pp. 15-17.

self-induced stupor, produced chiefly by imagination, &c., &c. 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 centres 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,' &c.) is induced. For those which we call 'will-vibrations' and their aura, are absolutely distinct from the vibrations produced by the simply 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,' 'glamour' 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 colour and colours, 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 *exosmosic* 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* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapeuty*, 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 *metallotherapeuty*, 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 *metallotherapeuty*, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of 'molecular motion,' which now reigns supreme in physiology—*for the time being*, of course. But now arises a question: "Are the real nature, behaviour and conditions of 'motion' known any better than the nature, behaviour 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 electrometer 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,

* In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, *Psychic and Noetic Action*, in the two last numbers.

whether in hypnotism, electricity, metallotherapeuty or 'fascination,' is the same in essence, varying only in degree, and modified according to the sub-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 metallotherapeutic 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 intensity 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 logger-heads 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 centres 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 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* Karnic, 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, practises 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 ailments 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.

Families and Individuals.

“Let not him that putteth his hand to the plough look backwards, though the ploughshare cut through the flower of life to its foundations, though it pass o'er the graves of the dead and the hearths of the living.”

*“How you awake the sleeping sword of war ;
We charge you in the name of God, take heed :
For never two such Kingdoms did contend,
Without much fall of blood ; whose guiltless drops
Are every one a woe, a sore complaint,
'Gainst him, whose wrongs give edge unto the swords
That make such waste in brief mortality.”—SHAKESPEARE.*

IT is fairly certain that every manifestation of matter has two aspects, so far separate as are the two sides of a triangle; neither of these two lines can, by itself, enclose anything, yet both together express an Idea, they give form to a Truth; Man sees one or other of these lines and, unable to trace it to the clouds, where it is over-shadowed by Reality, and where its companion line joins it, he worships it, follows it up, and stoutly denies the existence of any other line, unaware that he is thus destroying all possibility of his creations having substance, or of their being otherwise than flat and imperfect representations of the Truth he wishes to convey.

Thus life appears, manifested again and again in the familiar forms of a unit and groups of units, a single cell and complex organism, Individual and Family.

Observe the familiar crystals which owe their beautiful form to an orderly arrangement of tiny atoms of matter, the displacement of any of which would have resulted in one of those flaws which obscure the rays of otherwise faultless diamonds, or mar the pyramidal form and destroy the polarity of what ought to have been perfect pieces of quartz.

Scientific observers affirm, and the microscope may be made to verify their statements, that to each substance when undergoing crystalization, a different form appears to belong, salt and snow, sugar and starch, each has distinct and beautiful star shapes peculiar to itself.

Again it is believed that the cells in vegetable tissue had originally one common form which was gradually modified as the structure of the plant grew more complex. One recognizes the propriety of the leaf cells of a rose tree grouping themselves round the organs of generation and secreting an attractive colouring matter, as well as dispersing a subtle sweet odour, but it occurs to no one, that the rose has any cause of complaint because its stem remains thorny, and its branches never wear the leaves of a Spanish chestnut; more than that, it would be considered very unreasonable if it

proposed such a change and be very likely told that the long beautiful chestnut leaves would look as thoroughly out of place on a little rose tree as would the sharp thorns of a sweetbriar, if transferred to the stem of a purple violet.

Examination of one of those low forms of the animal kingdom whose members propagate themselves by fission shows that the cells multiply themselves to replace those destroyed by any chance mutilation which is not fatal, and leaving aside their special function, accomplish the good of the whole.

In the case of the "little lives", the leucomaines, the producers, according to modern science, in human beings of hideous diseases and death itself, it is a disregard of the community which causes such ruin, as it is the absence of oxygen in some of the cells which is the immediate cause of the mischief, the impoverished cells preying on their fellow cells until the damage is irreparable.

Every one knows something of the life history of bees and ants. Who has not seen little brown ants carrying up to the sunlight their big unwieldy pupa children and presently hauling them down again, solicitous perhaps for their complexions. The united efforts of the colony are called into play should one of their number find an apple or otherwise desirable article of diet which he is unable to bring into the common store room. The bees also, in order to ward off the death's head moth, on honey stealing intent, will leave off their honey gathering until their joint labour has created a barrier of wax past which the unwelcome giant cannot force his way. The poor much maligned wasps work in concert to build a wonderful paper-like nest or an underground chamber in which the common family is reared.

Without searching the records of the naturalist, without wandering in the depths of primæval forests, the same instincts of citizenship can be found amongst birds. Wander across the fields when the harvest is golden and observe the solitary wood pigeon arching his rainbow-tinted neck in the sunlight or swaying backwards and forwards on the topmost branch of some tall fir-tree; he is the sentinel of the watch set by a flock of perhaps thirty or forty ring-doves, who are feasting right merrily in a neighbouring wheat field. Throw a handful of broken bread on a snow-covered garden path; only two birds are in sight, a dull-eyed sparrow with feathers fluffed out to protect his feet from the piercing cold, and a starling perched high up on a leafless poplar tree; they have flown away, scared perhaps by the scattered fragments? Perhaps! But in less than five minutes there are twenty starlings and a dozen sparrows pecking in the snow where the crumbs fell. All through the spring time, the starlings fly in groups to look for food or gather in the evening for some concerted music. Most of the other bird groups break up in the spring time: the instinct for propagating their species has overtaken them, and as with men, it has the

power of awakening jealousy and suspicion, and of separating individuals from their fellows. With birds, however, this obtains only during five or six months of the year.

Swallows never seem to lose the habit of association; their nests are built close together, they repair to common hunting grounds and make common cause in trouble and danger. Should some half-finished nest fall to the ground it is soon replaced by the joint efforts of many swallows. It is recorded on authority that an intruding sparrow, which took possession of the newly completed nest of a house-martin, was built up in its self-selected tomb by the whole community of swallows, when the repeated efforts of the rightful owner failed to eject it.

It would be useless to go through all the volumes of Natural History contained on the library shelves; every one will from personal experience add to the facts offered. This should go far to convince fair-minded folk that, though often diverted from its course or half overwhelmed by the brute force through which it works, a strong feeling or instinct of association, of co-operation, sympathy and unity, permeates the kingdoms of nature below man. And above him? It is impossible to describe the course through which has flowed the "Tide of Life" since it first reached the visible boundary of the unfathomed mystery. Poets and dreamers in all lands and in all ages have tried to clothe it in words and failed. But search in the earliest records of any great religion, it reveals glimpses of two beliefs, beliefs more or less clearly expressed.

The one tells of countless groups of intelligences, above and beyond man, working in concert to accomplish the inevitable law. The motive power in these beings appears sometimes as the creator, again as the preserver or destroyer, but always as Spirit, the unique, conjointly with multiform matter, the dual aspect of That which IS.

The other hints of little known schools of wise men, brotherhoods in which the individual sacrifices himself willingly for the welfare of the multitude, and in which the advancement of each is sought by all. Now and again a voice from these invisible Brothers reaches human hearing. A great teacher has come forth, and standing amidst the sons of men, reminds them of their former glory, of the heights to which they must turn their faces and scaling them win again their heritage, if they would not sink back and down semi-living brutes; warns them of that change which must overtake and destroy even the most lasting of their evanescent treasures, or pityingly commands them: "I say unto you, love your enemies, do good to those that hate you, visit the prisoners, outcasts, orphans, judge not, and be ye merciful, but beyond all, through all, love with your whole hearts, serve with all your strength, seek with every breath, the God of whose presence within you are dimly aware." With no uncertain sound come the voices of these great Teachers: "The kingdom of heaven is like unto a pearl of great price which a man having

found goeth straightway and selleth all that he hath and buyeth it. *This* is my commandment that ye love one another. He my servant is dear unto me, who is free from enmity, who is the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions, and firm resolves, and whose mind and understanding are fixed on me alone." There is no wavering or doubtful sound in these sentences, far into the night one might linger quoting like passages, or many which inculcate directly or indirectly the Unity which underlies all things and the deep-rooted brotherhood of men. On everyone's lips to-day are the words socialism and human rights, almost everyone has a new remedy to propose for the seething, well-nigh desperate condition of Europe. This condition has been mainly brought about by Ignorance regarding, or wilful neglect of, the great laws which govern Families and Individuals; men have seen one side only of the triangle. In India the castes glorified the rights of family, and during many decades peace and justice flourished; but, like all half-truths, this system had to perish, one amongst its resultant evils being the lack of responsible individuals. In Corsica and with the Scottish clans this exclusive feeling of family sanctity was productive of much evil, murder was done again and again to avenge the death of a kinsman, even to wipe out a fancied insult.

To-day in the 19th century, in Europe and in its child, America, men bow before the great Idol they have set up and cry "*Great Alone* is the Individual. To him alone we owe aught."

Mazzini, the Italian, warns his countrymen that evil will quickly overtake those who prate of rights, and forget that the *first right* of mankind is to do *his duty*. Where? The English Prayer-book says: "In that state of Life unto which it shall please God to call me." Bhagavat says: "Our own duty, not another's." The Theosophist says: "All the duties which are ours as inhabitants of a country, as members of a family, as men and women, knowing that *they* are *those* selected by past action."

The French revolution contains an awful warning of the crimes into which men and nations rush when their battle cry is: "*My Rights!*" "Absolution from all duties!"

No form of socialism or communism can last which ignores the grouping of men into families, of families into states, states into nations, and nations into a great solid brotherhood of Humanity. It is only necessary to study the condition of the emancipated slaves of the West Indies to become convinced that a revolution, whether accompanied with bloodshed or not, will never conduce to the upward progress of men. It was once said that no greater punishment could be laid on average humanity, than to transfer it unchanged, to the dwelling-place of God, there to spend eternity in praise and worship; and yet this heaven is the hope of men in all countries. Is it not evident that no Leader who taught men to aspire, ever believed that

they could reach the dwelling-place of the Gods before passing through the fire which transmutes base metal into gold? Are the men of to-day so much wiser than them of old time that they dare contend that they have the power to make of men saints and heroes by robing them in white, or crowning them with bay leaves? If this were true, the fortunes of the flax-spinner and the garland-weaver would have been made long ago.

Brahma-Vishnu-Siva, the personified Life and Force, was always three-fold, creator, preserver and destroyer; those men are blind who would disturb this order of working; it is necessary to create in those who are led—either for good or evil, whether by willing and wise leaders, or by men who remain wilfully ignorant of their responsibility,—in those who are led it is necessary to create a love of duty, of wisdom, of self-sacrifice, before daring to confer on them power, freedom and self-government. Men can only create a quality in others by calling it to active life in themselves. It has become a need also to preserve, not hares and pheasants, but all that which is good and noble, which conduces to human perfectness, which raises men over the brutes, and refines the vessel which holds the spark of heaven-lit fire. These treasures will not be preserved by men who have not learnt their value; destruction is necessary, but men surely do not desire a cataclysm or a deluge; it is better to pull down prison walls than to blow them up with dynamite, and build with them shelters for men, instead of producing a heap of ruins in which wild beasts make their dens. Are men blind and deaf and senseless that they perceive no warning in the mutilated statues of Ancient Greece? Do the burnt libraries of Alexandria, the sacred palm-leaves blazing under soldiers' half-cooked rations in India, or the rivers of blood which flowed in Paris the beautiful, just 100 years ago, teach them nothing?

The Theosophist ought to know that all true reform begins over-head; he knows that men are links in a chain. That as water finds its level, so from above comes to men all that is worth having, in proportion to the readiness with which they let their stores flow downwards. Theosophists will have to be taught to see that man is not alone his own creator but also the accumulation of his own surroundings. What folly then to waste precious years in trying to force laws into a hotbed-growth, to force a distribution of material things. Raise, educate, humanize the men, and unjust laws will die out; show by the example of appreciation what things are of permanent value and beauty, and a more deadly blow will have been dealt the world of shams than was ever struck by the guillotine.

Two great principles ought to be the moving spring of families and individuals in their mutual relations, *viz.*, their duty to those of whom they are the head, and their duty to those larger groups of which they are units. It ought to be the care, recognized and fulfilled, of every family to foster the development of each of its members, to provide for its needs and its advancement to a more responsible position as soon as sufficient progress

has been made; but no less should each member of a group sink his individuality in his membership, never losing sight of the fact that he is of importance only in so far as he is a useful member of his own family, and that his ambition ought to be—to make that family a unit of more value to the State. His own education, in all senses of that word, ought to trouble him only in so far as the more command he gains over the powers of nature, focussed in himself, so much the better will he be able to advance the welfare of his body politic: he will no longer be a 'prentice hand, but will pass through the various grades, until the stone-mason becomes a sculptor, or the agriculturist a statesman. Not even a cursory glance is needed to convince minds that these qualities of altruism and impersonal ambition are almost wholly wanting in the civilized West in this our century. Are our states, institutions, colleges, and trades governed by the desire to advance as far as possible the well-being of the units composing them? Do these units make serious and conscientious efforts to profit by the modes of improvements open to them, and to advance the utility of the institution by which they live? And never can these principles be recognised as true by State or college, while the spirit of irreverence and selfish disregard for others is unchecked, while old age is treated with disrespect, and each member of a family tries to push his own interests, to start well equipped, careless if his ambition has unduly pinched those less strong than himself. While children are permitted to grow up without the spirit of religion, without a due sense of their responsibility to their country, and to those socially and by necessity their inferiors, it will be useless to hope for the attainment of *excellence*, as wise men measure it.

There is yet another reason why Theosophists ought to be prepared for failure. In searching for parallel cases amongst families, they can scarcely fail to observe that it is not the same members of a family who work and who enjoy life thoroughly. In some families the Ideal is so far Natural, that the little children sport in unconstrained happiness; those members who have attained adolescence work, and find in renewed work their recreation, while instruction comes from those who have grown old in labouring for the others, whose passions have burnt out and whose eyes are clear and fearless.

More commonly far, however, one finds in families the same inequality which prevails at present in the larger world; all their lives some of the members toil and toil to produce conditions favourable to pleasure, but they cannot, even if liberty of action and leisure be theirs,—they cannot attain that condition of buoyancy without which pleasure is a mockery; while their brothers and sisters, often their seniors, as men count age, will not work except on severe compulsion and will return light-heartedly to their games as soon as the hated task is done. In the family some never regard work as a duty, nor feel degraded when served by others, nor do those who serve lose self-respect or the sense of freedom when proffering

service. All this is perfectly natural, the pairs of opposites are a necessity of the present condition of knowledge, all experience has to be gained and cannot all be gained simultaneously, nothing will ever alter men but the burning brighter or more feebly of the light within. Nothing is really of use which does not tend directly or indirectly to increase that light, and nothing is valueless which serves to protect it, or cleanse the vase in which it is concealed.

Those who love truth will have a long hard fight before ignorance and illusion are conquered. Therefore it is well to attack real foes only, so that no strength need be wasted and no offence unnecessarily given. Truth-lovers cling to the watchwords Liberty, Equality, and Fraternity; let them retain these watchwords but let them never be accused of falsifying them. Liberty! Dare men degrade the name of freedom by taking swords and cannon, and, while pitching shells into the houses of their fellow-men, or stabbing them to the death, invoke the aid of Liberty? Dare men offer wine to a possible drunkard, or line streets with ale houses, saying that in a free country man has a right to destroy himself and his descendants, should he leave any, by imbibing alcohol, and yet deny him the right to spring off Westminster Bridge, or place a revolver against his temples? Equality! An you will, let children have an equal education; let strong men share the burden of work or risk losing the esteem of those whose respect they value; let the women of our country, whether they are of the socially higher or of the humbler, aye the lowest classes, receive equal respect as women, though we cannot give to earnest and frivolous equal value as members of the great human family. Fraternity! No one surely calls it an act of brotherhood to leave little children unguarded in a confectioner's or druggist's shop, or a saw-mill?

Things move to all appearance in cycles; when men were first driven out of Eden they had to toil, or die; when the wheel of birth reached a point still lower, the strong compelled those less powerful to toil, while they themselves explored the regions of mind. They now pay the penalty: for, having discovered the unity of men, a resistless power impels them to toil ceaselessly to procure for others a passage into that temple whose veil was rent before them. To-day cultivated men and women are toiling with head and hands for no reward but the knowledge that others will think them fools, but for the certainty also that they are doing right.

Two motives only seem strong enough to bear the strain put upon them by the contest with evil—Love and Duty. Men can, and do deny themselves much luxury, happiness, even life itself, for the sake of those they love. They will persevere in destroying all faults which the awakened sense of duty condemns as injurious to their children, those with whom they are in contact, or their race. Love and Duty. These are the keys which great teachers have ever placed in the hands of average humanity, and the gate which they open is the gate of the garden which has in its centre the tree of Knowledge and of Life.

G. A. H. JOHNSTON, F.T.S.

A Dream and its Interpretation: A Dialogue.

FIRST F. T. S.—What you tell me is very curious. Six months ago and you would have laughed to scorn the idea that there was anything in psychism but madness or indigestion, yet now—

SECOND F. T. S.—Aye, now I have discovered that I myself am psychic; at least I have had experience, which would lead me to suppose so!

Nonsense! Indigestion!

I am never troubled with it.

Cranium poorly furnished!

Perhaps, but as craniums go 'tis well enough.

Then you are mad.

So are we all, and those the maddest who think themselves the sanest.

You are flying in the face of all authority. It has been definitely settled that a theosophist and especially a psychic, must be one (or all) of three things.

Hem! what are they?

He must be ill, a fool, or mad. O! I beg your pardon, there is a fourth thing he can be: a knave.

Ill, fool, mad, or knave! A pretty quartette and 'tis hard to decide which is the most complimentary epithet of the four.

Or which of right belongs to you!

To me!

Yes, are you not a Theosophist?

And you?

Likewise, but I am not a psychic. You are both psychic and theosophist and consequently doubly damned.

Indeed!

I have it on good authority,

Well! well! you see I am resigned. But a truce to jests! Is it not singular that this sensitiveness of mine to things of another plane, should have come upon me so suddenly and as it were, unasked for, and to *me*, an unromantic, sceptical materialist.

Materialist no longer.

True, I have been forced to see the error of my ways, but can you explain the anomaly?

No anomaly, and easily explained. You were psychically sensitive from your birth. You gained the gift—a two-edged sword by-the-bye—in some former incarnation. The last probably.

Strange that for twenty years I never knew it, and now I cannot, do what I will, forget it or be unconscious of it.

During those twenty years it was latent, buried under a thin veneer of materialism and positiveness. That veneer worn away and it awakes into activity.

But what awoke it ?

I will tell you. You became acquainted with me ; through me with Theosophy, and the latter set working the mystical elements in your own nature which responded irresistibly, and in spite of your intellectual prejudices, to the touch of a kindred stimulus. You are not alone. Many are those who have joined the Theosophical Society, or who have not joined the Society but have made acquaintance with its literature, who through that connection have discovered undreamt-of qualities or gifts, upon the mystical or esoteric side of their natures. So with you.

I have had some strange dreams lately, which have caused me a good deal of thinking in order to explain to myself their meaning, for meaning of some kind I am convinced they have. They were not ordinary dreams, though I should be puzzled how else to define them. They were remarkably realistic, far more real and vivid *even* in my recollection than the objects I see around me at present for instance. I wonder if you can help me to interpret them, you certainly ought to be able to do so, if anybody can.

I doubt that, my intuitional powers being, I am sorry to say, of the feeblest ; but what makes you have that impression ?

Simply this. I dreamt I saw, or rather I *did* see—you ; in fact you dominated a series of three visions I have had, which appear to be mutually explanatory of each other if one only had the key to their symbology.

They were symbolic then ?

I judge so.

Very likely. Psychic messages are often given indirectly by aid of symbols as every medium is aware.

Tell me, have you ever influenced me psychically and was it really you whom I saw in your astral body ?

I know not. I should imagine that it could be myself. As for influencing you consciously, I would not do it on any account : it would be sorcery, my friend.

But I saw you, it was you, and nobody but you.

Hum !

Heavens ! the fellow is sceptical, on what he himself has eloquently and unanswerably proved to be possible many a time in my hearing. Then *I* was the sceptic. We have changed rôles. It is odious conduct in you, that it is. I perceive that it would be useless to relate to you what I have both seen and heard in the land of shadows and of dreams. I could not have believed it.

Not so fast, please. I do not doubt that the incident of your dreams actually took place on the astral plane, and that they have an occult

meaning, worth digging for; but I *do* doubt that you saw my astral body. Such an occurrence would be possible, but most improbable.

If not you, whom did I see then?

My image!

How?

My silhouette and yours and everybody's, living or dead, is indelibly imprinted upon the astral light, there to be seen by any clairvoyant who happens to come across it. If the clairvoyant knows no better he takes the shadow for an apparition of the individual himself.

But you moved, lived, nay, you spoke to me! Could a silhouette, as you call it, do that?

Not of itself, but temporarily saturated with a portion of your life principle it might.

But the life principle is not intelligent and you had intelligence of the highest order written on your face, when you thus appeared before me. You might have been a God.

Precisely. Your Higher Ego it might have been, which you unconsciously clothed with my outward semblance, finding my portrait for that purpose in the astral light or in your waking recollection of me.

I am incredulous.

It has been scientifically proved that the two halves of the brain may work independently of one another, and even hold a (mental) dialogue as if belonging to two separate bodies. This occurs in certain diseases during which the patient feels himself to be somebody else, who is not himself at all. In your case the one half of the brain would be you, the other half being engaged meanwhile in projecting your alter-ego on the astral light, and dressing it up with the figure and features of your humble servant.

And that is the whole explanation, is it?

I do not say so, but it is *my* explanation of the matter.

'Tis ingenious, but vague!

Because the *full* explanation could not be given to you or the world, supposing that I knew it.

Why?

It would involve the revelation of several details, respecting the mode of action and interaction of the seven human principles which are, and will remain, secret.

But I have not yet told you my dreams.

I am listening.

You will play the *Ædipus* for me and explain me the riddle, will you not?

If I can, and if it is worth expounding.

You shall hear. I dreamt that you stood in front of me—

A moment. How did I look?

As you are now, but more brilliant, more majestic. You smiled, and mentally commanded me to follow you. I obeyed, and immediately found myself in thick darkness. I groped for something to guide me. A hand—your hand—was placed in mine, and I felt a magnetic thrill pass through me at your touch. Suddenly, I stumbled against a stone. It was the first of a winding staircase which, still holding your hand, I commenced to mount. Up and up! I thought the staircase would never end. Every now and then I fell, or rather, should have fallen, had you not pulled me into balance again. It was pitch dark. I was getting frightfully tired, and ready to sink and die from sheer weariness on the stones, when we reached the top. It was dark there too, but all weariness fell from me as if by magic. Gradually a dim half-light crept over us and showed me that we were in a narrow, tortuous passage, through which—you let go my hand at the top of the stairs—we threaded our way somewhat quickly, you leading, and occasionally glancing back at me with an encouraging smile. Presently, you turned off to the right, through a door, and into a chamber. I followed. The room I had entered was oblong in shape and very lofty. Opposite the door, in the other wall of the chamber, were a couple of large windows, through which I could see a fleecy expanse of sky. There was an immense fireplace in the room, in which was blazing an equally immense fire. It was bare of furniture with one exception. This was a massive marble table, situated directly under the windows. When I entered, you had already placed yourself by this table. You glanced and smiled at me, and then gazed fixedly at three objects upon the table. I approached them, and saw that they were a skull, a dirty white wooden cross, and a statuette, apparently of gold. I looked at you for an explanation of the mystery, but you continued gazing steadily at the table and at the objects upon it. I say at the objects, but you glanced more particularly at one. It was *the skull*. I understood instantly what you wanted me to do. I took it up in my hands. You lifted your eyes from the table and stared meaningly into the fire. Again I understood, and threw the ghastly emblem of mortality into the centre of the flames. Your eyes immediately reverted to the table, and set them intently upon *the cross*. I repeated what I had done with the skull and threw that into the flames also. Now your eyes covered *the statuette*. I seized it and was just on the point of sending it after the skull and the cross, when—

Why do you pause?

Imagine my surprise on finding that I held in my hands, a most beautifully carved golden image of *myself*. Myself in shining gold! I had cast the two former objects into the fire without compunction, indeed I was rather glad to see them burn, but this I was rather loth to let go. It was so pretty that it seemed a sacrilege to drop it into the fire. I wished to keep it. I looked full in your face asking you if I might, but

I was startled at the rigid sternness of your features. I was troubled, and threw the statuette at once into the flames. Once more I lifted my eyes to yours. What a transformation! You were smiling instead of frowning, smiling as angels must smile, and the radiance of that smile pierced like a shaft of glorious light through the darkness of my soul. It was but for a moment. The next instant you, the table, the chamber, everything had vanished and I was awake! Yet I can say with Byron :

"I had a dream which was not *all* a dream."

You can.

Now, sir, interpret.

It is said by Poe that "It was well said of a certain German book that '*er lasst sich nicht lesen*'—it does not permit itself to be read."* There are some dreams, and those the most mystical and spiritual, which do not permit themselves to be unravelled. This does not imply that they are devoid of meaning, but that the meaning that they have is so elevated above the plane of material thought, that to express it in words which are the essential symbols of that material thought, is to drag it from its spiritual level, and practically to ruin it.

Your remarks have doubtless a depth in them greater than the well of Democritus, but I am no diver, physical or mental. I must positively decline to take a header into the waters of your occult metaphysics. Embody the dream in words,—but I have done that. What does it *mean*. I cannot grasp it; I come for help to *you* who ruled my dream.

I? Have I not already informed you that it was your own Higher Ego whom you disguised with my physical or rather astral apparel, and that before you had had the courtesy to ask my permission.

All right. We admit that. Proceed.

But I do not know if my interpretation of your vision is the true one. There are so many ways of interpreting a dream like yours which will differ according to the mental and physical idiosyncrasies of the interpreter.

Very well. Give me *your* interpretation.

I judge that the darkness which you described in the beginning of your dream, was symbolic of the *mental* darkness which confronts the candidate for occult truth at the Threshold of his journey. This darkness must be dissipated by the candidate himself. He must win his way to the *light* alone. None can help him. But if he call upon his Higher Self, as a chela for his guru, he will assuredly be heard, and by that Self be led into the dawn and then into the day.

What did the staircase symbolise?

The ascent to a higher plane.

And my stumbling?

Evidently the falls that the student must expect to have in his upward passage to it.

* "The Man of the Crowd."

Good. Now for what took place in the chamber ?

There were three objects on the table which you threw into the fire. These were—

A skull—

The symbol of the memory of *evils wrought in the past*. It has to be killed. What is done is done. It is useless and weakening to anticipate their Karma by dwelling upon them. That is simply to act them again on the mental plane and imprint fresh pictures of them on the astral light. If you have skeletons in the cupboard—and who has not?—shut the cupboard doors close and forget them. It is an occult maxim “look not behind or thou art lost.” Translated into the symbolism of your dream the maxim would run, “Throw your skull into the fire.”

But the cross—wooden and of a dirty-white colour ?

Religion. The dirtiness of the cross symbolised the present impurity of religion. The student of the Sacred Wisdom must belong to no religion or sect. His aim should be the Truth, apart from its incomplete presentments to men in particular forms. As for the image of yourself—

Ah yes, the little golden image. That puzzles me tremendously.

How so ? It was yourself.

Undeniably, but—

You have two Selves, a Higher and a Lower, have you not ?

And the image—

Was your Lower, *personal* Self. Our personality is apt to be sweet to us. It is selfishness, and it is easy to be selfish, difficult to be self-sacrificing. “Number I” is as precious as gold in the sight of the majority. “Never mind Number I,” says Occultism. “Destroy your sense of personality,—crush it as you would a reptile under your foot—and blend yourself with the ALL. The Lower Self is a Self of insularity, the Higher is a Self of diffusion, including all other Selves. You cannot have consciousness in both. Raise it from the Lower into the Higher.”

And all that was in my dream ! It was a message to me and I could not read it !

The language was strange to you.

But as I said, I had a series of *three* dreams. I have only told you the first.

Meditate on the other two, on the lines I have used for this one. Analyse them Theosophically. Then you will understand.

JASTRZEBSKI.

“HERDER has only one thought, that is the entire world.”

“LAW alone can give us freedom.”

“THE Master shows himself in limitation.”

GOETHE.

Thoughts on Nature.

THERE are moments in the sweet stillness of early morning, when strange and novel thoughts flow in upon the soul and when the harmonies of nature produce symphonies of music so sweet and wild, and withal so exquisite, that the spirit of the privileged beholder is stirred to its most mysterious depths and thrills with new and inexpressible emotions. The magic of evening is eminently soothing; it lulls the spirit, tired out with the trials and worries of a long day; its influence partakes of the nature of a narcotic, which, for the time, supplies a balm that smooths over the pains and big realities of the active life battle. It sleeps on the soul of the weary one, as moonlight sleeps on the surface of a calm lake, wakening only the lightest and most pleasurable ripples of reflection; but it can never "trouble the waters," nor call into action those energies that lie in the deeps, as the wind-storms do, racing over the ocean waters; neither can it awaken those highest energies—"noble longings for the strife"—the nobler will-potencies, which, in a lofty mind, cannot fail to be evoked by the wondrous freshness, vigour, novelty, and almost unearthly loveliness of an early morning scene.

As the darkness of the night slowly merges into the first streaks of the sunrise lights, the beholding spirit seems to leave its own plane of consciousness and to enter that of the surrounding nature-life, to commune, indeed, with the potencies which, above and behind all natural phenomena, render them beautiful, mysterious or weird. Then, too, we seem to be in perfect sympathy with the "unknown" (not the "unknowable") which gives to all such beautiful scenes their wonderful life and high spirituality. Then it is that the spirit understands intuitively the expressive voices of the trees, and is more susceptible to the sweet cadences of the song of the stream as it rushes along over the pebbles; playfully springing up to kiss the leaves of some low-hanging bough or to carry from them some message born of night's lightest breeze and purest dew to old father ocean, away in the far distance, under the glare of the noon-day sun—to that grand old ocean whose murmur, too, at such a time has a deeper significance than usual and to the spirit rightly attuned will, in smothered roars along the lone shore, disclose something of "what is unknown." It is at this hour of early morning that one may seem to hear faint echoes of the weird whisperings in which the forms of nature converse during the great silences of the night.

High up among the wild mountains such a scene to a sensitive spirit will be one of awe, power and indescribable grandeur. As, one by one, the dark giants rearing up into the unmeasured depths of the sky first catch a glimmer of the returning light and, as the winds, that all the long night through have slept on the cold solitudes of inaccessible ice-fields, begin again to breathe along the still, shadowed slopes, where myriads of pines point, like long fingers, heavenward, imparting to all they touch an indescribable sense of aloofness and strong beauty, of "power apart and inaccessible" which belongs not to the softer characteristics of the great midday heats—as these morning airs stir the wild grasses and pass from one rocky monster across intervening valleys in deepest slumber to others more distant still, a new sense thrills through us and we participate, as far as may be, in the life throbs of the great nature spirits by whom we are surrounded; we are raised aloft to their cool heights of repose, and almost gain an entrance into that spiritual and far more beautiful world of which

our own is but an imperfect reflection—an image, distorted and to pass away.

By the greater power that lies around us on such an occasion we are enabled, perhaps some of us for the first time, to comprehend the exquisite beauty that lies in the combined poetry and music of the wind among the pine boughs and the majestic power freed by the cataract, the crashing of rock-falls or the thunders of the snow slides.

“These are the voices of the mountains ;
Thus they ope their snow lips
And speak to one another
In the primæval language lost to man.”

But another poet gifted with far deeper insight into the real essence and nature of things on beholding some such scene of wildness, exclaims :—

“Spirit of Nature! here!
In this interminable wilderness
Of worlds, at whose immensity
Even soaring fancy staggers,
Here is thy fitting temple.
Yet not the lightest leaf
That quivers to the passing breeze
Is less instinct with thee :
Yet not the meanest worm
That lurks in graves and fattens on the dead,
Less shares thy eternal breath.”

The poet who gave birth to the above lines had a passing glimpse of a great truth, one that can only be appreciated and therefore thoroughly enjoyed by the Theosophist.

Again the same sweet singer says :—

“Spirit of Nature! No!
The pure diffusion of thy essence throbs
Alike in every human heart.

• • • • •
Thine the Tribunal which surpasseth
The *show* of human Justice,
As God surpasses man.
Soul of those mighty spheres
Whose changeless paths through heaven's deep silence lie :
Soul of that smallest being,
The dwelling of whose life
Is one faint April sun-gleam.”

He elsewhere says that

“Every heart contains perfection's germ,”

but the whole truth in all its grandeur with the marvellous evolution of life from its source through all forms back again to the beginning had not dawned on his mind.

So again, we find that this poet, who writes so beautifully about one, like himself, creating “forms more real than living man,” never really perceived that “form is illusive, and that the reality is a principle which is independent of form.”

Nevertheless he has glimpses of highest truth ; as for instance, when he expresses the inexorable justice of the Karma which every man is slowly and surely weaving for himself and his future, even as he has in the past brought about his present condition and circumstances.

“And all-sufficing nature can chastise
Those who transgress her law, she only knows
How justly to proportion to the fault
The punishment it merits.”

He never fully realised, though, the full meaning of the word he was

so fond of using and which represented what he justly worshipped without ever comprehending that he was worshipping in reality, not the highest, but only the shadow of the highest—NATURE. He saw through a glass darkly, and only in part did he grasp the great Truth that, as the author of "Magic, White and Black" puts it—"Nature has the same *organisation* as man, although not the same external form."

ALGERNON BLACKWOOD.

Theosophy and Ecclesiasticism.

(A Paper read before The Blavatsky Lodge.)

IN considering the question as to the relation between Theosophy and Ecclesiasticism it might appear at first sight that the two are so utterly opposed in principle and in practice, that little remains to be said unless we open up the whole question as to first principles. But to do this, to exhibit the principles upon which that which is known as Theosophy is based, in contrast with those principles which have resulted in, and which are upheld by, our modern ecclesiastical system; to do this, and then to put forward the arguments which as Theosophists we should use in support of our particular opinions, is evidently beyond the scope of our efforts to-night. No doubt the question of first principles is the most important one; for we as Theosophists deal with principles, and leave the outward forms to take care of themselves. But though to-night we may touch incidentally upon fundamental principles, we must be content to do so only as bearing upon some practical questions which I shall bring before your notice, as to the relation between modern Theosophy and ecclesiastical Christianity; as to our influence as Theosophists upon the Christian Church of the future.

I have said that Theosophists deal with principles and leave the outward forms to take care of themselves, and in saying this I have struck the keynote of the essential difference between Theosophy and Ecclesiasticism, between the methods of the Theosophical Society and those of the church. The Theosophical Society knows no distinction of race, creed, sex, caste, or colour; it welcomes all who have recognised the broad principle of the Brotherhood of Humanity, and having recognised this principle have been able to break through those artificial distinctions which separate communities, classes, and individuals. The church on the other hand is essentially and necessarily exclusive and intolerant; its first requirement as a condition of membership is a profession of belief in the authority of a dogma. Theosophy recognises the difference between a principle and the form which is but a temporary expression of that

principle. It recognises to the fullest extent the fact which may be plainly discerned on every side in the realm of nature, and in every age in the history of humanity, that all forms are impermanent, that they are ever being modified and remodified, that they have their birth, maturity, and death; while the principle which underlies them remains the same. Thus Theosophy, dealing with the religions of the world, is tolerant towards every form of faith, and deals only with the fundamental principle which finds an expression in such a variety of forms under different external conditions: the principle which leads the human to look upwards towards the divine. Ecclesiasticism on the other hand is essentially a matter of forms and formulas; the church has no *raison d'être*, save as the representative of a special and particular form of religion.

Theosophy includes Ecclesiasticism in its generalizations, can regard it from an impartial standpoint, and assign to it its due place among other religious phenomena, including the various forms which Theosophy itself has assumed in different ages.

But Ecclesiasticism cannot thus regard itself as a mere temporary phenomenon. It considers itself as the one and only divine authority, the outcome and representative of God's dealings with the human race from the foundation of the world to its final consummation. Ecclesiasticism is based essentially on the principle of supernatural authority; Theosophy is based on natural law in the spiritual world. Ecclesiasticism is the offspring of theology, Theosophy of pantheology. Ecclesiasticism relies upon dogma, Theosophy upon reason and experience.

These then are the poles; in these respects Theosophy and Ecclesiasticism are as wide apart as it is possible to separate them. There can be no compromise between the two; either Theosophy must become ecclesiastical, or Ecclesiasticism must become theosophical: the great question for us to decide is as to which it shall be; shall we as Theosophists so leaven the thought of the age that the church will be bound to conform to the demand which we make for a recognition of our principles; or will Theosophy be subject to the same process of degradation which has followed other religious reformations, and become a mere exoteric religion of creeds and formulas? This I take it is the main question, the point of practical interest as between modern Theosophy and modern Ecclesiasticism, to which we must confine our attention to-night. The question is a narrower one even than might appear at first sight; for observe that the fundamental principles in respect to which Theosophy stands opposed to Ecclesiasticism, being so to speak the opposite poles of all that is related to the religious element in human nature, have existed and must continue to exist so long as the phenomenal world of duality exists. Modern Ecclesiasticism is the outcome of certain principles, of certain tendencies in human nature, which have produced numberless forms of sacerdotalism and exoteric religion in past ages; and which will

doubtless do the same for ages to come; for we are only in the fifth race of the fourth round, and moreover in the cycle of Kali Yuga. Modern Theosophy also is merely one of a great variety of forms which have appeared on the surface of human history, as an indication or expression of that deep current of spiritual knowledge which has been preserved uncorrupted from the earliest ages, though unknown and unrecognised as to its nature and source. Yet it is from that source that all that is spiritual in the history of the world has originally proceeded. We are accustomed to claim for Theosophy that it is the root of all the great World Religions; that exoteric religions are merely corruptions and differentiations of the esoteric Wisdom Religion, or Theo-sophia. But we must observe that what we now call Theosophy in this sense, *i.e.*, those esoteric doctrines which have thus been corrupted, are themselves merely temporary forms representative of higher truths and wider knowledge. The real spiritual source is something of which our modern Theosophy is merely one of a number of exoteric representations. Beyond Theosophy lies Occultism, and beyond that again—who shall say what?

Now it is necessary to point this out because it has an important bearing on the question we are considering, the more immediate question as to the relation of our modern Theosophy to modern Ecclesiasticism. It is necessary that we should take the widest possible view of both in their connection with human history and evolution, if we would understand the forces which are at work in each case; we must understand our own position as Theosophists in relation to the spiritual forces of the world, as well as the position of the church or of exoteric religions in general.

Bear in mind then that Modern Theosophy—by which I mean those writings and teachings which are now called theosophical, and which has the Theosophical Society as a representative body—is but one of a number of revivals or impulses which have been sent out from the centre of the world's spiritual vitality, and have found an expression in various ways on the objective plane of history. It is a very important revival no doubt; so far as we who are living in the midst of it can see, it must take rank with the Gnosticism of the early centuries, with those teachings which afterwards became corrupted into ecclesiastical Christianity; and, as I shall presently point out, there are many resemblances between the present age and the early centuries of our era. It is for us to determine whether our revival shall share the same fate as that, whether we shall be able to permanently divest Christianity of its ecclesiastical garments, and re-instate the original teachings, or whether our movement will share the same deteriorating and hardening process which we trace in the formation of those creeds and dogmas which now go by the name of Christianity.

The question is therefore comparatively a narrow one, but it raises the most important points of practical interest to those who are seeking to

aid the work of the Theosophical Society and the spread of Theosophical principles.

Let us glance then for a moment at the phenomena of the Christian Church, at that system of Ecclesiasticism which professes to derive its authority from the person and teachings of Jesus of Nazareth, though in reality it is pagan in all its forms and ceremonies. To those of us who have really grasped the principles of Theosophy, and that profound history of human evolution which the Secret Doctrine discloses, the whole history of Ecclesiasticism, from its rise nigh upon two thousand years ago to the present day of its decline, is but a very small and comparatively insignificant cycle in the history of the fifth Race. It is a phenomenon, a phantom even, a materialised spook, posing for a brief time in the séance room of human ignorance, as a divine and heaven-inspired messenger. As Theosophists we take Ecclesiasticism, along with other exoteric religious phenomena, as the last and lowest expression of man's spiritual instinct. It corresponds to the physical world of matter, to the phenomenal world of forms which most people call *real*, as being the plane on which alone they are self-conscious, but which we have learnt to regard as the most unreal and illusive, as being the furthest removed from the spiritual centre which is the only reality. The world of form, the physical material plane, is the plane of illusion, because it is subject to conditions of time and space, of birth and death; and where birth and death operate, where all is subject to change and decay, there we say is no reality, but only a reflection, an illusive shadow. The spiritual reality which we seek lies far above the change and flux of human thought and physical life, and so we regard all external forms of religion, all temporary modes of thought, including our own theosophical doctrines, not as permanent realities, not as dogmas, but merely as limited and conditional expressions of a higher spiritual reality. The danger—nay, the inevitable tendency—is for this to be lost sight of. Just as mankind as a whole has lost sight of its spiritual origin, knows of the spiritual world only by vague report, and traditional hearsay, so it is the inevitable fate of all that is spiritual to descend into material forms, and lose its original purity in the world of gross matter, whether physical or intellectual. In the history of every religion, of every great spiritual revival, we trace this process, and there is no more terrible example than the corruption of the pure teachings of Jesus into that ecclesiastical system, whose history, written in fire and blood and unmentionable crimes, is the blackest and foulest in the long record of human evolution.

To us, therefore, Ecclesiasticism appears as the final expression of that materializing process which is ever at work, the centrifugal principle of the universe operating on the religious element or spiritual instincts of humanity. Theosophy stands so much higher than Ecclesiasticism, that we can always trace the latter back to a source which is purely Theosophic. The teachings of Jesus are the purest form of

Theosophy, and the same is the case with the teachings of Buddha and other great religious reformers; but they have all become overlaid and incrustated with traditions and customs which have well nigh obliterated their original purity and universality.

Whatever, therefore, may be the claims which Ecclesiasticism makes, whatever may be the strength of its authority or its hold upon the masses, we can have no doubt as to its ultimate fate; it must follow the inevitable law of decay and death. And who can doubt that it has already had its day, that it has topped the highest point of its cycle and is now passing down on the descending arc. The principles which gave rise to it will reappear in some new form, for they are deeply rooted in human nature; let us beware, however, lest that new form should be the re-materialization of those Theosophic principles which we are now endeavouring to teach the world.

The day of the temporal power of the church is past, the days of church and state are numbered, and soon the church will be left to depend entirely upon its own inherent vitality to fight the battle with the accumulating forces of science and reason. Has it life and force enough to do this? Can the authority of its creeds and dogmas be maintained in face of the world's intellectual progress, or will they be yielded one by one, as in the past, until the last trace of all that constituted the authority which it wielded has been wrested from it?

And observe, as one of the signs of the times, that these questions are not merely being asked by independent thinkers and writers outside of the church. Some of the most thoughtful men in the church itself see plainly that unless the old methods, the old theology, can be reconstructed and brought into line with modern thought, its days are numbered. The great question of the day in this matter is this: can the church shift the basis of its authority without bringing the whole structure down in ruins? Or as Professor Drummond so ably puts it: "we must exhibit our doctrines, not lying athwart the lines of the world's thinking, in a place reserved, and therefore shunned, for the Great Exception; but in their kinship to all truth and in their Law-relation to the whole of Nature." For it is clearly seen that if the church cannot do this, its fate is already sealed. The authority which men demand to-day is no longer the same as that which held in the early days of Christianity, or even at the commencement of the present century, and which the church so successfully wielded in grasping the temporal power and dominating the thought and effort of centuries. The authority of the supernatural in past; the age when a miracle could be supposed to prove a dogma is gone; the literary documents and historical evidences of the church are no longer regarded as outside the scope of scientific and literary criticism. The authority which is required now-a-days is the authority of natural law, the test demanded is that of experiment and induction. Can the church carry her cherished

traditions and dogmas through these opposing influences; can she show the authority which is demanded; can she stand the scientific test, and show that her dogmas are based on natural law? I think the answer to this question must be emphatically—No! For observe, that although the necessity is recognised by many men within the church itself, and although something has already been done to meet the demand, yet these men are a very small minority, and moreover the attempt is very insignificant and apologetic when placed in contrast with the results arrived at by independent thinkers. No doubt the old theology has been very largely modified by the influence of the age: the doctrine of Hell for instance has been very widely repudiated. But we are sometimes told that not one essential doctrine has been touched, or even modified by the controversies of the past fifty years; by which I believe we are intended to understand that the central doctrines of the church with regard to the personality and mission of Christ remain unaltered. Now this is undoubtedly true inside the church, but it is not true outside of it. The net result of modern criticism has been to divorce entirely the intellect of the age from the old theology. "Intelligent men refuse to take orders; intelligent men refuse to attend church," are the two facts which are plainly discernible by all who do not close their eyes. Of course we do not claim by this that there are no intelligent men in the church. The church has representative men of vast intellect and profound learning; but they belong to a past generation. What is the rising generation of clericals, we must ask? What are the men who now enter the church, and who will be the representative men in twenty-five or fifty years' time? Do they represent the intellect of the age? How many of them understand the demand which the age is making in respect to the Articles of Religion to which they subscribe?

But apart from this we must observe, that although some apologists within the church are endeavouring to place the old doctrines on a new basis; are endeavouring to retain the old doctrines, and infuse into them a sanction derived from the culture of the age; the verdict of that culture is emphatically that no such compromise is possible; that new wine cannot be put into old bottles; that the doctrines themselves are obsolete and worn out.

What I place before you for consideration is this: whether the age has not already pronounced its verdict, whether the theology of the supernatural is not already dead. Mind, I say the *theology*, not the *religion* derived therefrom. The exoteric religion and forms of worship may live on, long after the doctrines from which they originated have ceased to exist in the thought of the age. Do not be misled into thinking that the church will rapidly lose its influence. We who live and move in the atmosphere of advanced thought are perhaps too liable to over-estimate the immediate effect and influence of the higher and wider principles which

we have been able to assimilate. But the great mass of mankind is still either unable or unwilling to decide these questions for themselves, and will cling to old and accepted doctrines as the safest or easiest course. However absurd may appear to us the orthodox Christian doctrines in reference to a personal God, and the so-called "plan of salvation," we must not shut our eyes to the fact that these ideas—obsolete as they now are in the region of modern thought—have still a tremendous hold and influence upon the masses. Look for instance at the Roman Catholic church, the inflexible representative of the old theology. Its influence to-day is widespread and powerful; nor can we altogether class its devotees as ignorant and superstitious. Such a man as the late Cardinal Newman, a man whom we must credit with splendid intellectual power, and a profound desire for *truth*, can be pointed out as against anything we may say respecting the intellectual status of Roman Catholic devotees. No doubt it has appeared an extraordinary thing to many that such a man could become the champion of such a system; but I do not think that it is altogether inexplicable in view of the doctrine of re-incarnation and Karma. It is quite evident from what we know of his early thoughts and tendencies that he was a religious mystic by birth. The influences generated in his past incarnation were too strong to be overcome, and we may easily imagine him to have been one of those religious ascetics of the early or mediæval ages, who were such absolute devotees to the church, and whose whole life was one continued self-torture for the sake of the dogmas which had laid such a hold upon their life. Such a Karma as this would generate, would appear inevitably to give a bias which would reassert itself in many succeeding incarnations. Can it be that we have a clue to this in his devotion to the old Saint, Philip Neri, who lived 300 years ago?

In looking broadly at this question as to the continued influence of the church, it has often appeared to me that this factor of Karma comes largely into operation in connection with the rebirth in the present century of hundreds and thousands, who may have been closely associated with the great current of Ecclesiasticism any time during the past fifteen centuries or so. Looked at from one point of view the history of the church has been the history of a terrible psychic whirlpool or vortex, into which millions of souls have been drawn by their Karmic affinities and swept away; or tossed hither and thither among the innumerable eddies, as helpless as withered leaves. There is a passage in the "Voice of the Silence" which bears on this. "Behold the Hosts of Souls, watch how they hover o'er the stormy sea of human life, and how exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex." And even thus appears to us that psychic current known as Ecclesiasticism. We watch it down the

course of ages, and knowing what it is that gave it birth, we stand aside and let it pass; for our eyes are fixed upon a light which shows a broader nobler way, a fuller and diviner purpose than that which moulds the little world of sects and creeds. But still the current is strong and swift; and as the wheel of birth and death turns round, these souls will reappear again and yet again upon the surface, until their individual and collective Karma being exhausted, the current fails and dies away, and the history of Ecclesiastical Christianity becomes in its turn an ancient legend.

There is another modern phenomenon which shows how strong the current is still: I refer to the Salvation Army movement. There is no doubt as to the strength and power of this latest revival; and it is interesting to us as showing the hypnotic influence which may be exercised by one man, who knows how to make use of certain psychic currents, though he may not know the real nature of the power he wields.

We must study universal laws and principles if we wish to understand the phenomena of religious emotionalism in all its varied forms. If we do not wish to be swept away on one or other of the great currents which produce these phenomena, we must swim against the tide and not with it. It is so easy to drift down these currents, to go with the crowd. And observe that this applies to the Theosophical movement as much as to any other exoteric stream of thought. The current flows *from* and not *towards* its source. The spiritual influences which water the earth are like the rain from Heaven, which having fallen upon the thirsty ground, collects in rills and streams and rivulets; these uniting form tributaries and rivers, which sweep at length in mighty volume until they reach the sea, and are swallowed up at last in an indistinguishable chaos of waters. And Theosophy as a mere exoteric movement must follow the same law. At present it is so much nearer to the source, in that it has not yet become a matter of creed and faith; it is not yet confined to one channel by the limits of dogma and authority. Let us guard against this being done as long as possible; but I would not have you close your eyes to the principles which must operate in the history of the Theosophical movement as in all such cases: to the materializing process to which every spiritual influence is subject, when it enters this world of forms; only let each one see to it that he does not help that process. We must use the stream as a means to reach its source, not as a mere method of passing easily through life. For if we merely drift down the current in this present life, we shall reappear at some lower point in our next incarnation, and so the stream will bear us along down the course of centuries, until it sweeps us in utter helplessness into the great ocean which swallows every human effort; wherein every system and creed and faith is lost in dark oblivion, and leaves to begin all over again the cycle of our initiation. Beware of the broad and easy way. It is still true that many are called but few are chosen. It is so easy to be a conventional Christian to-day; and when

it becomes easy to be a conventional Theosophist, then beware of Theosophy. The broader the stream, the nearer it is to the sea in which its identity will be lost. And so it is with ecclesiastical Christianity to-day. It is a broad and powerful stream, but it has nearly run its course; and it is far removed from that spiritual source from which it started; from the pure teachings of Jesus of Nazareth.

W. KINGSLAND, F.T.S.

(To be concluded.)

A Plea for Harmony.

"For while one saith, I am of Paul; and another saith, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers through whom ye believed?"

New Testament.

■
"Be humble, if thou wouldst attain unto wisdom."—*Voice of the Silence.*

THE Theosophical Society welcomes to its fold people of every nation, and of every school and creed in religion and philosophy, and asks of none the acceptance of any dogma or the adoption of any hypothesis. It is new and unfashionable, at least in the West; and those who join it must be prepared to meet the ridicule of science and the opposition of the church; hence the membership will largely consist of men and women of independence of thought and fearlessness of expression, men and women with courage to stand up for their convictions. This alone is enough to make it certain that differences of opinion and of statement will arise, and that great forbearance and something more than toleration will be necessary if the practice of universal brotherhood is to prevail. The danger is increased by the wide difference in training and in modes of thought among those who here come together for co-operation.

Investigation shows that many of the disputes and factions which disfigure the history of philosophy grow from and largely consist of a difference of meaning attached by different writers and speakers to words in common use. This has been so often remarked that it seems almost superfluous to recur to it; but unfortunately the literature of Theosophy shows too plainly that it is often overlooked. Of the hundred thousand words in the English language only very few writers use five thousand; each sect in religion and each school in philosophy has its pet words and its peculiar phraseology; and the writings of one sect or school are not wholly intelligible to followers of another, until the vocabulary employed, and especially the meaning attached to technical terms, is mastered.

Theosophical literature has many new technical terms, and many old

ones used in new or unusual senses, derived from diverse languages, and coined or adapted by writers of different kinds and degrees of culture. To illustrate, take the term *astral light*, not new in fact, but so rarely used heretofore as to be new to a large majority of readers. It comes from mediæval times, when the corpuscular theory of light prevailed, and was an appropriate term to represent a subtle state of matter, similar to the hypothetical ether of modern science. But the word light now gives the average hearer an idea of undulations in matter, and is not taken to be the name of a substance or entity at all. What conception will such an one gain, on being told that the astral light contains a record of all that men think and do? How can he imagine it as *constituting*—not merely *disclosing*—a picture gallery? Or if he first meets it as a translation of Akāsa, what impression will he receive of the signification of the Hindu word? Will he not inevitably understand it to mean a mode of motion, and not a state of matter?

Again, suppose one has studied modern physics just far enough to learn the use of the word *element* in chemistry, and is left to suppose, as he can find good authority to suppose, that ancient philosophers considered earth, water, fire and air to be *elements* in the same sense. How long would it take him to understand the teachings of Rama Prasad about the *tatvas*? Does it not almost involve a re-learning of his own tongue? When it dawns upon him that the *stoicheia* of Aristotle have nothing in common with the *elements* of modern physics, I suspect he will imagine himself in a new world.

Let me not be understood as saying that the corpuscular theory of light, etc., underlies the teachings of Occultism in Theosophy. Perhaps neither this nor the undulatory theory is wholly true, or wholly false. It is the fashion of the day among physicists to resolve heat, light, etc., into modes of motion; nay, Professor Crookes, in pursuit of "radiant matter," expresses the distinctions between solids, liquids and gases in terms of motion. It need not cause surprise if some learned doctor of science should gravely enunciate the proposition that matter itself is merely a mode of motion. On the other hand, a reaction has already commenced, and the doctrine of "substantialism," so-called—*i. e.*, that heat, light, etc., and pre-eminently sound, are substantial entities—has a large following among men who call each other learned.

With all this confusion of tongues in the discussion of physics, it were strange indeed if those who undertake to discuss and to teach metaphysics should fail to show even greater diversity in the use of language; and the utmost care must be exercised if one would not fall into mere verbal quibbling.

There is a still deeper cause of much difference of opinion and of much mutual misunderstanding among us. This is the immense reach and the wonderful involution of the subjects discussed. Every lock has seven keys, and every key may be turned in seven different manners, we are told. It follows as the night the day, that persons who suppose honestly

they are talking about the same thing, are often really handling different keys or turning the same key in a different manner. Take Akâsa again for an example. Akâsa is mentioned above as if it were only a state of matter, but in some of its uses it concerns an entity far other than anything that can properly be called material. Let us compare a few expressions about it, taken at random from the "Secret Doctrine" and other standard works.

The Eternal Parent, Space—or its robes—is the source from which Akâsa radiates.

Ether—the gross body of Akâsa, if it can be called even that—will cease to be hypothetical.

Ether is one of seven aspects of Akâsa.

Electricity, the ONE LIFE at the upper rung of being, and astral fluid at its lowest.

Space (Akâsa, or the noumenon of ether) has one quality, sound.

Akâsa . . . cannot be the ether of modern science. Nor is it astral light.

The astral light is identical with the Hindu Akâsa.

The soul of the astral light is divine; its body is infernal.

Some of these references appear incongruous, and even contradictory; but collect a mass of such quotations, and analyse and arrange them, and an intelligible and consistent doctrine will appear. The purpose of this paper is accomplished, if it is shown that the last thing to do is to call statements necessarily partial into judgment as if they were exhaustive, and then condemn them as illogical and contradictory. Meanwhile it must always be borne in mind that mistakes may exist, even in our most valued and most reliable works. For us there is no infallible pope, and no infallible scripture. Individually, I may as a Christian accept the Gospels as the inspired Word of God; as a Theosophist, I have no right so to quote it. My theosophical brother, who is a Brahmin, may place the same estimate on the Bhagavad Gita; but he can quote it to me only on its merits as displayed in the internal evidence of its contents. In the Universal Brotherhood no one speaks with authority. The highest Guru does not ask belief on the ground of his own knowledge, but tells the Lanoo to look for himself and to call nothing *known* which he cannot see to be true. The highest wisdom is as thoroughly an exact science as is geometry; we are enjoined to go forward no faster than we are able to make sure our footing. We may find it useful to take much for granted, as the algebraist assumes the value of the unknown quantity, but we must ever preserve a clear-cut distinction between what we know and what we take on trust, and be careful to transfer into the former category only what is established by unquestionable evidence. Doing this, we shall be slow to assert our convictions dogmatically, and shall be ever ready, not merely to tolerate, but to hold in respect every expression of opinion by others.

G. A. MARSHALL, F.T.S.

The Magical Aphorisms of Eugenius Philalethes.



This is the Primal Truth,
This is the Ultimate Truth.

1. The Primordial Point existed before all things; not the Atom, even Mathematical, but Diffusive.

The Monad was Explicit.

The Myriad was Implicit.

Light existed, and so also Darkness; Principle, and the end of Principle; All things and Nothing; it existed, and was also non-existent.

2. The Monad moved itself in the Dyad, and through the Triad the Faces of the Second Light were produced.

3. Simple Fire existed uncreated, and beneath the waters clothed itself with a garment of the Multiplied Created Fire.

4. He looks back upon the Superior Fountain and has sealed the inferior, of a reduced type, with the Triple Countenance.

5. The Unity has created One, and the Trinity has distinguished it into Three, it becomes even a Quaternary, a connexion and a medium of Reduction.

6. Water at first shone forth from visible things; the Female of the Incubating Fire, and the Pregnant Mother of things having form.

7. The interior was porous and various with its coverings; whose Belly was the Revolving skies and the inseparable Stars.

8. The Separating Creator divided this into vast Regions, as the offspring was produced, the Mother disappeared.

9. The Mother indeed brought forth Shining Sons, flowing over the earth of Chai, Life.

10. These generate the Mother in the Newest forms, whose Fountain singeth in the Miraculous Grove.

11. This is the Foundation of wisdom, be thou who thou canst, thou Steward of the Mysteries, and Discloser.

12. He is the Father of the Whole Creation, and the Father is generated from the Created Son, by the living analysis of the Son.

Now thou hast the highest Mystery of the Generating Circle: He is the Son of the Son, who was the Father of the Son.

Glory be to God alone.

*Translated from the original Latin by W. Wynn Westcott, M.B.,
Quod scis nascis.*

Problems of Life

FROM "THE DIARY OF AN OLD PHYSICIAN."

By N. I. PIROGOFF.

(Translated from the Russian by H. P. B.)

I.

TRANSLATOR'S PREFACE.

EVERY cultured man in Europe and America is more or less familiar with Doctor Pirogoff's name. And our readers perhaps may remember what was said of this eminent Russian surgeon and pathologist in LUCIFER of April last—in the editorial "Kosmic Mind." Some quotations from his posthumous *Memoirs* were brought forward, to show how closely the views of a great man of science approximated to the occult teachings of Theosophy: *e.g.*, his ideas on the universal mind, "infinite and eternal, which rules and governs the Ocean of Life," and also on that bugbear of the materialists—the existence in every organism, as also outside, in Kosmos, of a distinct Vital Force, independent of any chemical or physical process. It was likewise stated, that the posthumous publication of Doctor Pirogoff's *Diary* had raised a stir of amazement among the Russian public, and—among the Darwinists and Materialists, his ex-colleagues—quite a storm of indignation, as our eminent surgeon had hitherto been regarded as an "Agnostic," if not an out-and-out Atheist of Büchner's School.

Since then we have heard it said that a few lines quoted from a man's writings proved nothing, and that the Theosophists had no right to affirm that their views had received corroboration at the hands of such a well-known man of science. Therefore, it has been decided to make lengthy selections from the two volumes of Doctor Pirogoff's *Memoirs*, and to publish their translations in LUCIFER. Of course the complete *Diary* cannot be translated, in order to satisfy the sceptics. Nor is it needed: as it is amply sufficient, in order to prove our point, to translate only those pages which contain the writer's intimate thoughts upon the great problems of men. These, consisting of detached fragments, it is intended to publish in a short series of articles. Moreover, an autobiography in the shape of a private diary, interspersed with anecdotes about events and people belonging to a foreign country, would interest an English reader but little. All this is attractive to those only who are familiar with the names mentioned, and of whose country the author was for over a period of thirty years the pride and glory. Hence only such pages of the "Diary" as bear upon what we call theosophical and metaphysical questions, or which are of a philosophical character will be translated. The value of such pages is enhanced tenfold for us, as having been penned by a man of science, whose great learning was recognised by all Europe, and whose famous achievements in surgery have been so appreciated, that some of them have become authoritative even in England,* always so backward in recognising foreign—and especially Russian—merit.

Before proceeding with our selections, it may not be out of place, perhaps, to say a few words about the author.

N. I. Pirogoff was born in November, 1810, and died in the same month of the year 1881. Having passed the best years of his youth in the University of Dorpat, the very hotbed of German freethought during the

* *E.g.*, the operation on the tarsus of the foot, called "the Pirogoff Operation."

years 1830-60, he was filled, as he himself confesses, with that proud spirit of all-denial, embodied by Goethe in his Mephisto. "Wherefore," he writes, in describing his state of mind in those early days, "wherefore, and to what ends need we suppose the existence of a Deity? What can it explain in cosmogenesis? Is not matter eternal, and should it not be so? Why then this useless hypothesis which explains nothing?"

Elsewhere, however, probably years after, treating on the same subject, he writes in a different strain:—"Though it was a great heathen—*der grosse Heide*—(as Goethe was called), who said that he talked of God only with God himself, yet I, a Christian, following his advice, also avoid talking of my intimate belief and convictions even with those nearest and dearest to me: the holy to the holy."

This accounts for the amazement experienced by those who knew Doctor Pirogoff most intimately, when on reading his posthumous *Diary*, they found that he had been an opponent of religion only in its forms, in its church and dogmas; but that ever since his thirty-ninth year he had found what he had craved for: namely, faith in an abstract, almost unreachable ideal, absolutely outside every form and ritualism. His writings show him to be a most profound mystic and philosopher.

Four years after his death, Doctor Pirogoff's widow and sons gave his papers to be published, and the two volumes from which the following pages are translated were printed at the end of 1887. The first volume contains in full the unfinished "Diary of an Old Physician," and ends in the middle of a sentence, interrupted by death. An epigraph on its title page explains that the late author wrote it "exclusively" for himself, "yet not without a secret hope that, perchance, others might read it too, some day." "The perusal of these posthumous papers leads one to think," adds the Russian publisher in his *Preface*, "that this last work of the author was connected in his thoughts with his early public writings, as he added to his diary, etc., a sub-title already used by him some twenty years before, in heading his philosophical essays, namely, 'The Questions (or Problems) of Life.'" But as the latter, collected in volume II, are almost all of a social and educational rather than of a metaphysical character, it is not proposed to treat of them for the present.

ON AUTOBIOGRAPHIES.*

5TH NOVEMBER, 1879.

Why are there so few autobiographies? Why such a mistrust of them? Surely every one will agree with me that there is no subject worthier of attention than acquaintance with the *inner* nature of a thinking man, even though he has done nothing to distinguish himself in social life.

There is a profound interest for us in the comparison of our own concepts with those that guide our fellow-man in his life-journey. No one denies this; yet it is an old habit with us to learn all we can about others, through others. More is believed of what is said of a man by another man, than of what his own actions suggest. This is juridically true; and there are no other means of finding out a juridical, *i.e.*, an outward fact. Even the modern physician is guided in his diagnosis by objective symptoms, that which he himself sees, hears, and senses, rather than by what his patient tells him.

* The headings are added by the translator to separate the philosophical subjects herein treated.

Besides mistrust, there are, I think, other reasons for the scarcity of autobiographies. There are too few people ready to write them. Some have no time, while alive; others find little interest in, and would rather not look back and recollect, their past; others again—and these are among the most thoughtful—believe that having published other works, there is no need to write about themselves; there are also those who have really nothing to say of themselves, as there are others who will do it for them. Finally, many are deterred from writing their lives through fear and all kinds of other reasons. Very naturally, in our day of scepticism, confidence in open confession has decreased still more than in the times of Jean Jacques Rousseau. It is with a smile of distrust that we read now his bold statement (which I so much admired, once upon a time):—“*Que la trompette du jugement dernier sonne quand elle voudra, je viendrai, ce livre à la main, devant le Souverain Juge, et je dirai: voilà ce que je fais, ce que je fus, ce que je pensais.*” But a modern autobiography need not be a confession before the Sovereign Judge; nor has the Omniscient any need of our confession; yet no more ought a modern autobiography to be a kind of juridical act, written in accusation or in defence of self, before the social tribunal. It is not external truth alone, but the unveiling of all the *inner* truth before one's own self, and with no object of self-condemnation or self-justification, such must be the aim of the autobiography of every thinking man. It is not the reader he has to acquaint with his personage, but first of all to make his own consciousness familiar with himself. And this means that the autobiographer has to make plain, through the analysis of his own actions, their motives and objects, the latter being but too often profoundly hidden in the innermost recesses of his soul, and, therefore, incomprehensible even to himself, let alone to all others.

But now, a query: is the autobiographer able to speak the truth about his, and to him, past motives? Can he appreciate at its true value that which once guided his actions? Can he feel certain that his concepts were such as he describes them, and not of another kind, at that given moment of his existence?

I believe that these questions must be solved variously in accordance with the faculties, character, and individuality of each writer. For one sure of himself without any vanity, there must exist also a firm conviction that it was just such a view and no other, that guided him when he perpetrated this or that action. And if I feel sure that he speaks the truth, concealing nothing, what more, then, can I expect? Should, then, a man who would learn the motives of my actions, and my ideas at the time when I did them, believe others and himself more than he should myself? He, or anyone else, can judge of the inner mechanism which propelled my actions, only by those same actions, or the evidence of other persons; and any opinions formed, by our deeds and second-hand testimony concerning the hidden, inner mechanism of the former, demand a certain conformity and must

admit of no contradictions; though indeed we all know by experience that very often our deeds contradict our own conceptions, beliefs and convictions. Very frequently too, our grandest deeds are called forth by the weakest motives, and inversely; therefore in our case even conformity of testimony cannot be always a guarantee for the real inner truth.

How can that critical analysis of our own acts and motives, so difficult even for ourselves, be said to be more accessible to others, who are entirely unfamiliar with our inner mental life?

Very true, it does happen sometimes, that a stranger, a heart-reader, may guess better and more correctly than we can ourselves *why* we have acted so and not otherwise at some given moment of our life. It is true again that none of us is a judge of himself; but to discover the motive of our actions, a motive unknown to ourselves, can be done only in two cases: firstly, when we dissemble and remain secretive before our own "I"; and secondly, when we have done something in a moment of forgetfulness or of irresistible impulse, and without having ascertained, beforehand, that which was taking place within us, at the time, and without one single introspective glance. And supposing the principle that no one can be his own judge be true, still it is so only so far as external truth is concerned—juridical truth; a magistrate or an attorney-general, can of course expose a hypocrite or a liar more easily than the latter would do so himself. But with regard to the inner truth, when we are neither hypocrites nor liars, there can be no better or more competent judges than we ourselves. Thus the whole question depends on that issue: who is the writer, who lays open before us his inner, soul-life; and an opinion on this, to say the least, is as difficult to form, as the opinion of a stranger, who undertakes the duty of laying open, before the world, the inner life of some public character. Even if the latter has been, at times, confessedly to all, a hypocrite and a liar, this does not at all prove that he has ever been such. There are cases in our lives so fertile in contradictions, that it is precisely a liar and a hypocrite who, at certain moments of his life becomes more capable of speaking the truth about himself than any other people who had known him only externally, as he appeared. There is no more contradiction in this, than there is in the fact, that a base man is sometimes capable of the noblest deed, and that the most honest of men commits at times the basest of actions.

For whom, and why do I write all this? Upon my conscience—at this moment only for myself alone, out of some unaccountable inner necessity, though without the least desire of keeping secret from others that which I write. Though I have the idea of writing about myself for myself, and have determined not to publish this during my life, yet I have nothing against other people reading these *memoirs* when I am no more. And this—with my hand on my heart—not because, while I am still living, I dread criticism, or being laughed at, or not read at all. No! though I have no small share of vanity, and do not remain insensible to

the world's praise, yet my *amour propre* is more of an inner than of an outer kind.

Moreover, I am an egotistical self-devourer*; and therefore, dread myself, lest the description of my inner state, read in the hearing of all, should be mistaken by me for vanity, for a desire to pose for originality, and that all this should in its turn damage that inner truth I would fain preserve in its greatest purity in these memoirs. As a self-devourer, however, I know that it is impossible to be absolutely sincere with oneself, even when living within, and with, that Self, on absolutely open-hearted terms. Occasionally and without any apparent cause for it, one is beset by thoughts so base and foul, that, at their bare appearance, as they emerge from the secret chambers of one's soul, one feels burning with shame, and almost persuaded at times that these thoughts are not one's own, but are suggested by someone else—by that basest of beings that lives in each of us.† It is, as the Apostle Paul said long ago, one does not want to do evil, but does it unwittingly. A grand truth, this! And it is our thoughts, our mental states that bring it out most prominently. One does not want to think foully, and yet one does it—and woe to him who does not guard himself from it in the very beginning, who fails to perceive and catch himself in so doing and thus stop in time.

Thus, as so many others, I cannot, however strongly I may desire it, either in the past or in the present, turn my inner life inside out before me. With regard to the Past, I am of course unable to guarantee before myself that my concept of things was at a certain moment of my life, just as it seems to me now. And, in connection with the present, I cannot swear that I have succeeded in catching the chief feature, the real *essence* of my present concepts. This is a difficult affair. One has to trace the red thread through all the entangled bundle of doubts and contradictions, which arise every time when one seeks to make the guiding thread more clear.

And here I am, wishing to examine for myself and through myself, my life; to make up the sum of my aspirations and world concepts (in the plural, as I had several such) and to analyze the motives of my past actions. But stop! Stop at the start! Do not I dissemble with myself? Do I really wish to write but for myself? Even if I have decided to leave that which I have written of myself, unpublished during my lifetime, do I not, nevertheless, desire that it should be read some day by certain persons, say, for instance, by my children and a few friends. My wife will be sure to read this. And if I have no such desire, I still create thereby a cause for posing, for concealing this and the other, and for colouring facts before those nearest to me. This is the first thought that enters a self-absorbed cannibal's head.

* In the sense of self-absorption or self-engrossment.

† The thoughts of the *lower self* or "personality," a being distinct from us, truly; the indweller of the man of flesh and but too often the sorry shadow of the *true* and higher Self and Ego! [*Trans.*]

It is but right it should be so. As long as this is kept in view, there is hope for an efficient counteraction. Self-devouring, alone, would never allow me to lose sight of myself during this work with myself; and if I watch, I shall notice and catch myself tripping, and so will stop and allow no opportunity for any dissembling or secretiveness. However, I know beforehand that I do not wish to be cynically sincere, even with myself. Cleanliness is not only for show. It is better to lay aside, without touching them and subjecting them to analysis, our cynical actions in life—better, for one's own sake; otherwise, one might find oneself in the sewers of the soul, and by unclosing them, contaminate even that which it is most desirable to leave immaculate, and as pure as it is in reality. All of us have quite enough mud at the bottom of our souls; and if by descending to that bottom we once stir it up, it will become well-nigh impossible even for ourselves to distinguish the clean from the unclean. But, if it was such cynicism and soul-filth that was the motive of any action, that had influenced all our after-life, then we have no choice, and we are forced to descend even into these very sewers.

But, am I able to write about myself—for myself?

One query more—what are the conditions for this?

The chief condition is, a full sincerity with oneself.

One thing only can I say, and it is, that I have never been secretive with myself; for there are people who are less sincere with themselves than they are with others. I do not belong to the latter category, though it did happen, that I confessed certain things to myself, only after having been frank about them with others. It is when talking openly to others about things done, that one begins to better realize that which takes place within myself; and it is often possible to learn it well, only when discussing oneself with another person. And it so happens that one feels ashamed to confess to oneself that which weighs on the soul, and one avoids it, until, as if by chance (though not all by "chance," either), as in some fit of cynical sincerity, one blurts out to another person that, which one had hitherto so carefully concealed even from oneself.

The Diary then, which I am now writing, is destined, in every case of insincerity with myself, to occupy the place of such a spontaneous confession, or a conversation with a second person; the paper replaces the latter: a writing, even one's own, feels more objective than a mental dialogue with oneself. We become bolder before ourselves, when we write, and the process, moreover, keeps thoughts in order, preventing them from wandering and scattering on every side. While writing, the main thought becomes like unto a thread, and it spins out easier from the brain, than it does during our mental reflections alone.

Hence in this Diary, I hope to be as sincere, yea, and far sincerer even, with myself, than in my most hearty effusions, even with those nearest and dearest to me.

(To be continued.)

From "The Rubaiyat of Omar Khayyam."

(The Astronomer-Poet of Persia — 11th Century.)

Alike for those who for TO-DAY prepare,
And those that after some TO-MORROW stare,
A Muezzin from the Tower of Darkness cries,
"Fools! your Reward is neither Here nor There."

Why, all the Saints and Sages who discuss'd
Of the Two Worlds so wisely—they are thrust
Like foolish Prophets forth; their Words to Scorn
Are scatter'd and their Mouths are stopt with Dust.

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about: but evermore
Came out by the same door where in I went.

With them the seed of Wisdom did I sow,
And with mine own hand wrought to make it grow;
And this was all the Harvest that I reap'd—
"I came like Water, and like Wind I go."

Into this Universe, and *Why* not knowing
Nor *Whence*, like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
I know not *Whither*, willy-nilly blowing.

What, without asking, hither hurried *Whence*?
And, without asking, *Whither* hurried hence!
Oh, many a Cup of this forbidden Wine
Must drown the memory of that insolence!

Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn sate
And many a knot unravel'd by the Road;
But not the Master-knot of Human Fate.

There was the Door to which I found no key;
There was the Veil through which I might not see:
Some little talk awhile of ME and THEE
There was—and then no more of THEE and ME.

Earth could not answer; nor the Seas that mourn
In flowing Purple, of their Lord forlorn;
Nor rolling Heaven, with all his signs reveal'd
And hidden by the slave of Night and Morn.

Then of the THEE IN ME who works behind
The Veil, I lifted up my hands to find
A Lamp amid the Darkness; and I heard,
As from Without—"THE ME WITHIN THEE BLIND!"

.
'Tis but a Tent (the Body) where takes his one day's rest
A Sultán to the realm of Death address;
The Sultán rises, and the dark Ferrásh
Strikes, and prepares it for another Guest.

And fear not lest Existence closing your
Account, and mine, should know the like no more ;
The Eternal Sáki from the Bowl has poured
Millions of Bubbles like us, and will pour.

When You and I behind the Veil are past,
Oh, but the long, long while the World shall last,
Which of our Coming and Departure heeds
As the Sea's self should heed a pebble-cast.

A Moment's Halt— a momentary taste
Of BEING from the Well amid the Waste—
And Lo! the phantom Caravan has reached
The NOTHING it set out from—Oh, make haste!

Would you that spangle of Existence spend
About THE SECRET—quick about it, Friend!
A Hair perhaps divides the False and True
And upon what, prithee, does life depend?

A Hair perhaps divides the False and True;
Yes; and a single Alif were the clue—
Could you but find it—to the Treasure-house,
And peradventure to THE MASTER too;

Whose secret Presence, through Creation's veins
Running Quicksilver-like eludes your pains;
Taking all shapes from Máh to Máhi; and
They change and perish all—but He remains;

A moment guess'd—then back behind the Fold
Nunerst of Darkness round the Drama roll'd
Which, for the Pastime of Eternity,
He doth Himself contrive, enact, behold.

.
I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul return'd to me,
And answer'd, " I myself am Heav'n and Hell ":

Heav'n but the Vision of fulfill'd Desire,
And Hell the Shadow from a Soul on fire
Cast on the Darkness into which Ourselves,
So late emerg'd from, shall so soon expire.

We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illumin'd Lantern held
In Midnight by the Master of the Show;

But helpless Pieces of the Game he plays
Upon this Chequer-board of Nights and Days;
Hither and thither moves, and checks, and slays,
And one by one back in the Closet lays.

The Ball no question makes of Ayes or Noes,
But Here or There as strikes the Player goes;
And He that toss'd you down into the Field,
He knows about it all—HE knows—HE knows!

The Moving Finger writes; and, having writ,
 Moves on: nor all your Piety nor Wit
 Shall lure it back to cancel half a Line,
 Nor all your tears wash out a Word of it.

And that inverted Bowl they call the Sky,
 Whereunder crawling coop'd we live and die,
 Lift not your hands for *It* for help—for *It*
 As impotently moves as you or I.

With Earth's first clay They did the Last Man knead,
 And there of the Last Harvest sow'd the Seed:
 And the first Morning of Creation wrote
 What the Last Dawn of Reckoning shall read.

And this I know: whether the one True Light
 Kindle to Love, or Wrath-consume me quite,
 One Flash of *It* within the tavern caught
 Better than in the Temple lost outright.

(From Fitzgerald's Translation.)



All things created
 Came out of chaos,
 Before heaven and earth were
 Naught but deep silence
 Reigned o'er a void
 Of endless immensity—
 Dead, for no breath
 Of life had yet breathed there,
 Then He, the infinite,
 Perfect, Immutable,
 Moved through this nothingness,—
 He, the Creator,
 The Mother of all things,
 I, in my ignorance,
 Knowing no name for him,

Speak of him only
 As "Taou"—Perfect Reason;
 Thus in one word
 Including his attributes:
 He, the all-Powerful,
 He, the all-Knowing,
 The all-Pervading
 Ever Existent.
 Infinite, Boundless,
 Near—yet, so far off.
 Man's laws are earthly,
 Nature's are Heavenly-born;
 Yet one and both come
 Alike from Great Taou,
 The law to himself—

The centre of all law.

CONFUCIUS (*Alexander's Trans.*)

TRUST thyself! Every heart vibrates to that iron string. Accept the place the Divine Providence has found for you, the society of your contemporaries, the connexion of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating their being. And we are now men, and must accept in the same spirit the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on chaos and the dark!

EMERSON.

"If you would escape vexation, reprove yourself liberally and others sparingly."

CONFUCIUS.

Reviews.

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CONFUCIUS, THE GREAT TEACHER.*

UNDER this heading, we have in a little over three hundred pages, the result of researches commenced more than forty years ago. A very difficult, and to most readers, "dry" subject has been handled in such a way, as to make the book exceedingly interesting from beginning to end. The short glimpses we are allowed of Chinese poetry, make us feel that the author has translated very skilfully, and created a wish for more.

To the student of other systems of religion, it becomes evident that, either the old teaching which Confucius revived was common to all, or, that these different systems continually modified each other; the former of these suppositions is probably the most held. The birth signs, amongst which "*celestial strains*" must not be omitted, are suggestive, taking into consideration those relating to the birth of Christ, and Buddha. An interesting question, as to certain animals being extinct or fabulous, is raised by the author, which will have especial attraction for students of "*The Secret Doctrine*." The account of Confucius learning *Music* also will not be without suggestion. ". . . the value of music had, however, no claim to originality. It belonged to a tradition almost as ancient as the empire; for so far back as the days of the Emperor Shun, even birds and beasts were said to have been brought into subjection through its influence." And again Confucius says: "It is impossible for a vicious man to be a good musician."

That Confucius had an esoteric doctrine which he taught only to the well-tested of his disciples is highly probable; speaking of the Yih-King, General Alexander says, ". . ." "it is still regarded by the Chinese literati as the arcanum of all Knowledge; and some of them even assert that, to the initiated, there is no modern scientific invention which is not to be found in it."

The book is well worth reading, and will serve as a useful introduction to deeper study, for some, and convey suggestive hints to others. "S."

FRANCIS BACON *versus* PHANTOM CAPTAIN SHAKESPEARE.†

THE object of this work is, according to the preface, to re-inforce the evidence in favour of Mr. Donnelly's Baconian theory of the authorship of Shakespeare's plays. Our author begins by constructing from Bacon's works what might be called a Baconian mind; and shows how it finds its faithful reflection in Shakespeare's plays. He then institutes parallels between Rosicrucian literature and Lord Bacon's writings, so as to illustrate how the poetic language and bright imaginings of the playwright are but the garment of Rosicrucian thought. In the last chapter Bacon, as a Rosicrucian, looms upon us from the distant past as a true mystic who in his Atlantis had intuitions of other races and times which in our day have been put into clearer language in the *Secret Doctrine*; while

* By Major-General G. G. ALEXANDER, C.B.
Kegan Paul, Trench, Trubner & Co., Limited.

† By W. F. G. Wigstone.

throughout the book the profound meaning which naturally fell to the words and phrases of Shakespeare's plays when traced back to an origin in the ideas of Fludd, Bacon, and Thomas Vaughan, are of great interest. Indeed these meanings, wound from the rhythm of Shakespearean verse into the solid wisdom of Baconian lore, should prove equally interesting to the lover of and believer in the bard we knew before Donnelly and Wigstone came to disturb our faith, as to those that see in him only a "Phantom Captain Shakespeare." How far our author has succeeded in disproving the existence of the Poet in favour of that of the Philosopher the public will be able to judge.

THE AGNOSTIC ANNUAL.*

MR. Charles A. Watts presents us with a readable 72 pages in the new Annual, not however that we agree with the Agnostic position in any degree or recognise such a profanation of the term Gnostic as contained in the sentence "the orthodox Gnostic or Christian theist." Every shade of Agnosticism is represented and definitions of the term given, varying from the Huxleian dictum "Agnosticism says that we know nothing of what may be beyond phenomena," to the advanced philosophy of Saladin, who writes: "I recognise no Agnosticism that is in doubt as to 'whether there is a God or not,' and 'whether the soul is immortal or not.' The basis of the Agnostic philosophy is psychic Monism; its process is unitary devolution, the converging of all, the unification of all, with the *Pan-theos*." To notice especially one or two of the papers; Mr. Samuel Laing's "An Agnostic View of the Bible" is built entirely on a false basis as regards the central position, though his criticisms as far as they go are useful and a thorn in the orthodox flesh. The paper by R. Bithell, B. Sc., Ph. D., is interesting as giving the "Fundamental Theses of Agnosticism." They are said to be:—

I. The foundation of all certainty is a FEELING OR SENSATION.

II. When our attention is directed to our feelings, it gives rise to CONSCIOUSNESS; and any feeling or sensation on which our attention is steadily fixed is a FACT OF CONSCIOUSNESS.

III. The facts of consciousness, when accumulated and stored by the memory, constitute KNOWLEDGE.

IV. All KNOWLEDGE IS RELATIVE: it is the perception of the relations between our personal consciousness and the universe.

V. BELIEF is the trust we place in our judgment on matters concerning which our knowledge is incomplete.

VI. FAITH is the name we apply to those beliefs that are so strong as to enlist the co-operation of the will.

The second thesis of this five-sense philosophy is especially remarkable: when, however, we are conscious of being conscious, things seem rather mixed. The author of "Agnosticism and the Church of England" discredits his judgment and information by the jumbled and false statement, "those dark sisters, humanity-negating Theosophy and Spiritualism"; this is hardly "Agnosticism" in one sense, though perfectly so in another. The rest of the Annual among other things contains a review of *Lux Mundi* and two papers entitled *Is Agnosticism Sound*, in the second of which Saladin telescopes the views of Dr. Carus as set forth in the first.

A PHENOMENAL IDENTITY.*

This novel may be briefly characterised as a school-girl's day-dream of theosophy. It is doubtless not meant for serious criticism, but only for romantic young people of a mystical tendency. The stern actuality of the matter gives place to an imagined creed dished up with all that is beautiful, learned and wealthy. The rings formed by the stone thrown into the world-pond fifteen years ago, are indeed widening out and getting towards the shallows!

THE RIG-VEDA-SAMHITA.



MOST important work has just issued from the press by our learned brother Tookaram Tatya, the managing director and moving spirit of the Bombay Theosophical Publication Fund. It is no less an undertaking than a new edition of the "Rig-Veda-Samhita" with the well-known Bhashya or Commentary of Sayanacharya. The undertaking has been one of very great difficulty but has happily been brought to a successful issue. It offers the following advantages which make it by far the best edition that has yet appeared.

(a) It has been divided into eight volumes, each comprising an Ashtaka, so that the size of each is handy; it has been printed on superior paper with type specially cast for it; and withal, the price has been fixed at the very low figure of Rs. 50 (about £3 15s.) per copy, *i.e.*, only Rs. 6½ per volume, exclusive of postage.

(b) The Samhita and Pada texts of the Veda as well as the text of the Bhashya have been carefully collated with manuscripts obtained from the Pandits of Benares, Poona, and Ratnagiri, and also from the Libraries of the Bombay Branch Royal Asiatic Society, and the Deccan College, Poona.

(c) Copious notes have been given to illustrate the meaning of the Bhashya, from the Aitereya and Taiteriyā Brahmanas, Nirukta, Mimansa, and other works, as also to point out the *varia lectiones*.

(d) To the main work are added Sutras of Panini, Unadi, and Phit Sutras, Brihadrigvidhana and the Pisishishtha, which are essential for a clear comprehension in many places and are, therefore, appended for convenience and reference.

The work is indeed a marvel of cheapness and both on this account and for its other advantages of text and reliable native scholarship, should rapidly find its way into the shelves of all Sanskrit scholars and public libraries. When it is remembered that the original price of Professor Max Müller's edition was £12 and that it now fetches nearly twice as much, it will easily be seen what a boon Mr. Tookaram Tatya has conferred on lovers of Sanskrit learning.

The Rig-Veda is probably the oldest known scripture in the world, and the fountain head of all Sanskrit literature and Aryan religions. "It places before us a picture of the ideas, religious and moral, the feelings and customs, of the early Aryan seers, thinkers and philosophers of India, . . . and fills a vacuum in the history of the world which no other work does." We have, therefore, as lovers of all that is great in Aryavarta, very great pleasure in announcing this generous undertaking on which a large sum of money has been expended by our patriotic and theosophical brother, to our readers, and in soliciting them to *make the fact widely known among their learned friends*; and, as theosophists, in adding that "the profits realized from the sale of this work will, as in the case of similar other series, be devoted to the Bombay Theosophical Society's Fund for the publication of original Sanskrit texts and their translations, together with those of other popular Marathi and Hindi works of eminent Sadhus."

Orders may be addressed to Mr. Tookaram Tatya, Managing Director, The Bombay Theosophical Publication Fund, Bombay.

Theosophical Activities.

INDIA.

Surat.—"On the 16th October a girls' school was opened in Surat, under the management of the Sanatan Dharma Sabha Local Branch of the T.S. There were 51 girls present, and the number of pupils is expected to shortly reach 100, for the movement is much appreciated in the high caste quarter of the city, where the school is situated." Our truly theosophical and philanthropic members of the Surat Branch also conduct a boys' school, now numbering 140 pupils; and in other respects, as described by Bertram Keightley in his last month's "Jottings in India," are doing really good work. "Besides the course of subjects, as laid down by Government for primary schools, there is daily imparted to the boys, for one hour, a system of moral instruction based on the precepts and ethics of Sanatan Dharma. The girls' school just opened is to be conducted on the same plan, everything sectarian or dogmatic being carefully excluded from the teachings."

We cordially endorse the words of the correspondent to the *Theosophist*, Brother C. L. Peacocke, of the Vth Bomb. Lt. Inf., who writes: "I think that many dormant and wealthier branches might take example from these their poorer brethren in Surat, and try to make their membership in the T.S. more than a name."

Nagpur.—"The Central Provinces and Berar News and Railway Gazette devotes over two-and-a-half columns to a report of the fifth annual meeting of the Nagpur Branch of the Theosophical Society. The report is very encouraging, and the branch evidently means work. The feature of the meeting was the address of Dr. Jehangir Khurshedjee Daji, General Secretary of the Bombay Section. The learned and amiable doctor spoke in his usual felicitous way, and laid great stress on the realisation of the Society's 'First Object'—universal brotherhood." Mr. T. Herbert Wright, F.T.S., spoke enthusiastically of the work in America and England, and urged native gentlemen not to be outdone by the West in activity, and presented the Branch Library with a handsome gift of books, to the value of Rs. 157. "Mr. C. V. Nayadu, too, late Vice-President of the Cambridge Branch, spoke in much the same strain. Perhaps the most interesting speech of the evening was by a Mahomedan, as it illustrated what Brother Daji had said in his address, that all religions are at one in their bases. The report says:

"Moulvie Abdul Nubhee, an aged pensioned Mahomedan gentleman and a staunch advocate of the doctrine of the 'Sufis,' who had specially come down from Kamptee to attend the Anniversary, on being introduced by the Chairman, addressed the audience in Hindustani, and said that every man must work out his own salvation, *i.e.*, Mukti which could only be attained by a thorough realisation of the higher states of consciousness connected with the three Shariras (bodies) known as the 'Sthula,' 'Sukshma,' and 'Karana.'"

Bellary.—"Mr. J. P. Bhaskura Rajoo, Secretary of the Cowl Bazaar Progressive Union, of Bellary, writes to say that Brother R. Jagannathia, the founder of the Bellary Sannarga Samaaj, has been lecturing on Theosophy, for two consecutive Sundays, to very interested and appreciative audiences, at the Union Hall in Bellary." We are exceedingly glad to notice this useful work. Native pundits and lecturers are, we believe, far more capable of carrying on our Indian programme than any but very exceptional Westerns. Such men as our President-Founder who really love India, are rare. Ceylon has learnt to help itself, why should not India learn to do as much?*

* The quoted information is from the *Theosophist*.

Bertram Keightley's Tour.—Bertram Keightley joined the President-Founder, on the latter's return from his Ceylon visit, at Tinnevely and accompanied him to Ambasamudram, where they met with a most enthusiastic welcome from the member of the Branch, who had festooned the Albert Victor Hall with floral decorations in honour of the visitors. Both on their arrival gave lectures in the open air, which were translated into Tamil, sentence by sentence. This Branch is very active and its members meet every day in the reading-room, which is furnished with an excellent Theosophical and general library. The following evening the President delivered an admirable address to a large audience and was followed again by Bertram Keightley. On their return to Tinnevely both again lectured, the "Hindu College being literally crammed"; the Colonel's lecture was especially good and was much appreciated. At Madura the same programme was repeated to a crowded audience, and an earnest appeal was made for the revival of Hindu literature and learning. So successful was the earnest enthusiasm of the President-Founder that, on the proposal of the Zemindar, who was in the chair, a subscription list was opened for the Adyar Library, and generously supported. The Colonel thence returned to Adyar, and Bertram Keightley went on to Kumbakonam where he met with an enthusiastic reception by the members of the Branch, whose name is so well known for their translations of the Upanishads and Purānas in the *Theosophist*. The next morning at 7.15 a.m., he lectured to a good audience, and again in the evening at 8.30 to a much larger one, both lectures being delivered in the Town Hall.

CEYLON.

The Opening of the Buddhist Girls' School.

The Buddhists of Ceylon have taken a new departure. Hitherto their energy had been directed towards the welfare of the boys, for whom no less than forty schools had been opened within recent years under the auspices of the Theosophical Society. But it had been long ago pointed out by Col. Olcott that the Sinhalese girls should have a school of their own, where they might be brought up in harmony with their religious and national instincts. This idea was zealously worked up by a devoted Buddhist lady, Mrs. Weerakoon, and a band of her countrywomen, who with praiseworthy activity organised the Women's Educational Society, now numbering over 1,800 members. Within one year this Society opened four girls' schools, the Blavatsky School at Wellevatte with above 100 children in daily attendance, and the Girls' Schools at Kandy, Gampola, and Panedura.

The Society has been active in a quiet, unobtrusive way without any aid or encouragement from Government, so that but few know anything of the good work being done.

The opening of the school at Tichbourne Hall was celebrated with great *éclat*. The spacious grounds were tastefully decorated with evergr ens, ferns, and festoons. A square pandal was run up at the entrance with the motto "From daughter to wife, from wife to mother." Inside, bouquets of flowers and garlands adorned the walls.

Over four hundred Sinhalese ladies had their seats in the Hall, mostly members of the Women's Educational Society, and the grounds were crowded with Buddhists from Colombo and the neighbouring towns. Altogether there were over a thousand present. Among others we noticed Colonel H. S. Olcott, P.T.S.; Hon. P. Ramanathan, C.M.G.; and Miss Ramanathan; Dr. J. Bowles Daly, LL.D.; the Venerable H. Sumangala, Head Abbot; and the Reverend Heyantudure, Vice-President of the Vidyodaya College; Mudaliyar's L.C. Wijeshina, Tudor Rajapakse, and Siriwardena; Pandit Batuvantudave; A. E. Buultjens; Mr. and Mrs.

Simon Fernando; Mr. and Mrs. U. D. S. Gunaskera; Mr. and Mrs. De Abrew; Mr. and Mrs. D. N. Tillekeratne; Mrs. Livera; Mrs. Weerakoon; Messrs. Wijeyesekera, Gunawardene, Dhammapala; the Editor of the *Buddha Bandu*, etc., etc., etc.

The proceedings began by Pansil being given by the Head Abbot, D. Sumangala. The Venerable monk then spoke in the highest terms of the work of the W.E.S., and wished it every success.

Mrs. Weerakoon, the President of the W.E.S., then addressed the meeting, and gave a sketchy history of the Female Education Movement among the Buddhists. She thanked Mrs. Rajapakse, Lama Ettena, Patron of the Society, for her generous support, and Colonel Olcott and Mrs. Susan A. English, of America, for their sympathy and services. Miss M. E. D. Silva, the Assistant Secretary, next read a report of the work done, giving statistics of Branches, Schools, etc.

The Chairman read letters from his Excellency the Governor, and from the Director of Public Instruction, expressing regret at being unable to be present, and sympathising with the Educational Movement.

Hon. P. Ramanathan, in his speech, expressed his profound admiration of the good work being carried on by his countrywomen for elevating their sisters. They were doing their work without any help from Government. The women of England and America would be proud to hear of their noble undertaking. He concluded by expressing his strong regard and friendship for Colonel Olcott, who had been labouring in Ceylon during the past ten years, and had endeared himself to all. The hon. gentleman sat down amidst applause.

Dr. Daly next addressed the meeting and dwelt on the benefits of female education. He was followed by Mudaliyar, L. C. Wijesinha, Pandit Batuvantudave, the Editor of the *Buddha Bandu*, and Mr. A. E. Buultjens.

The School was then declared open, and it was designated the "Sanghamitta" School in honour of Princess Sanghamitta, one of the heroines of Buddhism, who introduced that religion to Ceylon. The proceedings terminated by the chanting of the Jayamangala Gatha.

Wekada School.—On the 21st inst. Colonel Olcott visited the School and delivered an address to an audience of about five hundred Buddhists. After the speech a sum of Rs. 1,500 was raised towards the School Fund.

Nugegoda School.—The Buddhists of this village have at last awakened to a sense of their duty, and taken their children from the hands of the missionaries. A school-room has been put up, and on the opening day, Colonel H. S. Olcott, Dr. Daly, A. S. Buultjens, and a party of the Theosophists went over there at the invitation of the School Committee, and the Colonel opened the School. The collection towards the School Fund realised on the spot was Rs. 350. We wish the School all success.

Ratnapura School.—The Ratamahatmeyas of this District are evidently not friends of education, if we may judge from their lack of interest in their own school. The energetic Secretary of Ratnapura T.S. deserves credit for the pains he is taking about the School. There are eighty-two boys at present.

Kandy Buddhist Mission.—Missionary Lecturers are sent out from time to time from the Kandy Branch of the Theosophical Society to preach from village to village. G. Dharmapala of the Kandy Mission is now on tour and has been lecturing at about thirty different places in Kurunegala, Polgahawella, Balapitaja, Galle, Matara, Dickwella and Tangalla. He will continue his tour in the Ratnapura District. Our Buddhist brothers should do all in their power to help the work of the Branch by receiving the delegates, and making arrangements for bringing together a good audience.—*The Buddhist.*

EUROPEAN SECTION.

ENGLAND.

The Thursday evening meetings of the Blavatsky Lodge are markedly successful at the present time, and the discussions on Theosophical teachings are attracting audiences of a most thoughtful character. As our readers know the first of this series of discussions was opened on October 9th by the President of the Lodge, who dealt with the subject generally, showing the general nature of the evidence for Theosophy, and the proofs offered and demanded. Dr. Keightley followed on the succeeding evening with a review of the evidences from history, religions, and experiment, thus completing the introductory sketch of "Theosophy and its Evidences." An admirable paper from G.R.S. Mead began the definite exposition, and dealt with the Unity of the Universe: his was the difficult task of helping the commencing student to obtain some idea of what is hinted at in the term "Absolute," and to reach some conceptions, however hazy, of the primal manifestations of the Eternal Life. Then came Mrs. Cooper-Oakley, still in the realm of metaphysics, but dealing with conceptions not quite so abstract, telling in wonderfully clear fashion of the Logoi and the Seven, as of Fohat, a concept that gave rise to much bewilderment. On the 6th November, Mr. Kingsland opened the section, "The Septenary in Nature," with the logical coherence which always makes him pleasant to listen to; this portion of the subject was concluded on the following Thursday by Mrs. Cleather, in a paper which won general praise for its lucidity and admirable arrangement of materials. "The Solar System and the Planetary Chains" occupied the evenings of Nov. 20 and 27th, W. R. Old, as the best astronomer in the Lodge, being told off to explain the Solar System. The complicated subject of the Planetary Chains gave Mr. Mead an opportunity of reading one of the best papers of the course, and the discussion was kept up far more vigorously than is usual. The 4th and 11th of December were devoted to the study of "Rounds on a Planetary Chain," the opening of the discussions falling to the lot of Mrs. Besant.

The Lodge has commenced a series of conversaciones, to be holden on the first Tuesday of every month, to which all members and associates are cordially invited. It is hoped thus to give opportunities to members of making friends with each other, and so promoting that spirit of fellowship which should be characteristic of true Theosophy.

The Working Women's Club at Bow is proving a great success. It has now over 150 names on its books, and it is a pleasant sight to see the girls in the evening, reading, playing games, singing, quite happy as at home, safe from the dangers of the streets. Mrs. Lloyd, the matron, has her hands more than full, as she not only has to superintend everything, but is constantly in request to play accompaniments to songs. The cheap meals are a great comfort to women whose wages are so low as are those of our East End sisters, and the midday meal of meat and two vegetables for 3d. is well attended. Those whose means will not stretch to so luxurious a repast can have a pint of soup and a thick slice of bread for 1d.—a dinner by no means unsatisfactory on a sharp frosty day. The large dining hall generally sees about 150 visitors a day, between breakfast, dinner and tea.

Theosophists would do useful service by sending short articles, suitable for insertion in newspapers, on Theosophical topics, to the Baroness de Pallandt, 36, Bryanston Street, Hyde Park, W.

THEOSOPIHY AND THE PRESS.

The issue of *Light* of November 1st contains several items of Theosophic interest, including reviews of the October numbers of *Lucifer* and *The Theosophist*. In the *Globe* of the same date is a letter from the

General Secretary of the British Section, pointing out the distinctions between Theosophy and the Hatha Yoga system practiced by a certain Psycho-Religious Society. The *Weekly Review* gives a column to a notice of the October number of *Lucifer*, and an epitome of the chief articles therein. The columns of the *Women's Penny Paper* of 1st November and succeeding dates contain discussions on Women and Theosophy, arising from an article in the October number of *Lucifer*, "The future of Woman." The *Star* (which is generally posted up in Theosophical news) contains a short account of the recent Reception at Headquarters, as do also the *Western Mercury* and *Society* of 6th and 15th November respectively. The *Woman's Tribune* (America) of November 8th has an article by Miss Mills, F.T.S. who also contributes to the *Society Times* of the same date a short paper entitled "Thought, the Performer." The November issues of this last named paper are rich in Theosophic matter and include articles on "The Power of Right Action," "The Romantic Love," "The Basic Hypothesis of Theosophy," &c. The *Agnostic Journal* of November 8th and succeeding issues contain a series of articles by Jastrzebski, a well-known contributor to those columns, entitled "Theosophy on the Defensive," which will doubtless be read with much interest by enquirers. Recent issues of the daily evening paper, *The Echo*, contain some correspondence arising from Sir L. Griffin's remarks on Theosophy, &c. *The Western Morning News* and the *Manchester Guardian* of November 12th, the *Pall Mall Gazette* of the 13th, and the *Court Journal* of November 15th, contain paragraphs on matters Theosophical, the first named a notice of *Lucifer*, the three latter an announcement of the "Vahan." In the *Commonwealth* of November 13th is the continuation of a discussion on Theosophical Tenets in general. An amusing account of the Blavatsky Lodge discussion, "The Septenary in Nature," is inserted in the *Star* of November 14th, followed by a short letter of explanation and rectification from Mrs. Cleather, the opener of the discussion. A periodical, *The Tablet*, has a paragraph on Dr. Bowles Daly, F.T.S., and his work among the Buddhists of Ceylon. *Judy*, the well-known comic paper, has a short poem "To those about to age" dealing with the "Yoghi Shastra," the rhythm where of is weak and the wit much differentiated. The *Newcastle Weekly Chronicle* of November 22nd, under the heading "Notes and Queries" has two contributions on dreams, one from "F.B.O.," based on an article on the subject in a recent number of *Lucifer*. The *Weekly Review* of November 29th, notices the last issue of "Theosophical Siftings."

SWEDEN.

The Society has now decided to publish a Theosophical Monthly, whose first number will appear next month, containing translations from English, and several original articles. The price is 3Kr. a year. We hope that this monthly, treating as it will of various matters of interest, will do a good deal for the spread of Theosophy in our country. Three thousand copies of the first number will be distributed gratis. Our last meetings have been very interesting, and the long discussion on "free will" is now closed, several members contributing to it with papers. A translation of Mr. Alexander Fullerton's article, "The Mission of Theosophy" (from *The Path*) was read by a member. The first Branch of our Swedish society has now been established in Gothenburg. The officers are as follows: *President*: Mr. Torsten Hedlund. *Vice-President*: Miss E. Westerlund. *Secretary*: Mrs. Helen Sjöstedt. *Treasurer*: Mrs. Linda Larsson. All these persons are already members of the Stockholm Lodge, and we hope that their earnest work for Theosophy will bear good fruit. Thanks to a donation of English books from Countess Wachtmeister, they are able at once to be in with a Lending Library.

Our ordinary drawing room receptions, given by two members, have begun, and are always very well attended. A.C.

AMERICA.

Cincinnati T.S. promises a very active future, under the presidency of our excellent brother Dr. J. D. Buck. Notices of a new head-quarters, and a long list of lectures and other signs of active propaganda take up a page of the *Path*.

Light T.S., Fort Wayne, Ind., has secured a large and central room for Branch work and head-quarters.

The Brooklyn T.S. is not content with one evening a week for Lodge Meetings, but has added another for closer study of Theosophy. This is an excellent example; co-operative study and intercourse between members are the corner stones of the solidarity of the T.S.

The Chicago T.S. has opened its autumn meetings in a new Hall.

The Los Angeles T.S. have a set of commodious new rooms.

In the 19 days from November 3rd to November 22nd, the General Secretary issued 4 Charters to new Branches and received applications for 2 others. The former are the "East Los Angeles T.S.," East Los Angeles, Calif; the "Die Deutsche Theosophische Gesellschaft," the first German Branch in the United States and located at Philadelphia, Pa.; the "Siddartha T. S.," Vicksburg, Miss.; and the "Vishnu T. S.," Pittsburg, Pa. The latter are the "Keshava T. S., Boulder, Colo.," and the "Willamette T. S.," Portland, Oregon. The "Vishnu" is the 47th Branch on the American roll.

The Count Wachtmeister has visited San Diego, Calif., and delivered an address to a meeting in the Unitarian Church. About 300 were present, the largest audience ever assembled in San Diego for Theosophical purposes. At a reception given to the Count, he charmed the guests with his musical skill, and accounts are coming East of it and of him.

The Theosophical Headquarters and Library of the Pacific Coast have been forced by growth to seek larger rooms, and are now at 103, Park Avenue, San Francisco. The next course of public lectures on Theosophy has been announced, 9 in number, and including very varied topics.

In November *Path* the General Secretary invited Theosophists to send a Christmas gift to Adyar. In less than two weeks he received \$200, one cheque being for \$150, and the sum was forwarded to Col. Olcott on the 11th. In the past three months the General Secretary has sent to Adyar \$867 and the total remittances there during the past two years, including fees and dues, have been \$3372!

The very great need for a cheaper edition of *Esoteric Buddhism* has at last been met by its issuance in the "Occult Series" of the John W. Lovell Publishing Co. The former edition is \$1.25; the latter is \$1.00 in cloth and 50 cents in paper.

" Study, without reflection, is waste of time;
Reflection, without study, is dangerous."

" The wise have no doubts,
The virtuous no sorrows,
The brave no fears."

CONFUCIUS.

Going To, and Fro.

IN a leader of the *Pall Mall Gazette* of November 25th, headed:

ARE WE CRUEL AS A NATION?

SOME THOUGHTS BY THE WAY ON THE REAR-GUARD ATROCITIES.

the writer, treating of the late African exploration scandals, says:

"Though the African stories are the heaviest blow dealt against the reputation of the Anglo-Saxon race for humanity since the publishing of 'Uncle Tom's Cabin,' there is, or appears to be, this difference between the floggings and kidnapping on the Congo and the cow-hiding and kidnapping in Tennessee—that whereas the inbred cruelty of the Southern planters was the result of a savage system, the atrocities of the rear-column were isolated, single, sporadic outrages, confined to a single camp."

He then proceeds to ask the ominous question: But is this really the case? And relates a ghastly anecdote of which a young Englishman is the "hero," taken from the second volume of the journal of the brothers Jules and Edmond de Goncourt, and concludes as follows:

"By itself the anecdote might be dismissed as a study in morbid mental anatomy. But ranged with the Jameson story it goes to strengthen the inference that there exists in the English character a strain of latent cruelty which is not sufficiently allowed for when we give our countrymen a free hand in new territories. Our innate love of bullying, repressed but always present in English schoolboys as a class, in favourable surroundings develops into ferocious cruelty for cruelty's sake. The deeds of the old buccaneers are probably the most wantonly ferocious of any recorded in recent history. These men, though largely recruited from other maritime nations, and from the blacks of Africa and the West Indies, were in the main Englishmen. Their captains, distinguished above the rest for cruelty, were nearly all of British stock. Horrible as was the Spaniards' treatment of the Caribs, these Indians could be armed and trusted to fight to the last gasp for their Spanish masters rather than run the risk of capture by the buccaneers. The cruelties inflicted by the latter after taking a settlement are almost incredible. Death by burning and torture was the usual fate of the prisoners; and it is related of one of the captains that he cut out and ate the heart of a Spaniard who refused to betray the place of the buried valuables of the community. But if these are ancient tales—not so very ancient, as history shows—what shall we say of the brutal bullying which still flourishes in public schools? Is this the training to make gentle masters of subject races? Quite recently in one of the best public schools in England a boy was roasted before a fire till the skin peeled off his back; and it is certain that were the present double supervision of masters and monitors relaxed our big boys would make the weaker ones' lives too miserable to be endured. Schoolboy bullying is a purely British institution. It is without a parallel on the Continent; and yet we refuse to believe that the instincts of the boy recur in the man. If we do not, and dispense with that supervision of the rule of our countrymen abroad which we do not remit in the case of our boys at home, we may look to a repetition of the Congo scandals with tolerable certainty."

Of the past indeed it may be said: "Look not behind or thou art lost": but of the present, and thereby of the future, what? It is hardly a question of pitting one Western nation against another in this for they are all tarred with the same brush more or less. But what is important is that just as he who cannot recognise his own faults, is the least wise; so, that nation which is the most self-satisfied about its morals and qualities, has least claim for wisdom among its sister nations; especially if it exaggerates

and waxes piously indignant over the faults of the rest of the family, and shuts tightly its eyes to its own. Now there is no doubt whatever but that the most piously self-contented race in the world is the Anglo-Saxon stock: the slimy virus of Puritanism has still to work its way out of the system of our national body. We are among nations the "unco' guid," and the more intellectual we become, the less aware we are of our self-admiration, as the subtle disease strikes in from plane to plane.

Are we cruel *as a nation*? YES: physically, psychically and mentally we *are* cruel. We are selfish and unjust right through and therefore must in the nature of things be cruel. Now how can this be changed? Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the "Elixir of Life," so can a nation work its own regeneration by educating the new atoms of its national body, its children. Thus the writer of the article has put his finger right on the diseased spot. True it is that bullying is not so flagrant as it was, but it is still popular; and a "fellow" still thinks it a legitimate amusement; in fact a reward of virtue, for was he not "ragged" when he was a "junior" and so has won the prerogative in his turn with suffering. Thus the weary round goes on, and hate breeds hate; unfeelingness and animalism breed their like unceasingly, and the finer sentiments and intuitions are crushed out of all our children and replaced with a Spartan cruelty in which they ignorantly glory, rejoicing to place themselves on a par with the retrograde animalism of the Red Indian. "The child is father to the man," and the early habits of thought and feeling continue throughout life. Oh the pity of it! When will the *mind* of the nation, its parents, guardians and preceptors, be strong enough to influence its *matter*, when? Do you want proof of this reasoned ferocity? Then read the following cutting from *The Standard* of November 19th:

"EXTRAORDINARY SURGICAL OPERATION NEW YORK, NOV. 18.

"In the Charity Hospital in New York a portion of a living dog's foreleg has been grafted in a boy's leg to take the place of a bone which is wanting. The two are bound together, and the youth and dog lie side by side in one of the hospital cots. In ten or twelve days, if the dog's limb unites with the boy's, the operation will be complete, and the last links of flesh by which the dog is connected with the boy will be cut. The dog is a black spaniel, and was placed under anæsthetics."

We sometimes hear it said of communities that they have "No backs to be thrashed and no souls to be damned": but *they have*, and when the rock descends it breaks them to powder. The proofs are only too abundant. The rock is already swaying: let us not shout too loud or we may bring it on our heads!



The theorems of philosophy are to be enjoyed as much as possible as if they were ambrosia and nectar. For the pleasure arising from them is genuine, incorruptible and divine. They are also capable of producing magnanimity; and though they cannot make us eternal beings yet they enable us to obtain a scientific knowledge of eternal natures.

If vigour of sensation is considered by us to be an eligible thing, we should much more strenuously endeavour to obtain prudence; for it is as it were the sensitive vigour of the practical intellect which we contain. And as through the former we are not deceived in sensible perceptions so through the latter we avoid false reasoning in practical affairs.

Theosophical and Mystic Publications.

THE THEOSOPHIST for November opens with the President's account of the foundation of the T.S. *à propos* of the 15th anniversary of the Society. This is followed by a translation of the famous "Maitrayo-Upanishad of Sama Veda" by the *Kumbakonam T.S.*, whose painstaking and scholarly work has now become quite a feature of the *Theosophist*. Those who fail to conceive of what is meant by *Atma*, should carefully study "Adhyaya III." Among other gems of occult lore we may select, "The *Contemplation of the Tatwas* is the transcendental method, that of the Shastras the middling, and that of the Mantras the lowest" . . . and "For one who longs after Salvation, the worship of idols made of stone, metals, gems and earth, leads to rebirth and enjoyment (*sc.* of material existence). Therefore the ascetic should perform his own *heart-worship* and relinquish external worship in order that he may not be born again." Seven "Tamil Proverbs" are next explained in a very clever and intuitional paper by P. R. Venkatarama Iyer. The popular belief is that 2,000 years ago there were 18 brotherhoods of adepts in the Tamil country presided over by 18 Sadhoos, and that these used to meet in the hills of the Tinnevely district. The object of these brotherhoods was to popularise Esoteric truths and bring them home to the masses. Hence it is that Tamil "contains a larger number of popular treatises in Occultism, Alchemy, &c., than even Sanscrit . . . so that even in these degenerate days, esoteric philosophy is ringing in the bazaars and streets of the Tamil country; to those that can raise the symbolic veil and can understand the grand truths, 'wisdom crieth in the streets';" and indeed the seven proverbs which are given as examples, fully bear out the statement. Professor Alexander Wilder's article on the "Serpent" is concluded, and Brother C. Kotayya contributes his second paper on the "Hindu Theory of Vibration," which should be studied in conjunction with the learned papers on "Nature's Finer Forces" which appeared in Volume IX. In the conclusion of paper on the "The Religious Aspects of the Early Tantras of the Hindus" the author, K. Chakravarti, puts forward some arguments against "anthropomorphism" and "materialism" in religion in favour of the so-called "Atheists" as against the "Deists," declaring

that no proof of the existence of soul exists; with what object however it is difficult to see. E. D. Fawcett next reviews an interesting pamphlet by Dr. Saltzer on Buddhism and Positivism; the treatment of the pamphlet will, in its turn, no doubt, be interesting to those who compare the terms of Western thought. Those, however, who have an idea of the fitness of things, after reading Dr. S.'s comparison between Buddha and Comte, will go in dread of meeting such head-lines as Sankaracharya *v.* Smith, or Plato *v.* Jones. Mr. Gopalacharlu next concludes his essay on "Women in Ancient India," showing how the reform of Buddha endeavoured to restore women to their original status in the Vedic and Epic period, and how Brahminism again gained the upper hand and finally all possibility of reform ceased with the Mohammedan conquest. "Man's Conquest over Nature" is an excellent paper by our respected brother Dr. Buck, written with all his customary force. The condensed report of Mr. Fawcett's Lectures on "The Evolution of Deity" deal with the conception of the "Absolute" and conclusively prove, at any rate for the student of the Vedanta and the reader of the Upanishads, the insufficiency of Western thought in this direction.

THE PATH is headed by a capital paper by William Main on "Evolution and Involution" which shows that the writer is a diligent student of the *Secret Doctrine*; the circle dance of the Three Graces, Purusha, Prakriti, and Fohat is traced intelligently in its outline. "Japanese Buddhist Sects" deals with a brief description of twelve of the chief Buddhist sects in Japan: it is a practical little exposition which will be useful to general readers. "Eusebius Urban" follows with a common-sense paper, entitled "Which is vague, Theosophy or Science?" The paper of course deals with the theories of Science and not with its observations and "mechanical manipulations" in which it is naturally supreme. Deductions drawn from the observation of *one seventh* only of the factors at work must necessarily be vague. Miss Kate Hillard is the next writer, who gives us another of her many admirable papers, treating of "Recognition after Death" and disposing of the materialistic views of the Spiritualists by philosophical arguments based on the

analysis of the "man" as distinguished from the "animal" in the "Key." Mrs. J. Campbell Ver Planck's "Theosophical Catechism" deals with three of the principles of Theosophy, viz., "That there is one universal eternal principle of Being or Life, from which proceeds all that exists.

. . . The absolute universality of the law of periodicity, or action and reaction, ebb and flow. . . . The identity of all souls with the oversoul." The wording of the second doctrine would seem beyond the cerebral capacity of even an infant Sankaracharya, but then, perhaps, "grown-ups" require some coaching as well. Bro. Fullerton's paper on "The Reincarnating Part of Us" is coloured with the pigment of the G.A.O.T.U., which shows that *Le Principe Créateur* of the "Grand Orient" is not accepted even by otherwise philosophical minds. The puzzle about the different kinds of memory which is brought forward in this paper, is disposed of in our last editorial on "Psychic and Noëtic Actions." The number concludes with some more information about the "Pillakatuka" derived from baby lips. We have read nothing more charming than these baby utterances and hope they will often put in an appearance in "Tea Table Talk."

Theosophical Siftings, Vol. 3, No. 14, price threepence, contains articles on "The Mayas, and on "Individuality and Personality." The former of these is a reprint of a Lecture given at the Blavatsky Lodge by Mdme. Le Plongeon, wife of the famous Central American explorer. The article is a most interesting and valuable one, the authoress giving a charming description of the marvellous discoveries made by her husband and herself, placing before the reader cities and races of vast antiquity. The concluding paper of this number will be welcomed by Theosophists in general. In many minds the relation of the Individuality and the Personality has been the source of much confusion. Here the distinction between the two is in simple language made perfectly clear. The article is an excellent one and will well repay most careful reading.

The Buddhist. We are more than ever convinced of the worth of this industrious journal, which lies in the fact that it gives us the views of the Buddhists themselves about Buddhism. This is principally brought about by translations from the Pali, the Singhalese as a body representing the Southern Church which occupies itself principally with the ethical teaching of their great Master. Aphorisms, proverbs, scripture-stories

crowd every page. One of the most charming of the Suttas in the October number is called the "Dhaniya Sutta," and is of an amabœan character like the shepherd songs in the Eclogues of Theocritus and his imitator Virgil. Dhaniya is a cowherd owning large herds of cattle. "One night after his day's work was finished and his cattle had been placed under shelter, it began to rain heavily. As he lay down after his dinner, he, through inordinate joy, began to sing stanzas." Buddha hearing and wishing to lead him in the path of Nibbana (Nirvana), answers him verse by verse. We cannot refrain from quoting the first four stanzas to show the beauty of the conception.

"1. I have finished my meal; I have collected the milk; I am living peaceably on the banks of the Mahi, surrounded by my wife and children; my house is roofed, the fire is kindled. Rain on now, O cloud! if you will. Thus said the cowherd Dhaniya.

"2. I am free from anger, free from stubbornness; I am living for a night on the banks of the Mahi; my house is roofless, the fire is extinguished. Rain on now, O cloud! if you will. Thus said Bhagavâ.

"3. There are no mosquitoes; the cattle are roaming on ground covered with rich grass; the cattle are able to endure the coming rain. Rain on now, O cloud! if you will.

"4. My raft is bound together, and well made; having crossed the flood (of existence) and swum through it, I have arrived at the other shore; there is no further use for the raft. Rain on now, O cloud! if you will. Thus said Bhagavâ."

Those who want a new ethical philosophy to cope with the misery of the poor and suffering, something that will make them soar above the impermanence and appearance of things, have they far to seek? Most of us have heard of the wise judgment of King Solomon, those, however, who would like to see it in its Buddhist dress should read the "Ummagga Jataka." There are also Egyptian, Thibetan, Chinese, South Indian and Mussalman versions, of the same world-story which cannot fail to interest all students of comparative religions. Lovers of the "Paramita Paths" should study the stanzas translated by H. J. Mendis on "The Importance of *Shila*."

Le Lotus Bleu besides the usual translations contains two interesting and original papers, "Matière et Divinité" and "Étude sur l'Inde."

Department of Branch Work, Paper No. 7, gives us a very creditable paper by Miss E. B. Hooper on "Evolution and In-

volution," illustrated by diagrams. This is a study from the *Secret Doctrine* and steers far wider of mistakes than the lucubrations of many older heads.

Le Bouddhisme Esotérique (Paris : Librairie de l'Art Indépendant ; 11, rue de la Chaussée d'Antin, 11, 1890. Price 3 fr. 50.) A translation of Mr. A. P. Sinnett's well known work by one of our most hard-working French theosophists, Mme. Camille Lemaitre, has just appeared. We are especially glad to welcome the placing of this new stone in the foundation of the future edifice of Theosophy in France. It is by such translations alone that we can hope for a real introduction of Eastern Esotericism into Europe, so that every effort in this direction must be regarded as most excellent work. The sub-title of *Positivisme Hindou*, however, is not a very happy choice. Buddhism is not only not Positivism, and Esoteric Buddhism is not only not Positivism, but not even Buddhism. Esoteric Brahminism or Zoroastrianism, &c., would be equally applicable to the system expounded in the letters written to Mr. Sinnett.

We have received a copy of a pamphlet entitled "The Practice of Altruism" with the sub-title of "Universal Brotherhood," from Bombay. A member of our active and energetic Branch there, has had 5,000 copies struck off for free distribution. It is a reprint of a lecture delivered by Dr. A. Keightley at the third annual convention of the American Section of the T. S. This is excellent work.

The Vahan is an exceedingly welcome publication. For eighteen months the American section has set us the good example of the *Theosophical Forum*, which has gone monthly to every member of the Section gratis. The American Section and its subscription are both larger than the British Section, but the latter, for all that, is not going to be outdone in activity. So in its usual utopian fashion, with a smaller membership and smaller subscription, it has broken out into a fortnightly "Vehicle for the Interchange of Theosophical News and Opinions," which is sent

free to every member on the books. The effort deserves the co-operation and support of every member of the Section who is in a position to aid it. Branch news and questions are required and every effort will be made to convince the members that the "Vahan" is essentially *their* vehicle of interchange of news and opinions. The first number contains a short article by H. P. B. appealing to the "working members" and warning them of the "Close of the Cycle." This is followed by interesting items of news, literary and scientific, with short accounts of the various "activities."

The Theosophical Forum, No. 17, in its first answer tackles the question of Devachan, and we congratulate the editor on his common-sense view of the subject. We had better learn the root states of matter first before prying too closely into the "critical states." Q. lxxxii. ought to have been waste papered. The next question deals with emotions and the elevating effect of the best music. From one point of view every principle has its "emotions," the different aspects of the *One Motion*, and each again has its reflection on our lowest terrestrial plane. But then this is *not* the meaning of the word emotion as commonly employed. All that is *ordinarily* called "emotional" should be suppressed, for it goes no higher than the animal human. The next answer is hardly clear in its terminology. The "General" is the "Higher Ego." Atma in Esotericism is out of all relation to finiteness and personality. Exoterically, that is to say in the Upanishads, &c., it is so used.

The Golden Era of San Diego, Cal., contains an exceedingly good paper by Dr. Jerome A. Anderson, F.T.S., on Evolution; it deals with that very abstruse and difficult subject, the "Emanation of the Universe" down to man; and that, too, in a most encouraging manner. We hope that it will have a wider field of circulation than that of the magazine. If it should be re-edited, it would be well to give the designation "Causeless Cause" to Parabrahm rather than "First Cause."

"ALL choice implies loss."

"MAN is the only interest to man."

"To act according to thought is troublesome."

"THE best government is that which teaches us to govern ourselves."

GOETHE.

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ERRATUM.—November *Lucifer*; article, "The Over Planes, &c.," page 204, line 5 from top, *Vital activity in Space*, should be *Vital Activity. In Space, the matrix., &c.*

LUCIFER.

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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

The Babel of Modern Thought.

"O ye Lords of Truth who are cycling in eternity
. . . save me from the annihilation in this
Region of the *Two Truths*."

Egyptian "Ritual of the Dead."

I.

THAT the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms *in partibus infidelium*, and our present-day Rabbis and Pharisees will accept nothing coming from *that* Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one, moreover, that people could easily verify for themselves. Of course, the people meant here are men who do their own thinking; not those others who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the beliefs and thoughts of the goody-goody majority.

We cannot agree with a writer (was it Gilpin?) who said that the grandest truths are often rejected, "not so much for want of direct evidence, as for want of inclination to search for it". This applies but to a few. Nine-tenths of the people will reject the most overwhelming evidence, even if it be brought to them without any trouble to themselves, only because it happens to clash with their personal interests or prejudices; especially if it comes from unpopular quarters. We are living in a highly moral atmosphere, high sounding—in words.

Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the nature of the black skin of the "negro" minstrel: assumed for show and pay, and washed off at the close of every performance. In sober truth, our opponents—advocates of official science, defenders of orthodox religion, and the *tutti quanti* of the detractors of Theosophy—who claim to oppose our works on grounds of *scientific* "evidence", "public good and truth", strongly resemble advocates in our courts of law—miscalled of justice. These in their defence of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse and bespatter all who bear witness against their clients, and will ignore, or if possible, suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the "theosophists'" *teachings* so (mis-) called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against theosophical studies—perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the "metaphysicians have been learning their lesson for the last four (?) thousand years", and that "it is now high time that they should begin to teach something". But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the metaphysical philosophy of mankind, than, instead of giving them a fair hearing at least, the majority of the complainers turn away with a sneer and the cool remark: "Oh, you must have invented all you say yourself!"

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretensions of this age, Occultism—the real Eastern Occultism, or the so-called Esoteric Doctrine—

answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avaunt! your modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte*, that “Humanity only *seems* to progress in achieving one discovery after the other, as in truth, it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.* Lost to us through wars, floods and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to *rediscover* them once more.”

Allow us to recapitulate a few of such things and thus refresh your memory.

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabbalist, in France, has just dubbed “the *accursed sciences*”—that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then*. For they maintained—even in the fragments of their works still extant—that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this “Fire” was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But “what’s in

* The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years.

a name", or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius, Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the "vortical atoms" of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locris, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions, (1) that the smallest of the particles of matter would be sufficient—owing to its infinite divisibility—to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal "forces", of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras—not to speak of Hicetas, Heraclides, Ecphantus, &c.,—over 2,000 years before the despairing and now famous cry of Galileo, "*E pur, se muove*"? Did not the priests of Etruria and the Indian *Rishis* still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honoured to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes had probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydro-

staticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew, as it is already recorded in the *Theosophist* and other works obtainable in India.

Wise was Solomon in saying that "there is *no new* thing under the Sun"; and that everything that *is* "hath been already of old time, which was before us"—save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having "invented". The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this "world famous, and learned Society" of "Researches", as its scribes seem utterly incapable of inventing anything original themselves—even in the way of manufacturing a commonplace illustration. If the inquisitive reader turns to the article which follows, he will have the satisfaction of finding a curious proof of this fact, in a reprint from old Izaak Walton's *Lives*, which our contributor has entitled "Mrs. Donne's Astral Body". Thus even the scientifically *accurate* Cambridge Dons are not, it seems, above *borrowing* from an ancient book; and not only fail to acknowledge the debt, but even go to the trouble of presenting it to the public *as new original matter*, without even the compliment of inverted commas. And thus—all along.

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new—are not true, or are at least, very dubious. It is easy to hide behind "merely *working* hypotheses", but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit Substance (*Purusha Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-

chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings". The latter non-felicitous expression (belonging to Mr. Tyndal), forced the philosophical writer, Delboeuf* to criticize the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* "grope". But this is a trifle when compared with dead or *inanimate* matter, producing *life*, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our *automatical* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or "atoms". Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without*. Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality". As Occult Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurg.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A.D. Lactantius, the

*In the *Revue Philosophique* of 1883, where he translates such "gropings" by *atounements successifs*.

preceptor of Crispus Cæsar, the son of the Emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the *heretical doctrine of the earth's globular form*, as the Cambridge and Oxford "Father Dons" warn their students now, against the pernicious and superstitious doctrines of Theosophy—such as Universal Mind, Re-incarnation and so on. There is a resolution tacitly accepted by the members of the T. S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: "A scientist is wiser in his own conceit than seven Theosophists that can render a reason". No time, therefore, should be lost in arguing with them; but no endeavour, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these—the Assyriologists and the Egyptologists—is indeed phenomenal. Hitherto, some credit was given to the ancients—to their philosophers and *Initiates*, at any rate—of knowing a few things that the moderns could not rediscover. But now even the greatest *Initiates* are represented to the public as fools. Here is an instance. On pages 15, 16 and 17 (*Introduction*) in the Hibbert Lectures of 1887 by Prof. Sayce, on *The Ancient Babylonians*, the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning. Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies; after giving "the dreary catalogue" of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the Professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely "to put a false construction upon isolated passages, the context of which must be supplied from conjecture" (p. 14). Notwithstanding all this, the learned lecturer *places the modern Assyriologist higher than the ancient Babylonian Initiate*, in the knowledge of symbols and his own religion!

The passage deserves to be quoted *in toto* :

"It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, *many of which are in our hands (?)* . . . We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book. Nay, more than this, the researches that have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, *have given us a clue to the interpretation of these documents which even the initiated priests did not possess.*"

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form.

Major premise: The ancient *Initiates* had keys and glosses to their esoteric texts, *of which they were the INVENTORS.*

Minor premise: Our Orientalists have *many* of these keys.

Conclusion; *Ergo*, the Orientalists have a clue which the *Initiates themselves did not possess!!*

Into what were the Initiates, in such a case, initiated?—and who invented the blinds, we ask.

Few Orientalists could answer this query. We are more generous, however; and may show in our next that, into which our modest Orientalists have never yet been initiated—all their alleged “clues” to the contrary.

(*To be continued.*)



Mrs. Donne's Astral Body.

TURNING over the pages of Walton's Lives the other day, I came upon the following very interesting account of the apparition of a living person appearing to another person at a distance:—

At this time of Mr. Donne's and his wife's living in Sir Robert's house, the Lord Hay was by King James sent upon a glorious embassy to the then French King Henry the Fourth; and Sir Robert put on a sudden resolution to accompany him to the French Court, and to be present at his audience there. And Sir Robert put on as sudden a resolution to subject Mr. Donne to be his companion in that journey. And this desire was suddenly made known to his wife, who was then with child, and otherwise under so dangerous a habit of body, that she professed an unwillingness to allow him any absence from her; saying “her Divining Soul boded her some ill in his absence”, and therefore desired him not to leave her.

This made Mr. Donne lay aside all thought of the journey, and really to resolve against it. But Sir Robert became restless in his persuasions for it, and Mr. Donne was so generous as to think he had sold his liberty when he received so many charitable kindnesses from him, and told his wife so, who did therefore with an unwilling-willingness give a faint consent to the journey, which was proposed to be but for two months; for about that time they determined their return.

Within a few days after this resolve, the Ambassador, Sir Robert, and Mr. Donne left London, and were the twelfth day got all safe to Paris. Two days after their arrival there, Mr. Donne was left alone in that room in which Sir Robert and he and some other friends had dined together. To this place Sir Robert returned within half-an-hour; and as he left, so he found Mr. Donne alone, but in such an ecstasy and so altered as to his looks, as amazed Sir Robert to behold him; insomuch that he earnestly desired Mr. Donne to declare what had befallen him in the short time of his absence. To which Mr. Donne was not able to make a present answer; but after a long and perplexed pause, did at last say, “I have seen a dreadful vision since I saw you; I have seen my dear wife pass

twice by me in this room, with her hair hanging about her shoulders, and a dead child in her arms: this have I seen since I saw you". To which Sir Robert replied, "Sure, Sir, you have slept since I saw you, and this is the result of some melancholy dream, which I desire you to forget, for you are now awake". To which Mr. Donne's reply was, "I cannot be surer than I now live, that that I have not slept since I saw you; and I am as sure that at her second appearance she stopped, and looked me in the face, and vanished". Rest and sleep had not altered Mr. Donne's opinion the next day; for he then affirmed this vision with a more deliberate and so confirmed a confidence that he inclined Sir Robert to a faint belief that the vision was true. It is truly said that desire and doubt have no rest; and it proved so with Sir Robert, for he immediately sent a servant to Drewry House, with a charge to hasten back and bring him word, whether Mrs. Donne was alive: and if alive, in what condition she was, as to her health. The twelfth day, the messenger returned with this account—that he found and left Mrs. Donne very sad and sick in her bed; and that after a long and dangerous labour, she had been delivered of a dead child. And upon examination it proved to be the same day, and about the very hour, that Mr. Donne affirmed he saw her pass by him in his chamber. This is a relation that will beget some wonder; and it well may, for most of our world are at present possessed with an opinion that visions and miracles are ceased. And though it is most certain, that two lutes being both strung and tuned to an equal pitch, and then one played upon, the other, that which is not touched, being laid upon a table, at a fit distance, will (like an echo to a trumpet), warble a faint audible harmony, in answer to the same tune, yet many will not believe there is such a thing as a sympathy of souls.

The last clause of this quotation seems to me particularly interesting. On reading it my "Divining Soul" at once informed me that I have seen something remarkably like it elsewhere,—in the "Proceedings of the Society for Psychical Research" (*vide* Procs. S.P.R. vol. i, Pt. I, pp. 32, 62, etc.).

Sure enough, on turning to these interesting documents, there was the identical illustration, but without any note of its source and woefully worsened in the translation. For where Izaak Walton wrote: "two lutes warbling a faint audible harmony",—the adaptors of the S.P.R. cannot soar beyond: two tuning forks humming in unison; and in their pages the old Angler's "sympathy of souls" is metamorphosed into "a suggested mode of reciprocatory psychical interaction".

This is in itself an interesting psychical phenomenon. The question at once arises whether the theorists of the S.P.R. came to consider this illustration and explanation of apparitions as their own through some process of fully developed "veridical hallucination", or by the unconscious cerebration of the right hemisphere of the brain?

Of course the intellectual position of the members of the S.P.R. precludes the possibility of what they themselves have called "conscious collusion, (or of such imbecility as would take the place of deceit)". After mature consideration, I am inclined to consider this a case of archeo-telepathical impact, acting upon the molecules of their cerebral organs of receptivity, and thereby producing a collective "veridical hallucination".

C. J.

Theosophy and its Evidences.

NO more difficult work could be proposed, perhaps, to any body of people, than the understanding of Theosophy and the effectual carrying on of its propaganda. Its philosophy is more abstruse than that of Hegel, while it is also far more subtle, and many of its evidences require so much study and self-denial ere they can be estimated, that they will certainly remain hidden from the majority; not because they are in themselves incomprehensible, but because average, easy-going people have not the capacity of working them out. Yet the ethical teachings rest finally on the philosophy, and those who cannot, or will not, study the philosophy are reduced to accepting the ethics by themselves. These can, indeed, be shewn to be useful, by that most potent of all arguments, the argument from experience; for they are most effective in promoting morality, *i. e.*, in inducing social happiness. On this utilitarian ground they can be taught, and can there hold their ground against any rivals in the same field. There they can use the conditional, but not the categorical, Imperative: the categorical remains veiled; the ultimate authority can be found only on the metaphysical heights, and those heights can be scaled but by the strenuous efforts of the patient and undaunted student. Each such student can, indeed, bear his testimony to what he has seen and known, but to all, save himself, his evidence remains second-hand. Personally won, it remains a personal possession, priceless indeed to him, but of varying value to those who hear it from him. Not on such evidence can Theosophy base itself in its appeal to the cultivated intelligence of the West, intelligence trained in the sceptical habit, and cautiously guarding itself against unproven assumptions. Nor let it be forgotten that the West has, in its own eyes, this justification: that it has freed itself from the bondage of superstition, and has won its intellectual victories, by the wise use of scepticism and the prudent suspension of judgment until assertion has been demonstrated to be truth.

It is then necessary, if Theosophy is to make its way in the West, and to give to it the much-needed basis of the scientifically spiritual, that Theosophists should present to the indifferent, as to the enquirer, sufficient *prima facie* evidence that it has something valuable to impart, evidence which shall arouse the attention of the one class, and attract the other into the investigation of its claims. The evidence must be such as can be examined at first hand by any person of ordinary intelligence, and it need not seek to establish anything more than that Theosophy is worth studying. Let the study be fairly begun, and the student capable of mastering its initial difficulties, and its acceptance is certain, though the period of that

full acceptance will depend on the student's mental characteristics and the type of his intelligence. As Madame Blavatsky says: "Once that the reader has gained a clear comprehension of them [the basic conceptions on which the Secret Doctrine rests], and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven"—("Secret Doctrine", vol. i. p. 20). In order, however, that the study may be begun, this *prima facie* evidence must be given, and these basic conceptions of Theosophy must be roughly outlined. Only when this is done, can anyone decide whether or not it is worth while to enter on the study and the deeper evidences of Theosophy.

The value of this evidence is a point to be decided ere serious study is commenced. Often, in our Lodges, when the members are engaged in a consecutive course of study, a casual visitor, admitted by courtesy, will get up and suddenly ask, "What is the evidence on which Theosophy is based, and of what use is it?" as though a passer-by, dropping in and listening to a teacher instructing a mathematical class on the theory of equations, should suddenly challenge him to prove the use of numbers and the rationale of the algebraical signs. In any science, save that of Theosophy, a person who expected a class of students to stop, while the reasons for their study were explained to a stranger who knew nothing of their subject, would be recognised as taking up a foolish and irrational position: but in Theosophy we are always expected to break off our work in order to prove that we are not fools for doing it. And if we show any unwillingness to do this, it is at once taken for granted that our position is unsound, and that we are afraid of investigation. As a matter of fact, we have not time to justify ourselves to each successive visitor who may be led by curiosity to obtain from a member an introduction to our Lodge meetings; and it is the purpose of this paper to present, once for all, some of the evidences which have determined us to seek in Theosophy the light which, elsewhere, we have failed to find.

The word "Theosophy" sometimes leads people wrong at the outset, giving the idea that the "Wisdom-Religion"—as it is sometimes called—postulates a personal, and therefore a limited deity. This is not the case. "Divine Wisdom, Theosophia, or wisdom of the Gods, as Theogonia, genealogy of the Gods. The word Theos means a God in the Greek, one of the divine beings, certainly not 'God' in the sense attached in our day to the term. Therefore, it is not 'Wisdom of God', as translated by some, BUT *Divine wisdom*, such as that possessed by the Gods"—("The Key to Theosophy" p. 1). The name is not ancient, dating only from the third century, being used first by Ammonius Saccas and his school. But the teaching itself dates back many a thousand years, unchanged in its main features; taught to-day in England to truth-seeking students as it was taught when Buddha wandered over Indian plains, or earlier still, when ancient Rishis guided their chelas along the path which leads to Wisdom.

Theosophy regards the Universe as a transitory manifestation of Eternal Existence, the summer-day flower of an eternal unknown Root. That Root is the One Reality, the only Permanent among the myriad and fleeting phenomena which surround us on every hand, and among which we ourselves are numbered. From that Unity proceeds all diversity; into that Unity all diversity again returns. It is manifested in the atom as in the man, in what is spoken of as the non-living as well as in the living. It, "the infinite and eternal Cause—dimly formulated in the 'Unconscious' and 'Unknowable' of current European philosophy—is the rootless root of 'all that was, is, or ever shall be'"—"Secret Doctrine," vol. i. p. 14).

Periodically the aspect of the Eternal Existence that we call Life radiates as source of the manifested Universe, the Universe being but "the variously differentiated aspects" of the One Life. Thus, to the Theosophist, the most differentiated forms are essentially *one*: "matter" and "spirit" are but the two poles of the one magnet, inseparable, not thinkable as existing apart from each other. To use clumsy phraseology, spirit is the One Life in its early manifestations, matter is the One Life solidified: the objective Universe "is, so to say, held in solution in space, to differentiate again and crystallise out anew" during a period of manifestation.

The "spirit", the "divine soul" in man is a spark of the One Life, undifferentiated from its parent Fire, and therefore alike for every human being; it is the fate of this "spark" to win self-consciousness by passing round the cycle of forms, and in man reaching and finally perfecting self-consciousness; the fully human stage once reached, all further progress is a matter of personal endeavour, of conscious co-operation with the spiritual forces in Nature: "the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations"—("Secret Doctrine" vol. i. p. 17). This "pilgrimage of the Ego" is the central idea, so to speak, of Theosophy: this gaining of self-consciousness is the very object and outcome of the Universe: for this it was manifested, for this it exists, groaning and travelling in pain to perfect and bring forth the self-conscious spirit.

This bald statement must suffice as to the teachings of Theosophy, for it is not the purpose of this paper to expound Theosophical ideas, but to set forth some *prima facie* evidence that Theosophy is worthy attention. Let us then turn to the evidence, and ere dealing with it in detail, let us consider the general nature of the proof that may be fairly demanded of anyone who is willing to study Theosophy, if it can be shown to him that the study is likely to be fruitful.

Evidence must, speaking generally, be congruous with the position which it is sought to demonstrate. The aspect of the subject under consideration must govern the nature of the evidence to be submitted.

Problems of physical life must be demonstrated by physical evidences : problems of intellectual life must be demonstrated by intellectual evidences : and if there be the spiritual life which Theosophy posits, it must be demonstrated by spiritual evidences. That the proof must be suited to the subject is taken for granted, save where the spiritual is concerned : to seek to prove to a blind man the existence of colour by holding up coloured objects before his unseeing eyes would be considered absurd ; but any suggestion that there may be spiritual eyes which are blinded in some, and that the use of those spiritual eyes may be needed for the discernment of certain classes of verities, is scouted as superstitious or fraudulent. Every psychologist recognises the difference between the Object and the Subject World, and in studying the subjective he knows that it is idle to demand objective proof. The methods suited to the extended world are not suitable to the unextended : but a proof addressed wholly to the reason is none the less cogent because it has neither form nor colour. And, in verity, to the trained intellect the purely intellectual proof has a certainty higher than that of any which appeals to the senses, because the senses are more easily to be deluded than the intellect, where the latter has been strictly trained and disciplined : so where the spiritual intelligence has been duly evolved and trained, it speaks with a certainty as much above that of the intellect, as the intellect speaks with a certainty above that of the senses ; it judges the conclusions of the intellect as the intellect judges those of the senses, and utters the final word on every question presented for adjudication.

The "average man" is apt to regard a physical demonstration as the most convincing that can be given : it appeals to the senses, and "I must believe the evidence of my senses" is a phrase that often drops from the lips of the slightly instructed person. One of the early lessons learned by the student of physiology is that the senses are very easily deceived, and are subject to various illusions and hallucinations. An instructive illustration of this fact was given by the ingenious Americans who saw the famous "basket-trick" performed by a wandering Indian : one of these gentlemen drew what he "saw", while the second photographed the various stages of the scene. The artist's drawing shewed the well-known succession of startling events, the camera shewed nothing. The senses had been led astray by "glamour", and their testimony was unreliable. Still, for demonstrating physical facts, physical experiments are the most satisfactory, and, with certain precautions, may be taken as trustworthy proofs.

But physical phenomena are not relevant as proofs of intellectual and spiritual truths. No physical "miracle" can demonstrate a moral maxim. The doctrine, "Love your enemies, do good to them that hate you", is neither more nor less true because Buddha and Jesus could, or could not, cure certain diseases by means not understood by their followers. The

demonstration of a problem in Euclid is in no way assisted by the teacher being able to levitate himself, or to draw across the table to his hand without contact a box of mathematical instruments. He might be able to perform these feats and yet make a blunder in the working out of his demonstration; and he might be totally incapable of such performances, and yet be a competent mathematical teacher. Mathematical and logical proofs need no physical phenomena to accredit them: they stand on their own ground, are tried by their appropriate tests. Many people cannot follow a mathematical proof; it is impertinent to dazzle them into acquiescence by the display of some irrelevant physical ability; if they cannot appreciate the force of the demonstration, they must either suspend their judgment on the conclusion, or accept it at second-hand, *i.e.*, on authority. They will be very foolish if they *deny* the conclusion because the evidence for it is beyond their grasp; but they are perfectly justified in withholding their belief where they cannot understand. If some important line of action depends on their acceptance or rejection of the conclusion, then they must make their own choice between acting on authority or suspending action until able to understand: the responsibility is theirs, and the loss of non-action, if loss follow, is theirs also. The propounder of the proposition may fairly say: "This is true: I cannot make the proof any easier for you than I have done. If you cannot see it, you only can decide whether or not you will act on my assurance of its truth. Such and such consequences will follow your rejection of the conclusion, but I have neither the right nor the power to enforce on you action founded on that which I personally know to be true, but which you do not understand." In Theosophy, the student will often find himself in such a dilemma: he will be left free either to proceed, accepting the authoritative conclusion provisionally or fully as a guide to action, or to decline to proceed, until the steps as well as the conclusion lie plainly before him. He will never find himself driven; but if he always stops until he has personally demonstrated a conclusion, he will often find himself losing what he might have gained by fearless confidence in teachers oft-times proven.

For after all the student of Theosophy is only advised to follow the methods adopted by pupils in every other science. It is not the blind faith of the religionist in propositions that cannot be verified that is asked from the Theosophical student: it is the reasonable trust of a pupil in his master, the temporary acceptance of conclusions every one of which is to be demonstrated the moment the pupil's progress makes the demonstration intelligible. The study carries the pupil into the physical, the intellectual, the spiritual worlds, and in each the appropriate tests and proofs will be forthcoming: as physical proofs are out of court in the intellectual world, so physical and intellectual proofs are not available in the spiritual. But here again Theosophy demands nothing differ-

ing in kind from that which is freely granted to our logicians and mathematicians by the physicists ; as the former are unable to grant to the latter experimental physical evidences, so the spiritual adept is unable to grant to the logician and the mathematician proofs couched in their special intellectual forms. Not therefore is his science superstition, nor his knowledge folly : he stands in the realm of the Spiritual, as secure, nay even more secure, than they stand in the realms of the Reason and of the Material. He can justify himself to them in their own worlds, by shewing in the Material that he knows more than the physicist of the powers latent in matter, and in the Rational by shewing that he knows more than the intellectual giants as to the workings and capacities of the Reason ; but in his own sphere he is judged of none ; he answers but to his Conscience and his Destiny.

The words " Teachers ", " Masters ", " Adepts ", imply that Theosophy, like all other philosophies and sciences, has its authoritative exponents : these form a Brotherhood, consisting of men and women of various nations, who by patient study and purity of life have acquired exceptional, but wholly natural, powers and knowledge. The Hindus speak of them as Mahatmas, literally " Great Souls "—great in their wisdom, great in their powers, great in their self-sacrifice. They are the custodians of a body of doctrine, handed down from generation to generation, increased by the work of each. Into this body of doctrine, this vast collection of cosmological and historical facts, no new statement is allowed entrance until verified by repeated investigations, reiterated experiments by different hands. This forms the " Secret Doctrine ", the " Wisdom-Religion ", and of this, from time to time, portions have been given out, and have been made the basis of the great philosophies, the great religions, of the world. By these we may essay to track our road through history, gaining, as we go, the evidence for the existence of this body of doctrine from ancient down to modern times. We will seek (*a*) evidence from history ; (*b*) evidence from world-religions ; then we will glance at (*c*) the evidence from experiment ; and (*d*) the evidence from analogy. Thus may we hope to shew that Theosophy is worthy the attention of the thoughtful, and so perform the duty placed in our hands.

ANNIE BESANT, F.T.S.

(To be concluded.)

" MAN'S highest virtue always is as much as possible to rule external circumstances, and as little as possible to let himself be ruled by them. . . . All things without us—nay, I may add all things within us—are mere elements ; but deep in the inmost shrine of our nature lies the creative force, which out of these can produce what they were meant to be, and which leaves us neither sleep nor rest, till in one way or another without us or within us, this product has taken shape."

Pistis - Sophia.

(Translated and annotated by G.R.S.M., with additional notes by H.P.B.)

(Continued.)

It came to pass, therefore, that after all these things, Mary came forward again and adored the feet of Jesus and said: "Master, be not wrath with me questioning thee, for we seek every thing in earnestness and steadfastness. For thou hast said to us of old: 'Seek and ye shall find; call and they shall open to you: for every one that seeketh, shall find, and to every one that calleth within, they shall open.' Now, therefore, Master, who is he whom I shall find? Or who is he, whom I shall call? Or who is he who hath the power of revealing the words on which we question thee? [182] Or who is he that knoweth the power of the words which we search out? For in understanding (*Nous* lit., Mind), thou hast given us the understanding of Light, and thou hast given us the highest perception and science. Therefore, is there no one in the World of Human-kind, nor in the Height of the Æons, who has the power of revealing to us the words which we search out, except thyself alone, who knowest all and art perfect in all, for I search them not out as the Men of the World, but we seek in the Science of the Height, which thou hast given unto us, and we seek also in the Region of that perfect research which thou hast taught us to use. Now, therefore, Master, be not wrath with me, but reveal to me the word which I shall ask thee." And Jesus answered and said: "Seek on what thou wilt, and I will reveal to thee in earnestness and steadfastness. AMÊN, AMÊN, I say unto you: I will reveal it to thee with joy."

[183] And when Mary had heard the words which the Saviour said, she rejoiced with great joy, and becoming exceeding joyful, said to Jesus: 'Master and Saviour, how are the Four-and-twenty Invisibles (1), and of what Type are they; of what appearance are they: or of what appearance is their Light?' And Jesus answered and said unto Mary: "What is there in this world which is like unto them? Or what is the Region in this world, which is like unto them? Now, therefore, to what shall I liken them? Or what shall I say concerning them? For there is nothing in this world with which I can compare them, nor is there any Form (*eidos* sc. *рупа*) in it, which can be likened to them. Indeed there is nothing in this world, which is (even) like to the Heaven. AMÊN I say unto you, every Invisible is nine times greater than the Heaven and the Sphere, which is above it, and the Twelve Æons, as I already told you on another occasion. Again there is no light in this World superior to the light

of the Sun. AMĒN, AMĒN, I say unto you: the Four-and-Twenty Invisibles are of a more excellent Light than the light of the Sun in this World ten thousand times, as I have told you before on another occasion; [184] *for the Light of the Sun, in its true form, is not in this Region*, since its Light traverses the many Veils of the Regions, but the Light of the Sun, in its true form, which is in the Region of the Virgin of Light,* is of greater radiance than the Four-and-twenty Invisibles, and the Great Invisible Forefather (*Propatōr*), and also the other great Triple-powered Deity† ten thousand times, as I have already told you on another occasion. Therefore, Mary, there is no Form in this World, nor any Light, nor any Shape like to the Four-and-twenty Invisibles, with which I may compare them. Yet a little while and I will lead thee and thy Brethren, thy Co-disciples, into all the Regions of the Height, and I will bring you into the three Spaces of the First Mystery up to the Sole Region of the Space of the Ineffable. And ye shall see all its Forms in reality without Similitude. And when I have brought you into the Height, ye shall see the Glory of those who pertain to the Height, and ye shall be in the greatest wonderment, and when I have brought you into the Regions of the Rulers of the Fate, ye shall see the Glory in which they are, and compared to the greatness of their extraordinary Glory, ye shall consider this World as the Mist of Mist, [185] and when ye gaze below into the World of Human-kind, it shall be as a speck of dust before you both because of the enormous distance with which it is separated from it, and of the gigantic fashion with which it transcends it. And when I have brought you into the Twelve Æons, ye shall see the Glory in which they are, and because of their great Glory, the Region of the Rulers of the Fate shall be considered by you as the Mist of Darkness, and shall be like a speck of dust before you, both because of the enormous distance with which it is separated from it, and of the vast fashion with which it transcends it, as I have already told you on another occasion. And when I have brought you to the Thirteenth Æon, and ye see the Glory in which they are; the Twelve Æons shall appear to you as the Mist of Darkness, and when ye have gazed at the Twelve Æons, it (the Region) shall be like a speck of dust before you, because of the enormous distance with which it is separated from it, and of the gigantic fashion with which it transcends it. And when I have brought you to the Region of the Midst, ye shall see the Glory in which they are, and the thirteenth Æon shall appear to you like the Mist of Darkness, [186] and ye shall gaze forth into the Twelve Æons, —and all the Fate, and all the Ordering, and all the Spheres and all their Orders shall be like a speck of dust before you, because of the enormous distance with which it is separated from it. And when I have brought you to the Region of those who pertain to the Right, ye shall see

* In the Region of the Midst: see *Lucifer* No. 34., Table I. For the true light of the sun, compare *See. Doct.*, II, 240.

† These belong to the Thirteenth Æon.

the Glory in which they are, and the Region of those who pertain to the Midst, shall be considered by you as the Night which is in the World of Human-kind, and when ye look forth into the Midst, it shall be as a speck of dust before you for the enormous distance, with which the Region of those of the Right, is separated from it. And when I bring you to the Land of Light, which is the Treasure of Light, so that ye may see the Glory, in which they are, the Region of those which pertain to the Right shall appear to you as the light of mid-day in the World of Human-kind, when the sun looks not forth, and when ye shall have gazed into the Region of those which pertain to the Right, it shall be as a speck of dust before you for the enormous distance with which it is separated from the Treasure of Light. And when I shall bring you to the Region of the Inheritances of those who have received the Mysteries of Light, so that ye may see the Glory of the Light in which they are, the Land of Light shall be considered by you as the Light of the Sun which is in the World of Human-kind, [187] and when ye shall have gazed into the Land of Light, it shall be considered by you as a speck of dust because of the enormous distance, with which it (that Region) is separated from the Land of Light, and of the magnitude with which it transcends it. *

[And when Jesus had finished, Mary came forward and asked for permission to question further]; and Jesus answered and said unto her: "Search on . . . I will perfect you in every possibility and perfection from the Interior of Interiors to the Exterior of Exteriors, from the Ineffable to the Mist of Darkness, that they may call you perfections (*Plerómata*), perfected in all knowledge. Now, therefore, Mary, ask on what thou art in search of, and I will reveal it to thee with great rejoicing and great joy." It came to pass, therefore, when Mary had heard these words which the Saviour said, that she rejoiced with great joy and said: "Master, surely the Men of the World who have received the Mysteries of Light, will not be superior to the Projections of the Treasure? [188] For I have heard thee say that: 'When I have brought you into the Region of those who receive the Mysteries, the Region of the Land of Light will be considered by you like a speck of dust because of the vast distance, by which it is separated from it, and because of the great Light, in which it is, which is the Land of Light of the Treasure, the Region of the Projections: surely, then, my Master, the Men who receive the Mysteries, will not be superior to the Land of Light in the Kingdom of Light?' And Jesus answered and said unto Mary: "Excellently, indeed, dost thou search out all things in earnestness and steadfastness; hearken then, Mary, I will speak with thee concerning the Accomplishment of the Æon and the Completion of the Evolution of the Universe.† Such would not be so, had I not said unto you: 'When I have brought you into the Region of the

* See Table I., *loc. cit.*

† *Euctio*: ascent or consummation.

Inheritances of those who shall receive the Mystery of Light, the Treasure of Light, [189] the Region of the Projections, shall be considered by you like a speck of dust and merely as the light of the day sun'. It has been said, then, that this shall be at the time of the Accomplishment of the Consummation of the Universe. The Twelve Saviours of the Treasure and the Twelve Orders of each of them, which Orders are the Projections of the Seven Voices and of the Five Trees, shall be with me in the Region of the Inheritances of Light, reigning as Kings with me in my Kingdom. Each of them shall be King over its own Projections. Each of them also shall be a King according to its own Glory: great according to its greatness and small according to its smallness. And the Saviour of the Projections of the First Voice shall be in the Region of the Souls of those who receive the *first* mystery of the First Mystery in my Kingdom. And the Saviour of the Projections of the Second Voice shall be in the Region of the Souls of those, who have received the *second* mystery of the First Mystery. In like manner also, the Saviour of the Projections of the Third Voice shall be in the Region of the Souls of those who receive the *third* mystery of the First Mystery in the Inheritance of Light. [190] And the Saviour of the Projections of the Fourth Voice shall be in the Region of the Souls of those who receive the *fourth* mystery of the First Mystery in the Inheritances of Light; and the Fifth Saviour of the Fifth Voice of the Treasure of Light shall be in the Region of the Souls of those receiving the *fifth* mystery of the First Mystery in the Inheritances of Light; and the Sixth Saviour of the Projections of the Sixth Voice shall be in the Region of the Souls of those receiving the *sixth* mystery of the First Mystery; and the Seventh Saviour of the Projections of the Seventh Voice of the Treasure of Light shall be in the Region of the Souls of those receiving the *seventh* mystery of the First Mystery in the Treasure of Light; and the Eighth Saviour, which also is the Saviour of the Projections of the First Tree of the Treasure of Light, shall be in the Region of the Souls of those receiving the *eighth* mystery of the First Mystery in the Inheritances of Light; [191] and the Ninth Saviour which is also the Saviour of the Projections of the Second Tree of the Treasure of Light, shall be in the Region of the Souls of those who receive the *ninth* mystery of the First Mystery in the Inheritances of Light; and the Tenth Saviour, which also is the Saviour of the Projections of the Third Tree of the Treasure of Light, shall be in the Regions of the Souls of those who receive the *tenth* mystery of the First Mystery in the Inheritances of Light; likewise also the Eleventh Saviour, which also is the Saviour of the Fourth Tree of the Treasure of Light, shall be in the Region of the Souls who receive the *eleventh* mystery of the First Mystery in the Inheritances of Light, and the Twelfth Saviour, which also is the Saviour of the Projections of the Fifth Tree of the Treasure of Light, shall be in the Region of the Souls of those who receive

the *twelfth* mystery of the First Mystery in the Inheritances of Light (2). [192] And the Seventh Amen (? Seven Amens) and the Five Trees and the Three Amens, shall be on my right hand, reigning as Kings in the Inheritances of Light: and the Saviour, the Twins, which are The Child of the Child, and also the Nine Guardians shall remain also at my left hand, reigning as Kings in the Inheritances of Light, like as they are also in the Treasure of Light: and the nine Guardians of the Treasure of Light shall be more excellent than the Saviours in the Inheritances of Light, and the Twin Saviours shall be more excellent than the Nine Guardians in the Kingdom; and the three Amens shall be more excellent than the Twin Saviours in the Kingdom, and the Five Trees shall be more excellent than the Three Amens in the Inheritances of Light (3). And IΕΥ and the Guardian of the Veil of the Great Light and the Receivers of Light and the two Great Leaders (*Proégoumenoi*), and the Great Sabaôth, the Good, shall be Kings in the First Saviour of the First Voice of the Treasure of Light, [193] which (Saviour) shall be in the Region of those receiving the first mystery of the First Mystery. For IΕΥ and the Guardian of the Region of those who pertain to the Right and Melchisedec, the Great Receiver of Light, and the Two Great Leaders emanated from the Select Light, which is exceedingly pure, of the First Tree up to the Fifth Tree. This IΕΥ is the Overseer of the Light, who first emanated in the pure Light of the First Tree; the Guardian also of the Veil of those who pertain to the Right emanated from the Second Tree, and the Two Leaders emanated also from the pure and selected Light of the Third and Fourth Trees in the Treasure of Light. And Melchisedec also emanated from the Fifth Tree. Sabaôth also, the Good, whom I have called my Father, emanated from IΕΥ, the Overseer of the Light: these six, therefore, by the command of the First Mystery, the last Supporter caused to be in the Region of those who pertain to the Right for the Regulation (*Oikonomia*) of the Assembly of Light, which Light is in the Height of the Æons of the Rulers, and in the Worlds, and in every Race, and in those of each of which I have told you the function appointed to it in the Emanation of the Universe. On account, therefore, of the loftiness of this function, they shall be Brother Kings in the first mystery of the First Voice of the Treasure of Light, [194] and they shall be in the Region of the Souls of those who receive the first mystery of the First Mystery (4). And the Virgin of Light and the Great Leader of the Midst, whom the Rulers of the Æons call the Great ΙΑδ,* according to the Name of the great Ruler who is in their Region, he and the Virgin of Light and her Twelve Ministers† in which ye received Form, and from which ye received the Power, shall be also all of them Kings. And the First Saviour of the First Voice in the Region of the Souls of those who shall receive the first mystery of the First Mystery in the Inheritances of

* See *Lucifer* No. 32, pag. 12, note (6).

† *Ibid.* pag. 14.

Light, and the Fifteen Supporters of the Seven Virgins of Light, which are in the Midst (5) shall emanate forth from the Regions* of the Twelve Saviours and the rest of the Angels of the Midst, each according to his Glory, that they may be Kings with me in the Inheritances of Light; and I shall there be King over all of them. All of these things, then, which I have said unto you, shall not be at this time, but at the Accomplishment of the Æon, which is the Dissolution of the Universe and the total Completion of the Numbering† of the Perfect Souls of the Inheritances of Light. [195] So then, before the Accomplishment, these things of which I have spoken, shall not come to pass, but each one of them shall be in its own Region, in which it has been placed from the Beginning, until they have completed the Numbering of the Assembly‡ of Perfect Souls. The Seven Voices, and the Five Trees, and the Three Amens, and the Twin Saviour, and the Nine Guardians, and the Twelve Saviours, and they of the Region of those which pertain to the Right, and they of the Region of the Midst, shall remain each in the Region in which they have been placed, until all have completed their evolutions; viz., the perfect Numbering of the Souls of the Inheritances of Light. And all the other Rulers which *repented*, shall remain also in the Region in which they have been set, until they have all completed their evolution, the Numbering of the Souls of Light. All (the Souls) shall come, each at the time when it shall receive the Mystery, and they shall pass to all the Rulers who have repented, and shall come into the Region of those who pertain to the Midst, and they who pertain to the Midst shall baptise them with the Spiritual (*Pneumatic*) Unction, and shall seal them with the Seals of their own Mysteries; so shall they pass within those which pertain to all the Regions of the Midst; and they shall pass within the Region of those which pertain to the Right, and within the Region of the Nine Guardians, and within the Region of the Twin Saviour, and within the Region of the Three Amens and of the Twelve Saviours, [196] and within the Five Trees and Seven Amens, each offering them the Seals of their own Mysteries, and they shall come within them all, so that they may come within the Region of the Inheritances of Light. Each shall remain in that Region who receives the Mystery proportionate to it in the Inheritances of Light. Briefly then and once for all, all the Souls of Human-kind, which shall receive the Mysteries of Light, shall first¶ come to all the Rulers, which have repented, and shall

* In which the Saviours now are; viz., in the Treasure of Light.

† See *Secret Doctrine*, Vol. I, p. 171, 1st para. As said in the article on "Roman Catholicism and Christianity", the tradition of the Church is that *the number of the elect is identical with that of the "Fallen Angels", whom they replace*. Again the *Secret Doctrine*, especially Vol. II, gives exhaustive evidence of the identity of the "Fallen Angels" with the incarnating *Egos* of Humanity. *Verb. Sap.*

‡ *Congregatio: sc. Ekklesia* (the Church) the seventh and last of the primordial Æons of Valentinus. See *Lucifer* No. 33, p. 231, and also p. 238 in the explanation of the Chart of the Pleroma according to this master of the Gnosis.

¶ *i.e.*, before the Æons, &c.

first come to those who pertain to all the Regions of the Midst, and to those who pertain to the whole Region of those who pertain to the Right, and they shall first come to those who pertain to the whole Region of the Treasure of Light; briefly and once for all, they shall come first to those who pertain to all the Regions, and first to those who pertain to all the Regions of the First Statute and shall be within them all, to pass into the Inheritance of Light, up to the Region of their appointed Mystery so that each may remain in that Region who receives a Mystery proportionate to it: and so also those pertaining to the Region of the Midst and to the Right and also to the whole Region of the Treasure, each in the Region of the Order, in which they have set it from the Beginning, until the Universe should complete its evolution, each of them having performed its proper Regulation, in which they have set it, on account of the Assembly of Souls, which have received the Mystery by reason of this Regulation, [197] that they may seal all the Souls, which shall receive the Mystery, passing within them to the Inheritance of Light. Now, therefore, Mary, this is the matter which thou searchest out in earnestness and steadfastness. Now, then, hereafter let him that hath an ear to hear, hear."

COMMENTARY.

(1) *Four-and-twenty-Invisibles of the Thirteenth Æon. Compare Table I.*

TABLE II.

LEFT OR THIRTEENTH ÆON.

The Great Invisible FOREFATHER, whose Syzygy is BARBELO.

The Two Great TRIPLE POWERS, which emanate **24** INVISIBLES (including PISTIS-SOPHIA and her Syzygy, she being the lowest Projection of all).

THE SELF-WILLED ONE, the third great Triple Power.

(2) TABLE III.

THE

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

SAVIOURS of the 12 PROJECTIONS or ORDERS* of the
1st 2nd 3rd 4th 5th 6th 7th 1st 2nd 3rd 4th 5th

VOICE.

TREE.

Shall be in the Region of the SOULS which have received the
1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

MYSTERY of the FIRST MYSTERY

(3) Though the careful student of this stupendous system may sense the unity of the scheme which underlies such manifold multiplicity, yet it

* Each Saviour has 12 Projections or Orders just as Jesus has 12 Disciples.

is exceedingly difficult, without being excessively prolix, to point out all the correspondences. To all below it the Treasure of Light is a unity; and its Orders, Projections, &c., in other words its Hierarchies, have but one influence. Therefore, when the contents of the Treasure are mentioned at an earlier period of instruction, as on *pag.* 18, they are simply stated without order. But now, a further veil is withdrawn, and the Treasure becomes the Inheritance of Light: this will be when the Evolution of Cosmos is completed, and by analogy at the end of a Round, or of seven Rounds, or again in Initiation when the plane of consciousness called the Treasure is reached by the neophyte. Then, just as Jesus in his passage to the Height (*pagg.* 25 to 37) turned six of the Æons to the Right and six to the Left, so will the Initiated enter into the Treasure and with their higher consciousness perceive its differences; thus will there be a Right and Left even in that which was previously supposed to be beyond such division. The Ordering of the Inheritance then presented will be as follows:—

TABLE IV.
INHERITANCE OF LIGHT.

RIGHT <i>Superior</i>	LEFT <i>(Inferior)</i>
▲	▼
<div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> 7 Amens (or <i>Voices</i>) 5 Trees }	<div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> 12 Saviours
3 Amens	{ 9 Guardians of 3 Gates
Twin Saviours.	
◀	

This table is arranged in parallel columns to show the correspondences and arrows placed to mark the superiority and inferiority of the Orders. The Twin Saviour finds its prototype among the Mysteries, which are mentioned further on in innumerable classes and divisions, for the Twin Mystery is one of the Mysteries of the First Mystery which is said to be either Looking-within or Looking-without. This is the Mystery of the Dual *Manas*. As every Region or Plane has its Gates and Veils, so has the Treasure its 3 Gates; in other words its 3 Sub-planes. These correspond to the three Yoga States of *Jagrat*, *Svapna* and *Shushupti*, the so-called waking, dreaming and dreamless-sleep states of consciousness.* We thus see that the classification of the lower planes as shown in Table I, is pushed further back or within on to higher planes of consciousness, as the Disciples are taught further mysteries.

TABLE V.

(4) *Ordering of the RIGHT† in the Inheritance of Light.*

IEU, the Overseer	}	<i>of the LIGHT‡</i>	{	1st Tree
The Guardian of the Veil		<i>who emanated</i>		2nd "
The two Great Leaders		<i>from the</i>		3rd "
		SELECT LIGHT		4th "
MELCHISEDEC, the Great Receiver		<i>of the</i>		5th "
The Great SABAOTH, the Good	}	<i>who emanated</i>	{	IEU (the Father of the
(the Father of the Soul of Jesus)					from	Father of Jesus)

* See the article "States of Consciousness," *Lucifer*, No. 38.

† See Table I., and compare with Table II.

‡ Viz., that which is the Light of the Treasure for all the lower planes.

These all shall be Kings in the Region of the First Saviour, *i.e.*, of the First Mystery of the First Voice of the Treasure of Light.

(5) TABLE VI.

MIDST.

The Little ΙΑΔ, the Good, called in the Æons the Great ΙΑΔ.

The Virgin of Light	}	7 Virgins of the Light
		15 Supporters*
		12 Ministers

(To be continued.)

“ARE we not married to our consciences, which is far more disagreeable than a woman can be?”

“I NEVER mind the thought of death: our spirit is indestructible in essence and Nature is bound to give me another casing for it.”

“I AM always happy, but not for others.”

“WHAT would be the use of culture if we did not try to control our natural tendencies? It is a great folly to hope that other men will harmonise with us. I have never hoped this. I have always regarded each man as an independent individual, whom I have endeavoured to study, and to understand with all his peculiarities, but from whom I had a right to demand no further sympathy. In this way I have been enabled to converse with every man; and thus alone is produced the knowledge of various characters, and the dexterity necessary for the conduct of life. For it is in a conflict with natures opposed to his own that a man must collect his strength to fight his way through life.”

“Who is the happiest person?—he whose nature asks for nothing that the world does not wish and use?”

“How can a man learn to know himself? By reflection never, only by action. In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the hour.”

“A MAN is not little when he finds it difficult to cope with circumstances, but when circumstances overmaster him.”

“IT is clear that to seem well-bred, a man must actually be so. It is also clear why women are generally more expert at taking up the air of breeding than the other sex: why courtiers and soldiers catch it more easily than other men.”

“No man would talk much in Society if he were conscious how often he misunderstands other people.”

“A MAN’S manners are a mirror in which he shows his likeness to an intelligent observer.”

“WORDS are good: but they are not the best. The best is not to be explained by words. The spirit in which we act is the great matter. Action can be understood, and again represented by the spirit alone. No man knows what he is doing, while he acts rightly, but of what is wrong we are always conscious.”

GOETHE.

* Not to be confused with the Five Great Supporters, but an aspect of them on a lower plane.

Wayside Notes in Theosophical India.

A PURANIC PERFORMANCE.

IMAGINE yourself in a large whitewashed barn, with high pitched lofty roof, whose brown teak beams and rafters look almost black against the walls, which are broken on all four sides by numerous doors and windows. On the floor lies a cotton carpet in broad bands of blue and white, from the roof a lamp hangs down in the centre, while others are placed on low stands at each side. At all the doors and windows cluster dark forms, half revealed by the flashes of lamp light, showing that the verandah running round the entire building is crowded with spectators. On both sides of the hall itself, some half dozen rows of men sit on the carpet with their feet tucked away under their thighs, mostly wearing white muslin or cotton cloths, with here and there a narrow stripe or two of colour at the edges. The turbans too are mostly white, with only a gold stripe run through them, though three or four are made of rich dark silk, shot with gold and purple and yellow. Manifold too are the forms which this headgear takes, plain circular, oval, horned, with the horn sticking out either at the side or back, and so on through wondrous intricacies of shape and form. Not all, though, wear turbans. The heads of some are bare, showing the crown shaven close as far back as the line of the ears, but with long black hair behind, either hanging loose or, more usually, gathered up into a knot at the back of the head. Looking along these lines of strongly marked and highly intelligent faces from the top of the hall, sit four men likewise crosslegged on the floor, two of them with their backs supported against the wall. These two are Europeans, though not of the ruling Anglo-Indian class, nor sympathising with them in their attitude towards India and its peoples. Beside each sits a Hindu friend who will now and again whisper brief explanations of the performance which is about to take place.

* * *

The opposite end of the room is occupied by the performers, or rather the performer and his accompanists, a regular Hindu orchestra, tom-tom, cymbals, gourd pipe and *vina*. The last is a tremendous guitar with two or three strings, the neck some six feet long, terminating in a huge bowl-shaped sounding board, at least fifteen inches in diameter by twelve inches in depth. Its music is monotonous, forming a continuous undertone on two or three intervals, which all seem to lie in the compass of a single note of our music. The cymbals and pipe play the part of treble instruments, while the tom-tom gives the bass and marks the measure.

* * *

Seated a little in front of the musicians is the chief performer, a tall

fine stalwart man, his hair thickly streaked with grey, wearing a white loin cloth, which when standing erect he allows to hang down round each leg like Turkish trousers. From the waist up he is nude, except for a white and gold scarf crossed over the left shoulder, or hanging loose on his arm. In one hand he holds a bundle of metal plates, like a palm leaf MS., but with rings attached to them which he clashes together castanet fashion when chanting impassioned passages or nearing a climax in his declamation.

* *

The music begins—a strange flat rhythm, gradually quickening ; the cymbals and tom-tom warm up to their work, the gourd pipe sends a few shrill notes flying like arrows through the foggy mass of dull sound, and the prelude winds up with a crash, quite in accordance with European ideas of a “*grand finale*”. Remember though that *this* is *pucka*, orthodox Hindu music, strictly in accordance with the prescriptions of the Shastras and duly appropriated according to rule, to the hour of day—or rather night.

* *

After a moment's silence, the leader rises, takes three steps forward and begins in Tamil a highly spiritual and philosophical introduction to the theme of the Purâna. He speaks very fast, much louder and in a higher key than we use in the West, throwing an amount of fiery energy, changes of voice and tone into his very metaphysical discourse which seemed strange to one accustomed to think of philosophy as essentially a subject for “*calm*” discussion.

* *

Setting out with an impassioned invocatory hymn to Saraswati, the actor (for such indeed he is) explained that the Supreme Being, who is also the Immutable Law, periodically incarnated in special forms for the accomplishment of particular purposes in certain crises of the world's history—the doctrine of Avataras in short. But not only are there such special avataras as Rama, but in very truth every sentient being *is* a manifestation of the Supreme and *one with it*. Hence all this apparent difference, strife, pain, clash of interests, &c., is but external ; within, all are one. Let us therefore recognise and realise this fact and escape from the pain of separated life. This theme he worked out at some length, illustrating it with historical examples and many quotations in Sanskrit, Hindustani, Telugu and Tamil. These quotations he chanted to accompaniment, supported sometimes by his second, the man with the *vina*. From these general topics, which however gave him scope for a good deal of effective declamation and gesture play, the actor passed on to show how the story of Rama illustrated and exemplified these abstract truths.

* *

Thus at last he got launched on his actual subject ; rolling out the grand Sanskrit Slokas and rendering them into fluent and picturesque Tamil for the benefit of his audience. The story is a most touching and

pathetic one but too long to repeat here. It afforded, however, ample scope for a display of the varied and admirable metrical capacities of Sanskrit, and revealed to me a wealth of rhythm and strange effects of sound combinations such as I had never dreamed of.

* * *

We were at Ambasamudram, the village where Mr. Powell, our late fellow worker, died, and to the members at which place all true Theosophists the world over owe a deep debt of gratitude for their striking demonstration of the power of Theosophical Brotherhood to overcome the prejudices and barriers of race, caste and creed. To us, too, they were as kind and thoughtful as for brothers by blood, and not only for this, but far more for their work for the T.S., the branch at this place, and especially its two leaders, deserve special mention.

* * *

One day then, while there, a strange visitor came to pay his respects—a wandering devotee. No fat, sleek, sanctimonious begging friar, with rubicund countenance and portly paunch, but tall, lean, emaciated, till every rib showed, marked in the eleven prescribed places with *vibhuti* (sacred ashes) according to Vedantic rite, wearing round his neck and as a crown on his head strings of *rudraksha* beads, he formed with that far away, distant look in his eyes, a perfect historical picture.

* * *

His particular form of devotion (*bhakti*) consisted in ceaselessly wandering through the length and breadth of India from one sacred spot to another, burning incense in every temple he came to. For this purpose he carried about a highly elaborate apparatus made in brightly polished brass. On the top of a hollow staff of brass some four feet six inches high was supported a square tray, its rim ornamented with little statuettes of various divinities, and having the regulation four bulls or *vahans* at its corners. In the centre rose a graceful vase, lotus shaped, full of burning coals in which to place the incense. Round this central cup, the outlying petals were pierced with holes to receive the ends of thin sticks of incense which, when lighted, formed a crown of fiery perfume-breathing sparks round the central altar of incense. From the four corners of the tray hung by brass chains various elaborately decorated utensils, incense box, fire tongs, incense spoon, &c., &c. The hollow staff itself formed the box in which these thin and brittle incense sticks were carried.

* * *

The man himself was nude except for the *langouti*, not even wearing the customary scarf. Not being a Brahmin but a Sudra by caste, he of course wore no sacred thread, and was, so far as we could learn, entirely ignorant of philosophy or learning. A simple religious devotee, he had devoted his life and fortune to this particular *bhakti*, for he did not beg or even accept alms, but supported himself and found his incense from his own property. Of such simple, honest *devotees* India can still show many.

B. K.

Theosophy and Ecclesiasticism.

(A Paper read before The Blavatsky Lodge.)

(Concluded.)

But we must recognise another factor which will continue to carry the church along, a factor which is stronger even than all the others, *viz.*, the power of vested interests. The church has a great pecuniary stake; and money is now the universal standard and omnipotent power. The church is enormously wealthy; the whole ecclesiastical system is one of money, from the Lord Archbishop down to the comfortable country living. Where would the whole system be if there were no monetary value attached to its offices, if the church had followed the example and precepts of the lowly teacher of Nazareth who said: "Whosoever would be first among you shall be servant of all," and himself set the example by washing the disciples' feet. Alas! for that single solitary life of worse than wasted effort. It fills one's heart with inexpressible sadness to think that the outcome of that noble example of love and Universal Brotherhood is that church whose history is one of the blackest criminality; which has waded through seas of blood, and established its dogmas and influence by tortures and cruelties, which find a legitimate parallel in the doctrine of Hell. And if the age of fire and blood is now happily past, do you think that it is because the church lacks the will, or only the power. The spirit of bigotry and intolerance is as strong as ever; it is only held in check by a stronger power *outside* the church; and if the church of Rome could regain the temporal power, as indeed she still hopes to do, who is there who doubts that she would again use those methods of enforcing her authority with which she has ever been associated? And if we turn to the Church of England, we find the same spirit there, manifesting itself in a thousand acts of intolerance towards other sects, and towards the profane world. We hear much of the triumph of the Cross in all ages, but the methods by which that triumph has been secured have been the same in all times, whether it has been in fanatical crusades against the "infidel," in the persecution and murder of "heretics," or by gunpowder and rum among the "heathen." Ah! the pity of it, that the Cross of Christ should ever have come to be associated with such triumphs.

Do not let me be misunderstood here. I am not saying that Christianity has not been a powerful and beneficent influence in the lives of many; I am not denying that the orthodox doctrines have been and are to-day a source of refuge from the trials and conflicts of this world, which it would be more than cruel to take away from some minds. I am not saying that there are no true Christians within the church; that there

are not those who are working for humanity with a devotion inspired by their Christian ideal, which will put us to shame; or that there are not those within the church who are swimming back against the stream, and endeavouring to draw their inspiration from the original source. But what I am saying is, that that ecclesiastical system which is supposed to have originated from the teachings of Jesus, and to have been founded by the Apostles, has been and is opposed in all its principles to the teachings of the Master it acknowledges; that it has been and is an insult to that great teacher before whom we all bow in reverent affection, to call our Ecclesiastical System the *Christian Church*. Its doctrines, and dogmas, and ceremonials, and priesthood, are not what Christ taught, but a mere *réchauffé* of so-called *heathen* philosophies and symbolism, with all that was philosophical obliterated and defaced. Time is too short for me to enter into this question now, but one who has the key which the *Secret Doctrine* supplies has no difficulty in recognising this. Nor does it even require such a key, and I may quote one passage bearing on this from Professor Draper's "History of the Conflict between Religion and Science." He says:

"As years passed on, the faith described by Tertullian was transmuted into one more fashionable and more debased. It was incorporated with the old Greek Mythology. Olympus was restored, but the divinities passed under other names. The more powerful provinces insisted on the adoption of their time-honoured conceptions. Views of the Trinity, in accordance with Egyptian traditions, were established. Not only was the adoration of Isis under a new name restored, but even her image, standing on the crescent moon, reappeared. The well known effigy of that goddess with the infant Horus in her arms, has descended to our days in the beautiful, artistic creations of the Madonna and Child. Such restorations of old conceptions under novel forms were everywhere received with delight. When it was announced to the Ephesians that the Council of that place, headed by Cyril, had decreed that the Virgin should be called 'The Mother of God,' with tears of joy they embraced the knees of their bishop; it was the old instinct peeping out; their ancestors would have done the same for Diana."

The doctrines and dogmas which were thus early established by the Christian church, and which have so long dominated the Western world, are bound to continue their influence and authority over certain portions of the community, long after they have been rejected by those who are in a position to exercise an independent judgment. We may perhaps be told that the reformation established the authority of the Bible as against that of the church, and that the appeal of modern Christianity is directly to the inspired Book. Granted, so far as the Protestant Church is concerned; but this still leaves the question quite an open one as to whether the theology and practices of the Protestant Church are in conformity with the teachings of Christ; and moreover the fact must not be overlooked that the canon of authority to which they appeal was established by the early church Fathers and Bishops for their own purposes. The canon of authority to which Protestants appeal is quite as much the authority of

Ecclesiasticism as it would be if to-day they were to appeal directly to the Church of Rome respecting the authority of the Pistis-Sophia.

If Jesus were to come amongst us to-day, what would be the reception he would meet with at the hands of the church? Would he not as heretofore be a despised and persecuted outcast? Whom would he denounce as the Scribes and Pharisees of to-day? What would he have to say to such a piece of ecclesiastical business as the prosecution of the Bishop of Lincoln; or to the question of the Reredos in St. Paul's Cathedral? Were he to use the same words of uncompromising hostility towards the sectarians of to-day; to insist as before on the purity of the inward motive, and show the same contempt for outward forms, what chance of a hearing would he obtain in any of our Christian temples? And would it not be we Theosophists who would be the first to recognise and gather round him; we Theosophists who are certainly regarded with the greatest abhorrence by the religionists of to-day; yet who can claim to come nearest to the great Master in all our teachings. We are regarded as the worst of heretics, and supposed to be infidels and atheists and all that is most opprobrious in the orthodox dictionary. Yet who is there among us who has not learnt through the teachings of Theosophy to love and reverence the great Master as we were never able to do before, when we had no other clue to his life than that which the church supplied, and which we had long since rejected. We have caught something of that enthusiasm of humanity which he represented, and have found ourselves drawn closer and nearer to that sublime ideal which as pure Christianity is also pure Theosophy.

Let us see to it as Theosophists that we are not misunderstood in this matter of the relation between Theosophy and Christianity, as apart from Ecclesiasticism. Having declared in no uncertain voice our detestation of that which now passes for Christianity, let us boldly claim that it is we who have the best right to be called Christians. We have been called "Esoteric Buddhists," and we are not ashamed of the title; but let it be clearly understood by those who would use this term as an opprobrious one, that we are also Esoteric Christians. It would I believe tend very greatly to set us right in the eyes of the world, and would draw a great number of professing Christians into our ranks if some scholar among us would write a book entitled "Esoteric Christianity," somewhat on the lines of Mr. Sinnett's "Esoteric Buddhism," for it is that book which is mainly responsible for our association in the world at large with the religion of Buddha. Now although this is quite right in the East where Buddhism is the popular religion, it tends very greatly to falsify our position in the West, where Christianity is the basis of all religious ideas.

If we are to influence and reform the Christian church—using that term now to include the general body of professing Christians—we must do so as Christians and not as Buddhists. And it is worth while our trying to do

this. Why should we not lay hold of that great and powerful organisation, and make it Theosophic? Setting aside the Church of Rome, why should we not mould the Protestant faith of the coming century, and prevent the energy of the church, which is now running to seed in all sorts of sects and divisions, from being wasted and dissipated?

In a very valuable contribution to this subject in the July number of *Lucifer*, Mr. Sinnett puts the question thus: "If we can indulge in so wild a dream as to imagine the majority of the clergy at some future time coming to think the pecuniary interests of the church, the social prestige of belonging to it, the rank and worldly honours to which it may lead up for men who are skilful in courting fashionable caprices, considerations of secondary importance compared to spiritual progress and interests lying outside this present incarnate life, then it is perfectly possible that the church might become the great theosophical organization of the future."

Can this be done? If we could so leaven that powerful organization with our principles, as to turn the whole weight of its influence over the masses into Theosophical channels, what a vast and far reaching reformation would be effected. And this I believe can be done, but we must do it as Christians and not as Buddhists; we must base our principles on the Bible which everyone knows, and not on the Bhagavad-Gitâ, which is an unfamiliar and unintelligible book among Westerns. And if we succeed in doing this, then the history of the Theosophical movement of the nineteenth century will be the history of the greatest religious reformation the world has ever seen.

But while stating my conviction that this can be done, I must qualify the statement somewhat lest I should be misunderstood. I do not mean that the church will become gradually merged in the Theosophical Society, nor that the Theosophical Society should become merged in the church. It is possible even that the term Theosophy, and the Theosophical Society may die out. Names and terms are of no importance, save in so far as they affect principles and if we can infuse our principles into the religious organizations of the West, it will not matter whether the churches of the future be called Christian or Theosophic.

Nor can we suppose that such a reformation as Theosophy aims at in the religious world, will carry with it the whole of the Christian church. Some portion will still cling to the old authority and the old ritual. The Roman Catholic Church survived the protestant reformation; the Protestant Church will survive the theosophic reformation. You must kill the principles which give rise to Ecclesiasticism before it can become extinct; but as far as we can see, those principles are still so strong in human nature, that the danger is lest Theosophy should be merged into Ecclesiasticism, rather than the contrary. The idea of the church as being the representative of a particular *form* of religious faith is deeply rooted. Moreover the church is the authority to which the unthinking portion of

the community looks in matters of religion. The masses must have a creed; will have a creed at all hazards. They will either make it for themselves, and form a number of fanatical sects, or they will allow others to do it, and become the slaves of a despotic hierarchy, as in the case of the Christian church. There is no more terrible example in history of this fatal tendency in human nature to materialize the spiritual, and of the degradation which results therefrom, than the history of the rise and progress of Ecclesiastical Christianity. And do not let us deceive ourselves by thinking that because the world is now some few centuries older, and because we are now entering upon a new cycle of intellectual progress and material prosperity, that therefore this tendency has been uprooted for ever. We who study the course of human evolution in its cyclic progress through millions of years, and have learnt the general principles of analogy on the lines of which that evolution proceeds, cannot doubt but that the world has still many dark cycles to pass through, as dark or perhaps darker than that from which it is just emerging.

The founders of the Christian church were wise men in their day; they pandered in every way to the popular prejudices, and to the love of ritual which survived in the shape of pagan ceremonies, the meaning of which had long been forgotten. And so it is to-day, whether you take the policy of such a man as General Booth, resulting in the coarse and vulgar methods of the Salvation Army, or the highly refined and sensuous ritual of the High Church party. Religion must still be a matter of forms and formularies for many a century to come, and if Theosophy ever becomes a religion, ever achieves a popular success, it will be on these lines.

But who is there among us who will consent to see Theosophy thus degraded? Are not our whole efforts directed towards preventing Theosophy from being mistaken for a creed? Do not let us close our eyes however to the possibilities of the case. The number of those who can really understand the principles of Theosophy are few, very few. Within the Society itself there is even now a tendency to associate the term with a certain set of doctrines; and if Theosophy becomes the creed of the future, it will do so because this element will prevail. We do not aim at this now, it is far removed from our objects and principles; but who shall say what may be the case in fifty years' time? Looking at it indeed in the light of history, I am almost bound to the conclusion that Theosophy will suffer the same process of materialization as we find in the case of every other fresh influx of spirituality into the world. There are many points of resemblance between the present age and the first centuries of the Christian era, and if the splendid efforts of Paul, the Apostle Initiate, could not prevent this materializing process at that time, what will be able to do it now? Then as now the intellect of the age had killed the superstitious simplicity of the old faith; then as now there were many

faiths and many philosophies, but the practical creed was materialism, and an accentuated selfishness. The pure ethics of Jesus, and the whole philosophy of St. Paul could not take root in such an age. They survived just so long as Christ's words held true that his followers should be persecuted and despised, and when in the 4th century Christianity became the popular religion, and the church dominated the politics of the age, that was not the triumph, but the downfall of the cross. And we to-day stand in the place of the early Christians. We draw our inspiration from the same source as they did. St. Paul's Epistles are addressed to us to-day as Theosophists; to us belongs the glorious liberty of that Gospel which he preached. It is we I say again who have most right to be called Christians, for to us it is given to understand that "wisdom in a mystery" which Paul proclaimed, even the mystery of the divine Christos, which dwelleth in every man, and by which alone the world is redeemed.

History repeats itself; what then shall be the history of the Theosophical revival of the nineteenth century? Will the life which Jesus lived, and Paul preached, and Theosophy teaches, be accepted by the world now? is the world now, after 1900 years, prepared to accept it, or fitted to receive it? I am bound to confess that whether we look at the state of the Christian church, or at the condition of society around us, there does not appear to be any hope of giving an affirmative answer.

What does all this demand for a reform of religious ideas amount to? What is the real position of the church in face of the science and criticism which has alienated the culture of the age? Will the church—does there appear to be the slightest chance of the church, accepting a religion of life and conduct, apart from its treasured theological dogmas, apart from its claim to supernatural authority? Can the church—does the church wish to—re-establish its doctrines on the basis of the authority in natural law which is now demanded? If we take the so-called Broad Church movement, and the writings of the so-called *advanced* men within the church itself, what does it all amount to? Simply this, that it is a forced advance, a reluctant retreat rather; brought about by external pressure, not by internal vitality. It comes from no inner apprehension of things spiritual, it throws no new light on the life and teachings of Jesus. Take for instance such a book as *Lux Mundi*, as the latest word of the advanced party. The book represents a phase of thought, a certain intellectual position in the transition from the old orthodoxy to modern freedom of thought, which has long since been passed by independent thinkers; and although the book may no doubt be called *advanced* when viewed in relation to the general position of the orthodox church, it is far in the rear in relation to the position occupied by writers and thinkers outside of the church. And then look at the storm of protest which has been raised against it in clerical circles, and judge therefrom what amount of

probability there is that the church will effect the reform in her creeds and dogmas which the age demands.

No, the church can not be reformed; it will continue—perhaps for several centuries—to represent a religion of dead formularies; its position is exactly analogous to the old Pharisaism of the Mosaic law; and while men cry for bread, it will continue to offer a stone.

But if we take the church in the broader sense of the term, not the ecclesiastical system merely, but to include all sects and denominations; if we take it in the sense of the exoteric religion of the West, then the prospect is somewhat more hopeful, though still limited. There is a spiritual revival to-day; there is a demand for a new faith, for a larger measure of hope, for a deeper and fuller answer to the problems of life than either the church or science can give.

And it is for us Theosophists to give this answer. Our work and mission will have failed if we do not give it to those who need it. Whatever may be the outcome of our efforts on the world at large, whatever may be the future history of Theosophy, whether it become a world religion, or whether it be classed merely as a revival of Gnostic Christianity, our immediate work and duty are plainly defined, and with the rest we are unconcerned. We can, I believe, so leaven the thought of the day, so utilize the religious energy outside of the ecclesiastical establishment that the churches of the future will become virtually Theosophic, though perhaps not in name. The name does not matter, the principle is everything, but as I have pointed out before, we must accomplish our work by showing the basis of our teaching in the life and teachings of Jesus of Nazareth; by showing that our ethics are his ethics, our standard of life his standard of life, our love of humanity his love of humanity; and also by showing the deep and fundamental relation between our doctrines of man's spiritual nature, and that spiritual mystery of the *Christos*, which, becoming associated with the teachings of Jesus, gave him the appellation of Jesus the *Christ*.

This, as I understand it, is our mission to the Christian world to-day; this the relation between Theosophy and Ecclesiasticism.

W. KINGSLAND, F.T.S.

“HATRED and ill-will confine the spectator to the mere surface of what he sees, let him be ever so acute; but when great perspicacity is associated with kindness and love, the observer may pierce beyond the mere shell of men and of the world, and under happy influences may hope to solve the highest problems.”

“HE in whom there is much to develop will be later in acquiring true perceptions of himself and of the world. There are few who possess at once thought and the capacity of action. Thought expands but slackens; action animates but confines.”

“ Seeking the Higher Ego.”

WE read continually in the Upanishads, the New Testament, Bhagavad Gita, the Chinese Scriptures and elsewhere, that the light is to be sought and found within ourselves. (1) What do they all mean? (2) How is this light found? (3) How may it be supposed to manifest itself when found?

Of so profound a subject only a mere outline can be given. Let us take the first of these questions. Physical man bases all his activities upon sense-perception, and upon what is then, to him, the legitimate gratification of all sensation. Under these conditions he finds himself involved in the most deadly strife with all other creatures, all are bent upon attaining the same end, the desire does not decrease with attainment, but immediately seeks other and wider ground, and the field, practically, is limited. Thus the strife may become more subtle, but not less fierce. It is just at this point that reason comes in. What is reason? It is the activity on the lowest plane of the true Ego, the man within. It is the first guide of physical, animal man. At first, it holds but slight control, man acts often blindly, the creature of the sensations and impulses of the moment, making but little effort against the influence of these. Afterwards, as reason secures its sway, man begins to act with calculation and foresight; but all this has only made him a more deadly foe to the rest of living things. He organises and controls but to slay or betray; there is no difference to him between friend and foe, beyond what may serve his interests. Treachery is his great characteristic and he only keeps faith when it suits him. With the further growth of reason the “virtues” begin to appear: they are the result of enlightened self-interest; without them there can be no society or friendship.

At this stage also another factor appears: it is conscience. What is conscience? It is that mysterious faculty which silently points the road, always by what we know; it never instructs, it draws up and arranges our knowledge of “right” and of “wrong,” limited as it is; and is always on the side of what then appears “right.” Hence it is given to us as the highest faculty of the mind. It presides over reason; for all reasoning is merely data for it. It is all we know of the Higher Ego.

This then is the light to be sought, and we are brought to our second question;—How? The conditions of its activity are silence and seclusion, and also the highest ratiocination of which the mind is capable centred on the most exalted subjects upon which light is sought. Concentration and perseverance are necessary, and the constant habit of self-criticism, and courage to fulfil the judgments of this silent president. It will not pass

higher judgments until those already given are fulfilled. It never revokes, and it never forgets, although the mind through which it is reflected may. This concentration and abstraction cannot take place whilst there is great activity of the sense life; hence simplicity of life, and absence of pleasure. Seeking on the outer plane, and also indifference to pain, have always been pointed out as necessary. Then the mind gaining proficiency in this, and becoming more and more accustomed to lay bare quickly all it knows, for judgment to be declared, and evincing ever-growing willingness to obey and see, finds itself at length one with that monitor, it draws no distinction between them. As at sunset on a tranquil sea, the golden light above cannot be separated from that below; and when it vanishes, it takes all its glory with it.

And now for the third question:—How may it be supposed to manifest itself when found? The reply is obvious; the mind instantly, like a lightning flash, distinguishes between what, to it, is “right” and “wrong”, “good” and “evil.” The Light is flashed upon every proposition *instantly*. The man with small understanding becomes wise; the intellectual man becomes a giant of judgment. They both become unflinching and invincible, each according to his capacity. Moreover where the mind is greatly withdrawn from the pursuits of the world, and brought diligently to bear upon all those many subjects, with which it, as it were, paves for itself “the path of rectitude,” throwing aside all those cobblestones which do not suit its purpose, although they may appear ornamental, even of gold itself, the progress to enlightenment is extremely rapid; for that upon which the mind is entirely bent is soon acquired.—“He necessarily becomes that on which his mind is fixed. This is the eternal mystery.” (*Anugita*.)

But for most men the letting go of the innumerable threads which bind to the changing and perishable, is so hard a task, that the fixing of the mind, so relieved, upon the permanent and immutable, progresses slowly indeed.

“S.”



“FOOLS and sensible men are equally innocuous. It is in the half fools and the half wise that the great danger lies.”

“THE moral sentiment of what is called the world is made up in great measure of ill-will and envy.”

“IF the Eternal is with us every moment we do not heed the fleeting.”

GOETHE.

Do not investigate the name of God because you will not find it. For everything which is called by a name receives its appellation from that which is more worthy than itself. For every cause of existence to a thing is better than that thing so far as the one is cause and the other effect; thus also that which gives a name to anything is better than the thing named, so far as it is named, *i.e.*, so far as pertains to its possession of a name. In the nominator is the cause, and the name the effect, so that it is one person that calls and another that hears. Who is it therefore that has given a name to God? God, however, is not a name to God, but an indication of what we conceive of him.

SEXTUS, *the Pythagorean*.

India and Her Yogis.

I OFTEN find in the West that those persons who do not believe in the occult powers of man, refuse to admit that there are men in India who by their self-sacrifice, devotion, and knowledge of occult science, possess wonderful powers and are capable of controlling the hidden forces of nature; while, on the other hand, there are others who consider that every Indian, especially if he is a Hindu, must possess such mystic powers, or knowledge of the occult science, as though it were his birth-right. I could give instances of persons of the latter description if I chose, but I do not find any particular use in so doing. No instance, however, is necessary of the former description of persons, as even the "Sanskritist", Professor Max Müller, is notoriously not an exception.

I want to say a few words about the Indian Yogis for the information, if not the benefit, of both these classes of persons. If any Western questions my authority, then my only reply is that I know *my religion, my philosophy, and the powers of my philosophers* better than *any European*, no matter who he be, can possibly expect to know or understand. While I say this about the Europeans, I know there is no necessity to say anything about the Indians, because it is an article of faith with them, especially if they are Hindus—to which nation I myself belong. I have also knowledge of the Mahomedans, who, with the exception of perhaps a few persons, all believe in the powers of Fakirs to perform what they call *Kāramât*.

While I speak of the Hindus and their philosophers and yogis, I cannot refrain from expressing my great sorrow and deep grief to find them so idle, careless, devoid of energy, and perfectly heedless of their own interest and well-being. Has anybody ever seen such a state of affairs as that the descendants of the greatest of the great, both in godly life, knowledge of Philosophy, and the most perfect wisdom attainable by the human race, should be so ignorant of their valuable bequest, the priceless Treasury left by their ancestors, so callous and indifferent in their own affairs, so eager and earnest to grasp at everything that is European, however unreal that may be? But this is not all: the worst is, that they have become so short-sighted, nay blind, that they are not only incapable of judging between a friend and a foe, but whenever a friend, from pure disinterested motives and simply with the view of doing good to them and to humanity in general, has taken upon himself the trouble to rouse them from their deep, unnatural and unhealthy sleep, then instead of appreciating the nobleness and kindness of his action, he is rewarded with foolish indifference and mad carelessness. It is contrary to the nature of the Hindus so to do, and therefore I attribute this unnatural conduct of my countrymen to nothing

else but the godless English education and bad influence of Western civilisation, which makes them forget their own, while the loss is not supplied by a better substitute. The land is thus left to grow weeds. But I do not wish to say much on this point, as I have a mind to address myself separately to my countrymen, and try my best to rouse them from their deep lethargy, their unnatural slumber, that has confined their spirit and paralysed the energy of their mind. I believe it is now high time that they should show the signs of their wakefulness and act with redoubled vigour and energy, to compensate their past losses and undo the mischief that they have ignorantly done to the cause of their own spiritual welfare.

Now, as to the practical philosophers of true wisdom—the Yogis of India—it is not my intention to write all I know about them simply to satisfy the idle curiosity of the general public; in fact I had no desire to write anything at all on the subject, but I have now no choice left, and therefore I shall only judiciously select one or two instances and mention them without giving any particulars for their identification. Those who will believe me are welcome to do so; those who will not are equally welcome.

There is not the least doubt that there are real yogis still living in India; so also there is not the least doubt that there are hundreds, nay, thousands, of persons who are either self-deluded yogis, perfectly delighted in seeing the *Tatwas* and mistaking them for the real thing, or deceitful impostors earning their living by false professions. Some of them have lately become the curse of our Society, as they have become the cause of the death of many a fine rash youth, who blindly followed their instructions in the hope of acquiring true wisdom. Notwithstanding all these, there is not the least doubt that real practical wise men, *i.e.*, real yogis, do still exist, though very rare, and most difficult to find out, as they always hide themselves and take the utmost care not to reveal themselves to the public; because they know full well that the first question that any man would put them now-a-days would be either to beg for riches, rank, or honour, for which they do not care themselves, nor think it their duty to confer on others, or a request to show some *Aloukik Shakti*, *i.e.*, wonderful powers, which of course they will never show, or even admit that they know, to anybody save the very fortunate. There is another reason that makes them hide themselves far off in the caves of old Himalaya, *i.e.*, cow-killing, for the blood of the cow pollutes the earth to such a degree, that the country where such blood is spilt is bound to lose its pure spiritual atmosphere and engender one suitable for gross, materialistic, sensual and selfish desires.

You do not find a real yogi in every *Sādhu*, neither do you know under what lamb's skin the lion is concealed, and therefore it is the watch-word amongst the Hindus that you should serve the *Sādhus* with all your might,

and without trying to know whether one is good or bad, and you will find your guide one day. So also the common saying is *Gisko Sadhú milá wo tur giya, i.e.*, whoever has found a real Sadhu is saved. However much an unbeliever a Hindu may be, he will never venture to distrust or deny the hidden and mysterious powers of a real yogi. One may doubt whether this man or that has the mysterious powers, but he will never say that none has, or that none can have them.

On the other hand, as to those in Europe who consider that every Hindu, as it were, is acquainted with the knowledge of what is known in the Shastras as *Sambhavi Vidya (Gupta Vidya)* or secret knowledge, I can simply point out their mistake by mentioning that very, very few people, I mean of the English-educated Hindus of the present day, knew the name even of this branch of philosophy, before Theosophy was established in India, while the old Pundits who are well versed in Sanscrit literature, confined themselves to logic, grammar, literature, metaphysics, astrology, etc. Nobody cared to unearth the Yog philosophy, or devote his time to its study, because they thought that as the key was lost, so nothing could be done in *Kaliyuga*. The fact is, that as there is no longer any regular school of Yog philosophy amongst the Hindus, the key to the real understanding of the meaning of such mysterious and allegorical expressions is lost, and the times being changed, the mind of the Indian youth has been directed towards the acquirement of English knowledge, and to gradually appreciating, imitating, and finally apeing all that is English, except the virtue and spirit of cohesion that has made Englishmen the dominant race. My countrymen can now give you a list of the names of almost all English authors of renown, but they do not know the names of their own Shastras. They can tell you the contents of a penny paper in England, but they do not know whether *Patunjali Shiva-sanhita* and *Vishnú Puran* are similar books or treat of different subjects; or what is the difference between *Bhagbutgita*, *Grimut-Bhagbut* and *Mohabharut**. And I believe most of them will be proud of their ignorance, with the idea that in proportion as they are ignorant of their own philosophy or Shastras, so have they become anglicised, and that this is a good certificate of their having received a liberal education; for they have now become more civilised, and risen above the merits of their ancestors, who were the authors of such works as I have mentioned above. Does this not show that they have a right to call their "fathers fools"? And so they have become wise, and their wisdom consists in losing their diamonds and running after cut-glass. This shows that the Hindus as a body, especially those who come to England, are not the persons who know much of the philosophy of the Hindus. To understand the real meaning of the ancient books is not an easy thing. They are unmeaning to the ordinary reader; like as when the Western Sanscrit scholar, Professor

* These words are spekt according to the Bengali pronunciation. [Eds.]

Max Müller, speaks of Siva's drinking *Bhang* (*siddhi**) in order to attain the true wisdom. What a miserable want of knowledge! and yet he ventures to explain things that he does not understand, cannot understand, and will never be able to understand, however great a professor or philologist he may be. I said it is very difficult to understand the real meaning of these philosophers, unless there is a teacher who could explain the true meaning and unlock the Treasure with his golden key. Add to this that all of these books are written in the Sanscrit language, that very few of them are translated into other Indian dialects such as Bengali, Gujrati, etc., and that there are really very few persons amongst the English-speaking class (the Pundits excepted) who can read and understand such works in Sanscrit, and then you will be able to conceive whether it is likely that every Hindu, especially those coming to England for any purpose, can know much about the sublime, mysterious, hidden, and now almost lost philosophy of the Yoga. I have already said that there is now no school, and those who do know simply hide themselves for reasons, some of which are stated above.

I may also mention here that it is a well-known characteristic amongst the Hindus, that no boy will ever reveal his Gurú's name, or even admit so much as that he has a Gurú, who has extraordinary powers. No, a thousand times no! This he will never do even to his own relations, much less to his neighbours or other countrymen. And as regards the Westerns, he would go any length to deny the facts on the supposition that it is a greater sin to reveal the clue, or even the fact of the existence of such secrets, to a *mlecha*, i.e., one who eats all meats that are prohibited, and who never takes or uses water on certain occasions, than to incur the risk of speaking what is not true. Those who are unacquainted with the features of the native character in such respects, will perhaps jump at once to the conclusion that because a native (Hindu) denies having acquaintance with any such Gurú, or does not reveal anything about his own Master, that there is no real Gurú or yogi, as I may say, who possesses any such powers. The Hindu, especially if he is a Brahmin, will never reveal the abode, if such there be, of a true yogi, or say one word about him to a European. On the contrary, he considers it his religion to protect the purity of his saints by concealing their existence from the knowledge of the persons who are the real enemies of the yogis.

Now to give a few instances. A very great friend of mine, who belongs to a very good family of the high caste Brahmins in Bengal, left his house, in spite of all sorts of comforts, and became a Sadhú. I saw him in one of the distant countries of India, very far from Bengal. Subsequently my friend went in search of the yogis to know more of the Yog philosophy. For months he was in the Himalayas, especially near

* *Bhang* is exoterically a strong intoxicant; but in esoteric symbology it stands for one of the *siddhis* or occult powers. But a Western Sanskritist may be well pardoned for being ignorant of the difference. [Eds.]

the Hurdwar Hills. After a long time, when he came back to my place on one of his wandering tours, I asked him whether he had seen anything strange or found anyone possessing extraordinary powers. In reply he smiled and said, that the seeds have not died out, the sparks can still be seen in places not accessible to ordinary human kind. He said that when he first took his seat in one of the most secluded defiles of Himalaya on the Hurdwar Hills, he saw so many serpents all round about him that he did not know what to make of them, but they never injured him; big and black poisonous snakes they were, but as they came so they went away. He was on one side of the hill, while on the other side, covered with forests of beech trees, no human abode could be there, no human foot could tread there, for the main stream of the Ganges fell from an enormous height at that spot, and flowed so rapidly that the force of the current and the velocity and speed of the water were very fierce. It was not possible for any living being to cross that stream and go to the other side of the hill. However, on that same side and quite near the trees on the bank of the sacred river, a figure could be seen after midnight (if I remember rightly) sitting near the fire—a big fire, too—his back towards the side of my friend, long matted hair hanging down to his knees. So calm and inspiring were surroundings that it was something unspeakable and indescribable. My friend said that figure was seen regularly till early morning; but during the day no trace of the fire, no work, no sign of any hut, in fact nothing could be seen save trees and mountains. Some time after he questioned a hill-man and spoke to him about the phenomenon, or whatever it was, and in reply he heard that the figure was that of a very great yogi; that nobody knew where he lived, whence he came, or whither he went; no living being could reach the other side, but such persons could go wherever they liked. My friend spoke of other incidents, but I do not wish to multiply cases. For many reasons I am unwilling to do so, as after all, I too, happen to belong to the same family of Hindus that are so undesirous to let their secrets out;* especially from the fear that some people in England might perhaps take a fancy to introduce the play of a "Hindu Yogi" into one of the theatres of London, just as the play of "Mahomet" was recently attempted by some of the Anglo-Indian friends of Islam. However, I make a difference: that the deserving must possess these facts, it matters not who they are, or what they are; but the undeserving can have none, even if they be the highest of the Brahmins; because the Yoga philosophy knows no caste or creed, no wealth or poverty, but the one all-sacrificing principle: Kill thyself, if thou wishest to save thyself, and do good to others if thou wilt do good to thyself.

A BRAHMIN.

* Our friend is not to be persuaded to put on paper what he told us personally; he provokingly breaks off just where he became most interesting. His verbal account was far more actual if less picturesque than the above. [EDS.]

Problems of Life

FROM "THE DIARY OF AN OLD PHYSICIAN."

BY N. I. PIROGOFF.*

(Continued from the December Number.)

II.

ON MEMORY AND CONSCIOUSNESS.

A SECOND condition for becoming a truthful autobiographer is good memory. For a person with a bad memory, however witty and mentally sane he may be, there can exist no past. Such an individual may be a profound thinker, even a genius, but he can hardly avoid being one-sided, as, in any case, clear and fresh sensation of past impressions is unthinkable without a good memory. But, there are two kinds of memory, I believe: one, a general memory, more ideal, more universal, and the other a special and more technical one; such as the memory for music, for colours, numbers, figures, etc., etc. The former (the general memory) though it has been rejected by some, is precisely the one that retains the various kinds of impressions received throughout our life, and the events lived over by every one of us. A very profound thinker, and a man full of genius, may have a strongly developed special memory, and lack almost entirely the other.

My memory is of the former order and was in days of yore very acute. And now, in my old age, as in the case of other old people, it is the past that appears to me the clearest, not only in its events, but in the personal sensations experienced by me. I feel almost sure of making no mistake in the correct description of my thoughts and feelings at the various and most remote epochs of my life. Yet the recollection of my past sensations and the convictions and ideas resulting therefrom, may, after all, not be of that kind which I have termed "general memory". It may be only special or, so to speak, technical memory; and it is not everyone who is endowed with it. Furthermore the memory or recollection of one's personal sensations demands culture (training), as it is only culture which can generate in us and develop self-absorption. To the development of this quality, attention—centred on one's sensations and their further evolution—must be added. In general, we remember well only that to which our attention has been called. Attention, thus, is the first attribute of memory, although neither attention nor memory is always conscious;—yet the former is rarely otherwise. On the other hand, memory—the special or technical memory—frequently acts quite unconsciously in us. We remember a good many things

* Translated from the Russian, by H. P. B.

and often pay great attention to them (involuntarily and unawares to ourselves). When suddenly recalling certain things, how very often a genuine feeling of surprise arises in us that we have preserved them in our memory!

It is extremely difficult to realise how certain sensations and recollections, not only of past events in general, but even the minute feelings which we experienced during long by-gone events—how they can remain stored in our brain, as they do, almost for a life-time! The brain, like all our other organs, is subject to a constant change of substance, the particles of its tissues being steadily replaced by new ones. We must suppose that during the process of this change of one substance into another, the old atoms impart to the new ones the same vibrations that moved them, when experiencing various impressions connected with the past. Thus, the plastic, soft brain-stuff of the child, during the process of its solidification and changes of its physical properties, continues to retain the imprints of its earliest sensations and impressions, thence to pass them on to our consciousness; and this it does still more vividly and clearly in our old age than during our manhood. Does not this speak rather in favour of a theory of mine (rather a mystical one, I confess), that the atomic, or molecular oscillations (which it is absolutely necessary to postulate in sensations) take place, not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides; in a more subtle, ethereal element, which, interpenetrating the atoms, passes through them, and is impervious to all the organic changes?*

Very remarkable, also, are the unconscious sensations, which may, or may not, remain latent in our memory. All our inner life consists of incessant sensations—whether conscious or unconscious; of feelings ever acting upon and agitating us, brought from without, and generated within. From the beginning of our being to the end of our life, our organs and tissues bring to, and retain in us, a large mass of such sensations, which, in their turn, receive their impressions, some from the external world, others from their own innermost being. We do not feel our organs. When looking at an object, we do not think of our eye. No one during his normal state knows anything of his liver, nor even of his ever-beating heart. But there is not an organ that fails to furnish with its special contingent of sensations the general organism it belongs to, and which is composed of these organs. Not one of these, as a part of the whole, can avoid incessantly notifying the latter of its presence. It is, then, this endless

* This is a purely occult teaching. Our "memory" is but a general agent, and its "tablets", with their indelible impressions, but a figure of speech: the "brain-tablets" serve only as a *upadhi* or a *vahan* (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the ASTRAL LIGHT, around us and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves *via* the consciousness of the personal Ego or Mind (the lower Manas) whose grosser essence is astral, into the "cerebral reflectors", so to say, of our brain, whence they are delivered by the psychic to the *sensuous* consciousness. This at every moment of the day, and even during sleep. See "Psychic and Noëtic Action", in *Lucifer*, Nov., 1890, pp. 181 and 182. [TRANSL.]

series of sensations from within and from without—regulated, no doubt, in a certain way, and therefore, rather a collectivity of sensations—which is our “I” during our earthly life-time. What is, or would be, that “I” separated from this collectivity of feelings, is something which no one could represent to himself. But there is no reason why he should refuse to admit the possibility of the existence of a *sentient Principle*, yet experiencing none of *our* sensations. Thus, while one “I” is based on experiment and observation, the other has to be accepted on logic, and the third may be postulated on faith.* The Cartesian *cogito, ergo sum*, might be replaced by the more correct words: *sentio, ergo sum*, as the sentence “I feel my ‘I’” may be uttered without any thinking. The feeling—“I am”, “I exist”, is not the product of the action of a thought, but that of a sensation, the result of a feeling, not of an idea. True, the infant when drawing its first breath, upon entering the world, does not formulate the words “I exist”, though unquestionably, when drawing breath for the first time, it experiences (unconsciously) something entirely new to it. Nor, again, is the conscious feeling of existence which develops gradually in a child the product of thought, any more than is the other. It is simply only a more regulated, and a firmer sensation brought to him by his organs from the outside world and from within himself.

The Cartesian “I”, due to reasoning, is quite another affair. Nevertheless, and long before we pronounce the suggestive words, “I,” and “I am”, we have the time of reaching and realising through our sensations and mental representations (not due to thought, anyhow) our self-sentiency, and of manifesting it. Thus, the conscience of our “I” comes to us unconsciously, and we do not reach it through a thinking process. For, the conscience of existence is not the prerogative of human nature alone, but we share it in common with the whole animated world. How could an anima defend itself, seek for its food, and struggle for life, had it not within itself the consciousness of its individuality? But the full comprehension of one's own “I” or personality, the *sum*, in short, or the “I am”, can, of course, manifest only in a being like man, *i.e.*, in one endowed with speech and the faculty of uttering mentally syllabic sounds, and of combining these same words, mentally, again. These two faculties and thought are the same thing. Without a “word,” there can be no thought; without a thought—no “word.” Sensation and representation are transformed in our brain into a thought or an idea, only through the syllabic sounds of words. There is no need that the faculty of arranging words out of sensations should absolutely go hand in hand with the faculty of speech, *i.e.*, of pronouncing words. A deaf and dumb person thinks in his own way and can

* “Faith” is but the misapplication of an *inner* intuition. The latter shows to us unerringly a general truth, in this, or that, universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.—[TRANSL.]

understand others, though deprived of the faculty of uttering words.* He replaces them in his head by signs, akin to syllabic sounds; and the sensation necessary to stimulate this faculty into activity is furnished him, not of course by the organ of hearing, but by that of sight and other organs. For, besides the organs of sensation—in both animal and man—not only the consciousness of individual existence, but also the sensation of the agreeable and the disagreeable, the affections and passions, are stimulated by all the other organs.† The collectivity (*ensemble*) of sensations, furnished to us by all our organs (both those which do *not*, and those that *do* communicate with the outward world, with the *non-I*‡), is that which we call existence, the gist of which, as of everything else in this world, is unknown to us.

We find the above very graphically expressed in the books of old anatomists:

“Cor ardet, loquitur pulmo, fel promovet ira,
Splen rudere facit, cogit amare jecur.”

In our day, when observations are proving that the actions of our organs of sense, especially those of the eye, can be explained in no other way than by accepting unconscious (instinctual) cerebration, it is no longer a matter of doubt that we attain to a fully conscious, *grammatical* “I am,” only through a long process of unconscious cerebration preceding the latter. But even this fully conscious action of thought has its unconscious logic, which demands absolutely and fatally, that we should think in such, and not in any other way, with moreover, and fortunately for us, a full inner conviction that our thought enjoys freedom. But in fact, it is absolutely free only in lunatics; and even in them this freedom—in other words the cerebral jumble—is most probably dependent on various abnormal sensations of personal existence, generated by the disease of organs.¶

But an attempt to convince oneself and others that our thought and will are indeed never free, is also a kind of insanity, in its way.

There is nothing to be done against the reality of sensations. If we are all hallucinated, then hallucination can no longer exist for us: but who, in this case, can show us that we are self-deceiving ourselves? There

* We are not quite sure what Professor Pirogoff meant here by “word”. It must be in a mystical sense.—[TRANSL.]

† See “Psychic and Noëtic Action” part II, in *Lucifer*, Nov., 1890.

‡ Eastern Philosophy—occult or exoteric—does not admit of an “I” separate from the Universe, objective or subjective, material or spiritual—otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable *illusion*, the “heresy of separateness” or personality, the idea that our “I” is distinct in eternity from the Universal EGO, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of re-births and reach Nirvana.—[TRANSL.]

¶ Lunacy, or *loss of mind*, as it is very suggestively called, is explained in Occultism as being primarily due to the paralysis of the higher functions in *Kama-Manas*, the physical mind—and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine *Ego*, and the destruction, in consequence, of *Antaskarana*, the medium of communication, an event which leaves alive in man only his animal portion, whose Kamic mind lives henceforward on the astral plane.—[TRANSL.]

might be a possibility of proving it, if there were only one organ of sense in us hallucinated, for then all the other organs could correct the mistake. But what can be done when all our sensations, in every one of us, lead us to the conviction that our thoughts and our will are free, and when all the foundations of life have already been shaped on this idea? To stubbornly persist in convincing oneself and others of the contrary, might, in this case, lead the persuading sage to allow his own thought and will so much freedom, as to make him quite fit and ready for a lunatic asylum himself. It is only with abnormal sensations that we are able—and even that with great difficulty—to struggle and hold our own; with regard to our normal sensations, however meaningless they may appear to us, the least struggle may become fatal.

Of late there have appeared among our young society men, those who will not hear of “enslaving their thought”, even so far as to make them admit that two and two make four. “My thought is free”, they declare. “If I choose to, I will accept such or another mathematical axiom; if I do not choose to do so—there it goes!” and so on. The idea that an unbridled licence of thought and will is a terrible disease, from the development of which every man, who would not end by suicide or folly, has to guard himself, seems to have never so much as entered the head of these gentlemen. Every one of us must be free enough to choose for himself such or another view of the Universe, but having once chosen a concept, he has to adhere to it; at any rate until he has found a better one to replace it with.

The establishment of a certain *modus vivendi* is necessary, not only for the harmonious union of families, societies and nations, but likewise for peaceful union with oneself; and this can be achieved only through a certain and more or less well-defined world-concept.

I do not believe that any thinking man has ever succeeded in allowing himself to be guided throughout his whole life by one and the same conception; but I feel certain that all our intellectual life is finally summed up by the working out—if it were only for one’s daily use—of some final concept of life, of the Universe, and of self. It is true that a constant work of this kind is in the way of the establishment of a *status quo*. Nevertheless, it stretches without a break, like a red thread throughout the whole bundle of existence, and never ceases to guide, and more or less to rule, over all our actions. Of course doubts and wavering are unavoidable during such a “working out”; but they are by far less troublesome than those which weigh down the man who believes that stopping at something definite means the breaking of the freedom of thought and will.

In the present examination of my life I will describe the several theories on the Universe and Man that I had accepted at different periods of my existence, holding to them for a greater or a shorter time; and I hope also to elucidate to myself why I have accepted them. For the present,

however, I must try to work out for myself the views on which I have, as I believe, finally settled. I have to analyse that portion of my present ideas, which relates to my actual concepts on the foundations of our being.

I can no longer settle my thought on the ever restless and eternally living atoms of space. My mind falls flat, and finds itself in a condition from which there is no issue whatever in either of these two cases: (a) whenever it attempts to conceive the world-atoms as infinitely divisible and formless: or (b) as indivisible and having a certain form. The particle of matter; the infinitely divisible, the moving and the formless, self-becoming, owing to chance alone; conditioned or limited, quiescent and now having form—all this appears so incongruous to my mind that I am unable to accept the hypothesis.* Nor can my thought linger long on atoms fractioned into granules, pellets, mathematical points† and what not else. If the Universe is literally filled with impermeable atoms—meaning by impermeable that they have preserved the chief property of substance—and that they have, meanwhile, to be in incessant motion, where then, in what (space) and how, does this motion take place? My weak intellect while performing its analysis of substance, dividing and decomposing its atoms (particles) is unable to rest on them. It passes on finally, insensibly and involuntarily, to something else, having all the negative properties of matter. My mental analysis brings me fatally to the necessity of accepting outside these atoms something permeable and interpenetrating everything and everywhere, indivisible, formless, ever in motion, and by these very properties imparting, moving, accumulating, and scattering the atoms; shaping thereby, the forms of substance and penetrating into them and through them, assuming (nestling, so to say, in them), if even only temporarily, this or another aspect, according to which form of matter it is penetrating.‡

Carrying my analysis of the organic substances and of myself further, I involuntarily put myself the question: whence this faculty of the organic world to sense and to perceive its existence? Its fundamental atoms, however I may represent them to myself, will nevertheless, ever remain for me, infinitely divisible, impermeable, and so forth, *i.e.*, having such properties as are unable to explain to me their faculty of sensing and being conscious of themselves. It is evidently necessary to allow, that from ages upon ages innumerable, there have existed atoms endowed with these

* Occult philosophy teaches that atoms, so called, are not of this earth but belong to quite a different plane, both of matter and consciousness. But, *vide infra* note.—[TRANSL.]

† The atomic theory is on a par only with the undulatory theory of light, which necessitates the material agency of Ether. Hence, we are told by the physicists that the *hypothetical* agent called the ether of space is both elastic, "of extreme tenuity and *absolutely* imponderable". Nevertheless this agent is made to perform functions which, if it has to remain the transmitter of light, would make it endowed to the highest degree with the properties of an *absolutely hard body*. This is *exact*, mathematical science.—[TRANSL.]

‡ If we understand correctly this "something permeable and interpenetrating" all and everywhere, it is *Akasa*, whose lowest form is the Ether of Space, the latter, however, being considerably different from the "hypothetical agent" or *medium* of Science.—[TRANSL.]

faculties, which, through their accumulation into one whole, formed sentient and conscious organisms. My mind does not accept the idea that the mere grouping of atoms into certain forms (*e.g.*, the cerebral cells) could make them *eo ipso* capable of sensing, desiring and conceiving, unless the faculty of sensing and consciousness were already *innate* in such units.*

It is this principle or "Beginning", this element of feeling, of will and consciousness, the most fundamental element of *being*—a principle, without which the Universe would have no existence for us—it is this, which my mental analysis is looking for beyond the limits of atoms. And it searches for it in *that*, which it recognises through necessity as existing outside of the particles of matter, and having all the negative faculties—*i.e.*, contrary to those of the molecules—and without which, even the positive faculties of matter would remain non-existing for us.

This abstract creation of mental analysis—as abstract as are the atoms themselves—based on the natural faculty of the mind to carry its functions outside itself, must likewise contain in itself the fundamental and negative property of the substantial particles (or atoms)—an independent principle of life with its chief attribute: the capacity for sensing and self-consciousness, only of course different from that capacity in us mortals.

I conceive—no, it is not a conception, but a vision—and this vision represents to me a limitless, incessantly rolling and waving ocean of life, formless, containing in itself the whole Universe, penetrating all its atoms, continually grouping them, then decomposing their combinations and aggregates, and adjusting them to the various objects of being.†

In whichever series of my limited mental representations I may class this Fountain Head of sensation and self-sentient life—to that of Forces, or of the infinitely attenuated substances—it will still represent to me something entirely independent and distinct from that matter, which is known to us through its sensuous properties, *i.e.*, pertaining to sensuous investigations and observations. I have no other means of investigating this source of sensations and of my conscious "Being", save that capacity of sensing received by me from that same source. And too we can only then investigate and *know* anything fully, when we find ourselves higher than, and superior to, the object to be known. But the property of our mind, to search for aim and design, cannot fail to perceive such a designment in the phenomena of life. There is nothing rational and continuous thought out, or discovered, by our intelligence that is not to be found, cut and dry, so to speak, in the Universe that surrounds us. It is useless to say that our organism is a machine;—quite the opposite, for every machine ever invented

* Precisely; and this is the chief argument of Theosophy. The chasm between mind and matter is an impassable one, as Mr. Tyndall and all the other Agnostics and Materialists are bound to admit. No theory of evolution or "heredity" will ever cover or explain the mystery.—[TRANSL.]

† The Occultists and Theosophists call it "the One Life", the triply manifested Deity or the three Logoi—the one pole of which is negative, the other positive—and the whole circumference and central point—universal mind and the atom. The latter are both abstractions, yet the only Reality.—[TRANSL.]

by man is nothing but an impression taken from objects and apparatus, and various engines already existing in nature and in our organisms.

Organic nature is all the more striking to us, in that the Beginning, or the source of life, has adjusted all its mechanical and chemical processes to the various aims and objects of existence. And if our mind cannot fail to find a design in the manifestations of life and a creative faculty in the various types according to definite forms, then that same mind can no more fail to perceive in this *itself*—*i.e.*, reason and intelligence. Thus our intellect has to accept of necessity an infinite and eternal Mind, which rules the Ocean of Life.

(*To be continued.*)



The Taou which can be described in words, is not the everlasting (infinite all-pervading, all-creating) Taou.

The Name, which can be named (or spoken), is not the everlasting name (of the Infinite) Taou.

For unnameable is (the great first Cause) the Maker of Heaven and Earth.

Whilst He who can be named is but the Mother (The Creator) of all (those) things (of which our senses are cognisant).

Hence he who would obtain a knowledge of this great mystery (of spiritual being),

Must keep himself free from carnal desires.

For he who gives way to passion, will not be able to see beyond the limits imposed by his senses.

Yet both (spirit and matter) issue from the same source,

Though they exist under different names.

The origin of both is equally obscure, for great is the obscurity

Which enshrouds the portals, through which we penetrate to these mysteries.

“ He who would enter in eternal peace
 Must free himself from all seductive thoughts.
 For every being in a human form,
 Has to accomplish a fixed destiny,
 And we but watch the changes as they pass ;
 For each in turn takes on him some new shape,
 And each in turn reaches his primal state ;
 In other words, arrives at final rest,
 Having fulfilled the law which ruled his fate,
 And so becomes immortal. He who knows
 Of this, is one enlightened—far removed
 From him who has no hope to guide his acts,
 For the enlightened by the Faith upheld
 Move calmly onward, all they see around
 They look upon with sympathy and love
 As part of their own being ; and each act
 Is based on justice and the rule of right ;
 But he who follows Justice—as a King
 Stands o'er his fellows, ever moving on
 With measured footsteps Heavenward, thro' the paths
 Which lead him onward to the blessèd goal—
 To where he sinks to final rest in Taou :
 Ever immortal, in eternal Peace.

(Laou-tsze, translated by
 Major-General ALEXANDER, C.B., in “Confucius.”)

Roman Catholicism and Theosophy.

REFLECTING on the suggestion made by Mr. W. Kingsland in his admirable address on "Theosophy and Ecclesiasticism", that possibly Cardinal Newman might have been a re-incarnation of St. Philip Neri, one or two thoughts have occurred to me. As a member of the congregation of the Oratory founded by St. Philip, and introduced into England by Father Faber, Cardinal Newman would naturally have a special devotion towards that Saint in common with his brethren, just as the Jesuits have for St. Ignatius, or the Carmelites for St. Theresa or St. John of the Cross.* Again, it is to be remembered that Saints are supposed to be those who have gained the victory over self, and have attained the Buddha state; according to Catholic doctrine, they have no purgatory, but pass at once to the regions of highest bliss; therefore, even from the Theosophist standpoint, they cannot re-incarnate, or if they did, they would not have to pass through a long struggle in their search for truth, but would perceive it from the beginning of the full age of reason.

But, going over some of Newman's more mystical writings, it is remarkable how near he comes to the teachings of Theosophy. For instance when he says, referring to recollections of his childhood: "I used to wish the Arabian tales were true: my imagination ran on unknown influences, on magical powers and talismans. . . . I thought life might be a dream, and *I an angel* and *all the world a deception*, my fellow-angels, by a playful device, concealing themselves from me, and deceiving me by the semblance of a material world."

In a sermon preached on Michaelmas Day of 1831, called "The Ministry of Angels", Newman combats the "scientific spirit" of the age, and asserts the working of spiritual forces in nature. The following extract is not too long for the expression of his idea:—

"There have been ages of the world in which men thought too much of angels, and paid them overmuch honour, honoured them so perversely as to forget the supreme worship due to Almighty God. This is the sin of a dark age, but the sin of what is called an educated age, such as ours now, is just the reverse; to account slightly of them, or not at all; to ascribe all we see around us not to their agency, but to certain assumed laws of nature." "We know", he goes on, "that it is the spirit in man and beast which makes man and beast move; but reason tells us of no spirit existing in what is called the natural world to make it perform its ordinary duties. Of course it is *God's* will which sustains it all, so does *God's* will enable *us* to move also. Yet this does not hinder that, in one sense, we may be truly said to move ourselves. But how do the wind and water, earth and fire move? Now here Scripture interposes, and seems to tell us that all this wonderful harmony is the work

* "For their Saint's honour is their own."—*Marmion*.

of angels. Those events which we ascribe to chance, as the weather, or to Nature, as the seasons, are duties done to that God who maketh His angels to be winds, and His ministers a flame of fire. For example, it was an angel which gave to the Pool of Bethesda its medicinal quality ; and there is no reason why we should doubt that other health-springs in this and other countries, are made such by a like unseen ministry. The fires on Mount Sinai, the thunders and lightnings, were the work of angels ; and in the Apocalypse we read of the angels restraining the four winds. . . . Thus as far as the Scripture communications go, we learn that the course of Nature, which is so wonderful, so beautiful, and so fearful, is effected by the ministry of those unseen beings. Nature is not inanimate ; its daily toil is intelligent, its works are *duties*. I do not pretend to say that we are told in Scripture what Matter is ; but I affirm that, as our souls move our bodies, be our bodies what they may, so there are spiritual intelligences which move those wonderful and vast portions of the natural world which seem to be inanimate ; and as the gestures, speech, and expressive countenances of our friends around us, enable us to hold intercourse with them, so in the motions of universal Nature, in the interchange of day and night, summer and winter, and storm, fulfilling His word, we are reminded of the blessed and dutiful angels. Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven."

It would not be difficult to find parallel passages in the "Secret Doctrine", manifestly that in which occur the words "we admit of nothing inanimate in nature".

Referring to the animal creation, he bids men reflect

"That we are undeniably taking part in a third world, which we do indeed see, but about which we do not know more than about the angelic hosts—the world of brute animals ; can anything be more marvellous and startling, unless all were used to it, than that we should have a race of beings about us whom we do but see, and as little know their state, or can describe their interests or their destiny, as we can tell of the inhabitants of the sun or moon ? It is indeed an overpowering thought, that we familiarly use, I may say hold intercourse with, creatures who are as much strangers to us, as mysterious, as if they were the fabulous unearthly beings, more powerful than man and yet his slaves, which Eastern superstitions (*sic*) have invented.

. . . We do not know whether they can sin or not, whether they are under punishment, whether they are to live after this life. . . . Is it not plain to our minds that there is a world inferior to us in the scale of beings, with which we are connected, without understanding what it is ?"

It need not seem wonderful to us that with such strong intuition as this, Newman should have found a home in the only Church which gives a certain corroboration to many of these ideas, especially those concerning the hierarchies and their influence on the workings of nature and on the spiritual souls of men. While still outside the Catholic Church, he began to feel that it was better to believe too much than to reject all, considering the way which the age was taking, if the choice lay, as it seemed to him to do, between these two. Doubt and unbelief were chilling, and in many cases freezing out, all religious aspiration, leaving men in utter gloom and darkness as regards spiritual truth, or as others phrased it, in the "dry

light of scientific certainty". Newman's studies in theology had shewn him the uncertainty of interpretation of the Bible records, and the wide divergence of creeds built up on this foundation without any acknowledged authority. Not only this, but the spectacle of the prosperous and comfortable Anglican establishment struck him in unfavourable contrast with the ascetic life so largely practised in the Roman Church. In the last chapter of "Loss and Gain", his criticism of the lives of certain ministers, bishops and deans, with "nothing to make them clergymen but a black coat and a white tie", their immediate object being to "make themselves comfortable, to marry, to have a fair income", &c., is severe in the extreme.

Another Catholic doctrine in which one sees the traces of the old Wisdom-religion is the limitation in the number of re-incarnating souls. The Church teaches that the places once held by the fallen angels have to be filled by those who have attained to the highest sanctity during their life on earth, so that their *number* may be complete.

The Secret Doctrine says: "For the Ego (the 'Higher Self' when merged with and in the Divine Monad) is Man, and yet the same as the OTHER', the Angel in him incarnated, as the same with the universal МАНАТ". The Kumaras, the "Angels", became men, that they might re-become "Sons of God". The difference is in the method, the end is virtually the same. Also the rise and fall of the Great Breath, causing not only cyclic action in the Kosmos, but presumably those alternating states of exaltation and depression so well known to sensitive souls, and expressed in Catholic parlance by the terms "abundance of grace", and "spiritual desolation"; only the Catholic attributes these states to the will or caprice of a Divine Personality, whereas the Theosophist regards them as the workings of a spiritual law. The mystical writers speak frequently of the "superior" and "inferior" sides of the soul, corresponding to our upper and lower Manas. In a work entitled "Christian Patience" by the late Bishop Ullathorne, these expressions frequently occur. St. Theresa describes the soul in an allegory as a fortress with six outward enclosures, one within the other, the central keep being the abode of the highest or most spiritual part, which must be carefully guarded from attack.

The more one studies the mystical Christian writers, St. Bernard, St. Theresa, and especially St. John of the Cross, the more one is struck with the similarity of their ideas with those of Theosophy or even Occultism; the difference is in the phraseology, which every student can translate into his own language. The study of Theosophy, when sufficiently diffused, must have the effect of reconciling the various creeds and religions of the world, and the sooner their votaries leave off accentuating their points of difference, with the object of showing that they themselves are in the right, the sooner will this desirable end be brought about.

E. KISLINGBURY, F.T.S.

Exoteric and Esoteric Sound.

PART I.—SOUND.

WHAT is the cause of Sound? This question will at once seem ridiculous to even the most superficial student of Science. Sound is caused by vibration, I shall be told. This being so, the next question is: What vibrates? To this again I am answered that vibration takes place amongst the particles which sound. After having been given ocular proof of this by various experiments, I ask how sound is propagated from the vibrating particle to my ear, and I am then enlightened as to the wave theory of the atmosphere and many interesting details are added concerning the behaviour of the wave in different mediums and under different circumstances of temperature, &c. To complete my instruction I am now taken through a course of interesting experiments on different vibrating materials, the net result of which is to leave me with a perfect picture of vibrations and waves under almost every conceivable aspect. If I now venture to repeat my first question slightly altered to: What is Sound? I shall have my attention recalled to the vibration of, say, the prong of a tuning fork, I shall be reminded of what I have been shown, and I shall be told to listen, keeping both my ears and mind intent upon the note, and then the sound I hear will be entirely explained by what I know of the theory of and experiments in vibration. It would seem, therefore, that sound proceeds from the vibration of the tuning fork, is taken up by the atmospheric waves which eventually reach my ear, where the disturbance is presently carried on by the auditory nerves, and conducted to the mind. This is what would appear to be the case according to the present theory of Sound, but as a matter of fact it only *seems* to be so, and the assertion that Sound proceeds through the air is misleading. The vibration by which Sound manifests its presence does undoubtedly pass through the air from the tuning fork to my ear, but *there is absolute silence in the vibration and in the atmospheric undulation.* The sound which we hear is in ourselves and not in the vibration which has been set up. This appears to me so evident that having called attention to the fact I should feel that an apology were due to my reader were it not equally certain that we get into the habit of attributing sound to the wires and rods and pipes whose sonorous harmonies we listen to with so much delight, but which, paradoxical as it may seem, are muteness itself. Indeed, this beautiful world of ours is wrapt in the most profound silence on this plane where the coloured glories of Dame Nature's outward garb express in brilliant hues the sleeping music of another sphere. The sigh of the wind as it passes over the smiling fields in Spring time, the howling blast tearing at the

bosom of the mighty ocean in savage glee, the chirp of the cricket, or the report of a gun—none of these are heard in this world. They are all modes of motion, active amongst themselves and silent as the grave.

And yet to us these mute activities of life are full of Sound. And not only does their music thrill us to the very centre, but it comes from these same noiseless vibrations, thus making Silence the mother of Sound. How are we then to explain this apparent contradiction? On the one hand we find that this activity lets in upon us a something which is more than itself, which is in fact quite distinct from motion, namely *Sound*. On the other it is inaudible. Well, if we are to explain the meaning of silence *without* and music *within*, we can do so by observing in ourselves how the auditory nerve passes the vibration which strikes the ear to our consciousness, where we recognise it as Sound. At the point where it originates (say at the end of a tuning fork) we have simply the *activity* of the note, or act of manifestation; whereas its sound, the thing which manifests in the act, and which lies hidden in it, becomes vivid to our consciousness. From what we know of the relation of Sound to motion, I do not think it will be contested that the former is always present at the back, so to speak, of the latter. For theoretically no movement, however slight, but by the third law of motion constitutes a vibration. This must produce a corresponding undulation in the surrounding air, which has only to be repeated with sufficient rapidity, or to be produced with enough force, for us to hear it. And in these two distinctions we have perhaps, another besides the generally accepted version of the difference between noise and music. For while it has been demonstrated that the former is due to uneven pulsations and the latter to even ones, may we not also hold that the first is a complete vibration or action and re-action both active; while the latter is half a manifested vibration, a simple motion, giving rise to its completion in the kind of re-action expressed in the third law of motion. Thus since activity is ubiquitous the Song of Life is no mere poetic allegory but a true and beautiful reality, from the harmonies of which there is no escape save in Death alone. Nature, as she evolves her fateful work, sings with every motion of her changing moods; but that song is not intoned by the gross material garment of her acts.

Both observation and reason seem to assure us that Sound is not in the air or in the vibrating body; but that we have here only motion, which we *perceive* when it has developed in our mind or conscience. We know in fact that we hear the feeling (if I may so express myself) which the agitation of the air, or of the transmitting medium, has produced upon the ear. As we are not concerned in this article with the why and the how of this perception, I will not enter into a discussion of the methods put in use for the change of motion without into sound within us by our sense of hearing, but confine myself solely to the *nature* of Sound. Now, if the *mind* heard, then Sound would appear solely as thought. But the reverse is

what takes place. We become aware of definite mental differences in our states of consciousness without the intervention of definite ideas. Now this exactly describes the action by which we hear a Sound and, because of the absence of defined thought in a musical note and the presence of feeling, together with the fact of our appreciating it only on the mental plane, I conclude that music is the expression of action in consciousness; noise, because of the incomplete character of its vibration, is the partial expression of the same. And, as the expression of conscious activity by sound discloses to us the feeling produced on the psychic plane by the forms of matter whose vibration we sense on the physical plane, Hearing is really only Feeling, felt on another plane to that on which it was generated.

It will be noted that Mind and Consciousness appear here as being distinct from one another, but this separation is merely for the purpose of analysis; as it is evident that though Sound does not accompany thought, yet consciousness or the thinking principle is the same as the consciousness which hears. When moving with thoughts, these activities emit no sound, while when there is action as simple "consciousness of motion" we hear, or in other words, feel this activity. To what is this difference of manifestation due? In the first case movement is initiated within the consciousness; in the second motion from without appeals to consciousness. Reversing the order of things we find thought (or conscious motion initiated on its own psychic plane) projecting itself into this world as noise (as in speech); while motion which projects itself from this world onto the psychic plane becomes there sound and music. I conclude from this that sound only takes place for us when motion is either projected from the plane of consciousness into this world, or *vice versa*. This brings us to the question of the origin of Sounds. Undoubtedly those which are developed in the Mind are primarily due to the so-called sounding body. Passing from this body through the air, a definite movement is propelled into the ear. And here by the mechanical arrangement of the inner ear, the material vibration is translated from the plane of physical life to the psychic plane. Now if motion is the alter Ego of Sound, as this transformation of it indicates, then at the emitting body and in the transmitting medium we have consciousness translated to the physical plane as Motion, which is the reversal of what takes place at the sensory nerve. The consciousness of matter is macrocosmic and that of man is microcosmic, so that in the sounding body we have the consciousness of our material world manifesting in the motion of the objects and particles which compose it. Their vibrations are connected to the expression (as Sound) of their meaning by Man, who lives at once on the psychic and on the physical plane. We feel the influence of music as a vague and potent Presence filling us with a consciousness of the Power which has evolved out from the World, the product of the war of opposing forces. We drink in with every note the inner consciousness of those feelings which caused the earthly forms to shape

themselves (their Karmic records) and we thus acquire an added sympathy with mundane life which strengthens the chains that bind the soul to all the loves and passions of our earthly state. For we must not forget that the music and the Sounds which we are able to hear have all reached a certain density of vibratory force before producing the sensation of Sound. We only hear the comparatively coarse vibrations flung from formulated matter, which drag into this worldly sphere a fictitious and illusive consciousness born of the activity of Forms and Shapes—a Psychic Consciousness, lord of the Astral Plane.

It will be seen from what we have said that sound is the manifestor of activity on the psychic plane. That motion here breeds music there. Thus, if we suppose ourselves assisting at a concert, we have our eyes fixed on the orchestra and we imagine that we are watching them make music. But while our eyes are connecting us with the movement of the physical objects before us, our ears have transported us into the invisible and psychic plane. We see musicians actively employed in setting the air of the concert room into a maze of silent eddies and undulations. But not a sound comes from their violins; the French horn is mute, the drum thunders without noise but, though cheated by the eye into believing that they are making music on their instruments, they and we are listening to the song of our own consciousness sung to each one of us within ourselves. Thus by the sense of hearing we are transported from the concert room with its eternal silence and aerial vibrations into the invisible but not alas! the Spiritual world. Our music is the music of externals, it is personal and psychic: the noetic song of our higher being is unheard by the bodily sense and appreciated only by the soul.

THOS. WILLIAMS, F.T.S.

(To be continued.)



THE growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.

GEORGE ELIOT.

“THE moral condition of the world depends upon three things: Truth, Justice and Peace.”

RABBI HILLEL.

As the Axis to the Sphere,
 God in matter doth inhere;
 Flesh of man the garment is,
 That enfolds thy soul and His.
 Stone and metal, flower and tree,
 Shroud the hidden Deity;
 Each and all, in man we find,
 Mirror of the eternal Mind.

Is Theosophy Pantheism?

I. PROCESSION OF PRINCIPLES BEGINS IN TIME.

THIS question was incidentally discussed in my article "About the Ego and the Unmanifested Being" (*Lucifer*, Feb., 1890), and answered in the negative. The conclusion drawn from Mr. Thos. Williams' thoughtful and, though brief, weighty chapter, headed "The Grand Paradox" (*Lucifer*, July, 1890), tend to a contrary view, albeit the question itself is not formally posited by him. I propose in this paper, to endeavour to make my argument a little clearer.

If we stop at the "sum total of possibilities", Pantheism is the logical outcome. But if the outcome is seen to be illogical, we cannot stop there, and, to my understanding, this is *ipso facto* disproof of Pantheism. A doctrine based on *impersonality* is not thereby pantheistic; it is incompatible with the *plural*. A doctrine grounded on *personality* is not therefore monotheistical; it is inconsistent with the *singular*. One gives GOD; the other Gods, or ought to. If we attribute "impersonality" to a state the *actuality* of which is *individuality*, we are in PANTHEISM. If we attribute "personality" to a state of which *nothing* can be predicated, we are in THEOLOGY.

But to avoid confusion, seeing that the word has been variously interpreted, let its definition stand thus: PANTHEISM is the doctrine which teaches that the Eternal is the sum total of possibilities. The word *eternal* is also ambiguous, as vouched for by the definitions given in dictionaries, and the use made of it in current literature. So far as it occurs to me, *unchangeable* (or *changeless*) is the synonymous expression requiring the least qualification. It does not suffice, for example, to define "*eternal*" as *without beginning or end of existence*. FORCE has not the essence of the unchangeable, and must therefore be, *essentially*, without beginning or end, while we know from experience that, *formally*, it begins and ends, and therefore is not eternal, although it be *enduring*, and this is Time, to which relativity is confined, as not being compatible with Eternity. *Eternity* is not *Time* in any sense whatever, the latter being the abstract idea of Motion involving *change*, as manifested in phenomena. Hence the word "eternal" is properly applicable only to what is absolutely *changeless*.

Now, the Eternal is not the "First Cause"; nor is it a "cause", inasmuch as it is beyond relativity. On the other hand, a First Cause absolute, as indicating the terminus of relativity, would not be an "effect". This has been the Gordian knot of Philosophy—the conception of a First Cause *absolute*. For inasmuch as absolute, it must be unchangeable; and in that it is cause, it must have an effect, and having an effect it cannot be unchangeable—a *contradictio in adjecto*. An effect must partake more or less of the

essence of its *immediate* cause (though not of a *remote* cause, for the essence of any cause is *changed* in its immediate *effect*, which only partakes of that essence, but is not that essence). Consequently, a *cause* must *communicate* its essence in order that there be an *effect*. But if an essence (whether "thought" or "substance") is communicated, that essence is subject to *change*. Hence, that essence is not unchangeable, is not *eternal*. Ergo, the so-called ABSOLUTE is an illogical conception. Cause and effect are interdependent, and have no *locus standi* out of relativity. It follows that the First Cause is not the *ultima ratio*, and consequently is also an "effect", and being so, it is in *Time*, not in Eternity.

The First Cause is the reason of all principles, which are its powers; but, as an *actuality*, may be reduced to the two higher principles, which are *inseparable*, and it is because they are so, that they are never absolutely *potential*. This is an *effect* of the *non-absoluteness* of the equilibrium of the three Modes of Force (which are identical with all principles *manifested*, whilst principles in potentiality are powers of the Modes, which Modes, as such, are never *potential*, but in *equilibrium* when unmanifested).

Therefore, the First Cause (*actuality* of the Dual principle) is not an "effect" of the Eternal, but is the effect of that (the *non-absoluteness* of equilibrium) which is *itself*. Now, this "cause" (the said actuality, etc.), which is identical with the "effect" (the said non-absoluteness, etc.) is not an "effect" of the Eternal—for being *changeable* it does not partake of the essence of the Unchangeable. And yet for all this, the Eternal is the *ultima ratio* of that non-absoluteness of the equilibrium, without being a "cause" (*quoad defin.*). It is not Necessity—for Necessity is in the First Cause—but a *necessary* postulate. The Eternal is undefinable, but I define the other thus: THE FIRST CAUSE is the only cause which is its own effect.

It is the First Cause that constitutes the "sum total of possibilities" at the *beginning* of a cosmic period; and which, at its *end*, is "essentially result" (see my former article, Sec. II., and Mr. Williams', pag. 385, as to this expression), for the *resultant* of a period is the *power* of that which follows. In a word, the First Cause is *perfectible* (viewed under the light of Maya), whilst the Eternal is not, as being that which ever abides unchanged. The mistake—and a very general one it is—lies in identifying the First Cause with "The Absolute", so-called. The Absolute is supposed to signify the state where Subjectivity and Objectivity are merged, phenomena being non-existent, while THE ONE is, and is alone in its oneness.

The postulating such a state implies that THE ONE is the ultimate essence of things. If so, this Thing-in-Itself, although Reality and Actuality, as such, is otherwise Potentiality; that is to say, the state in question is *eternal* in regard to the Thing-in-Itself, and *potential* as relating to things. This is a contradiction in terms and denies Eternity. That which is *changeless* admits of no two aspects. All analogies are within Time. If, then, the Absolute is a *potential* state, how can it assume the *actual* state independently

of another cause? And, following up this view, an endless series of causes is called for. It is in vain we seek its solution in a Procession of principles, or in Emanation, which is the same thing. The First Principle, First Hypostasis, or First . . . whatever we call it, is a begging of the question. If this "First" of causes, after lying dormant from "Eternity", as some have it, or "for a period", as others put it, comes to think, or will, etc., that manifestation shall commence or be resumed—whether in the sense of creation or evolution—whence comes the cause of that *thought*, *will*, etc., which emerges gradually or suddenly, as the case may be? Or, if it is Law, which is Necessity, is this not making the unconditioned conditioned? For Schopenhauer well says, that since necessity is dependent on condition, absolute necessity is a *contradictio in adjecto* (*Quadr. Root*, etc., §49); and long before him, we have it from Plotinus, that "God is not subject to necessity; he constitutes, in relation to other beings, Necessity and Law" (*Enneads* VI, 8 §10). Even as presented by the last mentioned philosopher—who ascribes to his ONE or First Hypostasis, the *eternal* act of emanation, leading to the Second (Intelligence), and this to the Third (Universal Soul), whence (from its inferior potency) proceeds "matter"—though he may not appear to beg the question as to causes, he is forced thereto as to attributes, and this is only removing the difficulty. The First Hypostasis, says he, has no attribute that may be expressed; and yet, after showing that thought, etc., is needless to it, he attributes thought to it, but "differing from that of Intelligence". Then he makes the Second Hypostasis "perfect", but less so than the First, and the Third holding the third *degree* of Perfection, as if *perfection* (beyond *good*, *better*, *best*) were subject to degree! (See his *Enneads*, principally the Vth, L. 1, and VIth, L. 7). The truth is that his First Hypostasis is *not* eternal; an attribute is irreconcilable with the Changeless.

An *eternal* state (*quoad defn.*) cannot logically be assigned to a cause, since a cause communicates its essence; whilst the doctrine of Emanation, howsoever formulated, necessarily implies that the First Principle *does* transmit its essence; and Philosophers may *assert* it if they please, but they do not *show* that the first principle of procession is an eternal state. Why, the very word "principle" radically involves the notion of something that *develops*! Hence, the error is, not in the doctrine of Emanation itself, which is sound and *non-pantheistic*—but in the *scope* given to it by the Schools, which, whether sound or unsound, bases the doctrine on Pantheism.

Once the mind grasps the fact that there is a state beyond the first principle of procession—that Emanation *commences* in, and is limited to, *Time*—the so-called Absolute, Monism, and Pantheism disappear from the scene, without leaving or raising the necessity of a personal God. That the conception has been grasped, and not only since the teachings of Oriental Theosophy were introduced into the West, is certain; and was lucidly put forth by Kant in the 7th Sec. of the 3rd Chap., Book 2, Div. 2 of his *Trans-*

cedental Logic (headed: *Ultimate end of the natural dialectic of Human Reason*). He therein shows that the transcendent cause of phenomena should be contemplated as a *regulative* influence (*Gebrauch*), not as a *constitutive* principle, and that one of the errors (for he points out others) of regarding it in this light, is *ignava ratio* (otherwise *argumentum ignavum*) which is tantamount to Fatalism. Kant uses the word principle (*Princip*), as well as *Gebrauch* (literally *custom, use*, etc.), in reference to the regulative idea; both, and no less the free translation *influence*, are inadequate terms, but the other expression, "constitutive principle", is perfectly correct, a principle being the initial condition of a thing constituted. However this may be, the fundamental idea of that distinction is quite clear, namely, that a *phenomenon*, however far removed from us, does not partake of the essence of the Regulative Influence, *i.e.*, the latter does not communicate its essence, and therefore *is not a principle*.

V. DE F.

(To be continued.)



Be cheerful also, and seek not external help, nor the tranquillity which others give. A man must stand erect, not be kept erect by others.

If nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites and carefully examines all the impressions, and as Socrates said, has detached itself from the persuasions of sense and cares for mankind—if thou findest everything else smaller and of less value, give place to nothing else.

How much trouble he avoids who does not work to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure.

In the morning when thou risest unwillingly let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist, and for which I was brought into the world? Or am I made for this, to lie in the bed-clothes and keep myself warm?

I am composed of the formal and the material; and neither of them will perish into non-existence, as neither of them came into existence out of non-existence. Every part of me then will be reduced by change into another part of the universe, and so on for ever. And by consequence of such a change I too exist, and those who begot me go on for ever in the other direction. For nothing hinders us from saying so, even if the universe is administered according to definite periods.

Such as are thy habitual thoughts, such also will be the character of thy mind.

In one respect man is the nearest thing to me, so far as I must do good to men and endure them.

Reverence that which is best in the universe; and in like manner reverence that which is best in thyself.

Let it make no difference to thee if thou art cold or warm if thou art doing thy duty, and whether thou art drowsy or satisfied with sleep.

MARCUS AURELIUS ANTONINUS.

A Criticism on a Critic.

Professor Max Müller in the *New Review* and in the *Sanskrit Critical Journal*.
 “Criticism criticism only.”

WE are glad that Professor Max Müller has noticed us in the January number of the *New Review*, as we thus have the opportunity of returning the compliment to the learned philologist, for whose labours in the “Science of Language” we have always had a profound respect, while at the same time reserving to ourselves our own opinion as to his competency to deal either with the records or matters of Aryan religions or philosophies. The article in question is entitled “Christianity and Buddhism”, and while we can congratulate neither religion on its treatment by the Professor, we sincerely sympathise with the former in that the championship of the well-known Orientalist has left her in so sorry a predicament. We shall perhaps at some later date have a few words to say on this subject, pointing out the utter ignorance of even elementary symbology displayed in the paper. At present, however, we have only to notice the first paragraph, and enter a slight protest in the name of the native pandits in general and of the Sanskrit and Pali scholars of the T. S. in particular, who are by the way sufficiently numerous in India and Ceylon.

The paragraph runs as follows:—

“Who has not suffered lately from Theosophy and Esoteric Buddhism? Journals are full of it, novels overflow with it, and oh! the private and confidential letters to ask what it all means. It is nearly as bad as the Anglo-Jewish craze and the Original Home of the Aryans. Esoteric Buddhism has no sweet odour in the nostrils of Sanskrit and Pali scholars. They try to keep aloof from it, and avoid all controversy with its prophets and prophetesses. But it seems hard on them that they should be blamed for not speaking out, when their silence says really all that is required.”

Emile Burnouf *did* speak out, however, and the readers of the *Revue de Deux Mondes* know what he said for Theosophy. Another eminent Orientalist also accepted the hospitality of *Lucifer's* pages lately, and Professor Max Müller must now pay the penalty of refusing to listen to Harpocrates, and of taking his finger from his lips.

From this introductory paragraph, we learn the interesting fact that the Professor's calm is being somewhat disturbed and that in order to overawe a questioning public, he is endeavouring to hide himself in the cloak of scholarship, with its ever-changing hues, and to step onto the lofty pedestal of patronising Western Orientalism.

Now the English-speaking public is notorious for its love of fair-play,

and is gradually waking up to the fact that it is systematically and studiously kept in ignorance of many things, which prevent it forming a just judgment, and thus is proportionately growing righteously indignant. We, therefore, consider it our duty to let the public see both sides of the picture, by giving further publicity to a criticism of our critic. This we do both on general principles, following that ideal of Justice which is the cardinal tenet of Theosophy; and also in particular, because one of the Objects of the Theosophical Society is to get learned native gentlemen to instruct the West on the Eastern systems of religion, philosophy and science, and so remove the misconceptions that Western scholars have, consciously or unconsciously, instilled into the minds of their less instructed fellow-countrymen. This criticism, on a Sanskrit poem written by the Professor, is reprinted by permission from the *Sanskrit Critical Journal*, and is instructive not only for the reasons given above, but also because of the information which it contains on the Vedas and the manner in which the Hindus view these hoary relics of the past.

The translation of the poem and criticism runs as follows :—

THE POEM.

1.

Oh friends, sing forth the praises of that wonderful great fish, whose name is Laksha, and who is beloved by many people.

2.

After he had grown strong in the sea, and had been well preserved in the rivers, he came back to us a welcome guest.

3.

May that fish (Laksha) who is to be praised by modern poets as well as by those of old, bring hither towards us the goddess of happiness, Lakshmi!

4.

Come together and look at him, how red his flesh, how beautiful his shape, how he shines like silver!

5.

When the fish has been well steeped in sauce such as emperors love, full of sweetness and delight.

6.

Then indeed we long for him here at this congress, the lovely one, a joy to look at, meant to be eaten by men and women.

THE CRITICISM.

THE MATSYA SUKTA.

(1.) The Matsya Sukta is a poem of six stanzas by Professor Max Müller in praise of a fish called Salmon, or in Germany Laksha.

After going through the above, it struck our mind at the first sight that our learned professor has made it a parody of a Vaidic Sukta, for the purpose of pleasing his friends. If our supposition be correct, we congratulate the professor on his success, but regret at the same time that the Vedas, the most sacred works of the Hindus, upon which the Hindu

religion is chiefly and originally based, have been ridiculed in such a childish manner by a great and good man like Professor Max Müller, who is generally regarded as a great admirer of the Vedas, and a chief defender of Hinduism : for a parody or mockery like this might lower the Vedas in the estimation of the Hindus, who have held the Vedas in the highest respect from times immemorial.

(2.) The Hindus consider the Vedas as ever existing with the Almighty himself, and as not composed by any being. The Hindu philosophers too, after long and earnest discussions, have established the same truth with regard to the Vedas. The ancient sages like Valmiki, Vasishtha and Vyasa, etc., who were Rishis in the true sense of the word, and probably much better acquainted with the Vedas than a Rishi of this iron age, used a new style of language called *Laukika* or the language of men, quite different from that of the Vedas, for the purpose of keeping the purity of the Vedas unalloyed. By doing this they have strictly prohibited common men from corrupting the Vedas by interpolation of such parodies or joking poems of their own. It is evident that a parody like this lowers the Vedas, the original spring of the Hindu religion,—an unbearable thing for a Hindu.

(3) On the other hand if the professor has seriously intended by this to show how vast is his command of the Vaidic language, and how deserving he is of the title (*Rishi*) which he has assumed, then the whole thing is quite absurd as well as highly inappropriate, and his whole attempt in this is an entire failure.

(4) For instance, we first take the name of the poem, *Matsya Sukta*. The word *Sukta* is a purely Vaidic technical term, meaning a collection of *Mantras*, generally used in addressing a particular deity, so that it is quite absurd to use this very word in the sense of a common poem, though it might be a collection of stanzas treating of the same subject. The stanzas written by Professor Max Müller cannot in any way be considered Vaidic *Mantras*, for as we have already said, according to the Hindu *Sastras*, the Vaidic *Mantras* are not creations of any existing being. Professor Max Müller is of course well acquainted with the fact, but still he calls his poem a *Sukta*. What greater absurdity can there be than this ?

(5) A Vaidic *Sukta* has, first, a deity or the subject matter of which it treats ; second, the metre in which it is written ; third, the *Rishi* by whom it was first seen ; and fourth, *Viniyoga*, or its use in a particular religious ceremony. Our professor following this, also heads his poem with its deity the fish *Laksha*, its metre *Gayatri*, and its *Rishi* the professor himself ; but he forgets to mention the last and most important thing, the *Viniyoga*, which is without doubt a great defect, for without knowledge of the *Viniyoga* a *Sukta* is thoroughly useless.

(6) In fact the deity, metre, and *Rishi*, &c., belonging to a *Sukta*, are all Vaidic technicalities. The deity never means a subject matter treated of in a common poem, but only what has been treated of in a genuine Vaidic *Sukta*. Does the poem under review belong to an original *Veda*, *Ric*, *Yajus* or *Saman* ? If not, then what right has its author to call its subject matter by the name of a deity ? We shall be highly obliged if the author will kindly satisfy us with any authority.

(7) Metres are of two kind, Vaidic and *Laukika*. The Vaidic Metres are chiefly confined to the Vedas while the *Laukikas* are only for use in common poetry. So each of the Metres, *Gayatri*, &c., has duplicate forms entirely differing from each other. The chief characteristic of the Vaidic form of a Metre is the accent mark of its words, *i.e.*, each word in it must be marked with its proper accent, for it is said in the *Bhashya* of Panini that a word without proper accentuation kills the utterer just like *Indra Satru*. It is evident from the above that a Vaidic Metre cannot be used in common poetry, and even in the Vedas every word in it must be marked

with its proper accent marks. But we are sorry to see that Professor Max Müller, the great Vaidic scholar of the day, has violated this rule by using the Vaidic form of the Gayatri Metre in his own poem, and moreover has not marked his words with their proper accent marks. Wonderful inappropriateness, indeed!

(8) Now regarding the Rishi, the Rishi of a Sukta means the first seer of a Sukta, or one to whom the Sukta was first revealed in its complete form. For according to the Hindu Sastras, though the Vedas are ever existing, they have occasionally disappeared at the time of Pralaya or deluge. And at the beginning of the new creation they were again partly revealed by the will of God to the internal eyes of some particular men who were called Rishis. There are a good many Rishis in the Vedas. It must however be understood here that in every creation the Vedas are revealed to the same men only. So no new Rishi can occupy a place in the Vedas. Now we may ask the favour of the professor's supplying us with his authority for calling himself a Rishi, while already knowing that his poem can never be reckoned as an original part of the Vedas?

(9) Moreover the poem indicates neither any extraordinary skill on the author's part, nor any uncommon scholarship in Sanskrit learning; but on the other hand it shows his deficiency in modern Sanskrit grammar. The author has written not only in the Vaidic style, but has kept throughout the Vaidic grammatical construction of words, which is not only strictly prohibited to a modern poet, but is also considered *asādhu* or incorrect. So the words *Purbhebhiih*, &c., though they might be correct according to Vaidic grammar, cannot be used by a modern poet, for none but the Rishis had the privileges of using such forms of words. The Rishis, according to the Hindu Sastras, are of two kinds; 1st, those to whom the Mantras of the Vedas were originally revealed: 2nd, those who, being Brahman by caste, are remarkable for learning, asceticism, truthfulness and profound scholarship in the Vedas. As no Vaidic Mantra has ever been revealed to the Professor, the poem under review is of course, not a Vaidic Mantra, neither is he a Brahman by caste. Thus it is evident that he has no right to use such forms of words in his composition. The famous poet Bhababhuti, it is true, followed occasionally the Vaidic style in his writing, but he carefully kept to the modern grammatical construction throughout. So the modern poets are bound to observe always the rules of modern grammar, otherwise their writings cannot be considered *sādhu* or correct.

(10) In conclusion we may point out that no extraordinary scholarship is to be found in the poem, for the poem consists of six stanzas or eight lines only, but even in these few lines, passages from the Rigveda are borrowed without the slightest alteration, as would appear from the passages quoted below from the poem as well as from the Rigveda, placed side by side for comparison.*

(11) For a Sanskrit poet nothing is more discreditable than to borrow passages from another's works. Besides such words as *adbhuta purupriya*, &c., are repeated in Mantras of the same metre (Gayatri) in the Rigveda, see the *Rics*: *sahasampuro adbhuta*, so nobody feels the least difficulty in picking them up. Thus we see in the poem the author's own words are very few and these too do not indicate any capital security in the author. In our opinion a poem like this is not a creditable performance, even if it comes from the pen of an ordinary Sanskrit scholar.

(12) Lastly it struck us very much to see that the word Lakshmi is translated as goddess of happiness. Anyone having the least acquaintance with Sanskrit literature knows very well that Lakshmi is the goddess of wealth or fortune, and not of happiness.

* For instance stanza three, the gem of the whole poem, is word for word the same as the verse cited from the Rigveda.—[Eds.]

(13) After all the poem is full of inconsistencies and absurdities, which the readers will easily find out; for instance in the third stanza, the fish Laksha is said to be praised by modern poets, as well as by those of old times. Here Rishi is translated into a poet, which is absurd. Again in India neither the Rishis of modern nor of ancient times were acquainted even with the name of the fish. How then could it be praised by them?

And now a query and a remark to conclude with:—

Query: Supposing a prominent Hindu pandit had parodied one of the Psalms of David, and used it to describe a debauch; we wonder what the Society for Promoting Christian Knowledge and the other associations of the Church Militant would have said. Yet this is but a feeble comparison, for the rhythm of the Davidic hymns of initiation is irretrievably lost, thanks to Masoretic desecration, whereas the *swara* of the Vedas is still preserved. This is the particular desecration that the Hindus have to complain of in the professor's poem; not to mention a hundred other things which can only be understood by the reverent mind of the student of esotericism.

Remark: We are content to leave our scholarship in the reliable hands of native gentlemen, and we prefer Bhatta Pulli to Oxford.

[At the last moment of going to press we learn that paragraph 7 is founded on a mistake of the European copyist, who forwarded a copy of the pamphlet to the writer of the criticism. The accent marks are found in the original. Eds.]

—*—

Our Budget.

LIBRARY AND PROPAGANDA FUND ACCOUNT.

DR.	£ s. d.	CR.	£ s. d.
Balance in hand	38 4 8	Books for Libraries	11 0 7
Miss Mary Connah	0 2 6	Leaflets	9 14 4
Q. J. W.	1 1 0	Balance in hand	34 19 1
A Swedish Friend	1 0 0		
C. W.	6 4 6		
Mrs. Malcolm	7 10 0		
Sale of photos	1 11 4		
	£ 55 14 0		£ 55 14 0

CONSTANCE WACHTMEISTER.

Mme. W. Van Notten sends £1, which has been placed to the paying off of the mortgage on Headquarters.

EAST END WORKING WOMEN'S CLUB.

A Hindu £1 0 0

Habit.

HABIT. It seems a simple matter. We speak and think of it lightly, and rarely stop to consider what is really involved therein. And yet we should think it serious enough if we only realised what the acquisition of habit meant in truth. We all know ourselves to be, to a large extent, creatures of habit. The fact has passed into a common phrase, and like most other truisms of this nature its profound significance has been consequently overlooked, and it has come to be regarded as a truism and nothing more. Just because it is such an everyday expression we do not think it worthy of serious consideration. A little thought, however, should speedily convince us to the contrary. If we are creatures of habit, and who will deny it, what that habit is becomes of fearful importance. For here another consideration steps in. We are not only creatures of habit, but, what is of equal importance, creators of habit. Creators, that is to say, of the master who is to influence our lives either for good or evil. Man may thus, in a very real sense, be called his own creator. Consciously or unconsciously he is the agent who shapes his own destiny, either in harmonious accordance with, or in opposition to, the universal evolutionary law. And he does so mainly, in the first instance, by the acquisition of habit. It is a recognised fact that certain habits—notably a craving for alcoholic stimulants—once acquired, pass in great measure beyond our control: our free-will in this direction—that power within us which enables us to adhere to such and such a course of action, to elect to do *this* rather than *that*—is henceforth paralysed, and when once this is brought about we become the slaves of some master passion, the passive instruments of some domineering force, resistance to which we feel to be none the less impossible because, like Frankenstein, we are haunted by a monster of our own creation.

It is often asked, what there is in the nature of habit which renders it so important a factor in the determination of our lives: why it is that we lose the power of controlling our actions by repeatedly allowing free play to those impulses of our lower nature? Undoubtedly it is so. Every impulse whether followed by an act or not, but more certainly in the latter case, has a tendency to repeat itself, the inclination to do so growing stronger with every such act of repetition until the nominal agent becomes little more than a mere automaton, and can hardly, in strict justice, be held responsible for consequences which he is powerless to avert, or practices which have become to him as a second nature. Such a person can scarcely be called wicked, in the strict sense of the term: he has merely abandoned of his own free-will that divine faculty of self-control, which is the natural inherent birthright of man, the "*fons et origo*" of all possibility of future development, without which spiritual regeneration, either for the individual or the race, becomes a clear impossibility. Without it, indeed, all progressive development must be at end, for those habits of life which aim at immediate gratification must of necessity unfit the mind for the prosecution of distant aims requiring perpetual self-denial and effort.

And now an enquiry presents itself. Does the mere surrender of such effort adequately account for the mastery which habit is acknowledged to hold over us? In other words, does the absence of self-control afford a

necessary and sufficient explanation of the mysterious power of what is known as the force of habit? Of course it may be taken for granted that without such a refusal to exercise the prerogative of right judgment no habit could ever come into existence at all, much less acquire the mastery which obtains in such cases, and which common consent would be the last to deny. But this furnishes us with no explanation, properly so-called. It merely indicates the condition under which it came into being. Just as the setting of the sun has the positive result that the weaker beams of the stars, before lost in the stronger light, become manifest, and this setting is therefore the condition of their manifestation, so the abdication of the exercise of self-restraint is nothing more than the withdrawal of that safe-guard without which we become susceptible of the influence of habits, which, if left to themselves, lose no time in asserting their command.

It is all very well to say that every impulse has a tendency to repeat itself. That is a matter of experience, and so far verifiable. But this hardly explains why it should be so. Positive science, as far as I am aware, has never condescended to enlighten us on this question, which, considering its importance both from a psychological and ethical stand-point, is to say the least strange. While acknowledging the fact that habits do grow in proportion as their demands are satisfied, the nature of such growth has never been made the subject of genuine enquiry. It may be noticed here that the question is by no means set at rest by the assertion that the blunting of the moral sense, which necessarily follows the acquisition of evil habits, facilitates the performance of such actions by the gradual removal of those impediments which otherwise would make us pause. That is a mere truism, and throws no light on the point in hand. For quite independently of the fact that the moral sense is in many cases not at all concerned in the matter, and that others are directly sanctioned by it—since we are here more especially considering the genesis and evolution of those habits which men call evil—this assertion leaves quite unexplained the remarkable fact that the claims of self-interest, using the word in its lowest sense, are no less over-ridden. Every sort of consideration, it would seem, is thrown to the wind. Everything must give way before the dictates of that imperious master whose will henceforth is law; while the poor instrument, for he is nothing else, stands idly by, sometimes as a careless spectator, sometimes wringing his hands over the ruin that has been accomplished, and that which he foresees must in the course of events be brought about. The torrent has grown too strong to resist: he must resign himself to be carried whither it lists.

It would be curious to learn exactly what solution of the problem is offered by the conceptions of materialistic science. Unless we are to consider all persons in this state of thralldom as mentally insane, which from this point of view would mean victims of some particular form of brain disease, it becomes impossible to account for the otherwise inexplicable mastery which habit assumes. Passing by the unsatisfactory nature of such an assertion, which is obviously far from meeting the requirements of many specified forms, we ask what causes such a desire to originate? How comes it that, by submitting to the appeals of our lower nature, such a brain-affectation is induced? I am not now contending that in certain cases the brain necessarily remains throughout altogether unaffected by such indulgence. That would be an assertion directly opposed to known facts, since it is notorious that madness is in many instances so occasioned. (According to the "Insurance Guide and Handbook" of a few years ago, more than a tenth of the total number of cases of madness are attributable to drunkenness alone.) But to argue that because every habit must in some way or another, directly or indirectly, affect the organism of the brain, therefore the seductive force of habit, which is its leading characteristic, is due in its entirety to molecular disorganisation, seems confounding the cause with the effect.

What explanation then can be given which will meet the exigencies of the case? If I have stated the question with sufficient clearness, the difficulty is seen to consist not so much in accounting for the establishment of habit, as in accounting for its *growth* when established. We are active agents in the setting up of habit, in the majority of cases at all events: we may not foresee whither it may lead us, but, except in cases of congenital predisposition, we are not forced into its adoption. But once firmly established a change is effected. From active agents we become passive mediums: our actions are no longer under our control. If it is contended that in all this we are dealing with anomalous cases which cannot be brought under any one head, the answer is that though such extreme instances are fortunately of rare occurrence, we have no reason to suppose that they are essentially different from those whose characteristics are less marked. The difference that exists is one of degree only, not one of kind.

It is strange that for generations we have been accustomed to make use of the phrase, growth of habit, without at all considering what such a phrase really implies. As is the case with many such metaphors, a great truth here appears in metaphorical disguise. The word growth cannot strictly be applied to a lifeless abstraction without some underlying reason, and we have good cause to believe that such a reason exists. Quite apart from mere theory, we have the support of circumstantial evidence to show that thoughts and sentiments are not empty abstractions, mere modes of mind as generally conceived, but substantial entities, so to speak, which reside in man's inner world, and which influence him either for good or evil. But though they have no appropriate life of their own, such elemental forms—creations of the thought of man—his own self indeed, are kept alive by the life-power of him who gave them birth, and their vitality continues as long as they can derive support from that source. "The lower self", says Dr. F. Hartmann, "is composed of a great many 'I's', of which each one has his peculiar claim. They are the semi-intellectual forces of the soul, that would rend the soul to pieces if they were allowed to grow, and which must be subdued by the power of the real master, the superior I—the Spirit."

It is not my purpose here to attempt any vindication of the philosophy of the theory here briefly indicated, even were I competent to do so, which is very far from being the case. That has been amply done elsewhere by those who are entitled to speak with authority. If it is nothing more than a theory, it possesses this merit at least, that it affords a possible and reasonable explanation of much that otherwise is hopelessly perplexing: and, what is more to the purpose, it serves a practical end, not only by indicating the nature of the danger which self-indulgence entails, but also by exhibiting more clearly than would otherwise be possible, the lines along which delivery becomes attainable.

I have mentioned above the feeling of helplessness which is experienced by those subject to the influence of passion. A feeling at once so universal and so well defined cannot be regarded as a mere illusion, but must be the product of some existing cause. What that cause is, in other words why such a feeling exists, becomes now apparent, and indeed is seen to follow as a necessary corollary. The annihilation of passion is an impossibility; and that not only because the principle of life, unconditioned in its existence, must be regarded as indestructible; but also because, if passion be driven away, some other influence takes its place. But though this is the case, such accumulated energy may be transformed into other modes and channels of action, and such transformation is constituted a veritable "*deus ex machinâ*," by whose means equilibrium may once more be effected, and freedom restored.

But this can result only if we substitute some lofty ideal in its place; otherwise the change may bring with it no improvement, and the last state

may be worse than the first. Mrs. E. B. Browning has expressed the same truth in "Aurora Leigh"—

"And yet because a man sins once, the sin
Cleaves to him in necessity to sin,
That if he sins not *so* to damn himself
He sins *so* to damn others with himself."

This principle of transformation may serve to illustrate the force of the common remark, that the greatest sinners sometimes turn out the greatest saints. The very capacity to sin presupposes and includes a correlative activity in an opposite direction if once the current is reversed. Only by painful experience of the consequences of evil did man's reason grow, and "to him that *overcometh*" is the hope made sure.

And this explains also why religious enthusiasm, however ludicrous its aspect may be and often is—witness the deplorable tomfooleries of the Salvation Army—not unfrequently brings with it a very marked change for the better, a determination to lead a new life, and an entire suppression of evil habits before seemingly ineradicable. It is to be noticed here that if only an enthusiasm can be aroused, it matters little, as far as the result is concerned, that such enthusiasm is entirely mistaken in its fancied interpretation of matters transcendental, and utterly bereft of reason or logic. For those whose minds are not capable of embracing or responding to any higher conceptions its immediate result may be, and doubtless often is, productive of much good. But it would be a grievous error to conclude that therefore the doctrines it embodied were any the less illusive or grotesque.

"Earth's fanatics make
Too frequently heaven's saints."

Happily for those who turn in disgust from these perversions and distortions of the truth, a philosophy and science at once consistent and far-reaching, and now passing through its incipient stages, is at hand. Its knowledge is penetrating deeply into the mind of man, and will continue to do so as time goes on. Its facts may be established by experimentation, as in every other science, since, as Descartes well observes, "Our knowledge of the soul is more intimate and certain than our knowledge of the body"; and much that for science so far has remained a *terra incognita* receives new and unexpected interpretation.

I have endeavoured to exhibit a case in point. Though the subject is one that admits and, from its importance, is entitled to far graver and more mature consideration than is here attempted, the purpose of these few lines will be accomplished if I have succeeded in any way in drawing attention to the fact that here is a problem which science, with all its boasted knowledge, has failed to elucidate, and which, indeed, may almost be said to lie beyond its range, so long as it is content to extend its progress only on the old dead level. "The first condition", says Du Prel in his "Philosophy of Mysticism", "of the evolutionary capacity of science is that we should conceive progress otherwise than as mere breadth. True progress is always in the depth; whereas every generation imagines that it leaves to its successors only the task of extension on the same level." And the solution of questions such as these, which deal with matters beyond the physical plane, must entirely depend on the extent to which such a deepening process is carried on.

It is high time that a check should be given to the growing materialism of the day, by rousing man to a knowledge that there are provinces in nature which only the soul can explore; that he is the sole arbiter of his destiny which he can make or mar according to the decrees of his will. It is high time to supplement the partial and superficial discoveries of science, and by the development of other and finer instincts to extend the range of knowledge in a new and a more vertical direction.

M. U. MOORE, F.T.S.

Dream.

“When Buddhi is absorbed in Agnyana (nescience, or activity in matter) then it is that the wise term it sleep. When Buddhi is in full bloom, then it is said to be in Jagrat (waking state) In this universe the mundane existence, which is an ocean of sorrow, is nothing but a long dream, the longest illusion of the mind, and the longest lived reign of fancy.”—VARAHA UPANISHAD.

The azure dome of golden, cloudless noon
Was filled with bridal bells and scent of flowers,
As from the altar led I forth my bride
To shelter in my father's ancient Hall.
My purse string, swelled by happiness, had burst
And spilled the gold in Misery's sad lap,
While, from my lightsome heart went out a love
That hid the vileness of her draggled robes.
“O Life”, I thought, “how grand a sovereign thou
To give us moments such as this!”

But hark!

From out the inmost silence of my soul
I heard a voice intone “Thou art a dream”.
I looked on my beloved lily bride—
“If dreams like this be dreaming, let me dream”.

Another June had come—another noon—
When up the aisle we passed again—we twain—
But, she was borne by strong, strange hands—
A still, cold thing—nor blush nor smile—but prone
Beneath sweet flowers she last year walked upon.
And I, in desolation wrapped, was led
Behind the trailing scents; nor heard the toll
Of belfry music, nor the priestly chant—
My senses lost in one great sense of blank.
As when the lights go out in crowded hall
So black the world seemed with my heart-light gone.
Then sudden, through my grief, I heard again
The far-off voice I once had heard before—
“Thou art a dream”. From agonizing depths
I cried—“If this be dream, O let me wake!”
Respondent to that prayer a veil seemed rent,
And on my vision, introspective grown,
A soft and doméd light o'erspread my view,
And held me rapt in expectation's thrall.
“O Light, from Darkness springing, art *Thou* dream?”
Thus questioned I. The same clear tone, now near,
Replied—“The Light is vesture of The Lord,
And thus is also dream”. “And Thou”, I cried,
“Who knowest Dream to be, must surely know
The waking after dream. I pray Thee tell
Hath she, who silent lies, awakened now?”
“'Tis but a change of dream”, the soft voice breathed.
“When changing comes for me, shall ours inblend?”
‘Thou so shalt dream, until that dream thread breaks.”
“O Thou, who countest all the changing dreams,
What *art* Thou?” “As the *Voice* I, too, am dream;
But as the One Great *I*, behind The Word,
I am the Sleepless One who never dreams,
Once knowing Me, all dreams shall cease for thee.”
“O Lord, my days and nights shall be one prayer—
Let me awake!”

MARY FRANCES WIGHT, F.T.S.

Reviews.

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RAJA-YOGA.

IT is with great pleasure that we take up our pen to notice the second edition of the interesting and lucid work of our learned brother, Professor Manilal Nabhubhai Dvivedi, B.A. The present edition is enriched by the entire recasting of the two introductions and by the addition of many valuable notes, to the two texts which form the back-bone of this most valuable exposition of the Vedantic science of Raj Yog. These texts are the *Vākyasudhā*, or Philosophy of Subject and Object, by Bhāratitirtha, and the *Aparokshānubhūti* by Sri Sāṅkarāchārya, to whom also the former treatise is sometimes ascribed. The latter is headed with the English title "Direct Cognition", with a sub-title "Of the Unity of Jiva and Brahma". As it has been the fashion so far in the West for theosophical students to fly to the difficult aphorisms of Patanjali for their information on the Raj Yog, with the result that nine out of ten of them have arisen from their reading as wise as when they sat down, or rather as ignorant; or if they understood anything, misunderstood it, owing to their mistaking the allegorical utterances of the sage, who employed the technicalities of Hatha Yog (or physical Yog) to expound the mysteries of the true mental and spiritual concentration (Raj Yog), for so many cut and dried recipes for the attainment of Moksh. As we say, this strong meat has hitherto proved too indigestible for those who are as yet babes in the subtleties of Eastern metaphysics and occult treatises, it is therefore thought advisable to recommend most strongly the study of Professor Dvivedi's translation and commentaries as being the best introduction so far extant to this most difficult and sublime science. We shall therefore give the book a more careful consideration than would ordinarily be accorded to it, in order to point out its merits to theosophists.

In the first introduction our learned author surveys very briefly the results of the enquiries of ancient philosophers in the West, starting from Thales and Pythagoras, and then touches on modern philosophical speculations. He next deals with the conclusions of modern science, contrasting them with the Advaita or Vedantic position, demonstrating the impregnable position of this marvellous system of non-dualism and its independence of the passing speculations of either the materialist, physicist or physiological-psychologist. For, he says, "the Advaita-theory is not at all wedded to any particular cosmology; it is free to accept any explanation of the phenomenal provided you always admit the reality of the ever-present and all-pervading eternal noumenal." He then proceeds to enunciate the Vedantic position as follows:—

The Advaitin "takes the material universe as it is and at once questions himself what the objects around him are? He concludes that as consciousness can never transcend itself, and as objects are only perceptible by a series of changes reflected in and through this very consciousness, the nature of the thing *per se* can never be known. That it *is*, is a fact beyond dispute, what it is beyond certain name and form, it is difficult or impossible to say. It is absurd to think of existence without consciousness or thought, and all objects, or even prime matter, is a compound of thought and being. Again but for thought, Matter will be nowhere, inasmuch as it will never *be*. Thus thought is the only reality in the ever changing drama of name and form in and through which the inscrutable Being called Matter always reveals itself. The whole universe is thus one thought, one life, all and ever one—*Advaita*, without a second. The word thought is however misleading. It implies change, and is therefore not what is the essence of all. That wherein and whereof everything is known to be ever immutable, one and unique. It is the very substance of all change and all negation. It is the being, the life, and as sustaining all and everything it is

called *Brahma*. This is the sum and substance of the main principle of the Vedānta. To live that life of unity and love, to know no distinction in the eternal and unique, is the real *Raja-yoga*."

Again, in speaking of the "Unknowable" with which our Western ears have been so much afflicted lately, he says:—

"That, however, which cognises itself and the unknowable is not at all unknown or even unknowable. It is the very essence of Consciousness, and is ever unique and one. It is the real and ever present all-pervading Absolute. The unknowable is a wrong word to express this idea, for it expresses something entirely opposite. The Absolute is all *Sat* which means more than a predicate of mere existence; it implies real conscious existence, a reality entirely wanting in the Unknowable of European philosophy."

In his second introduction our author draws attention to the fact that there is a "consensus of philosophic opinion in favour of those who look upon the universe as transitional in character, and therefore as something not worth relying on," and tells us that "all the principal schools of Aryan philosophy differ from one another simply in their attitude towards this one eternal truth." He then proceeds to give an understandable sketch of the main tenets of these six *Darshanas*, which will prove of the first utility to any student beginning the difficult task of tackling Hindu philosophy. Here as in the rest of his work the Professor is clear, concise and interesting, and should receive the thanks of all those who examine these six *Koshas* or sheaths but to learn how to extract the two-edged sword, the *seventh*, the Esoteric Doctrine represented exoterically by the *Bhagavat Gita*, an incomprehensible writing for all but the initiated owing to its anthropomorphic "blinds."

Not by any means the least interesting is the answer Dvivedi gives to those who query the usefulness of intricate metaphysical discussion.

"The mind of man," he says, "has been ever trying with varied success to obtain happiness—that which is good, or the Good. Our enquiry divides itself at the beginning into two minor issues, first whether there is any evil as such in the world, and secondly if there is, how to account for its presence and get rid of it. If evil emanates from God, he can hardly be good and omnipotent at the same time. Aryan philosophy holds that in the nature of the godhead there is no evil whatever, but what accrues as such to men is from causes set in action by themselves or by the law of *Karma*. The *Vedantin* maintains that we raise idle distinctions between happiness and misery and the like only so long as that *ignorance* which is the cause of this dream of the world, has not been suppressed. Evil arises from individuality or more properly limitation. The *Upanishads* emphatically say: 'that which is limitless is happiness, there is no happiness in limitation.' Having thus seen that in the nature of things there is no evil, we are confronted by the query, what is happiness? In the objective world, everything is overshadowed by fatality; and so also in the subjective world of the mind. Happiness could hardly rest in living according to the dictates of our senses or even the impulses of our mind. That absolute happiness, that complete bliss, in which not a single particle of any contrary feeling could find place, is impossible unless we *realise*, and live the life of universal *Brahma*. Such happiness, says the *Vedantin*, commences in knowledge—knowledge of one's own self—and its communion, we might say, with the so-called universal essence."

After distinguishing the noble wisdom of Spiritual Vedantism which admits *that only as expedient which is good*, from the belly-philosophy of modern Utilitarianism, which (by a strange "reversal," familiar to those acquainted with that "Light" which reflects only the "earthly sensual devilish wisdom from below") imagines, *that only is good which is expedient*—our interesting *Shastri* proceeds to tell us how the term BROTHERHOOD connotes two entirely different meanings with the Monotheist and Vedantin, and in so doing strikes the key-note of the utility of the Theosophical Society in the West, and thus points out the work we have to do before our First Object can be anything else than an Idea in the Divine Mind. Thus he writes:—

“Look upon your neighbour as your brother is the loud cry of the Monotheist or Deist; but the *Vedānta* rationally teaches to look upon *all* as *self* (*atmavat sarva*). It follows as a natural consequence that one who thus lives in *Brahma* and of *Brahma*, breathes as it were in conformity with the universal breath of intelligent nature, and hardly collects any store of causes capable of producing pleasure or pain. In other words, the law of *Karma* does not bind an ascetic who thus identifies his individuality with the universal totality. When the individual is lost in the All, the microcosm becomes so much attuned to the macrocosm that it forgets the idea of separateness and lives in eternal joy and peace, as a part and member of the whole.”

Towards the end of this introduction, in prefacing his remarks on the different stages of Raj Yog, the professor distinguishes the school of Sāṅkarāchārya from that of Patanjali as follows:—

“The Vedantic process of attaining this state of *Brahma* generally described as *Raja-yoga* is purely mental, and deals entirely with rules for restraining the mind. Sāṅkarāchārya, the advocate of the *Vivartavāda* (*i.e.*, the theory of Illusion as referred to the evolution of the Universe), while accepting the cosmogony of the *Sankyas* (*viz.*, of Kapila who left everything to the workings of nature, *Mulaprakriti*) and the *Yoga* of Patanjali, considerably improved upon either. He abolished the idle distinction, between inseparable *Purusha* and *Prakriti* as an inconvenient bar in the way of any action for *Moksha* as such, and declared that the whole universe is all *Purusha* or *Brahma*. Further perceiving the inability of physical *Yoga* towards the annihilation of the *mind*, he set up the practice of mental *Yoga* as both practical and easy. According to his teaching it will be pure moral cowardice on the one hand to shrink from one's duties in life, as it will be sheer unmanliness on the other to be engrossed in, or unnerved by, the good or evil results of necessary functions.”

We shall not touch upon the actual system as revealed in the slokas of the two treatises, or upon the clear and simple exposition of the text in the notes of our learned Brother, further than to say that after struggling with such texts as the Sankya philosophy, Patanjali, or the Upanishads, it is quite a treat to read the flowing translation of Professor Dvivedi, and a great pleasure to follow the easy sequence of thought and the simple and yet impressive manner in which this magnificent system of the blessed sage, Sri Sāṅkarāchārya, unfolds itself. And yet it is difficult to refrain from quoting two or three slokas to show the value of the work to which we have so strongly drawn attention, and its declared aversion to Hatha Yog practice. In explaining the fifteen stages of the Yog, it is said:—

“116. That one, having converted his internal eye into one of pure knowledge should view the whole of this transitional universe as *Brahma*, is the real concentration of the eye (*Drikshiti*), and not that wherein the eye is fixed on the tip of the nose.

“117. Or, the fixing of the eye (*i.e.*, *vritti*) on that in which the triad of the seer, sight and seen, is reduced to unity, is the real concentration, &c.

“119—120. The expulsion of the phenomenal from consciousness is the real *rechaka* (blowing out the breath retained in the lungs); and the conviction ‘I am *Brahma*’ is the real *puraka* (the drawing in of the breath); and then the immovable concentration on that very conviction is the real *kumbhaka* (the retention of the breath in the lungs for some time). This is the real course of *Prānāyāma* for the enlightened, whereas, for the ignorant it consists in torturing the nose.”

All of which shows by its plainness of teaching that in those days in India the teachers were not obliged to hide their wisdom in vague utterances, but could afford to speak plainly because of the greater knowledge which lay beyond.

Very clear and apposite also are the remarks of the writer on Karma, when in commenting on the term *prārabdha*, he says:—

“The question occurs . . . if there is unity everywhere, what is it that governs the lot of Individuals? The one answer to this is *Karma*. *Karma* means action, more properly that law of causation which explains the being of individuals. As the cause so the effect; this is the universal rule having no beginning and no explanation. *Karma* is as good a law of nature as this, and establishes and maintains that effects are always the consequences of previous causes. This, not only on the physical, but the mental and moral planes as well. The law has no beginning and no

end. It may seem strange to many when I say it has no end; but the law of the conservation of energy and of the indestructibility of matter will at once justify the remark. Though the course of *Karma* never ceases, one who centres himself in *Atman*, takes his stand on the firm rock of *knowledge*, is never affected by it. This comes to what I have often said before. The course of nature never ceases, *Moksha* or the highest bliss consists in *vāsānakshaya*, i.e., the destruction of the sense of separateness. *Karma* or causation binds that which has many forms, and not that which is always one, and therefore the law of laws, the *Karma* of *Karmas*. Let it be distinctly understood then that *Karma* affects the material and cognate planes, it has no power over the sphere of *Atma* or the Spiritual.

"For convenience and explanation *Karma* is divided into three kinds. *Sanchita* is that collection of causes which are not yet ripe for fruition. *Prarabdha* is that part of *sanchita* which regulates the course of a life-time. And *Kriyamāna* is that which is done in and through *prarabdha*.

"When one is fully enlightened, *Sanchita* and *Kriyamāna* do not affect him, inasmuch as his *ignorance* identifying the real Ego with the material (*Sthula*) or, mental (*sukshma*) shell is thoroughly destroyed. *Prarabdha* will continue till death inasmuch as it is the law of one life-time; but the effects of its workings will leave no impression. Hence though even the enlightened are not free from the action of *prarabdha*, no *karma* of whatever description, affects them in any way."

The book is headed with the dedication "To the service of those who know and help those who wish to know", and ends with the wholesome words:—

"And indeed what avails mere words and mere show. It is the heart that should feel, it is the mind (the lower mind) that should die. The crucifixion of the Christos within is the real salvation of the man. You must die in order to live and play the phoenix of old; no hypocrisy, no physical tortures will avail you."

With such an able and sound-minded exponent therefore, we have every confidence in recommending Professor Manilal Nabhubhai Dvivedi's *Raja Yoga*, not only to the real students of occultism in the T.S., who alone will fully understand its spirit and application, but also to every member of the T.S. who wishes to make a safe start in the dangerous paths of the Yoga philosophy.*

NATURE'S FINER FORCES.*

Two years ago a series of articles appeared in the pages of the *Theosophist* under the above title, and were received with such favour that the author was awarded the *Theosophist* gold medal. He has since been persuaded to revise his original eight essays and add seven new ones and also a full translation of the Sanskrit text on which his learned papers to a large extent were based. The treatise thus translated is said, at the end of one of the MS., to be the eighth Book of the *Sivāgama* or "Teachings of Siva". We may characterise the book, as it now stands, as a most excellent sermon preached on a very poor text, for the *Sivāgama* is *tantric* to the *nth* term. The ordinary Western book-skimmer on opening the book and perusing the *mantrams* of "The Science of Breath" will wonder into what strange country he has got, and will simply throw it aside as an Eastern complement to the musty tomes on Judicial Astrology, Cheiromancy, Geomancy, &c., &c., that the Western enquirer generally flies to under the delusion that he is on the track of occult secrets. Moreover, the physiological colouring of some of the verses is by no means encouraging and will probably frighten away some readers. We regret on the whole the publishing of this trans-

* Copies may be ordered at Duke Street.

* The full title is "The Science of Breath and the Philosophy of the Tatwas (translated from the Sanskrit) with Fifteen Introductory and Explanatory Essays on Nature's Finer Forces", by Rama Prasad, M.A., F.T.S., The Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.: Heeralal Dhole, 127, Musjid Bari Sc. Calcutta: Path P.O., Box 2659, New York: price, 3s. 6d.

lation for the above reasons, and also owing to the ignorance that obtains in the West on such books, and to the danger of some "practical" students endeavouring to literally translate this science into act. For woe to them if they do. *Hatha Yog* is as far removed from *Raj Yog* as Mount Meru from Pâtâla, and consumption, mediumship, and worse will alone reward their efforts. As our brother wisely says in the convenient glossary appended: The Tantrâ "is a class of treatises on the science of the human body and soul. They comprehend a good deal of *Yoga*. The language which they use is highly symbolical, and the formulæ of their faith are little more than algebraical expressions without, at present, any available key". The difference between the practiser of *Raj* ("King") or mental *Yog*, and *Hatha* ("Sun and Moon") or physical, or rather psycho-physical *Yog*, is that the former contends that *Vritti*, the Mind power, controls *Prana* or the Life currents, whereas the latter holds the exact opposite. With these words of warning we will address ourselves to the excellent essays which preface this "debateable land". Of them we cannot speak too highly; they will prove a new revelation to our scientifically inclined readers and demonstrate conclusively the impregnable basis of ancient Aryan Science, which did not neglect the *psychic* and *mental data* which the modern scientific world *must* acknowledge ere long and so enter upon an entire "Reformation" of its methods and hypotheses. The whole science of the Tatwas is founded on that which is termed "Vibration" or "Motion" and opens up possibilities which the readers of the *Secret Doctrine* alone at present can foresee. Perhaps it may be thought that the exposition is somewhat "materialistic" compared to the sublime metaphysical heights the Theosophic student is forced to face, but this will speedily pass away as the reader accompanies the author in his magnificent progress from the lower to the higher *Koshas* (principles, or sheaths), for our pundit uses the Vedantin nomenclature. The first series of essays deals with the Tatwas, their forms and motions, and with the Body and Life currents. The theory is worked out in a most comprehensible manner and will be of immense assistance to students who are already familiar with the correspondence between the Vedantic and Esoteric classifications, and have also studied intelligently the tables of Creations, Elements, Saktis, &c. in the *Secret Doctrine*. In this section there are interesting pages on the *post mortem* states of consciousness of the lower principles up to the *Manomaya Kosha*, i.e., the lower *Manas*, the vehicle of volitions and feelings. The student must, however, be careful not to take it all as *gospel*. With page 88 we are introduced to the most interesting portion of the book, dealing with Mind, Soul and Spirit, the *Manomaya*, *Vignanamaya* and *Anandamaya Koshas*, or in our own nomenclature the lower and upper *Manas* and *Buddhi*.

The author recognises "Reminiscence" or "Intuition" in the following sentence:—

"Axiomatic knowledge is not inferential in the present, though it has no doubt been so in the past; in the present it has become native to the mind".

Interesting too and salutary to those of our members, if there be any, who are still floundering in spiritualism, are many passages; we doubt very much whether an impartial study of the book would not entirely drive the theory of "spirits" out of the head of every intelligent "spiritualist" that remains.

The scientific basis of apparitions, reflections in the Astral Light, "The Cosmic Picture Gallery", Psychometry, &c., &c., in fact a perfect theory of "psychic vibration", is clearly defined; and what is most interesting is that our learned author is not putting forward a hypothesis evolved from his own inner consciousness, but simply restating for an ignorant public the ancient science of Aryavarta, giving chapter and verse for his assertions whenever necessary. For instance, of the state called *Devachan* he writes:—

"With every action the colour of the mind changes, and one colour may take so deep a root in the mind as to remain there for ages upon ages, to say nothing of minutes, hours, days, and years. Just as time takes ages to demolish the impressions of the physical plane, just as marks of incision upon the skin may not pass away in even two decades, so again it takes ages to demolish the impressions of the mind. Hundreds and thousands of years might thus be spent in *Devachan* in order to wear away those antagonistic impressions which the mind has contracted in earthly life. By antagonistic impressions I mean those impressions which are not compatible with the state of *Moksha* and have about them a tinge of earthly life."

With regard to the said state of *Moksha* or *Nirvana*, in order to once more remove the errors fostered in the Western mind by interested misconception, it is useful to notice the following :

The Subject (*Parabrahma*) is in this first state of evolution, known as SAT, the fountain-head of all existence. The *I* is latent in this state. Naturally enough, because it is differentiation which gives birth to the *I*. But what is this State? Must man be annihilated before he reaches this state of what from the standpoint of man is called *nirvana* or *paranirvana*? There is no reason to suppose that it is the state of annihilation any more than a certain amount of latent heat is annihilated in water. The simple fact is that the colour which constitutes the *ego* becomes latent in the spirit's higher form of energy. It is a state of consciousness or knowledge *above* self, not certainly destroying it."

And again :—

"It is enough to show that there is no annihilation anywhere in the Universe. *Nirvana* simply means the extinguishment (which is not extinction) of the phenomenal rays."

In quoting a passage from the *Chhandogya Upanishad*, Mr Rama Prasad finds occasion to criticise and correct the translation of Professor Max Müller, at the same time taking grave exception to the famous philologist's views with regard to the Shastras in general and the *Chhandogya Upanishad* in particular; adding that "These remarks could never have fallen from so learned a man had he known and understood something of the ancient Science of Breath and the Philosophy of the *Tatwas*", a truism that is the common property of the learned in India and esoteric students in the West. His criticism leads him to the translation of SAT and ASAT, as "that-in-which-is" and "that-in-which-is-not". May the time soon come when the Upanishads may have an English interpretation from the more reverent hands of native scholars!

In writing of the *Vijnana* or the "knowing" mind, the Higher Ego, he says: "From every point the *tatwic* rays of the mental ocean go to every point, and thus every point is a little picture of the universal mind. This is the individual mind."

The essay on Memory is also full of interest; but most instructive of all are the excellent papers on *Yoga*, which introduce us to an interesting septenary classification. Premising his remarks with the information that *Prana* and *Manas* may be either "fortunate" or "unfortunate", and that: "Those manifestations are fortunate which are consonant with our true culture, which lead us to our highest spiritual development, the *summum bonum* of humanity. Those that keep us chained to the sphere of recurring births and deaths may be called unfortunate"—he arrives at the following classification:

1. The gross body (*sthula sarira*).
2. { The unhappy *prana*.
3. { The unhappy mind.
4. { The happy *prana*.
5. { The happy mind.
6. The Soul (*vijnana*)
7. The Spirit (*ananda*)".

Yoga is the power of the soul", *i.e.*, the Higher *Manas*, he con-

tinues, and adds, "Nature herself is a great *Yogi*, and humanity has been and is being, purified into perfection by the exercise of her sleepless will."

We have already overstepped our space, but cannot refrain from remarking that one or two passages contain a key to the Upanishads. For instance when the "four Atmas" are spoken of and described, the mystery of this puzzling generic term is somewhat revealed, and again the information that the "mind" is the "sacrificer" will throw much light on many passages that otherwise would be hopeless. On the whole Mr. Rama Prasad's book is an important contribution to scientific theosophical literature, and our only regret is that he has not made it plainer that Prana is inferior to Manas, and so relieved the minds of inexperienced students entirely from all doubts, even though they be *Mlechchas*.

THE BHAGAVAD GITA.*

WE congratulate our friend and colleague, W. Q. Judge on his pocket edition of *the Gita*, and pronounce it after outside and inside inspection a triumph of the "Aryan Press". The reason for the appearance of this edition will be seen from the following quotation from the preface.

"The only cheap edition of the *Bhagavad Gita* hitherto within the range of Theosophical students of limited means has been one which was published in Bombay by Brother Tookeram Tatyā. F.T.S., whose efforts in that direction are entitled to the highest praise. But that was simply a reprint from the first English translation made one hundred years ago by Wilkins. The great attention of late bestowed on the poem by nearly all members of the Theosophical Society in America has created an imperative demand for an edition which shall be at least free from some of the glaring typographical mistakes and blind renderings so frequent in the Wilkins' reprint. To meet this demand the present has been made up. It is the result of a careful comparison of all the English editions and of a complete retranslation from the original, wherever any obscurity or omission was evident in the various renderings consulted.

"The making of a commentary has not been essayed, because it is believed that the *Bhagavad Gita* should stand on its own merits without comments, each student being left to himself to see deeper as he advances. The publisher of this edition holds that the poem can be read in many different ways, each depending on the view-point taken, e.g., whether it is considered in its application to the individual, or to cosmogenesis, or to the evolution of the Astral world, or the Hierarchies in Nature, or to the moral nature, and so on. To attach a commentary, except such an one as only a sage like Sankaracharya could write, would be audacious, and therefore the poem is given undisfigured."

With all of which we agree, barring the stricture on "typographical" errors, which have never disturbed our equanimity in our Indian publications, perhaps owing to our knowledge of the great difficulties to be surmounted in that country.

As our Sanskrit Pundit has not yet reported his opinion, we cannot venture on a criticism of the correctness of the version. But taking it as a whole, it should prove both useful and successful for the purposes contemplated. The price, however, seems still a little too high. It should be remembered that the *Bhagavad Gita* is the most commented and recommended work in India, and that hardly any two native scholars agree in their treatment of this monument of Esotericism.

If a thing is difficult to be accomplished by thyself do not think it is impossible for man; but if anything is possible for man and comfortable to his nature, I think that this can be attained by thyself also.

* The Path, 132, Nassau Street, New York, and Theosophical Publishing Society, 7, Duke Street, W.C. 4s. 6d.

Theosophical Activities.

EUROPEAN SECTION.

ENGLAND.

The Blavatsky Lodge discussions have been attended by large audiences during the month; the chief speakers have been Annie Besant, W. Wynn Westcott and W. Kingsland. The next ten discussions are to be opened by Annie Besant.

Lectures on Theosophy will be delivered by Annie Besant at St. Nicholas Club, 81A, Queen Victoria Street, on January 15th; at Bedford Park Club on January 17th; at Steinway Hall, on January 24th; at Croydon on January 27th; at South Place Institute on February 22nd.

Chiswick.—Under the direction of Mr. F. L. Gardner and Mr. W. Kingsland, a series of fortnightly meetings have been commenced at Chiswick. On Saturday evening, the 6th December, the first meeting was held at Mr. Gardner's residence, where about thirty enquirers met together and listened with great interest to an address delivered by Mr. Kingsland, setting forth the origin and scope of Theosophy, and the aims and objects of the Theosophical Society.

The second meeting of the series was held at the same place on the 20th Dec., when Mr. Kingsland lectured on "The Unity of the Universe and the Septenary in Nature". This was followed on the 3rd Jan. by a lecture on "The Laws of Correspondence and Periodicity"; so that the three lectures cover the whole of the preliminary ground, or first principles in natural law upon which Theosophy is based. The object of these lectures being to give enquirers a real insight into the basis of Theosophical teachings, so that they may decide for themselves as to whether the subject is worth pursuing. Mr. Kingsland has very wisely made it his duty to avoid in the first instance any of the more doctrinal aspects of Theosophy, which usually prove the greatest stumbling-blocks to those who have scarcely passed beyond the orthodox range of ideas in religion or science. He pointed out very clearly in the first lecture that before Theosophy can be compared with the orthodox or other conceptions, it is necessary to be sure that it is really understood what are the first principles upon which Theosophy stands. It is open for anyone to lay down whatever premises he may choose, and his subsequent deductions may be perfectly logical as based upon those premises; but the objections which are usually brought forward against Theosophy from the orthodox stand-point, are due to the fact that the doctrines of both orthodox science and orthodox religion are derived from quite a different set of premises, or first principles, than those of Theosophy. If then an enquirer cannot understand and accept the principles, based on natural law, not on authority from which Theosophy is derived, it is quite useless to attempt a demonstration of the truth of reincarnation and Karma, for these will be judged of from the orthodox premises, with which they are in direct antagonism. If a man cannot accept the axioms of Geometry, it is useless for him to proceed to a study of Euclid; neither can the higher problems be studied before the elementary ones have been mastered. The lecture, which was listened to with the deepest interest, was illustrated by numerous diagrams, and one or two practical experiments.

The Countess Wachtmeister, with her well-known liberality, has sent a donation of some of the best Theosophical works, including the "Secret Doctrine", to form the nucleus of a lending library in connection with this new centre of activity. Mrs. Besant has also arranged to lecture at the Bedford Park Club, Chiswick, on the 17th Jan., by invitation of the committee.

SCOTLAND.

The Scottish Lodge.—At the Lodge meetings during December, Section 5 of "The Key to Theosophy" has been very carefully read and discussed: most of our members have studied the portion to be read beforehand, and come prepared with notes and questions. As the majority are members of the Christian Church considerable interest centred on the discussion of this Section. As firmly as Madame Blavatsky we reject the idea of an extra-cosmic or anthropomorphic God, but we hardly understand the expression, "the God of Theology"—we conceive Theology to be an exact science, though many calling themselves theologians are very unscientific, but so are many calling themselves Biologists or anything else. A Hebraist gave an explanation of the root meaning of the Tetragrammaton יהוה as understood by learned Jews, pointing out how the anthropomorphic and tribal interpretation came to be accepted by the masses of the Jews, and its obvious falseness. The fine definition of the Absolute on page 65 was recognised as an excellent expression in words of the Christian conception, the falseness of the popular idea of the word "creation" being explained and illustrated. The kind of prayer described on pages 67 and 68 was considered by all present to be exactly that which was intended by and formed the ideal of the Christian Church. To the question whether it was the kind understood and practised by all or even the majority of professing Christians, it was answered that the profession of Christianity, or outwardly joining the Church, could no more give spirituality than becoming a Fellow of the T.S. A man who is and wilfully remains an exoteric materialist, can never understand the prayer of the Christian Church or the esoteric doctrines of Theosophy, and such are certainly the majority of members of the Church, probably also the majority of exoteric members of the T.S. Thus the prayers for the Victory of Armies are purely exoteric, and though often used in churches, are no part of the teaching of *The Church*, as can be readily proved.

The definition of Christos on page 71 and note at foot of page 67 was shewn to be in accordance with authoritative teaching of the Christian Church by quotations ancient and modern, though constantly misunderstood by exoteric Christians and misrepresented by self-constituted interpreters.

The conception of Jesus as independent and separate from him who prays was shewn to be absolutely at variance with Church teaching, belonging to certain small and unimportant sects. The Christian Church teaches not a blind but a reasonable faith, and the true possessors thereof are not fanatical. The Christian, like the Theosophist, looks for help to the Divine Spirit, the God in him—well termed his Higher Self.

Two doctors, with considerable Eastern experience, gave interesting racial particulars showing that statistics of crime were no fair criterion of the difference between Buddhists and Christians. We never met with any such thing as dooming every non-Christian to perdition, so cannot comment on it. The expression may have been used in some wild revivalist harangue, or by a fanatical Roman priest, assuredly it is no doctrine of the Church. Neither is a doctrine of the Church that a new soul is created for every newborn baby, though probably many or most exoteric Christians, too ignorant or indolent to study the subject and understand the teaching of the Church, may hold this view.

Hence the missionary story quoted on page 76 simply shows that the

missionary (whose name by the way is not given, though that of the Buddhist priest is) was wholly unfit for his office, indeed must have been an utter and irredeemable fool. It was shewn from ancient records and from the writings of great scholars that "an eye for an eye", &c., was not, at the time the command was given, cruel or sanguinary, but the inculcation of equity and justice as against the barbarous vendetta previously existing. For a more highly cultured people at a later stage Christ substituted the law of Altruism, "Resist not evil", &c. It was admitted on all hands that the strictures contained in this Section were well deserved, that multitudes of professing Christians exactly fulfilled the description. That some even who had enlightenment and esoteric knowledge did not live up to it. All agreed that the false types and ideas of Christianity so mercilessly exposed should be uprooted, but also that when this was done the result would be the pure Church of Christ, such as most of us belong to and desire to see triumphant.

So much for Lodge work.

Our sub-section studying Palmistry and Astrology has been working hard, devoting itself especially to the inner and mystic meaning of the sciences rather than the mere fortune-telling.

Another sub-section, embracing some who are not yet members of the Lodge, and under the charge of one of our most earnest members, is studying the esoteric interpretation of the Gospels, and comparing them with other Eastern writings for fuller elucidation.

Next year we expect to receive considerable help from a learned Egyptologist who has lately joined us, and who has promised to give us illustrations from the Ritual of the Dead, &c., of the subjects under discussion.

[May we suggest to the learned President of the Scottish Lodge the writing of a paper on what he considers the real teaching of the Christian "Church" for the pages of *Lucifer*. The Christianity he speaks so feelingly and reverently of appears to us to be rather the Gnosticism of the grand *Heresiarchs* who "perverted the true doctrine", according to orthodoxy, and whose "damnable heresies" were to be suppressed wherever found, for the "greater glory" of the said "Church". If the views of our brother are not "heretical" in the eyes of modern Christendom, then we are prepared to resign our own heretical editorial chair. In the event of such a paper being written we shall endeavour to controvert several of the above statements.—Eds.]

AMERICA.

During the month of November no less than six charters were issued from the General Secretary's office. The "Tract-mailing Scheme" is proving a gigantic success. The extraordinary number of 238,000 pamphlets have been distributed up to date.

AUSTRALIA.

Melbourne.—We are very pleased to announce that a Charter has been applied for from Adyar by a group of hard-working Theosophists in Pâtala, we mean the Antipodes. The formation of this Branch is chiefly owing to the energy of Mrs. Elise Pickett, who has been reading papers and lecturing to interested audiences. The future branch has already a reading-room and library. The latter promises to be a great success, one of the members having most generously expended a large sum of money on books, besides presenting the Lodge with his own library of Theosophical literature.

INDIA.

"The President-Founder hereby declares that, from and after the 1st January, 1891, the present four Indian Sections shall be merged into one, to be called the 'Indian Section of the Theosophical Society', with its Headquarters at Adyar.

"H. S. OLCOTT, P.T.S.

"Mr. Bertram Keightley is hereby appointed Inspector-General of Indian Branches. As occasion offers, Mr. Keightley will visit our Branches, report upon their condition, and revive their activity as far as practicable. The General Secretaries of Sections are requested to cordially co-operate with him for the accomplishment of the important object in view, and I personally recommend him to our members and the general Indian public as a sincere friend of India, a well-wisher of the Hindus, and a true-hearted gentleman and theosophist.

"H. S. OLCOTT, P.T.S."

(*The Theosophist.*)

BERTRAM KEIGHTLEY'S LECTURES.

Returning to Adyar for a short time, Bertram Keightley is again on the move. At Tichur, Nov. 29th, he lectured on the "Revival of Hindu Spirituality and the T.S." to a large audience, among whom were the First Prince of Cochin and his brother. The following day he lectured twice, at 7 a.m. and 4 p.m., on the same topics. At Palghat, the Hindu Middle Class School was the scene of another lecture, followed by one on the next day in the Hindu College on the "Progress of Theosophy in the West and its bearing on India". At the Chittoor Hindu School House our Delegate lectured to a large audience on "Theosophy and Hinduism", his speech being translated into Malayalam by the Dewan; and on the next day spoke on "Karma and Rebirth as scientific truths", a lecture which was repeated on his return to Palghat. At Coimbatore a large audience assembled to listen to Bertram Keightley, the Dewan from Palghat and the Munsif of Chittoor coming from their respective towns on purpose to be present.

CEYLON.

The Theosophist publishes a list of upwards of 40 schools in Ceylon conducted by the Theosophical Society.

We have received the following appeal, which we publish with very great pleasure and every good wish for its success.

REVERED MADAME,

I write at Col. Olcott's suggestion, as one of the organizers of the Women's Educational Society, to call your particular attention to "The Buddhist's" report of the opening of the Girls' High School on the 18th ult. We hardly need Col. Olcott's assurance that the English lady members of the Theosophical Society will feel an interest and sympathy for this effort of some of the leading women of Ceylon, to elevate the condition of their sex. I am happy to say that the movement has taken hold upon the public sympathy and that the Colombo High School starts under the happiest auspices.

We have engaged a Burgher lady of good family as Principal and educated Sinhalese ladies as Assistant Teachers. The Society is supported by five hundred subscriptions and the Colombo High School is aided by a guarantee from a wealthy Sinhalese lady (Mrs. S. de A. Rajapakse) for the rent. We have an accumulated fund of about Rs.2,000. This, of course, is a beggarly trifle to rich Europeans, but we do things here on a very economical basis.

The object of this letter is to ask you to be good enough to lay our case before the readers of *Lucifer* and the members of the T.S. and try to get us a well qualified lady to come out and take the chief management of the High School and a general superintendence over our other Girls' Schools, founded and to be founded.

Beyond the chance of doing good and such recompense as the deep gratitude of the Sinhalese women may afford, we could offer the lady no inducement to come out. She would have to give herself to the work as a missionary does—that is, from love to the cause she espouses. The Society could give her comfortable quarters in a

pleasant house, situated amidst beautiful tropical scenery; her board and washing, a second class passage out, and a small sum monthly as pocket money. Of course, the lady should be an earnest Theosophist with a sympathy for Buddhism. A professed Christian, however liberal-minded, would naturally be suspected by our people as a sort of missionary in disguise. The lady should have no prejudice of colour, nor be predisposed to treat Asiatics as an inferior race.

The average temperature of the air in the Island is 80 to 81 degrees, and Europeans find it more bearable than the climate of India.

I have written a letter of similar import to our Mr. Judge of New York.

I am, very sincerely yours,

PÉTER DE ABREW, F.T.S.

7, Brownrigg Street, Cinnamon Gardens,
Colombo, Ceylon.

The Second Annual Convention of the Ceylon Branch of the T.S., held at Kandy, proved a great success. Thirteen branches were represented by delegates, and the General Secretary, Dr. Bowles Daly, presented a most encouraging report, from which we append such extracts as our space permits us to print. The report opens with a brief historical retrospect, and then passes a glowing eulogy on Mdme. Blavatsky, who, "like all the purest and noblest benefactors of Society, has had to undergo the baptism of fire, out of which she has come triumphant, and, if possible, more loved and revered than ever".

He then proceeds:—

"Of the President Founder I need say less, as his genial presence is well known to all present, while his truthful and self-denying character is respected by all who know him. . . . By his influence with Lord Derby, the Secretary of State for the Colonies, he checked the persecution of the Buddhists by the Catholic Community, besides procuring for the people a National Holiday. He further secured the appointment of a Buddhist Registrar of marriages; as well as paving the way to the lately enacted Buddhist Temporalities Act. In his recent missionary tour through Japan, one of the most dramatic events in modern History, he instituted a more intimate fellowship between the two great Branches of Buddhism, known as the Northern and Southern Churches; and as a rallying point suggested a Buddhist flag now accepted by all Buddhists, and so popular that it has become an article of commercial value.

For the last ten years the Theosophical Society has been more or less active in its operations. It has established the *Sandarasa*, now in its tenth year, and having a wider circulation than any other Native paper, also the *Buddhist*, an English weekly, dealing mostly with thoughtful articles on the national religion. Since 1880 over 90,000 publications on Buddhism, have been issued by the Theosophical Society and distributed widely through the island. Buddhist missionaries have visited and delivered addresses in most of the towns and villages, rousing the people from apathy, and reviving an interest in the ancestral faith. The result has been the establishment of several schools giving education to over ten thousand children. In 1880 the number of Buddhists receiving education at the hands of Christians amounted to 27,000, in 1889 this number is reduced to 16,582, showing the force of the present activity and at the same time disclosing the large number still to be reclaimed from the narrow and degrading superstitions of Christianity.

As I have been appointed Manager of the present schools existing under the Society, it is unnecessary to say that with my other duties I cannot attend to this important work without the assistance of Sub-Managers and Inspectors to see that the instructions laid down in the Code be observed, qualified teachers appointed, and order and punctuality enforced. I suggest then that a Committee be formed to consider the subject and to act with me as a Bureau of Education.

Here I deem it expedient to warn Buddhist parents that Christian schools are mainly opened not with a view of affording secular education to their children, but solely as proselytising agencies for perverting the minds of Buddhist children from the pure and liberalising tenets of the Tathagata to the narrowing influence of a decaying faith. I therefore call on all Buddhists to withdraw their children from Christian influence.

The suicidal policy of sending Buddhist children to Christian schools gives the missionaries an annual grant of Rs. 46,263, for the impure purpose of perversion. The number of Christian children attending Christian schools does not exceed 7,237

procuring a grant of Rs. 20,191, while the added number of Buddhists gives them a total of Rs. 66,454. Further comment is unnecessary to a mind of the meanest capacity. Henceforth parents who send their children to Christian schools must be regarded as renegades to the faith and apostates from the national religion.

After pointing to various matters observed during a recent tour, Dr. Daly proceeded:—

Throughout my tour I have found the people uniformly courteous, kindly, hospitable and obliging, a more tractable or docile people does not exist in all Her Majesty's dominions. Successive conquests have however sapped the national character of much of its strength, love of country and pride in ancestral tradition are much needed, and instead, an imitation of European manners, costume and vices is largely in the ascendant. The Sinhalese are an imitative race and only too ready to follow an example, whether pernicious or otherwise. The ill-advised act of the Government in introducing and legalising the drink traffic in order to add to the revenue is bearing terrible fruit, even among the remote villages of the interior, where the vice of drinking has now become common.

The state of education in the Kandyan Province is very unsatisfactory. There are absolutely no industries in the villages, and only the most primitive agricultural implements are in use. Lace and mat-making are attempted in a few places, but the designs are inferior and the workmanship inadequate. The chiefs, with a few brilliant exceptions, are indifferent to education and totally neglectful of the wants of the people.

It is also a matter of much regret that the Government official in his periodical visits should not take up his residence at the Rest-houses, scattered extensively through the country, and provide for his own wants, instead of locating himself in houses of the chiefs and Korálas, frequently ill-adapted to the visit of a European. The expensive decorations and preparations for his comfort are not borne by the chief or the headman but by the villagers, who are obliged to contribute every requisite necessary for a European table. Officials are allowed travelling expenses which are ample for this purpose. It is to be hoped the new Governor will put a stop to this form of extortion, so discreditable to an English gentleman. I regret also to be obliged to add that some of these officials in excess of their duty are using their office to proselytise and force Buddhists to abandon their religion in favour of Christianity.

The most unprecedented effort of the Society has been reserved for the present time in the establishment of a series of Girls' Schools. The first of these I have had the honour of naming after our revered teacher, Madame Blavatsky. The second, called after the Princess Sanghamitta, was established in Colombo, and opened by the President-Founder under the most distinguished auspices. Other schools have been founded in Kandy, Gampola and Panadura, in the interests, and entirely through the action of the Women's Educational Society; Hon. P. Rāma Nāthan, C. M. G., gracefully testified to the value of this work in the following words:

"He felt that at any risk, he ought to testify by his presence to-day the deep sympathy and profound admiration he held for the Women's Educational Society and for their present work. He thought it would not be exaggeration to say that he could well have afforded to travel hundreds of miles on the chance of hearing so beautiful an address as that of Mrs. Weerakoon, and of seeing the most respectable ladies of Ceylon binding themselves together for the elevation of their sex. Neither in his time nor that of his father or grandfather had Ceylon seen such a sight. It was full of promise for the future of the Sinhalese people and what lent additional importance and dignity to the thing was that these dear ladies had done their work in silence and modesty without public clamour. In fact, so quietly, that outside the immediate circle of their friends no one suspected what was going on. Even the Educational Department, it appears, did not know of it. He could not express his admiration strongly enough. Only that morning the Hon. Abdul Raheman had told him that before any such scheme as this for a Girls' School could be carried out in his community the Government had to be appealed to, to bring women teachers from Bombay and to guarantee the school expenses for two years. What had these Buddhist ladies asked for or gotten from the Government? What help had they besought? Nothing. He knew what the women of England would think of them. How proud they would be of their Sinhalese sisters."

Dr. Bowles Daly concluded by stating that a native weekly paper would shortly be published, as native interests were much neglected.

May 1891 prove a propitious year to Sinhalese Theosophists.

Going To and Fro.

IN RE-GIANTS.

THE giants of old are a fiction—say the wise men of the modern West. Whenever the bones of an alleged gigantic race of men are found, and speedily made a pretext for the glorification of verse 1, chapter vi. in the *revealed* Book—there invariably comes a Cuvier to crush the flower of superstition in the bud, by showing that they are only the bones of some *Dinotherium giganteum* of the family of tapirs. The “Secret Doctrine” is a fairy tale and the races of giants that preceded our own, a figment of the imagination of the ancients, and now—of Theosophists.

The latter are quite willing to admit that the occasional appearance of giants and giantesses from seven to nine feet in our modern day, is not a complete proof. These are not *giants* in the strict sense of the term, though the scientifically demonstrated *tendency to revert to the original type*, is there, still unimpaired. To become a complete demonstration of this, the skeleton frames of our modern Goliaths and the structure of their bones, ought to be proportionate in breadth and thickness to the length of the body and also the size of the head. As this is not the case, the abnormal length may be due as much to hypertrophic causes as to *reversion*.

To all such problems one answer has been constantly given, “time will show” (See Vol. II. *Secret Doctrine*, p. 277 *et seq.*) “If the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove the claim here advanced, *it is but a question of time.*” And now it is believed the time has come and the first proof is very satisfactory. We quote from the *Galignani's Messenger* of June 21 and 23, 1890, the news of the following find, from an article headed “Giants of Old”, which speaks for itself:—

Giants figure so often in our legends and the most ancient histories of the world that it has been a serious question whether a race of gigantic men has not existed at some remote period of time—for example, during the quaternary epochs of the large mammals, the mastodon, mammoth, and so on—and whether the type may not have survived into later times. . . . The giants, like the greater quadrupeds, would be exterminated. Our oldest human fossils, however, such as the Neanderthal and Cro-Magnon skulls, do not indicate an extraordinary stature. Very tall skeletons have, no doubt, been found in some dolmens and barrows, but they are supposed to belong to the bronze age race, which is still an element of the European population. M. G. de Laponge has recently made a discovery which tends to re-open this question. At the prehistoric cemetery of Castelnau, near Montpellier, which dates from the eras of polished stone and bronze, he found last winter, among many crania, one of enormous size, which could only belong to a man very much over 2 metres (6ft. 6in.) in height, and of a morphologic type common in the dolmens of Lozère. It was the skull of a healthy youth about 18 years of age. Moreover, in the earth of a tumulus of vast extent, containing cists of the bronze age, more or less injured by superposed sepulchres of the early iron age, he found some fragments of human bones of a most abnormal size. For instance, part of a tibia 0.16 metre in circumference, part of a femur 0.13 metre in girth, and the inferior part of a humerus twice the ordinary dimensions. Everything considered, M. de Laponge estimates that the height of this subject must have been about 3½ metres (11ft.)—that is to say, a veritable giant, according to the popular notion. He must have lived during the quaternary period or the beginning of the present, but whether he was an instance of hypertrophy, or one of an extinct race of giants, it is impossible as yet to say. Singularly enough, tradition fixes the cavern of a giant very near the spot in the cavern of Castelnau where the bones have been taken from the tumulus.

“Hypertrophy”—extending over the “length, breadth, and thickness” of the body, crowned, moreover with a head, or cranium “of enormous

size"—looks suspiciously like an empty pretext to make an exploding theory hold out a little longer. It is well that science should be cautious, but even the forty "Immortals" in all the majesty of their academical slumbers, would be laughed at were they to attempt to make us believe that the abnormal size of the Russian child-giantess, the six-and-a-half footer, aged nine, was due to chronic dropsy!

THE criminal use of hypnotic suggestion has come largely to the front in the Eyraud-Bompard trial at Paris. The evidence given by Professor Liégeois of the famous medical school at Paris, was particularly interesting. He related the case of a woman whom he had hypnotised, and to whom he had made the suggestion that she had seen two tramps steal £20 from a lady, and he told her to go to a magistrate and lay an information. She did so, and gave an exact description of the two men, repeating her statement on several subsequent occasions. The professor also gave the further following evidence:

"There is a case of a dentist in Paris who, in a state of hypnotism, was seen to steal things out of a broker's shop. Further experiments were made upon him, and he was known to commit thefts in his normal state, having no reason whatever for doing so, which were suggested to him while in a state of hypnotism. An eloquent preacher, who had often heard of hypnotic 'suggestion', experimented on a young man who was a good subject, telling him to go and steal a certain thing and bring it to him. The young man did exactly as he was told. On another occasion, acting under directions given him in the same state, the same person astonished the congregation by commencing in a loud voice to read the Gospels. A third time he was sent to steal and was caught in the act. An officer in barracks suggested to a hypnotizable bugler that he was a sub-lieutenant. The bugler at once went to the colonel to announce his promotion, to the astonishment of the colonel, who said, 'The man is mad! Take him to the infirmary'. When the bugler awoke some hours later he remembered nothing whatever about it, and his adventure caused much amusement among the officers." Dr. Liégeois wished to show the jury some photographs of a hypnotizable person to whom it was suggested that he had received a severe burn, and this so entered into his system that in thirty-six hours marks appeared on the body as if the burn had really taken place. The President: 'I cannot allow that; it is quite irregular'. Dr. Liégeois then went on with his narration of cases, citing one which occurred at Vouziers more than half a century ago, where two murders were committed by a man in an hypnotic state, who was declared irresponsible for his actions.

There is no doubt that the general publication of the details and methods of hypnotic suggestion has brought society face to face with a very serious peril. Many persons will probably think that, after all, there is a good deal to be said for the ancient plan of keeping secret knowledge which placed in the hands of unscrupulous persons control over the subtler forces of Nature.

The Indian Mirror, commenting on the brutal attack made in the columns of the *National Review* by Mr. Lionel Ashburner on Hindu widows, quotes a letter received from a Hindu correspondent, resident in London, who says:—

"There is one thing more I tell you, that after long and patient research, I have found for a fact that these Theosophists are the real friends of India, and that in spite of all sorts of abuses, poured upon them, there is much truth in their doctrine, because they follow our Vedanta and Upanishads—the true philosophy of our religion and existence. India will do well to help their movement, not by money, but by friendly co-operation. Theosophy alone can put an end to the Missionary existence in India, and make the Hindus in reality what they now are only in name. I do not belong to the Theosophical Society, but I have a great sympathy for it."

Theosophical AND Mystic Publications.

THE THEOSOPHIST for Decemoer is headed with a paper by Col. Olcott on the Buchanan "prophecies" that appeared some months ago in the *Arena*, with some remarks on psychometry. Bertram Keightley writes on the work of the Society in "the West". Dr. Jerome A. Anderson's article on "Kamalo-ka, Devachan and Nirvana," is reprinted from the *Golden Era*. The most useful contribution is 'the translation' of the "Pingala Upanishad of Sukla-Yajur Veda". One or two papers seem to have got into the *Theosophist* by mistake.

THE PATH for December appropriately opens with a Christmas story by Mrs. Ver Planck. It is well written and contains a lesson of noble self-sacrifice and forgiveness. We are keeping our eyes wide open for tales of this nature, and rejoice as we notice the stream of Theosophy thus trickling down the rocks of the Intellect onto the shore whose sands are lapped by the waves of popular feeling. "Fifteen Years Ago" gives some interesting facts about the foundation and growth of the Society. The second part of "Japanese Buddhist Sects" next follows. The author introduces his concluding sentences with these words: ". . . it must be plain to any one who may read this, that there is in fact very little difference between any of the sects of which I have been permitted here to speak, and that their existence is due to the fact that Buddha did, as all know well, teach in many different ways, so that he might make an entry into the many different kinds of minds which men possess". "The Basis of the Manifestation of Law" is a sensible contribution and points out the absurdity of the "inorganic dead matter" postulate. But most important of all is W. Q. Judge's "Shall we teach Clairvoyance", with the danger signal sub-title, "A Note of Warning". We cordially endorse the article and strongly commend it to the notice of many we know of in the far West. A thoughtful paper, "Theosophy and the Theosophical Society", and an instructive vision in "Tea-table Talk" complete another good number of the *Path*.

THE BUDDHIST.—The most interesting paper in the late numbers of our contemporary is one on "Karma and Absolution", by D. C. Pedris. It is important as a contrast drawn by a Buddhist between his own philosophy and the general belief of the West. The article opens as follows:—

"There lies a wide gulf between the Buddhist doctrine of Karma and the Christian teaching regarding the dispensing of reward and punishment. In proportion to that difference, the moral control exercised on human actions must each of them necessarily bear an adequate degree in respect of such difference. Karma, according to Buddhism and other eastern schools of Philosophy, is an inviolable natural law, which controls the lives of all sentient beings of the universe, and which in its turn is not governed by any superior force or being. As long as thoughts and actions last, so long will their results or Karma prevail. The least thing moved in space has a certain effect on the particles floating therein; the slightest motion in water gives rise to ripple after ripple until the force thereof is expended; the gentlest sound, sends forth vibrations producing sound somewhere; and the very smallest thought has also its tendency to disturb either the thinker or the object thought of. The further such research is extended, the application of the Karmic law to human actions will prove to be as true and natural as the laws of attraction and gravitation are. Then, when it is known by man that all his thoughts and actions have certain tangible or perceptible effects and that these effects have a rebounding tendency, or that they remain registered in his Manas-skanda, to cleave to him in whatever condition he may be hereafter, a lasting and powerful impression of awe and veneration must be the natural result created in his mind. He, who is morally convinced of the inevitable danger of certain thoughts and actions and of the reward which awaits him through certain others, must be more deeply impressed in mind than another who entertains no such belief. The Christian doctrine of absolution of sins is total cancellation of the past—whether there be crimes of

the blackest type or not—by an act of momentary repentance, which places the wretched moral leper on a par with the most exalted saint. It is appaant from this fact, that the votaries of Christianity rely more upon supernatural magic, to ease themselves of a life burden of ugly sins, than upon an unchequered course of pure moral life."

Le Lotus Bleu, No. 10, contains the conclusion of J. Lemaitre's readable and careful article on "Matter and Divinity". Some extracts are given from the *Voice of the Silence*; but the rhythm has not been preserved and it looks strange in its French garb. In the rest of the number the useful work of translation is well continued.

Department of Branch Work. The American Section supplies its Lodges with a short but excellent paper by Dr. J. D. Buck in the ninth number of this series, entitled "Light and Life". The Doctor sums up by saying:

"This is not fine spun philosophy, transcendental and without use or value. It is simply a logical deduction from every experience of our lives. How can one sympathise with suffering who has never suffered? Again I say, we know only that which we have experienced, and we have become a part of and for ever involved in that which we have experienced. Man's power to experience is without limit, and this could not be the case if the elements, the very substance and force of all nature, were not latent and potential in him."

The Theosophical Forum, No. 18, has some interesting answers on Kamaloka, Memory and the practice of Hypnotism. "W. Q. J.", whenever he undertakes an answer, invariably goes straight to the point, whereas "A. F." generalises and endeavours to take the questioner into the realm of "Rationalism" pure and simple. Lecky is excellent but not an authority *sans reproche* for the Theosophist. Rationalism as a rule generally makes it "so much the worse for the facts", if they do not fit. How strange again it is that Theosophical Students are always puzzling over "Memory"! The puzzlement of the materialist is understandable, for he admits nothing but the body and its "products". The Theosophist, however, who learns that every principle, as every atom in the physical body, has its own memory, is not exactly in the same predicament.

The Vahan, No. 2, is headed by an interesting little "paperette" on bacteria *et hoc genus omne*, by Major W. H. Hand. Under "The Enquirer" heading, there are some answers to questions about the "Cycle". No. 3 begins with an open-

hearted paper by the Countess of Wachtmeister, giving the simple narrative of her acquaintance with H. P. B., and how she learnt to appreciate her work and mission. It is marked throughout with a tone of deep sincerity. "Should Men Wear Long Hair?" is a reprint from the *Theosophist* of 1884, and may perchance induce some of our members of the masculine persuasion to think twice before handicapping nature with a razor. The "tread on the tail of my coat" paragraphs, otherwise "The Enquirer" column, give very sensible answers to the queries propounded.

TEOSFISK TIDSKRIFT, a Theosophical Journal, has made its appearance in Sweden and eight numbers are to be issued during the year. This Journal is the property of the Swedish Branch of the T.S. and the Editor is the Baron Victor Pfeiff, and the Managing Secretary Axel Zetterstein; it is under the supervision of a committee of the Members of the Stockholm Lodge.

The Magazine opens with a short account of the Theosophical Society, stating its aims and objects, then follows a slight sketch of the "Wisdom Religion", showing how it is contained in the New Testament as well as in the *Secret Doctrine*. The second article is a translation from *Lucifer* of the lecture given by Annie Besant called the "Sphinx of Theosophy". Bertram Keightley's lecture, delivered at the Blavatsky Lodge in August, 1890, on the "Education of children from a Theosophical point of view", is likely to provoke much attention in Sweden, where the question of education is considered of vast importance and has so much care and labour expended on it.

"Know Thyself" is a short poetical effusion by Victor Pfeiff, describing how God is to be found within man, and that it is only by seeking the divine that the human being can arrive at the knowledge of his true self.

The Journal finishes with sketches of Theosophical Activities in different parts of the world, which will be read with the greatest interest by our Swedish co-workers, who have shown so much zeal in advancing the cause of Theosophy. A glance at the numerous translations from Theosophical works advertised on the cover of the Journal give a slight idea of the steady perseverance and indefatigable activity of our Swedish brothers and sisters, and we wish them every success during this new year 1891.

BUILDING FUND.

The Balance Sheet of this Account is now going to the printers to be issued with a full report of what has been done, the subscription list, the detailed items of expenditure, and the copy of the Trust Deed. The following is a *résumé* of the Balance Sheet.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Already acknowledged	- 1,273 15 9	Paid on account of building	
F. Montoliu	- - 1 14 0	lecture hall, wing to	
Anon.	- - - 1 0 0	main building, connecting	
X.	- - - 50 0 0	covered passages, out-	
By error in addition of		houses, lavatories, repair-	
July acknowledgments	- 10 0 0	ing drains and plumbing,	
		and alterations	- 993 4 6
	1336 9 9	Plumbing and gas-fitting	- 72 12 1
less donation to H.P.B. for		Minor alterations	- 49 11 3
special purpose	- 100 0 0	Furnishing and fittings	- 155 2 0
		Printing, postage, law costs	
		insurance, &c.	- 18 12 6
		Sundry labour	- 3 2 5
	<u>£1236 9 9</u>		<u>£1,292 4 9</u>
Receipts	- - -	£1236 9 9	
Expenditure	- - -	1292 4 9	
Deficiency	- - -	<u>£55 15 0</u>	

We have examined the accounts and vouchers, and certify that this statement is correct.

December 18th, 1890.

EDWARD T. STURDY.
WILLIAM KINGSLAND.

ESTIMATED LIABILITIES.

	£ s. d.
To completing cost of building	- - 206 1 7
" " " " alterations	- - 30 6 1
" " " " fittings	- - 30 1 9
	<u>266 9 5</u>
Deficiency as above	- 55 15 0
	<u>£322 4 5</u>

Of the sums acknowledged above £778 1s. 6d. have been given by resident members of the staff, leaving £458 8s. 3d. as contributions from members of the Society, plus the special gift of £100.

RECEIVED SINCE AUDITING OF BALANCE SHEET.

Mrs. Wilkinson	- - -	10 0 0
V. de F.	- - -	2 7 7
Three Theosophists	- - -	5 0 0
		<u>£17 7 7</u>

EDITORIAL NOTICE.—It appears that one or two readers have taken the reference on p. 471 to the "Black Hole" of Calcutta, as though the English had there tortured the Indians. No such implication was intended; the blame for the ambiguity must fall on me, as the proof-reading is my duty, and I did not notice the omission of the explanatory words. ANNIE BESANT.

LUCIFER.

Vol. VII. LONDON, FEB. 15TH, 1891. No. 42.

The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

The Babel of Modern Thought.

Go to, let us go down and there confound their language that they may not understand one another's speech . . .
Genesis xi.

II.

HAVING done with modern physical Sciences we next turn to Western philosophies and religions. Every one of these is equally based upon, and derives its theories and doctrines from heathen, and moreover, *exoteric* thought. This can easily be traced from Schopenhauer and Mr. Herbert Spencer, down to Hypnotism and so-called "Mental Science". The German philosophers modernize Buddhism; the English are inspired by Vedantism; while the French, borrowing from both, add to them Plato, in a Phrygian cap, and occasionally, as with Auguste Comte, the weird sex-worship or Mariolatry of the old Roman Catholic ecstasies and visionaries. New systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have *two* aspects. But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the *noëtic* element. These have to substitute for

the high spiritual and *quasi* absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity. But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent.

And here a slight digression must come in. We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from *Isis Unveiled* down to the *Secret Doctrine*. Agreed. We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works. We are quite ready to admit the faults charged against it by its critics—that it is badly arranged, discursive, over-burdened with digressions into by-ways of mythology, etc., etc. But then it is neither a philosophical system nor *the* Doctrine, called secret or esoteric, but only a record of a few of its facts and a *wi:ness* to it. It has never claimed to be the *full* exposition of the system (it advocates) in its totality; (a) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (b) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, the *Secret Doctrine* merely asserts that a system, known as the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in the *Secret Doctrine*, only the hidden meaning of some of the religious allegories

of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all the *Secret Doctrine* claims. Are not a few facts and self-evident truths, found in these volumes—all the literary defects of the exposition notwithstanding,—truths *already proved practically to some*, better than the most ingenious “working” hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical speculations? Can the grandest among these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and conditioned by their author’s *brain-mind*, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No “philosopher” who views the spiritual realm as a mere figment of superstition, and regards man’s mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a “lover of Wisdom”, and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a *sophiaphobe* when not a philosophaster—never a philosopher.

Therefore is it that in this age of Materialism, Agnosticism, Evolutionism, and false Idealism, there is not a system, however intellectually expounded, that can stand on its own legs, or fail to be criticized by an exponent from another school of thought as materialistic as itself; even Mr. Herbert Spencer, the greatest of all, is unable to answer some criticisms. Many are those who remember the fierce polemics that raged a few years ago in the English and American

journals between the Evolutionists on the one hand and the Positivists on the other. The subject of the dispute was with regard to the attitude and relation that the theory of evolution would bear to religion. Mr. F. Harrison, the Apostle of Positivism, charged Mr. Herbert Spencer with restricting religion to the realm of reason, forgetting that feeling and not the cognizing faculty, played the most important part in it. The "erroneousness and insufficiency" of the ideas on the "Unknowable"—as developed in Mr. Spencer's works—were also taken to task by Mr. Harrison. The idea was *erroneous*, he held, because it was based on the acceptance of the metaphysical absolute. It was insufficient, he argued, because it brought deity down to an empty abstraction, void of any meaning.* To this the great English writer replied, that he had never thought of offering his "Unknowable" and Incognizable, as a subject for religious worship. Then stepped into the arena, the respective admirers and defenders of Messrs. Spencer and Harrison, some defending the *material metaphysics* of the former thinker (if we may be permitted to use this paradoxical yet correct definition of Mr. Herbert Spencer's philosophy), others, the arguments of the Godless and Christless Roman Catholicism of Auguste Comte,† both sides giving and receiving very hard blows. Thus, Count d'Alviella of Brussels‡ suddenly discovered in Mr. H. Spencer a kind of hidden, yet *reverential* Theist, and compared Mr. Harrison to a casuist of mediæval Scholasticism.

It is not to discuss the relative merits of materialistic Evolutionism, or of Positivism either, that the two English thinkers are brought forward; but simply to point, as an illustration, to the Babel-like confusion of modern thought. While the Evolutionists (of Herbert Spencer's school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of *deanthropomorphization*, or the disappearance of human attributes—the Comtists on their side hold to another version. They affirm that fetishism, or the direct worship of nature, was the primitive religion of man, a too protracted-evolution alone having landed it in anthropomorphism. Their Deity is Humanity and the God they worship,

* As the above is repeated from memory, it does not claim to be quoted with verbal exactitude, but only to give the gist of the argument.

† The epithet is Mr. Huxley's. In his lecture in Edinburgh in 1868, *On the Physical Basis of Life*, this great opponent remarked that Auguste "Comte's philosophy in practice might be compendiously described as *Catholicism minus Christianity*, and antagonistic to the very essence of Science".

‡ Professor of Ecclesiastical History at the University of Brussels, in a philosophical *Essay on the religious meaning of the "Unknowable."*

Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two "philosophical" and "scientific" theories, is the less pernicious and the more probable. Is it true to say, as d'Alviella assures us, that Mr. Spencer's "Unknowable" contains all the elements necessary to religion; and, as that remarkable writer is alleged to imply, that "religious feeling tends to free itself from every moral element"; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in *altruism* and its service to Humanity?

Useless to say that Theosophy, while rejecting the one-sidedness and therefore the *limitation* in both ideas, is alone able to reconcile the two, *i.e.*, the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theosophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal "Unknowable" and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian "He" and substitutes the impersonal IT for the personal pronoun, whenever speaking of the Absolute and the "Unknowable". And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a "worship" becomes worse than fetishism: it is *Zoolatry*, the worship of the animals. For that alone which constitutes the *real* Man is, in the words of Carlyle, "the essence of our being, the mystery in us that calls itself 'I'—. . . a breath of Heaven; the Highest Being reveals himself in man". This denied, man is but an animal—"the shame and scandal of the Universe", as Pascal puts it.

It is the old, old story, the struggle of matter and spirit, the "survival of the *unfittest*," because of the strongest and most material. But the period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics

called Ildabaoth and the Jews Jehovah. Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, "the whole earth was of one *lip* and of one speech", saith chapter xi of *Genesis*. Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere*, "to gather, or be united" in speech or in thought, from *religens*, "revering the gods", or, from *religare*, "to be bound fast together". Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the "flood" accepted in common one *truth*—*i.e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom Religion*.

Now, reading the first nine verses of chapter xi between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength*—in union of thought as well as in that of nations, of course. Therefore, lest in disunion they should be "scattered upon the face of the earth", and their Wisdom-religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith* begin gravitating earthward—the wise men, who "journeyed from the East", devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution box, as at present. Thus—"Go to", they said, 'let us *build a city* and a *tower*, whose top may reach unto heaven, and let us make a name'. And they made *burnt brick* and used it for *stone*, and built therewith a *city* and a *tower*".

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the "accursed Ham" were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching "heaven", the supposed abode of both. But since we find the story told in the *revealed** Scriptures, it must, like all the rest in them,

* A curious and rather unfortunate word to use, since, as a translation from the Latin *revelare*, it signifies diametrically the opposite of the now accepted meaning in English. For the word "to reveal" or "revealed" is derived from the Latin *revelare*,

have its esoteric interpretation. In this, Occult symbolism will help us. All the expressions that we have italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus:

1. "And the whole earth (mankind), was of *one lip* (*i.e.*, proclaimed the same teachings) and of the same *words*"—not of "speech" as in the authorized version.

Now the Kabalistic meaning of the term "words" and "word" may be found in the *Zohar* and also in the *Talmud*. "Words" (*Dabarim*) mean "powers", and *word*, in the singular, is a synonym of Wisdom; *e.g.*, "By the uttering of *ten words* was the world created"—(*Talmud* "Pirkey Aboth" c. 5., *Mish.* 1). Here the "words" refer to the ten Sephiroth, Builders of the Universe Again: "By the *Word*, (Wisdom, Logos) of YHVH were the Heavens made" (*ibid.*).

2-4. "And the man* (the chief leader) said to his neighbour, 'Go to, let us make *bricks* (disciples) and *burn them to a burning* (initiate, fill them with sacred fire), let us build us a *city* (establish mysteries and teach *the Doctrine*†) and a *tower* (*Ziggurrat*, a sacred temple tower) whose top may reach unto heaven'" (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called "the house of the seven spheres of *heaven and earth*", and "the house of the stronghold (or strength, *tagimut*) and the foundation stone of heaven and earth".

Occult symbology teaches, that to *burn bricks for a city* means to train disciples for magic, a "hewn stone" signifying a *full Initate*, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, *viz.*, "interpreter of the Mysteries", a *Hierophant*. The supreme initiation was referred to as "the burning with great burning". Thus, "the *bricks* are fallen, but we will *build* (anew) with

"to reveil" and not to *reveal*, *i.e.*, from *re* "again" or "back" and *velare* "to veil", or to hide something, from the word *velum* or "a veil" (or veil), a cover. Thus, instead of *unveiling*, or *revealing*, Moses has truly only "reveiled" once more the Egypto-Chaldean theological legends and allegories, into which, as one "learned in all the Wisdom of Egypt" he had been initiated. Yet Moses was not the first revealer or *reveiler*, as Ragon well observes. Thousands of years before him Hermes was credited with veiling over the Indian mysteries to adapt them for the land of the Pharaohs. Of course, at present there is no longer classical authority to satisfy the orthodox philologist, but the occult authority which maintains that originally the word *revelare* meant to "veil once more", and hence that revelation means the throwing a veil over a subject, a *blind*—is positively overwhelming.

* This is translated from the Hebrew original. "Chief-leader" (*Rab-Mag*) meaning literally Teacher-Magician, Master or *Guru*, as Daniel is shown to have been in Babylon.

† Some Homeric heroes also when they are said, like Laomedon, Priam's father, to have built cities, were in reality establishing the *Mysteries* and introducing the Wisdom-Religion in foreign lands.

hewn stones” of Isaiah becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed “confusion of tongues” we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7, and 8 in *Genesis*, ch. xi, esoterically:—

“And *Adonai* (the Lord) came down and said: ‘Behold, the people *is* one (the people are united in thought and deed) and they have *one lip* (doctrine)’. And now they begin to spread it and ‘nothing will be restrained from them (they will have full magic powers and get all they want by such power, *Kriyasakti*,) *that they have imagined*’.”

And now what are the *Yezidis* and their version and what is *Ad-onai*? *Ad* is “the Lord”, their ancestral god; and the *Yezidis* are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see “Chaldean Account of Genesis”), who are known under the strange name of “Devil-worshippers”. Their confession of faith is very original. They recognise two powers or gods—Allah and *Ad*, (or *Ad-onai*) but identify the latter with *Sheitan* or *Satan*. This is but natural since *Satan* is also “a son of god”* (see *Job* 1). As stated in the *Hibbert Lectures* (pp. 346 and 347), *Satan* the “Adversary”, was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the “firstlings” of the flock and the fat thereof”. But that their *Ad*, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they

* It is commanded in *Ecclesiasticus* XXI, 30, not to curse *Satan*, “lest one should forfeit his own life.” Why? Because in their permutations “the Lord God”, *Moses*, and *Satan* are one. The name the Jews gave while in Babylon to their *exoteric* God, the substitute for the true Deity of which they never spoke or wrote, was the Assyrian *Mosheh* or *Adar*, the god of the scorching sun (the “Lord thy God *is* a consuming flame” verily!) and therefore, *Mosheh* or *Moses*, *shone* also. In Egypt, *Typhon* (*Satan*) the red, was identified both with the red Ass or *Typhon* called *Set* or *Seth* (and worshipped by the Hittites) and the same as *El* (the Sun god of the Assyrians and the Semites, or *Jehovah*), and with *Moses*, the red, also. (See *Isis Unv.* Vol. II. 523-24.) For *Moses* was red-skinned. According to the *Zohar* (Vol. I. p. 28) *B' sar d' Mosheh soomaq, i.e.*, “the flesh of *Moses* was deep red”, and the words refer to the saying “The face of *Moses* was like the face of the Sun” (see *Qabbalah* by Isaac Myer p. 93). These three were the three aspects of the manifested God (the substitute for *Ain Suph* the infinite Deity) or Nature, in its three chief Kingdoms—the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a *Mosheh* or *Moses*, before the Captivity and *Ezra*, the deep *Kabalist*; and what is now *Moses* had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in Dr. Sayce's *Hibbert Lectures* (1887). *Adar* is the Assyrian “War God” or the *Lord of Hosts* and the same as *Moloch*. The Assyrian equivalent of *Mosheh* (*Moses*) is *Māsu*, the “double” or the “twin”, and *Māsu* is the title of *Adar*, meaning also a “hero”. No one who reads carefully the said *Lectures* from page 40 to 58, can fail to see that *Jehovah*, *Māsu* and *Adar*, with several others—are *permutations*.

have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any Sheik of the Yezidis of Mosul what they have to say, as to the confusion of tongues, or speech when *Allah* "came down to see the city and the tower which the children of men had builded"; and they will tell you it is not Allah but *Ad*, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the *Yogis*, even when they were *Daityas*); and therefore this deity of matter and concupiscence confused their brains, tempted and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became "scattered upon the face of the earth".

This is more logical than to attribute to one's "God", the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of *speech*, is like much else, not original, but comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*. "I have translated the word 'speech' with a prejudice," he says (*Chaldean account of Genesis*, p. 163), "I have never seen the Assyrian word with this meaning". Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose "heart was evil" and who was "wicked", who confused "their counsel", not their "speech", and who broke "the Sanctuary . . . which carried Wisdom", and "bitterly they wept at Babel".

And so ought to "weep" all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom—say the *Kabala*—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yug* has brought back a *Babel of modern thought*, compared with which the "confusion of tongues" itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But, "woe unto them that call evil good, and good evil; that put darkness for light, and light for

darkness", saith Isaiah. The very elements seem confused and climates shift, as if the celestial "upper ten" themselves had lost their heads. · All one can do is to sit still and look on, sad and resigned, while

" The slack sail shifts from side to side ;
The boat untrimm'd admits the tide ;
Borne down adrift, at random toss'd,
The oar breaks short, . . . the rudder's lost."



THE conscience of a man governed by his passions is like the voice of a shipwrecked sailor drowned by the tempest.

IF you speak well of yourself you will be distrusted
If you speak evil, you will be taken at your word!

WE perceive more readily that anyone is in the wrong, when it is ourselves whom he wrongs.

OUR experience consists rather of illusions lost than of wisdom gained.

Do not even think of doing what ought not to be done.

CHOOSE rather to be strong in soul than in body.

BE persuaded that things of a laborious nature contribute more than pleasure to virtue.

EVERY passion of the soul is most hostile to its salvation.

IT is difficult to walk at one and the same time in many paths of life.

PYTHAGORAS said—It is requisite to choose the most excellent life: for custom will make it pleasant. Wealth is an infirm anchor, glory is still more infirm: and in a similar manner the body, dominion, and honour. For all these are imbecile and powerless. What then are powerful anchors? Prudence, magnanimity, fortitude. These no tempest can shake. This is the law of God, that virtue is the only thing that is strong: and that everything else is a trifle.

ALL the parts of human life, in the same manner as those of a statue, ought to be beautiful.

A STATUE indeed stands on its basis, but a worthy man on the subject of his deliberate choice ought to be immovable.

FRANKINCENSE ought to be given to the Gods, but praise to good men.

Comments on "the Theosophical Society and H.P.B."

[I gladly give room to the protest which follows. It is wise and timely, and may, perhaps, ward off worse than "petty criticisms of H.P.B." Needless to say that Mrs. Besant's article would not have appeared had I seen it before publication. But I may point out to Mr. Patterson that much of his protest, however true, is not exactly aimed at what Mrs. Besant wrote. She did not say that the T. S. taught any particular doctrines, but merely expressed her own view that the position of one who belonged to the T. S. and ungenerously carped at the pioneer who founded it was illogical. This is clearly a matter of opinion, and Mr. Patterson puts the opposing view. One has but to read the new "Constitution and Rules of the Theosophical Society" for 1891 (in the Supplement of the January *Theosophist*), to find in Article xiii. 2, that "no Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain *any doctrine* as being that advanced or advocated by the Society"; and, whatever we do, we have to abide by the *Rules* of the T. S. Mrs. Besant would have done more wisely to have called her article "Comments on the E. S. of the Theosophical Society and H.P.B.", she would then have been on the safe side; for a member of the E.S. who receives instructions emanating from the Masters of the Occult Philosophy, and doubts at the same time the genuineness of the source, or the honesty of the humble transmitter of the old esoteric doctrines—*lies to his own soul, and is untrue to his pledge*. He cannot be honest and remain in the E.S., in such a case. But then, the Esoteric Section, its qualification "of the T.S." notwithstanding, does not represent the latter, and in future it will drop the additional words altogether. From the very beginning its second rule stated, that the "Esoteric Section has *no official or corporate connection* with the Exoteric Society" (see *Lucifer* of October, 1886). Henceforth it will be called "the Esoteric School of Theosophy", simply. Meanwhile, I thank our brother, Mr. Patterson, for giving me this opportunity of expressing my feelings.—H.P.B.]

IN the December number of *Lucifer* in an article entitled "The Theosophical Society and H.P.B." there are the following statements:—

"The following article expresses the views of many members of the Theosophical Society who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H.P.B. As co-editor I put in this article, which has not been submitted to H.P.B., nor will she see it until the magazine is issued; so she is in no sense responsible for its appearance.—ANNIE BESANT.

"Now touching the position of H.P.B., to and in the Theosophical Society, the following is a brief exposition of it as it appears to many of us:—

- “(1). Either she is a messenger from the Masters, or else she is a fraud.
- “(2). In either case the Theosophical Society would have no existence without her.
- “(3). If she is a fraud she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.
- “(4). If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World.
- “(5) If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world.

“If the members care at all for the future of the Society, if they wish to know that the twentieth century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now rouse themselves from slothful indifference, sternly silence all dissensions or petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all.”

On these last grounds let us stand. If it is worth anything it is worth living for and dying for; and worth working for and worth writing for, and worth taking some risks for; and at the risk of incurring misunderstanding, and at the risk of hurting the feelings of those whose feelings should not be hurt, this article is written and some exception taken to that just quoted from. For it does seem as though its author, through her impetuous kindness and loyalty, had allowed her judgment to be partially influenced by her feelings. And although there are few Theosophists who will disagree with her in most of her issues, yet there seems to be a little grain of erroneous opinion in them from which a large and poisonous growth may spring. If this is so, it is only true brotherliness to point it out. It lies first in the statement that: “If there are no Masters the Theosophical Society is an absurdity and there is no use of keeping it up”. And again in another statement which says: “Once accept the philosophy you must accept her (H.P.B.)”. May not much harm be done by the holding up of such views? May they not tend to keep many out who would be benefited by being in; and for whom the Society was largely founded? Are not the statements in their nature somewhat dogmatic? Have we not still in our natures some of that intolerance which forcing

rather than leading, persecuted in the name of righteousness? For there are subtle transformations possible in our characters, which will bring the old faults out in new guises, and we are none, not one, quite free from intolerance. The churches have creeds; but applicants for admission are usually given to understand that they need not be fully accepted; and they seldom are. The Theosophical Society has no creeds, but its members seem scarcely able to avoid making them in spite of all efforts to the contrary. And watchfulness as to the Theosophical movement must lead those who believe in the Masters to see how strenuously they and their mouth-piece H.P.B. are working against the development of them. If this Theosophical movement is to be carried on successfully through the three or four generations of the first seventy-five years of the coming century, we must be very heedful. What do the Constitution and the bye-laws of the Society, what does the application for admission into it tell us? Not one word as to belief. They simply contain provisions which tend to guarantee liberty and cultivate tolerance. Is it not contrary to their spirit to say: "Once accept the philosophy you must accept her"? Accept what philosophy? The Society has none. Not long since an earnest student searching for Truth, but not one of our members, asked if we were not Jesuitical. Was her position not well taken? It was, if we as a Society have a philosophy. We constantly cry out we have no creeds, no dogmas, no beliefs, and we almost as constantly, or at any rate very frequently, unintentionally give the lie to this.

And why speak of the Society as an absurdity without Masters? Are its objects, especially the first, nothing? If those objects were even partially lived up to, and again let us say "especially the first", would no good come of it? Most certainly, and it is perhaps this good which the Masters are seeking, rather than the acceptance of any philosophy, or any recognition of themselves.*

Even a recognised authoritative leader may be dangerous. H.P.B. herself is always inculcating self-reliance, and discouraging any dependence upon others, herself included. She understands that the true alchemist seeks to have men throw their opinions into one common melting pot, knowing that they will take out all of the Truth which they put in, and some of their errors transmuted. It is the real change of base metals into gold.

If the Society has an authoritative leader, beliefs will be accepted simply on authority, and a belief thus accepted is almost of necessity perverted. Look at the doctrines of Karma and Re-incarnation. Many regard it as quite heterodox not to accept them; and yet the first is often made a fetish of, and both are by many crudely understood; the one often being looked at in a way to make of it a positive fatalism, the other a kind of personal resurrection. This comes from

* Our Brother, Mr. Patterson, is quite correct.—[H.P.B.]

reliance upon certain persons or books accepted as authority. Such reliance is against the presumable wish of the Masters. We must seize on our own truth and digest it ourselves: and if we do we cannot so pervert it.

A true servant should try not simply to obey, but, if possible, to intuitively grasp the wishes of the one served. In the article referred to in this paper it is said that H.P.B., is "willing to efface herself if thereby her mission might the better prosper". And would she not say: "First Humanity and then the Theosophical Society, and last myself".* Referring to the Coulomb scandal it is said: "But then, instead of closing up around the assailed Teacher, and defending to the utmost her position and her honour, the fatal policy was adopted of attempting to minimise her position in the Society". True, perhaps; but how best could she have been defended? An ill-planned *sortie* is, of course, unwise. There may be a hidden enemy in wait, and we are told that the powers of darkness are very active, vigilant and cunning. We may, in ill-advised movements be simply following out their hypnotic suggestions; and any statement which does not tally with the exact truth is an ill-advised *sortie*. And when it is said that: "If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up", a mis-statement is made. Let us by all means close round our teacher, but as she would have us; not as we ourselves might like. And to do this we must remember that we must lead, not force, people to the truth. We must do it with all tenderness, all gentleness, all patience, all sweetness. We must present our views for the weak ones, not the strong ones. Not in the way of temporising, but by giving out those truths which are most needed. We must try to understand that we are now to learn to be true shepherds when our time comes, and while being schooled must bear in mind that it is the lost sheep we are to save. The honest materialist, the honest agnostic, the honest spiritualist, the honest christian-scientist, the honest dogmatic christian, may be an honest disbeliever in H.P.B. and the Masters, and an honest member of the Theosophical Society too, provided he is enlisted in the cause of humanity.† Let us hold the doors wide open; let us set up no unnecessary barriers, and let us wait outside until the last one has entered. We can thus best serve, thus best defend. This is not a policy of silence; it does not prevent our using pen and voice in defence of our beloved leader; but it should prevent making belief in her a qualification, even if an unwritten one, for membership in good standing in the Theosophical Society. There are now many good members who are doubters on this point. Don't let us drive them away by intolerance. Perhaps they are under a dark illusion cast by the Brothers of the Shadow. But to force them will not help them, and do no good to any one. If,

* Most decidedly so; such has been always my principle, and I hope it is that of my friend and colleague, Col. H. S. Olcott, our President.—[H.P.B.]

† I have repeated these words for years: it is my *stereotyped answer* to enquirers who ask me whether belief in the MASTERS is obligatory in joining the T.S.—[H.P.B.]

metaphorically speaking, we slap the face of any one who may speak disrespectfully of H.P.B., we will not help her reputation but rather strengthen the calumniator in his attitude. Our line of defence cannot be well chosen if it does harm. And it will do harm if made in such a way as to make a belief in any person or philosophy a criterion of good standing. Let us stand shoulder to shoulder; let us strengthen those ties which we are forming for this and the coming incarnations; let us by all means be grateful to her from whom so much has come to us and the rest of humanity, but let us for the sake of others be judicious. Let us make disbelievers in H.P.B., disbelievers in Karma, disbelievers in Re-incarnation, disbelievers in the Masters as welcome, or more welcome, into the Society than others, provided always they wish to form the nucleus of a universal brotherhood.

All this is said earnestly and sincerely, but with some trepidation, the higher plane of carelessness not having been attained, and indifference to others' opinions not having been acquired. But when so prominent a member of our Society as the author of "The Theosophical Society and H.P.B." propounds what appears to some of us dangerous doctrine, we have no right to be silent.

H. T. PATTERSON, F.T.S.



If any one will give his mind to these sentences he will obtain many things worthy of a man and be free from many things that are base.

THE perfection of the soul will correct the depravity of the body, but the strength of the body without reasoning, does not render the soul better.

HE who loves the goods of the soul will love things more divine, but he who loves the goods of its transient habitation will love things human.

IT is beautiful to impede an unjust man: but if this be not possible it is beautiful not to act in conjunction with him.

IT is necessary to be good rather than to appear so.

THE felicity of a man does not consist either in body or in riches but in upright conduct and justice.

SIN should be abstained from, not through fear, but for the sake of the becoming.

DEMOCRITUS.



"A STONE becomes a plant; a plant, an animal; an animal, a man; and man—a god." (Hermetic Axiom.)

"AT the beginning of every Manvantara (life-cycle) the natural tendency of every Deva (god) is *manward*. A Deva drops its essence into the body of a plant and becomes a stone; from the rocky womb, it creeps into the moss and plant; thence Karma carries it into an animal, and there it remains, until united with Alaya's light, after which the animal blooms into thinking man. It is the latter who furnishes every new Manvantara with intelligent and wise architects and builders." . . . (*Esoteric Cosmogogenesis of the East*.)

"This is unscientific," says the Darwinian.

"This is heretical," echoes the theologian.

"It is, nevertheless, a fact," puts in the Occultist.

Pistis - Sophia.

(Translated and annotated by G.R.S.M., with additional notes by H.P.B.)

(Continued.)

It came to pass, therefore, when Jesus had finished saying these words, that Mary Magdalene came forward and said: "Master, my In-dweller of Light hath an ear, and I comprehend all the words which thou hast said, viz.: 'All the Souls of Human-kind, which shall receive the Mysteries of Light, shall enter first within into the Inheritance of Light before all the Rulers which shall repent, and before those which pertain to the whole Region of the Treasure of Light.' Concerning, then, my Master, the word which thou once on a time saidest to us: 'The first shall be last, and the last first'; the 'last' are the whole Race of Men, which shall come first within into the Kingdom of Light; so also they which pertain to all the Regions of the Height, are the 'first.'"^{*} [198] And it came to pass that when she had ceased saying these words, that the Saviour was greatly astonished at the revelations of the words which she said, for she was pure spirit entirely. And Jesus answered again and said unto her: "Well, said, O spiritual and pure Mary, this is the interpretation of the word." And Jesus continued and said unto his Disciples: "Hearken, I will speak with you concerning the Glory of those which pertain to the Height, how they are according to the way in which I spake to you of them up to this very day. Now, therefore, when I shall have led you to the Region of the last Supporter (1) which surrounds the Treasure of Light, and when I shall have led you to the Region of that last Supporter, so that ye may see the Glory in which it is, the Region of the Inheritance of Light shall appear to you like as a mere city of the World compared to the greatness in which the last Supporter is, and compared to the great Light in which it is; and after this I will tell you also of the Glory of the Supporter which is above the Little Supporter. But I shall not speak with you concerning the Regions, which are above all the Supporters: [199] for there is no kind of language for them in this World, nor any similitude, which is like unto them, that I may compare it with them, nor quality, nor Light like unto them, that I may express them, not only in this World, but also none in those which pertain to the Height of Righteousness from their lower Region upwards. Therefore, certainly, there is no means of explaining them in this World." It came to pass that when Jesus had finished saying these words to his Disciples, Mary

* For the reason of this, compare *Lucifer*, No. 39, p. 195, note 3, 1st. para.

Magdalene came forward and said unto Jesus: "Be not wrath with me, Master, searching out everything in earnestness and steadfastness, so that my Brethren may preach it among Human-kind, in order that they may hear and repent, and be saved from the harsh condemnations of the evil Rulers, and come into the Height and inherit the Kingdom of Light, in that, my Master, not only are we compassionate among ourselves, but *we are also compassionate towards the whole Human Race*, that they may be saved from all the harsh condemnations. Now, therefore, Master, it is for this reason that we search out all things in earnestness, that my Brethren may preach them to the whole Race of Men, [200] lest they should come into the hands of the harsh Rulers of the Mist, and that they may be preserved from the harsh Receivers of the Outer Darkness." [And having received permission, she said:] "Master, by how much is the Second Supporter greater than the First Supporter, and by what distance is it separated from it; or how many times is it of greater Light than it?" And Jesus answered in the midst of the Disciples and said unto Mary: "AMÊN, AMÊN, I say unto you, the Second Supporter is removed from the First by a vast distance which is immeasurable, both with regard to the highness upwards, and with regard to lowness, with regard to depth and with regard to length and breadth. For it is enormously apart from it by a vast distance which is not to be measured with reference to Angels and Archangels, to Gods and all Invisibles; [201] and it is as much greater as it possibly can be in a measure, which cannot be numbered by comparison with Angels and Archangels, with Gods and all Invisibles; and it is of greater Light than it exceedingly, in a manner to which there is no measure, there is no measure of the Light in which it is, no measure of it compared to Angels and Archangels, to Gods and all Invisibles, in the manner in which I have told you already on another occasion. In like manner also the Third Supporter, and the Fourth, and the Fifth, each is immeasurably greater than the next, and of greater Light and separated from it by a great distance, which cannot be measured in terms of Angels and Archangels, Gods and all Invisibles, according to the manner in which I have already spoken to you on another occasion: yet will I also tell you the Type of each one of them in its proper Emanation." And Mary continued and said unto Jesus: "Master, of what Type in the last Supporter will those be who receive the Mystery of Light?" And Jesus answered and said unto Mary in the midst of the Disciples: "They that receive the Mysteries of Light, when they have issued from the Hylic Body of the Rulers, each shall be in his Order, according to the Mystery which he has received. [202] They that receive a sublime Mystery, shall remain in a lofty Order, while they who receive the lower Mysteries, shall remain in lower Orders: in a word, of whatever Region each shall have received the Mystery, he shall remain in its Order in the Inheritance of Light. It was concerning this that I formerly said unto

you: 'In the Place where is your Heart, there also shall be your Treasure'; which is, each shall remain in the Region whose Mystery he shall have received".

[And John having asked and received permission to speak], answered and said unto Jesus: "Master, surely each will not remain in that Region of which he shall have received the Mystery, without the power of going into the Orders which are above it, or into the Orders which are below it?"

[203] And Jesus answered and said unto John: "Well, indeed, do ye search out all things in earnestness and steadfastness; now, therefore, John, hearken, and I will speak with thee. Everyone receiving a Mystery of Light shall remain in the Region whose Mystery he shall have received, but without the power of going into the Height into the Orders which are above it; so that he who receives the Mystery in the First Statute,* has the power of going into the Orders which are below it, which are all the Orders of the Third Space, but he has no power to go into the Height into the Orders which are above it. And he who shall have received the Mystery of the First Mystery, which also is the Four-and-twentieth Mystery, and also the Head of the First Space toward the Exterior, he too has the power of going into all the Orders which are without it, but not of going into the Regions which are above it or of traversing† them. And they who shall have received the Mystery in the Orders of the Four-and-twenty Mysteries, each shall come into that Region whose Mystery he shall have received, and shall have the power of traversing all the Orders and Spaces, which are without him, but not of coming into the Orders which are above him, or of traversing them. [204] And he who shall have received the Mystery in the Orders of the First Mystery, which is in the Third Space,‡ has the power of going into all the Orders which are below him, and of traversing them all, but not of going into the Regions which are above him or of traversing them. And he who shall have received the Mystery in the First Trispiritual (*Tripneumatos*) which extends over the Four-and-twenty Mysteries in their series, which extend to the Space of the First Mystery, the Region of which (Mysteries) I will tell you in the Emanation of the Universe—he then who shall have received the Mystery of that Trispiritual, has the power of descending into all the Orders below him, but not into the Height to those above him which are all Orders of the Space of the Ineffable. And he who shall have received the Mystery of the Second Trispiritual, has the power of going into the Orders of the First Trispiritual and of traversing all of them, and the Orders of their Orders, but not of going into the Orders of the Height of the Third Trispiritual. [205] And he who shall receive the Mystery of the Third Trispiritual, which pertains to the Three Trispirituals and Three Spaces,

* See Tables VII. and VIII. for all that follows.

† *Perlustrare*—to traverse or inspect thoroughly.

‡ Or the First Space *within*.

in their series, of the First Mystery, but has no power to go into the Height into the Orders which are above him which are the Orders of the Space of the Ineffable. (2) And he who shall have received the Absolute Mystery* of the First Mystery, the Ineffable, which also is the Twelve Mysteries, in their series, of the First Mystery, which extend over all the Spaces of the First Mystery—he then who shall have received that Mystery, has the power of traversing all the Orders of the Three Spaces of the Trispirituals and the Three Spaces of the First Mystery, and all their Orders; he has also the power of traversing all the Orders of the Inheritances of Light, from the Exterior to the Interior, and from the Interior to the Exterior; from the Above to the Below, and from the Below to the Above; from the Height to the Depth, and from the Depth to the Height; from the Length to the Breadth, and from the Breadth to the Length: [206] in a word, he has the power of traversing all the Regions of the Inheritances of Light, and of remaining in whatever Region he shall desire, in the Inheritance of the Kingdom of Light. AMÈN, I say unto you, in the Dissolution of the Universe, that man shall be King over all the Orders of the Inheritance; and he who shall have received the Mystery of the Ineffable, *that man is myself*.† That Mystery knows the Reason of the existence of the Mist‡ and of the Light; of the Mist of Darkness and of the Light of Lights; of the Chaos (*pl.*) and of the Treasure of Light; of the Judgments and of the Land of Light and Region of the Inheritances of Light; of the Punishment of Sinners and of the Rest of the Kingdom of Light; of Sinners and of the Inheritances of Light; [207] of the Impious and of the Good; of the Judgments of Punishments and of all the Projections of Light; of Sin and of the Baptisms and Mysteries of Light; of the Fire of Punishment and of the Seals of Light, so that the Fire should not harm them; of Anger and of Peace; of Blasphemies and of Hymns of Light, and also of Prayers of Light; of Reviling and of Blessing; of Depravity and of Flattery; of the Killing and of the Reviving of Souls; [208] of Adultery and Fornication and of Purity; of Intercourse and of Continenence; of Pride and Boasting and of Humility and Gentleness; of Weeping and of Laughter; of Slander and of Right Conversation; of Readiness to hear and of Disregard; of Murmuring and of Simpleness and Lowliness; of Sin and of Purity; of Strength and of Weakness; of the Disturbance of the Body and of its Proper Use; [209] of Poverty and of Wealth; of the Wealth of the World and of Servitude; of Death and of Life.”

* *Authentés musterion.*

† Compare *Bhagavad-gīta*, Book vii.

“ stayed on me,
 “ Taking me as their utmost blessedness,
 “ They are not ‘mine’, but I—*even I myself!*”
 (*Song Celestial.*)

‡ *Lit.*, “wherefore the Mist has been made, &c.”

It came to pass that when Jesus had finished saying these words to his Disciples, they rejoiced with great joy and were glad. And Jesus continued in his conversation and said: "Hearken, then, further, my Disciples, I will speak with you concerning the whole Understanding of the Mystery of the Ineffable. The Mystery of that Ineffable knows the Reason of the Existence of Unmercifulness and of Compassion; of Destruction and of Eternal Increase; of Reptiles and why they must be destroyed; [210] of Wild Beasts and why they too must be destroyed; of Cattle and Birds; of Mountains and the Precious Stones in them; of the Hyle of Gold and the Hyle of Silver; of the Hyle of Copper and the Hyle of Iron and also of Steel; of the Hyle of Lead and of Glass and of Wax; of Grasses and Plants and of all Hyle (*pl.*); of Waters and Lands and all things therein, and also of the Earth; [211] of Seas and Waters and of the Wild Denizens of the Seas; of the Hyle of the World and why it must be utterly resolved."

And Jesus continued, and said unto his Disciples: "Further, then, my Disciples and Comrades and Brethren, let each of you be sober in that Spirit which is in him, that ye may lend ear and comprehend all the words which I shall say unto you, for henceforth from this time I shall proceed to speak with you concerning all the Understanding of the Ineffable. That Mystery knows the Reason of the Existence of the West and East; of the South and North. Still further, my Disciples, listen and continue to be sober, that ye may hear the whole Understanding of the Mystery of the Ineffable. That Mystery knows the Reason of the Existence of Human-kind; of the Burning Heat and of the Mild Breeze; of the Stars and Clouds; [212] of the Depth and why the Water comes over it; of the Dry Land and why the Rain comes thereon; of Hunger and Abundance; of Hoar Frost and Healthful Dew; of Dust and Delightful Refreshment; of Hail and Pleasant Snow; of the West Wind and the East Wind; of the Heat of the Height and also the Waters; of the East Wind and the South Wind and the North Wind; of the Stars of Heaven and also the Disks of the Light-givers and the Firmament and all its Veils; [213] of the Rulers of the Spheres, and the Sphere and all its Regions; of the Rulers of the Æons, and the Æons and their Veils; of the Rulers of the Æons of the Tyrants, and the Repentant Rulers; of the Ministers (*Leitourgoi*) and Decans; of the Angels and Archangels; of Lords and Gods; of Rivalry in the Height and of the Lack of Rivalry: of Hate and Love; of Dissention and Reconciliation; of Avarice and the Renunciation of all things [214] and of the Love of Possessions: of the Desire of repletion and Satiety; of those with and of those without a Syzygy*; of Impiety and the Love of Deity; of the Light-givers and the Sparks; of the Triple-Powers and Invisibles; of the Forefathers and the Pure Ones†;

* *Sc.*, the Paired and Unpaired of pag. 2.

† *Eilikrineis*, the same as the Ungenerated (*Agennétoi*) of pag. 2.

of the Great Self-willed One and those faithful to him; of the Great Triple-Power and the Great Forefather, the Invisible; [215] of the Thirteenth Æon and the Region of them that pertain to the Midst; of the Receivers* of the Midst and the Virgins of Light; of the Ministers (*Diakonoi*) of the Midst and the Angels thereof; of the Land of Light and the Great Receiver of Light; of the Guardian of the Region of them which pertain to the Right and their Leaders; of the Gate of Life and Sabaoth, the Good; of the Region of them that pertain to the Right and the Land of Light which is the Treasure of Light; of the Projections of Light and the Twelve Saviours; of the Three Gates of the Treasure of Life and their Nine Guardians; [216] of the Twin Saviours and the Three Amens; of the Five Trees and the Seven Amens; of the Mixture which was not yet manifested, and why it is purified."

And Jesus continued and said unto his Disciples: "Be sober still, my Disciples, and let each of you bring the Power of the Perception of Light for himself, in order that ye may give ear in earnestness. For henceforth from this time I will speak with you concerning all the Region of the Truth of the Ineffable and of the manner in which it is."

And it came to pass that when the Disciples heard these words which Jesus said that they gave way and were entirely at a loss. And Mary Magdalene came forward and bowed herself at the feet of Jesus, and adored them, and crying out with tears said: "Have mercy upon me, O Master, otherwise my Brethren have heard, but failed to grasp the words which thou dost speak unto them. Now, therefore, Master, concerning the Understanding of all the things which thou hast said are in the Mystery of the Ineffable, [217] I have heard thee saying unto me: 'Henceforth from this time, I will begin to speak with you concerning the whole Understanding of the Mystery of the Ineffable'. Surely then thou hast not yet drawn nigh to the accomplishing of that word? On account of this, therefore, in listening they have failed, and have ceased to perceive the manner in which thou speakest to them on account of the words thou usest. Now, therefore, Master, if the understanding of all these things is in that Mystery, who is the man in the World who has the power to understand that Mystery and all its Knowledges and the fashion (type) of all these words, by reason of which thou hast said them?" And it came to pass that when Jesus had heard these words which Mary said, he understood that his Disciples were beginning to fail to comprehend the teachings. Therefore he said unto them, strengthening them: "Grieve not, my Disciples, concerning the Mystery of the Ineffable, thinking that ye will not understand it. AMÊN, I say unto you, that that Mystery is yours and everyone's who shall give ear to you, so that they renounce this world and all its Hyle, and also all evil thoughts therein, and all the cares of this Æon. [218] Now, therefore, I say unto you: Whosoever renounces the

* *Paralampores*: this would be better translated by the term "Overtakers", if such a word were permissible.

whole of this World and all therein, and submits himself to the Divine Deity, to him this Mystery is easier than all the Mysteries of the Kingdom of Light; it is more expedient to know it than (to know) all these, and it is more clear than them all. He who enters into the understanding of that Mystery, shall renounce the whole of this World and all the cares therein. On account of this, then, I once said unto you: 'Come unto me all ye that are oppressed with cares and are labouring under their weight, and I will give you rest, for my burden is light and my yoke is gentle'. Now, therefore, he who will receive that Mystery will renounce the whole World and the cares of all the Hyle therein. Therefore, my Disciples, grieve not, thinking that ye will not understand that Mystery. AMÉN, I say unto you, it is more serviceable to know that Mystery than all Mysteries; and AMÉN, I say unto you, that Mystery is yours and everyone's who renounces the whole world and all the Hyle therein. Now, therefore, hearken, my Disciples and Comrades and Brethren, I will impel you to the understanding of the Mystery of the Ineffable. [219] These things I say unto you, for I am come to give you every understanding in the Emanation of the Universe, *in that the Emanation of the Universe is its understanding.*

COMMENTARY.

(1) To understand the position of the Five Supporters in this marvellous system of æonology, the student should refer to *pagg.* 17 and 18. It is there stated that the three Vestures, that is to say the three Buddhic Robes, or the three grand degrees of Initiation, are endowed with the following characteristics respectively.

- I. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the Spaces of the Ineffable.
- II. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the two Spaces of First Mystery.
- III. The Glory of all the Names from that of the Mystery, the Revealer, which is called the First Precept downwards to them of the Firmament.

We are also told in *pag.* 1 and elsewhere more elaborately, that the First Mystery surrounds or comprehends

The First Precept.
The 5 Impressions (*Types or Rudiments*).
The Great Light of Lights.
The 5 Supporters.

Rays of this Light of the Treasure of Light reach down to the World of Men, for they are the intelligences, or Light Powers, of all the planes below the Treasure, down to the terrestrial. These Orders may be figured by a series of concentric circles, the centre one representing the Treasure, the next the Last or Little Supporter surrounding it, and so on with spheres of ever greater diameter, typifying ever expanding states of consciousness.

The above category from the First Precept down to the 5 Supporters, gives a key to the numbers 5, 7 and 12 (5+7) which will prove of great

assistance in the comprehension of the classification of the Mysteries and corresponding states of consciousness which follow. The Great Light is the reflection and *Upadhi* of the First Precept or First Mystery, and the 5 Supporters, reflections of the 5 Impressions, 12 in all. These correspond to the 5 Subtle and 5 Gross Elements which, together with the 2 unmanifested elements, make up 12. Perhaps the following quotation from Professor Manilal Nabhubhai Dvivedi's *Monism or Advaitism?* will make it clearer:—

“The *Advaita* begins with examining the divisions of *Prakriti* and clearly demonstrates, perhaps for the first time in the field of ancient Indian Rationalism, the truth that the five elements—*Akāsa*, *Vāyu*, *Tejas*, *Jala*, *Prithvi*—are but five *states* of *Prakriti* derivable from one another. From *Akāsa*, whose specific mark is *Sabda* which, by the way, we render not by sound but by *differentiation*, proceeds *Vāyu* (gaseous matter) with its specific mark *Sparsa* (touch) super-added to the original *Sabda*; *differentiation* in *Vāyu* leads to *Tejas* (heated matter) with its specific mark *Rupa* (form, heat, light) superadded to *Sabda* and *Sparsa*; from *Tejas*, *Jala* (liquid matter) with its specific mark *Rasa* (taste); and from *Jala*, *Prithvi* with its specific mark *Gandha* (smell). Thus the five *Tannātras** and the five *Bhutas*† of the *Sāṅkhya* are reduced to *Akāsa*, the all-pervading potential form (ether) of original matter (*Mūla-prakriti*).”

Now we are taught that a new element evolves with every Root Race, and as we are two-thirds through the 5th Root Race, the fifth element of the seven is now in the course of its evolution. We have thus a key to the understanding of the 7 Amens and the 3 Amens; to the 5 Trees, 12 Saviours, &c., and the corresponding Mysteries. It must also be remembered that the explanation of the elements above quoted, is only their *last reflection* on the visible, material plane of matter. Their psychic, spiritual and divine prototypes are of a nature that cannot be described in words, as we can see by the terminology of Table VIII.

(2) TABLE VII.

THE ORDERS OF THE INHERITANCES OF LIGHT OR THE MYSTERIES OF THE FIRST MYSTERY (LOOKING WITHOUT).

<i>Mysteries or States of Consciousness.</i>		<i>Spaces or Planes.</i>
3rd. Trispiritual	}	3 Spaces
2nd. "		
1st. "		
24 { 12 Mysteries	}	1st Space towards the Interior
12 "		1st " " Exterior
(In a series starting from the 24th upwards) First Statute.		3rd Space

(To be continued.)

* Rudiments.

† Elements.

Is Theosophy Pantheism?

II.—THE ETERNAL.

THE Thing-in-Itself is a postulate made by REASON, which can affirm nothing thereof, except *negatively*; for every new expression given to the postulate must be equal to the first expression, that is to say, must be employed as a *synonym*, not as an *attribute*; and every synonym, as well as the first expression, must be *qualified*, inasmuch as, being slaves to relativity, we are not free to utter that which is non-relativity (or what Sages called THE INEFFABLE) by what does not exist in speech, *i.e.*, an *unqualified word*. The terms used by me so far, have been qualified ("Eternal", "Unchangeable", one qualifying the other, without *predicating*, since there is *reciprocity*), or the expression contains its own qualification ("Thing-in-Itself", *in itself* being the qualification of *thing*). Any one of the three may be taken as the *first* expression of the postulate; then it would stand thus, for instance: the Eternal = the Thing-in-Itself = the Unchangeable; or we may say: "the Eternal *is* the Thing-in-Itself" (or, at option, "*is* the Unchangeable") or reverse the terms twofold. Hereby we *synonymize*, we do not predicate; each new affirmation remains the same postulate.

But Mind is not governed by Reason alone. IMAGINATION cannot be withheld, and will endeavour to pry into Reason's postulate. The Unchangeable will be differently conceived, and the same concept, by different minds, may be variously expressed; and admitting that the concept could make any advance toward the truth, the rendering of the concept will never be otherwise than inadequately worded, and call for a new qualified synonym to translate some idea involved in the concept, by a vocable. That is, *relation* must be abstracted from the meaning of any new symbol, although the *sub-idea* is based on an unknowable kind of relation (*co-existence of relativity and non-relativity*, postulated by Reason). For the co-existence is posited as a *necessity*, involving a relation which is non-relation. If, for instance, the concept of Imagination be that of a Centre which, without being *at* the centre of any *thing* is the *unapproachable* Centre of every possible centre; such Centre is not a centre in the ordinary acceptance, and is qualified by the word *unapproachable*. It is simply a new synonym. And if, to word the indefinable relation—or, relation-not-a-relation—of Centre with centres, we use the term *Influence*, it is not influence in any of its accepted senses, but another synonym brought in for help*. Such an influence is not a subjective operation—just as, in *genuine*

* If instead of a postulate, we make it an attribute, and say: "The Influence of the Eternal" (etc.), the case alters altogether. This would be placing it in Time, and yield Pantheism.

Virtue, example (the operation) is not a *subjective* operation—nor is the Influence an objective operation (as *example* is, in *unalloyed* Virtue). But while, in the case of Virtue, the effect (of example), if any there be, is definite and like unto its source; in the other case the effect-not-an-effect is indefinite and has nought in common with the Influence.

This effect-not-an-effect is CHANGE, which, if it were the *effect* of another cause than itself, would make Relativeness the *ultima ratio* (i.e., Non-relativeness would be Relativeness), which is *reductio ad absurdum*. In a word, the unknowable state postulated, while not itself Necessity, is necessary to the Knowable. Reason asks how Change can be, without something else? Reason answers, “something else” can only be the Changeless. And Reason adds, that the Changeable is necessarily *co-eval* with the Changeless, in that the latter is Non-relativeness (another synonym).

All that can be predicated has for its basis the First Cause, whose states are two; one inactive, the other active, the latter having a twofold aspect. I will call them its *non-modal state*, which is *pure* Consciousness, and its *modal state*, which is subjectivity and objectivity. The non-modal state is inactive, because the Modes of Force, here, are in *equilibrium*; and Consciousness, when not objectivizing, is not a “force”. The modal state is active, because, here, the Modes are *free*—Consciousness centralized and objectivizing as a “force”—and Motion is their *necessity*, in that it is inherent, or they are Motion itself in their objective aspect. Their action is characterized at one time by its *centre of consciousness*, at another by its *dynamic centre*.* During the *first* and *last* phases of a cosmic period, the state is *non-modal*, with a variable vestige of the *modal*. The other phases of the period are modal states, and incompatible with the non-modal, *when a definite line of Evolution is contemplated*. But as the lines are sundry, and at various stages of development at a given moment of time, such states will co-exist with the modal states of other lines, so long as the former are at their *first* phase.†

Now, in a modal state, that develops or decreases proportionately with the evolution or involution of its activities, that is, with the manifestation or exhaustion of the Modes’ powers—all knowledge is based on *experience*, either actual or derived (this kind of knowledge is called by the Orientals, *Avidya*, i.e., Nescience). There is none whatever about a state unconnected with experiences. But there is either *faith*, *doubt*, or *disbelief* respecting such a state. These are the effects of Reason, or Imagination, or Intuition, etc.; and none of the latter, however high the intuition is, are effects of *that* state, albeit they may be effects of some more lofty modal state. They manifest themselves, *as effects of Reason, Intuition, etc., because* the Unknow-

* This does not mean that such a centre is *unconscious*, far from it; but Consciousness is otherwise conditioned there, than at the *base* of the phenomenon. The two centres may be defined as the two poles of Will.

† This is for *evolution* of the modal state. Reverse the statement for the *last* phase, which corresponds to the *lag-end* of dissolution of a universe, or *involution* of that state, which is evolution of the non-modal.

able exists. This is the *unaccountable* relation between the relative and the non-relative, in regard to the Modes, considered as causal or subjective actualities, their objective processes being effects of the latter.

In the non-modal state—where Modes are unmanifested, the three Forces being equal to one another—*faith, doubt, disbelief* have no existence. This purity of Consciousness is SUPERLATIVE WISDOM (*Atma-Vidya**), which means KNOWLEDGE *that the Eternal is unknowable*; therefore *certainty* of such a state. It is the culmination of Bliss, where Resistance and Attraction are unknown; for, both having the same essence, are equally involved in the unmanifested Modes. This is the PARANIRVANA of Eastern Philosophy†. This wisdom of the Paranirvanic state is likewise no “effect” of the Eternal; it is so simply (for us) *because* the Eternal is. Such is the *unutterable* relation between the relative and the non-relative, in respect of pure Consciousness. But, whereas centralized Consciousness is a *causal* state, producing effects, pure Consciousness produces none; nay, it is a passive state, to be centralized by the causal state.‡

What remains free, of the Modes, at the end of a cosmic period, is signified by a vestige of the modal state. This is an effect of the threefold mode of Force, whereby no equilibrium, however perfect in *itself*, can be *absolute*, that is, embrace the Modes in their *totality*. And this is so, not in consequence of a cause foreign to itself (the Changeable, or Forces), but because there is something else that is not itself. This is the *unpronounceable* relation between the relative and the non-relative, as concerns the Modes in their objective aspect, their subjective action being the *alterant cause* manifesting a new period. I have thus pointed out the three aspects of this mysterious and incomprehensible relation-not-a-relation, namely, those connected with the two subjective states of Avidya and Vidya; and the objective aspect identified in the law of non-absolute equilibrium.

At the *close* of a cosmic period the vestige in question manifests Resistance and Attraction, because the Modes are *not at one* as to the involution of *their* state in the vast equilibrium. At the *opening* of the following period, Attraction alone is manifested (Resistance being potential), because the Modes are in *united harmony*, concerning the involution of the non-modal state into theirs. In either case, the non-modal is the passive state, neither acting nor reacting. Under the former phase, attraction,¶ signified by

* There are different degrees of Vidya; see *Secret Doctrine*, vol. 1, pag. 168, *et passim*. But pure Consciousness signifies, of course, a plane having *no degrees*.

† It is the only state in which the Ego is quite rid of Maya. All others corresponding thereto are partial riddances, being *subnirvanic* states, more or less actualized by time and space. Paranirvana is neither in Eternity nor in Time, that is, its *reality* (ure Consciousness) is not in Time and Space, but it is *subject* to them both.

‡ The idea of *pure* Consciousness, which some minds appear to find difficulty in admitting, is no supposition of mine. One quotation will suffice: “The supreme spirit (*param-atma*), different from *Prakriti* and its modifications, having for its essential characteristic pure consciousness, is unparticled, manifests this infinity of reality and unreality—the underlying essence of the notion ‘I, I’—manifests itself,” etc. (*Vid. THE Crest-Jewel of Wisdom*, by Sankaracharya, §137.)

¶ Not attraction as we understand the word, but rather Will.

two of the Modes, resistance by another, has for its object their own state (superether dissolving into ultra-superether, effect as to this state; concurrently with a freeing of consciousness and equilibrating of modes, effect relatively to the other state); whilst under the latter phase, attraction, signified by the three Modes, has for object the Modes deadlocked (so to say) by equilibrium, and the effect is a freeing of the latter and a centralizing of pure consciousness, etc. Action and reaction are in the modal state alone—whether considered subjectively or objectively—whatever be its development or reduction. This is the seat of *Mahamaya* (general illusion) and of *Maya* (more individualised illusion). The development of the Modes, at the expense of the non-modal state (which is the seat of their powers); and the inverse operation, or ascent of consciousness at the expense of the modal state (where it bides in duress), is *all the work of the Modes themselves*, while appearing to be the effect of alien powers.

As the modal state waxes stronger, advancing in its activities, pure Consciousness does not decrease in *Wisdom*, its level as such remaining the same, but that level grows less and less *embracing*, that is, the latent centres of egoity forming it as a whole, are gradually and successively actualized—not as units, this is a much later manifestation; but, during the first phase, by a sevenfold group of units; a *group* = one plane of consciousness, or a Cosmic Ego. At the other extreme of the period, the aspect is inverse: as the modal plane slowly decreases, by involution in the non-modal state—the powers of manifestation having been more and more expended in phenomena—the last-named state (*Wisdom* from its very first appearance) progresses only in the sense of *universality*, that identical plane of Consciousness maintaining itself from first to last—that is to say, *pure* consciousness has but *one* level, and no degrees. This is “merging in the bosom of *Brahmá*”, or the identification of *self* thereto.

V. DE F.

(To be continued.)



“ It is not best in an inglorious ease
 To sink and dull content,
 When wild revolts and hopeless miseries
 The unquiet nations fill ?

* * *

Nay, best it is indeed
 To spend ourselves upon the general good ;
 And, oft misunderstood,
 To strive to lift the knees and limbs that bleed.
 This is the best, the fullest meed.
 Let ignorance assail or hatred sneer
 Who loves his race he shall not fear ;
 He suffers not for long,
 Who doth his soul possess in loving, and grows strong.”

LEWIS MORRIS.

Exoteric and Esoteric Sound.

PART II.

"THE SHINING WORD OF GOD."

LET us now enquire into the esotericism of Sound and ask, "What is sound according to the Wisdom Religion?" Those who have studied the "Secret Doctrine" know that Light is the underlying power of the Universe. It is the Light of Truth because it is the *Self* Consciousness of the One Reality. At the same time this Light is the *act* of self-perception and is therefore motion in its highest abstraction. From the Light comes the Word, which is the same as saying from Motion comes Sound. This, as it stands at the head of a transcendental system of philosophy unequalled by the profoundest musings of modern thought, might pass us by like a breath of air leaving no definite impress behind it, if it were not for the fact that we can find in ourselves a counterpart of this cosmic manifestation. We are here brought face to face with a metaphysical mystery in its material development. For while we are told that the substratum of Sound is Light (or motion), we find that practically in this world the substratum of Sound is Life. Light projects itself outward and downward in Sound (as the Word differentiating). Life soars upwards in music (as the evolution from the lowest differentiation of the word). And while noting the effect which motion has upon the sense of hearing, while in fact sensually luxuriating in the refined and delicate feelings which represent the eternal movement of the Breath of the Unknown on this lowest of all planes (for such is abstract motion and the power to move), we may faintly realise something of the beauty of the Divine Music which Light flashes from above into the Spiritual Soul of Man. For we are told that as below so is it above, only reversed in order of progression.

Sound is spiritually objective to Light (as motion), while on the physical plane motion is objective to sound, for it takes from it its meaning or *raison d'être*.

The Wisdom Religion teaches us that the Unknowable Reality is, in the beginning of manifestation, the Light of Self-conscious Perception; from this proceeds the Word or Creative Logos. Now there is a subtle distinction between Infinite Light and the Definite Word, which is well illustrated by comparing Sound to Speech. In this latter we have Sound as the basis of words, while in the Infinite Light, Sound or the expression of motion which eventuates this Radiance, underlies the Creative Logos or Word made manifest.

Then there is this difference between speech and musical sounds. These latter are definite and as such proceed from the Word, the Creative Logos, or macrocosmic conscience, while Speech, which may be defined as sounds with personal meanings attached to them, represents to us the characteristics which belong to the Unmanifested Logos; for both are the expression of conscious individuality. Let us now refer to the seven planes, a diagram of which is to be found in the "Secret Doctrine", Vol. I. Three of these are Arupa or formless, and four are Rupa or formal. The Creative Logos sweeps through the three Arupa planes as Sound, which expresses the motion of *conscious* light in scintillating harmonies. In the four formal planes, of which two are objective to the other two, Sound is divorced from motion and the Light of Formless Infinity is extinguished by this act of separation. Space overtaken by darkness is now defined by shapes and shadows and their relative dimensions. But the slightest movement in the sidereal world causes a flash of light to brighten up the depths of darkness, while in the physical world motion awakens music from her psychic sleep and for the moment reunites the consciousness of Life to Form.

Space is the visible shape which the consciousness of the Universe takes, and its discords and harmonies are the *Activities* which animate it. Sound becomes the expression of the formative agent on the subjective planes and the formation and transformations of the material world fills this other sphere with ceaseless symphonies, a parallel to which meets us as we stroll through the fragrant fields on a midsummer day and listen to the hum of life which eddies round us.

In evolution from below upwards Sound is the expression of life on higher planes. It no longer creates but completes creation and gives voice to the silent energy of earthly things; and this is what we hear when Sounds are heard. This brings us back to our original contention that Sound is heard on Earth only in the consciousness of living beings. Music is its language and when roused by material forms (such as strings and pipes, &c.), music is the wordless language of the soul of things which develops in Man the inner feelings of a mundane life, the passions which animate the body of the World. Great Masters of harmony such as Beethoven and Wagner recall to us perhaps a memory of the feelings which have led us to evolve towards the perfect Man out from those distant ages when the monadic breath brooded in senseless agony over the unformed clay. Music speaks to us of earth-born life and belongs to the three great streams of evolution which flow from the lunar and the Solar Gods. The surge and volume of the Gregorian chant may perchance tell us of the progress of a Soul from Form to Form but never of the Spiritual life beyond. Earthly Music is in fact the product of the placing of the Lower Manas of Man in contact with the animal soul of the World.

THOS. WILLIAMS.

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

By N. I. PIROGOFF.*

(Continued from the January Number.)

III.

ON ATOMS OF THE UNIVERSAL MIND.

November 21, 1879.

I BEGAN my diary on November the 5th, and to-day, November 21st, I resume it again after a few days' interval.

I write for myself, and will not read over again what is already written. Therefore, there may be in the latter a number of repetitions, of half explained ideas; perchance of contradictions and inconsistencies. Were I to set myself to correct this, it would be a proof for me that I am writing it for others.

I have confessed that I had no wish to keep my *memoirs* secret for ever: those persons, however, who will feel interested in acquainting themselves with my innermost life will be little troubled by such repetitions. They will prefer to know me as I am, and study the real man with all his repetitions, and even inconsistencies.

Hence I will busy myself to-day once more with my World-contemplation, and by repeating over again my present views, I may, perhaps, elucidate them the better.

And now I put to myself again the question: what is it, in fact, that forces me not to accept the atoms of matter as my concept of the Universe? Why not regard them as something final, eternal, infinite, self-dependent, consequently absolute and allowing of no other existence?

The atoms of matter are, viewed as a beginning, something just as abstract as the universal Life-Principle which I imagine. Why then admit of two abstractions when one will do? Why not say, that these atomic particles have always existed, and, along with all other properties of matter, have always been capable of sensing, and of consciously perceiving themselves? For where, and by whom were ever found in the Universe sensation and consciousness without the presence of matter? Who of us has ever known himself, and could think without a brain? And why should not matter, endowed with other properties, be able to sense itself, to know and think? If we cannot admit this, is it not simply because, owing to our ignorance, inexperience and shortsighted reasoning,

* Translated from the Russian, by H. P. B.

we have limited too much and too arbitrarily our views about the properties of Substance? and having done so, we have forced ourselves to admit the actual existence of an imaginary (psychic) principle, invented, moreover, by—ourselves.

Such were the questions that, at one time of my life, I had put to myself, and answered them all in the affirmative and to my own satisfaction.

This is an undeniable fact : no consciousness and thought without a brain ; and these syllogistic arguments—according to well-known and generally accepted lines of thought : *cum hoc, ergo propter hoc*—appeared to me so natural and so unanswerable, that they did not allow me a shadow of a doubt.

But this same mind of mine, which had accepted so unquestioningly, in those days of old, ideating and conscious brain-atoms, came gradually to perceive itself, not only in itself, but in the whole universal life. And then my reason could not fail to see, that its chief phenomena—ideation and creation—manifested in full accordance with the laws of design and causation, as clearly in the whole universal life, without any participation of brain matter. Is it not passing strange, that thought emanating from the brain, should find itself there, where no individual brain has ever been discovered by our senses.

It is this discovery by my brain ideation of the universal ideation, common to, and in concordance with, the laws of causation and of design in the creative faculty of the Universe, which is the cause why my mind could not feel satisfied with the atomic theory : with those sentient, self-conscious, ideating atoms, which act only through their same selves and without the participation of any other higher principle of thought and consciousness. The creative faculty of our mind, and its natural aspiration to conform itself in its productions to aims and plans traced beforehand, cannot fail to discern in each of its actions the difference between thought and purpose, and the means and material which serve to carry out the two former.

Thought and purpose, caught, so to speak, in the nets of the material—whether on a canvas by means of the painter's brush, or in the marble of the sculptor, or on the paper covered with the signs and words of the poet—live from that time forward ; their own life, for long centuries, compelling the canvas, the marble and the paper to communicate from one generation to the other the creations contained in them. Thought, on penetrating into the brute material, makes of it its organ, capable of generating and developing new thoughts in the spectator and reader.

If this is an indisputable fact, then no less indisputable for me is the conviction that the Supreme Universal Thought, having selected the Kosmos for its organ, interpenetrating and grouping the atoms into a certain form, has likewise shaped my brain into an organ of *my* ideation. Indeed, it (the brain) can be compared to nothing better than a musical

organ, the chords and keys of which are set in constant vibration from without, while someone touching, examining and listening to these vibrations, and thus setting chords and keys in motion, combines out of these oscillations a harmonious whole. This "some one" attuning *my* organ into unison with the universal harmony, becomes my "I".* And then, the laws of the design and causation of the actions of universal ideation, become also the laws of my "I", and I find them within myself, passing their manifestations from without, within myself, and from myself back into infinite nature.†

Sensation, consciousness, thought (quite unthinkable processes without the vibrations of atoms which form our common sensorium), cannot consist of motion and vibrations only, unless these reach something that relates to them, as the eye relates to light, and the ear to sound-vibrations; that is to say, something which can receive these vibrations in order to transform them into something else, and then, acting independently, communicate them to the outside world. Are not these atomic vibrations of the organ the very essence of our "I"? To accept the above means to me to admit in Substance such an immaterial and abstract property, that would have no sense-relations to matter, endowed with this property. Heat, light, electricity, as effects produced by the motion of particles, have all direct and immediate relations to our senses, and the capacity of acting directly through these vibrations on the concatenation and affinity of the atoms;‡ and sense and thought again searching out in nature, light and heat and electricity, and being by their nature purely subjective, become in their turn *objective*, not in a direct way, but through the mediation of other forces, in acting upon substances.

Life, force, motion, and thought are, in my conception, ideas so closely linked together, that I cannot imagine the one without thinking of the others. In *Life*, we have motion, force and thought; in *Thought*—motion and force; and in *Force*—motion and thought. From this collective or associated conception of life, that soil which we are accustomed to feel under our feet is entirely absent. It has nothing concrete or objective

* Or, as the Occultist would call it, the "Higher Ego", the immortal Entity, whose shadow and reflection is the human Manas, the mind, limited by its physical senses. The two may be well compared to the Master-artist and the pupil-musician. The nature of the Harmony produced on the "organ", the Divine melody or the harsh discord, depends on whether the pupil is inspired by the immortal Master, and follows its dictates, or, breaking from its high control, is satisfied with the terrestrial sounds produced by itself conjointly with its evil companion—the man of flesh—on the chords and keys of the brain-organ.—[TRANSL.]

† Had the eminent writer of the "Diary" studied for years the theosophical and occult literature of the Eastern philosophies, he could not have come into closer harmony of thought with esoteric mysticism. His was a purely natural idealism, however, a spiritual perception of eternal truths, that no scientific sophistry could destroy or even blunt.—[TRANSL.]

‡ Physical Science, it seems, gives the name of "atoms" to that which we regard as particles or molecules. With us "atoms" are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature.—[TRANSL.]

about it. Nor could a conception of cosmic life, in general, be concrete or purely objective; for it is a *fiction*, though to us, unavoidable and inevitable, as such a life exists, and we too exist, think and act within its vortex, inconceivable to us in its gigantic proportions. But then, even our objective investigations, which seem to us based upon such a firm foundation, are, in fact, only the investigations of our subjective thought; as otherwise they would be void of all sense and not worthy of the name. It is true that in all such investigations, our thought constantly finds for itself a material lining or a canvas on which it shapes for itself designs out of the substantial material at hand.

When exploring or analyzing an abstract conception about cosmic life, we are unable to master the voluminous substance used by it for its manifestations, while our investigation of its individual phenomena makes our conceptions of the world-life fragmentary, one-sided, and often false. One thing only is indisputable to an impartial and far-seeing observer; the continuity, the causation, the plan and thought in every phenomenon of the world-life. This means nothing else than the coincidence of our thought and aspirations in the research of aims and causes with what we discover in the world-life.

Thus, an unavoidable conviction seizes hold of me, that my brain (and also my whole self) is only the organ of the thought of the world-life, just as pictures, statues, and buildings are the organs and the stores of the artist's thought.

For the substantial manifestation of the world-thought, an apparatus, composed according to a definite plan, of atoms grouped in a certain way, was needed. This became my organism; while the cosmic or world consciousness became my individual consciousness through a special mechanism contained in the nervous centres. How this came to pass, of course neither I, nor anyone else, can tell. But one thing is for me indubitable: my consciousness, my thought and that innate aspiration of my mind to be ever searching for aims and causes, cannot be something detached, a unit having no connection with the world-life, and a something complete, that gives the finishing touch to the Universe, and has nothing higher than itself.

Finally, the most desperate empiricism, which neither admits, nor wants to know anything save facts and sense-perceptions, has to be guided, in the end, by an abstraction, that is to say by thought, and we see, that not only not a single sense-perception, based upon unconscious logic, can do without it, but that also sense perceptions alone, without a conscious and guiding thought, may be fit, perhaps, for an Epicurean empiricist, but can certainly never do for an observing empiricist and investigator.

Everything in the thinking Universe leads to abstract ideas. All our mental representations and concepts, however much they may be based on facts and sense-experience, become pure abstractions, so soon as they are

subjected to a mental analysis. And not to so subject them, does not rest with us. It is this corrosive analysis which transforms substance into force. All that which we regard as the characteristic of substance, is transformed by our mental analysis into something existing outside of that substance which is subject to our senses, *i.e.*, again and once more into a force or a substance, opposed to Substance.

The atoms accepted by our mental analysis as the foundation of matter, are transformed by it either into mathematical (and thus, into *immaterial*) points, or into centres attracting to themselves other atoms; or again, into infinitely small, therefore infinitely divisible, magnitudes. In both cases substance ceases to be that which it appears to us. It loses its sensuous existence (sensuous as subjected to our senses) and becomes, in other words—force. Just so; a *force*, for having decomposed it into atoms, we can no longer regard it as quiescent and inactive; and by allowing it action, we endow it with the chief attribute of force (*vis.*, action). In order not to deprive substance of its most characteristic properties, we have to trace a limit to the mental analysis which decomposes it; *e.g.*, if, by carrying on our analysis infinitely, we thus allowed to matter infinite divisibility, then we would, as I just said, transform it into force or into something invisible and intangible, outside of the perception of our senses, and deprive it thereby of its other chief properties—impermeability and weight. On the other hand, to limit mental analysis, by refusing to carry it to the end, means to mistake for substance, not the last product of the analysis—atoms, but only their agglomeration or congeries; and in this case, we have to allow the possibility of the formation of matter out of an accumulation of force. Nor do I see a logical impossibility in accepting this final result of my mental analysis of matter. Very true, I do not know what may be a force manifested *outside* of matter; but then again, I do not see anything in substance, subjected to mental analysis, except a manifestation of that same force; and all the properties of substance are in my eyes, such manifestations. So, for instance, substance would become as permeable as force, did not its particles (*i.e.*, its accumulation of atoms) hold together by cohesion, without which primeval force, there would not exist the smallest particle of substance, and the infinitely divided matter would disappear from our world of sense. But the force which manifests to my senses through the properties and motion of matter could still exist without being necessarily in the form of agglomerated atomic particles. How far, after the dispersion of matter, it would remain entitled to the name of substance—meaning by the latter, to what extent it would remain perceptible to our brain-thought—this, I am not prepared to say. Yet, convinced as I am that beyond my brain-thought there exists another, and a higher thought—World or Universal Ideation—I believe that this Thought Substance would still continue to exist, and act in that World Thought. And this Thought, and the Force which acts through it, are just that which constitute Cosmic Life.

Yes ; life, for me, is a collective conception. I have already said it : life is an intelligent, illimitably acting force, ruling all the properties of substance (*i.e.*, its forces), aspiring, moreover, and tending incessantly toward a certain object, namely the realization and support of being.*

The simple, empirical definition of life, by Bichat and others, is very correct : life, according to it, is summed up by the collectivity of functions counteracting death—*l'ensemble des fonctions qui résistent à la mort*.

Indeed, in a living organism, as in the whole living realm of being, all the vital functions are directed toward the conservation of life and the counteraction of decay. The mistake, or rather the incompleteness of this definition, lies in that it is not the vital functions of the organism *per se* that aspire to, and reach more or less that object, but something else in them, a ruling principle, intelligent—since it aspires toward an end, preserving continuity in all the functions of the organism, namely—LIFE FORCE.†

All the mechanical actions of the organic arrangements and apparatuses, all the chemical processes, the whole process of the organic development, all is continuous, everywhere we find thought, plan, and the aspiration to realize, preserve and support life. The mechanism of the organisation of the organs, the chemism of various functions, &c., all this, the more we investigate and the more we subject it to the analysis of the senses, the clearer it shows in the ingeniousness of its formation, causation and design.

But that which directs the mechanical and chemical processes of the organism toward its aims, *that* remains, and will remain for us the real and the primordial Force, though for ever hidden to our sensuous perceptions.

December 2, 1879.

A few days have passed since I conversed with myself. Whether I shall be able to catch the thread of my argument without reading over what I have written, or not, matters little. I do not pretend to the title of a philosopher, and write but for myself.

That which once seemed the greatest absurdity to my mind, which was somewhat given to empiricism and that which strengthened it in me — was the proposition that thought can exist without an organ to generate it.

No ; Brain-thought is inadmissible without a brain.‡ But then, even

* Useless, we believe, to draw the attention of our theosophists to the purely occult and metaphysical speculations in the above pages.—[TRANSL.]

† The bugbear of the modern materialist : that independent Entity denied so vehemently by *exact* Science and still believed in, and accepted by, the greatest Scientists, such as Dr. Pirogoff, who prefer truth even to—Science.—[TRANSL.]

‡ Precisely so ; but then Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a " brain ". The latter, although not objective to *our* senses, is none the less existing ; it is to be found in the Entity called Kosmos (Adam Kadmon, in the Kabbalah). As in the Microcosm, MAN, so in the Macrocosm, or the Universe. Every " organ " in it is a sentient entity, and every particle of matter or substance, from the physical molecule up to the spiritual atom, is a cell, a nerve centre, which communicates

World Thought is only the product of Brain-thought. Where can we find its manifestations without the latter? And that is just the trouble, as I say, *viz.*, that the same feeling which convinces us of our existence, is inseparable from that other conviction—the existence in the Universe, through its manifestations, of a World Thought or Universal Ideation. And thus the same mind which persuaded me of a design and purpose in our vital functions and which antecedes them, sees the same design in the work of the universal functions. In other words, our own mind, in whatever way it may have been trained by empiricism or idealism, cannot fail to perceive the presence of thought and reason outside of itself, just in the same manner as it gets convinced of the presence of substance in its own organism and also outside of it. One of these two things: either it (our mind) has to regard all that which exists outside of itself as an illusion, or else the sentient existence of the Universe—the whole of that which is the “not I”—must be as undeniable to it, as is its own existence. To protect myself from insanity and the lunatic asylum, it becomes necessary for me to accept the latter proposition.* And this leads us to a further and an as unavoidable admission; the actual existence of a cosmic as well as of a brain thought, of a higher and Universal Thought. Its constant manifestation in the Universe that surrounds us, is the more unquestionable to us, as all that manifests in our mind, all that it invents, all, in short, it can think out, exists already and *is* in the manifestations of the Universal Ideation.†

Of course it is far easier to a mind, trained in empiricism, to conceive itself as a simple function of the brain. In practical life an empirical intellect may, without any difficulty, choose such a view, flawless in appearance, and based on unquestionable facts. The unavoidable result of such a view, of course, is that a universal design, conformity and creative faculty according to a definite plan, are but the products of our own minds, a function of our brain. And this once accepted, we shall have to admit also this other result—*viz.*, that the brain itself, which finds through its function (mind) a plan and design in the organization of our universe, does so only because it happens to be so organized, that the atoms which constitute the brain, have, under the influence of external conditions, come

with the *brain-stuff* or that substance on the plane of divine Thought in which the prime ideation is produced. Therefore, *was man produced in the image of God*—or Divine Nature. Every cell in the human organism mysteriously corresponds with a like “cell” in the divine organism of the manifested universe; only the latter “cell” assumes in the macrocosm the gigantic proportion: of an intelligent unit in this or that “Hierarchy” of Beings. This, so far as the *differentiated*, divine Mind is concerned, on its plane of ideation. This eternal or ABSOLUTE THOUGHT—lies beyond and is, to us, inscrutable.—[TRANSL.]

* Vedantic philosophy explains and reconciles the difficulty in a most philosophical manner, by showing both the “I” and the universe an illusion. Naturally we cannot separate the two, both having to stand or fall together.—[TRANSL.]

† Evidently the great Eastern and philosophical teaching of “non-separateness”, reconciling the two propositions, was unknown to Dr. Pirogoff. Still his philosophical Pantheism is most remarkable.—[TRANSL.]

to group themselves accidentally, and by mere chance, in such manner and no other. Furthermore, we shall have to allow, that it might have been also, otherwise. The outcome of all this is something very strange: if both design and plan are fathered upon the universe by my brain, and if this brain itself, as everything else in the world, is but the product of a fortuitous combination of atoms, a certain form of the grouping and composition of which has resulted in that the operation of [the external world upon them produces sensation and ideation; if, I say, we have to admit all this as an *ultimum refugium* of the mind, then all that which I attribute to the creative faculty of universal thought and life, must also be the work of chance? It is fortuitous—since there is no first principle to act designedly, intelligently and rationally. It is fortuitous, I say, even in the presence of those numberless legions of various forms and compounds, into which by means of their own properties the atoms of matter have grouped themselves together, as also the atoms of the brain; at first, of course, in some other, more primitive type; and then, changing and becoming more complex under the influence of external conditions, the now acting organ of ideation and sensation was formed.

Thus, chance is the first principle of the creative faculty; it is from the combination of its actions with the co-operative forces—generated likewise, in the beginning, through blind chance—that the bastard, called by us the Universe, has come into being.

In such a conception of the Universe as this, it is, of course, of first necessity that we should recognize blind chance as the mightiest of forces. But I will give my views upon chance further on, if I may presume that this fair unknown is as much known to me as to those who ascribe to it such a first-rate importance.

There is, however, even in this concept, a grain of truth.

In investigating nature even on the most empiric~~al~~ methods, that is to say trusting only to those facts which we get through our external senses, we still do nothing more, in reality, than transfer our ideation and mental faculties, in general, to the external world; inversely, we cannot analyse our own "I", otherwise than by making of it an external object, that is to say, by transferring it outside of ourselves. But while accepting this as an unquestionable fact, yet with the views I hold, I cannot agree, at the same time, with the idea, that the design in cosmic organization, discovered in it by my reasoning powers, is no better than something that I myself have fathered upon Kosmos, arbitrarily or otherwise; *i.e.*, that it is something not quite as real or as unquestionable a fact as my own being.

But, the difference between my conception of the universe and the empirical view is shown nowhere better or clearer than in the fact, that the mind which regards itself as simply a function of the brain, views as the greatest nonsense and absurdity the opposite conviction, *i.e.*, the existence of another, of a primordial and intelligent, vital Principle; one

that is neither functional nor organic, which is independent of the grouping of atoms and the action of forces, and is itself that which organizes and brings into activity the atomic forces; and the instrument or organ of whose manifestations is the whole Universe. Thence, our brain-mind discovering itself—or that tendency peculiar to it, to design and creation, which is its natural property—outside of itself, does so for the very reason that it, itself, is only a manifestation of the Higher or Universal Mind.*

(To be continued.)



A P O P O M P C E U S .

APOPOPŒUS.—A name given by the Jews to the scape-goat, which when loaded with all their maledictions on its head, was driven away into the desert.—*Quotation.*

As forth into the wilderness, of old,
 With all their sins and failings on its head,
 The men of Jewry drave, with visage dread,
 The unresisting brute: even so, behold!
 The weight of all mine errors manifold,
 By long-enduring time and custom bred,
 Would I cast off, and harbour in their stead
 Those dim-seen purposes of loftier mould.
 Away! away! into the desert flee,
 Thou apopomp, encumbered with the load
 Of mine iniquities! nor ever more
 Do thou retrace thy wayward steps to me,
 But let me walk in that more perfect Road
 That leads to LIFE ETERNAL, I implore!

ST. GEORGE BEST.

“How seldom, friend, a good great man inherits
 Honour and Wealth, with all his worth and pains;
 It seem a story from the land of spirits
 When any man obtains that which he merits
 Or any merit that which he obtains.”

“For shame, my friend! renounce this idle strain:
 What would thou have a good great man obtain?
 Wealth, title, dignity, a golden chain,
 Or heap of corses which his sword hath slain?
 Goodness or greatness are not means but ends.

“Hath he not always treasures, always friends,
 The good great man? Three treasures—love and light,
 And calm thoughts equable as infant’s breath;
 And three fast friends, more sure than day or night,
 Himself, his Maker, and the Angel Death.”

COLERIDGE.

* Precisely so; and therefore, Occult philosophy teaches us that the human mind (or lower *Munus*) is a direct ray or reflection of the Higher Principle, the *Noëtic* Mind. The latter is the reincarnating Ego which old Aryan philosophers call *Manasajutia*, the “Sons of Mind” or of *Mahat*, the Universal Cosmic Mind. In the Hindu *Purānas* (see *Vishnu Purāna*) *Mahat* is identical with Brahmā, the creative God, the first in the trinitarian group (*Trimurti*) of Brahmā, Vishnu and Siva. — [TRANSL.]

Is Spirit a Rightful Teacher?

[The reader must remember that the words "Spirit" and "God" are used in the Kabalistic sense.—Eds.]

IT is a common (exoteric) belief, reaching back to the infancy of faith, that "God" teaches man through "Spirit". It is true, and this also from time immemorial, that the very existence of Spirit has been and is called in question by some: but it is equally true that faith in overruling Spirit is the primary incentive to religion; and that assurance of the teaching of Spirit is the groundwork of doctrinal belief.

That individual spirits have communicated with man through individual men is the subject of historical evidence, let that evidence be worth what it may; and it is probably worth as much as any tradition we possess. That they have sought to teach man through specially chosen men is the common claim of so-called Holy Scriptures. While that the action of Spirit in regard to man is still persistently carried on is the basis of the several religions of mankind.

And yet, however far-reaching this action of Spirit in regard to man may be, those who have studied that action through its effects are aware that its general characteristic is instability; and that this characteristic pervades the entire range of Spirit action.

But if so, then the action of Spirit is not the action of God: for the general characteristic of Divine action, according to human conception, is stability. "Unchangeable as God" is the aspiration of man. "Changeable as Spirit" is the witness of history. By what right does that which is changeable identify itself with that which is unchangeable?

The existence of individualized Spirit cannot be so demonstrated as to satisfy the requirements of science, though there is, perhaps, a tendency in the present day to admit its occasional action as a form of undefined force.

Spirit, as spirit, is thus unknowable of man. God also is absolutely incognizable; and in this respect, though in this respect only, can be likened unto Spirit. And it is because Spirit, like God, is incognizable of man, that Spirit has been taken for God by man.

If God be the "Creator" of man; if God created man by natural process, and placed him in a natural world, that he may acquire knowledge in a natural way, through the experience of a natural life, then is the teaching of God a teaching through nature.

But if the teaching of God is a teaching through nature, then should God have occasion to communicate with man to guide him in the uses he

makes of his natural life, the channel of such communication would be a natural channel, just such a channel as is found in the natural conscience, through which a suggestive guidance could be carried on.

Spirit cannot communicate with man through nature. To do so would be to identify itself with nature and so veil its spirit identity. Its attempts at communication are always made from without. It comes confessedly from another state, another phase or plane of being, another world—a world with which the world of nature is in antagonism: and it seeks to draw man from “the experiencing” of the uses of life to a knowledge counter to nature, and in opposition to its teachings.

That is to say, the unknown “God”, working through nature, is opposed in his workings by an unknown “Spirit”, working against nature.

Can Spirit, teaching, working under such conditions, be a Divine agent?

When man first becomes aware of the presence and attempted action of Spirit, he shrinks from the unnatural contiguity with feelings of awe and alarm. That is to say, God, acting through nature, warns him to shun a dangerous and deadly influence.

Should man, actuated by curiosity or any other motive, disregard the Divine warning thus given, and subject himself, more or less, to the influence of Spirit, he is easily persuaded that the phenomena submitted to him have a Divine origin; that theirs is a sanctifying influence, capable even of making holy the ground whereon he treads; that the awe inspired thereby is due to the actuating presence, which then claims to be Divine, or at least to be discharging a Divine Mission.

This mission is a teaching mission.

Through the teaching thus given Spirit claims to be God.

By this teaching it impresses man with the belief that the nature he has received from God is a fallen nature—the effects of a fall from which it seeks to lift him. That is to say, it claims that the work of God in man has, so far, been a failure—a failure from which it invites man to escape by raising himself, from the natural state in which God has placed him, to a spiritual condition, for which nature wholly unfits him, and which can only be reached in its fulness by a subversion of the natural order.

But man has no knowledge of God save through the natural order. Is wholly ignorant of the Divine intentions in his regard, save as they are unfolded to him through his natural life. Knows only this, that life is a use, a use provided by God—a use which Spirit condemns and seeks to reduce to its smallest proportions; and thus learns that Spirit is working from without against the work of God, which is a work carried on from within; and so learning sees that before accepting the teaching mission of Spirit he must submit for consideration the preliminary question—Is Spirit the Divine Teacher? Is it a rightful teacher of man?

HENRY PRATT, M.D.

Theosophy and its Evidences.

(Concluded from p. 367.)

PART II.

TAKING up our investigation at the point at which we left it last month, we have to seek evidence for the statement that a body of doctrine exists, which has been secretly handed down from generation to generation, and has been the basis of the great philosophies and religions of the world.

As to the existence of such a Secret Doctrine, no doubt was felt in the ancient world. What were the famous "Mysteries", whether in India, in Egypt, in Greece, or elsewhere, but the unveiling to the selected few of the doctrines so carefully hidden from the outer world? As said Voltaire: "In the chaos of popular superstitions, there existed an institution which has ever prevented man from falling into absolute barbarity: it was that of the Mysteries". So Dr. Warburton also: "The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means". These Mysteries, we learn from Cicero, were open only to the upright and the good: "An Initiate must practise all the virtues in his power: justice, fidelity, liberality, modesty, temperance." Originating in India in pre-Vedic times, the Mysteries were there, as later in more Western lands, reserved as the reward of virtue and wisdom: "Resignation; the act of rendering good for evil; temperance; probity; chastity; repression of the physical senses; the knowledge of the Holy Scriptures; that of the superior soul (spirit); worship of truth; abstinence from anger"; such were the virtues exacted from all candidates for initiation. They are the ten virtues prescribed later in the Institutes of Manu, and "No one who has not practised, during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the Council". In Egypt the same strict rules of conduct were inculcated: ere the neophyte could become a "Khristophoros" and receive the sacred cross, the Tau, he must know and observe the rules: "never to desire or seek revenge; to be always ready to help a brother in danger, even to the risk of his own life; to bury every dead body; to honour his parents above all; to respect old age and protect those weaker than himself: to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body". The very names of the great Initiates of Greece are eloquent as to the intellectual and moral heights attained by these mighty men of the elder world: Pythagoras, Thales, Democritus, Euclid, Solon, Plato, Archytas—these, with others

like Apollonius of Tyana, Iamblichus, Porphyry, give us some idea of the stature of the Initiate of old.

Now, it is beyond doubt that in ancient time the distinction between exoteric and esoteric teaching was strictly observed. In Buddhism we find the "doctrine of the Eye" and the "doctrine of the Heart", and we read how Gautama, the Buddha, entrusted the secret teaching to his disciple Kasiapa, and how Ananda preached abroad the doctrine of the Eye, while the "Heart" was left in the possession of the Arhats—the Masters of the Hidden Wisdom. Pythagoras divided his students into two classes, for the reception of his doctrines thus classified. Ammonius Saccas had his "higher doctrines", and those who received them were bound by oath not to divulge them to the outer world. The "Books of Thoth", in the keeping of the Initiates of Memphis, were the treasury from which Pythagoras and Plato gathered their intellectual riches, and Thales and Democritus culled their knowledge. At Sais, Lycurgus and Solon were trained in the principles of legislation, going back to their own land as Initiates, to lay the legislative foundations of ancient Greece. In the Hebrew nation are manifold traces of the same traditional hidden wisdom; Abraham, its founder, was a great astronomer and arithmetician, according to Josephus, who also claims as a reference to him the passage in Berossus about a Chaldean "skilful in the celestial science"; and the great Jewish scholar Maimonides claims that the true meaning of the Hebrew Scriptures is esoteric. "Whoever shall find out the true meaning of the Book of Genesis ought to take care not to divulge it. This is a maxim that all our sages repeat to us, and above all respecting the work of the six days. If a person should discover the true meaning of it by himself, or by the aid of another, then he ought to be silent; or if he speaks, he ought to speak of it but obscurely, in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me." Origen deals with the Old Testament in similar fashion: "If we hold to the letter, and must understand what is written in the law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws; then the laws of men appear more excellent and reasonable". And again: "What man of sense will agree with the statement that the first, second, and third days, in which the evening is named and the morning, were without sun, moon and stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in paradise, like a husbandman? . . . I believe that every man must hold these things for images, under which a hidden sense lies concealed". Paul speaks in like manner, saying of the two sons of Abraham: "which things are an allegory: for these are the two covenants"; and going on to show that Hagar was Mount Sinai and Sarah "Jerusalem, which is above". The Zohar denounces those who read the sacred writings in their literal sense; "Woe be to the man who says that the

Doctrine delivers common stories and daily words. . . . Therefore we must believe that every word of the Doctrine contains in it a loftier sense and a higher meaning. The narratives of the Doctrine are its cloak. The simple look only at the garment, that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers."

The Essenes, we learn from Josephus, only admitted candidates into their order after a prolonged probation, and then bound the successful neophyte by "tremendous oaths" that he would not (among other things) "discover any of their doctrines to others, no, not though any one should compel him so to do at the hazard of his life". Jesus is said to have reserved his special teaching for his chosen disciples: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables". Paul, who, using a well-known metaphor, calls himself a "a wise master builder", says that he and his fellows "speak wisdom among them that are perfect", *i.e.*, that are fully initiated, and describes this wisdom as "the wisdom of God in a mystery, even the hidden wisdom". Clemens Alexandrinus says that "the mysteries of the faith are not to be divulged to all", and speaking of hiding "in a mystery the wisdom spoken, which the Son of God [the Initiate] taught". Mme. Blavatsky says in "Isis Unveiled": "Among the venerable sect of the Tanaïm, or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final mystery. But the *Mishna Hagiga*, 2nd section, says that the table of contents of the *Mercaba* 'must only be delivered to wise old ones'. The *Gemara* is still more emphatic: 'The more important secrets of the Mysteries were not even revealed to all priests. Alone the Initiates had them divulged'."

It would be easy to multiply testimonies to the existence of this body of doctrine, at least down to the fourth century A.D. The triumph of the illiterate exoteric side of Christianity then swamped it, so far as Europe was concerned, and we only catch glimpses of its continued transmission by the occasional divulging of secrets of nature—"great discoveries"—by wise and learned men who, by the ruthless persecution of the Churches, were compelled to hide their lights carefully under bushels. But wherever in the Middle Ages we hear of "alchemists", "magicians", "atheists", "learned heretics", from whom impulses came towards rational learning, towards the investigation of nature, we shall generally find, on investigation, that they have some connexion with the East, whither had retreated for safety, under the tolerant rule of Buddhism, the guardians of the Hidden Wisdom, to be in security until the storm of Christian persecution had exhausted itself by its own fury.

The knowledge of physical nature was indeed part of the instruction received during preparation for the higher initiations. The wonderful astronomical calculations of the Hindus, their zodiacs, their cycles, are

matters of common knowledge. In the fifth degree of the Egyptian neophyte, he was instructed in *chemia*, chemistry, including alchemy; in the sixth he was taught astronomy. The knowledge of Pythagoras on the globular form of the earth and on the heliocentric system, was imparted to him during his preparation for full initiation. So were the secrets of alchemy to Democritus of Abdera. The extraordinary life of Apollonius of Tyana—the Pagan Christ as he has been called—is familiar to all students. He also passed through the discipline of the Mysteries, the supposed “journey to India”, related by Philostratus, being but an allegorical account of the neophyte’s experience as he treads “the Path”. As “Master”, he was at once teacher and healer, like others of the Brotherhood, and it is curious to find Justin Martyr, in the second century, asking: “How is it that the talismans of Apollonius have power in certain members of creation? for they prevent, as we see, the fury of the waves, and the violence of the winds, and the attacks of wild beasts; and whilst our Lord’s miracles are preserved by tradition alone, those of Apollonius are most numerous, and actually manifested in present facts, so as to lead astray all beholders”. A strange testimony from an opponent, although Apollonius worked no “miracles”, but only utilised purely natural powers, which he understood, but which were unknown to the people around him. Is it without significance that the disappearance of the Mysteries coincides with the beginning of the intellectual darkness which spread over Europe and deepened into the night of ignorance of the eighth, ninth, and tenth centuries? Is there nothing strange in the contrast between the literary, scientific, and philosophic eminence of Hindustan, Persia, Chaldea, Egypt, Greece, and the arid waste of the early Middle Ages? The dead letter triumphed over the living spirit; the crust of dogmatic religion hardened over philosophy and science; the exoteric symbol took the place of the esoteric truth; and the latter—though hidden unregarded as is its image, the heart in the human body—the very Heart of civilisation and of knowledge, whose unfelt beatings alone circulated the life-blood in the veins of human society, that Heart was paralysed in Europe, and the paralysis spread to every limb of the body politic and social. Yet from time to time a throb was felt: Roger Bacon, the marvellous monk who mastered mathematics and astounded Europe by his chemical discoveries, who made gunpowder and predicted the use of steam as a motor, drew his knowledge from his study of the ancients. Paracelsus came back from his captivity in Tartary a learned physician and “magician”, curing, as at Nuremberg, “incurable” cases of elephantiasis, laying in Europe the foundations of the practical use of magnetism in curing disease, writing on medicine, botany, anatomy, chemistry, astronomy, as well as on philosophical doctrines and “magic”. He was the “discoverer” in Europe of hydrogen, and it is asserted that a knowledge of oxygen is also shewn in his writings. Van Helmont, his follower and disciple, is described by Deleuze as creating

“epochs in the histories of medicine and physiology”; and indeed from Paracelsus came the great impulse that started medicine, chemistry and the study of electricity and magnetism on the lines along which such triumphs have been won in modern times. Closely interwoven with his wonderfully suggestive theories on these sciences were his philosophic teachings, teachings which are fundamentally identical with those of Theosophy. His language and his terminology, adapted to the conditions of his times, may often prove misleading and disconcerting; but if his *ideas* are studied, rather than the dialect in which he clothes them, it will be found that he was in possession of true knowledge and had been instructed by the wise, passing, as Madame Blavatsky says, in “Isis Unveiled”, “through the true initiation”.

It may be said the proofs of the existence of a great body of philosophic and scientific doctrine in the past, demonstrate nothing as to its existence in the present. That is so; but if it admittedly once existed; if it was taught in schools held in temples and handed down for thousands of years from generation to generation of hierophants; if glimpses of its continued existence can be caught in Mediæval Europe; is it likely, is it reasonable to suppose, that it disappeared wholly in the course of a few centuries after enduring through millenniums, that the long succession of faithful men came suddenly to an end, leaving no inheritors, that the vast mass of accumulated knowledge, so loyally guarded, so carefully cherished, suddenly went down into nothingness, all the garnered experience of humanity vanishing like the “baseless vision of a dream”?

It is this body of doctrine that we assert is in the hands of the Masters of Wisdom, heirs of the great Hierophants of the Past, and that we allege is still to be reached by those who are strong enough to take on themselves the old obligation of the Neophyte: TO KNOW; TO DARE; TO WILL; AND TO KEEP SILENT.

The study of comparative mythology has done much to prove the assertion of the Theosophist, that the great world religions have, as basis, the same occult truths. The Kosmic Trinity, the “Father-Mother-Son”, with its correspondence, the human trinity, Atma-Buddhi-Manas, and its reflection on the material plane—so brutalised in the comparatively modern degradations of phallic worship—is the “Church’s one foundation”, by whatever name the “Church” may be called. As Dr. Hartmann puts it:

“The doctrine of the Trinity is found in all the principal religious systems: in the Christian religion, as Father, Son, and Spirit; among the Hindus as Brahmâ, Vishnu and Siva; the Buddhists [Vedantins, A.B.] call it Mulaprakriti, Prakriti, and Purush; the Persians teach that Ormuzd produced light out of himself by the power of his word. The Egyptians called the first cause Ammon, out of which all things were created by the power of its own will. In Chinese, Kwan-shai-yin is the universally manifested Word, coming from the unmanifested Absolute by the power of its own will, and being identical with the former. The Greeks called it Zeus (Power), Minerva (Wisdom), and Apollo (Beauty). The Germans, Wodan (the Supreme Cause), Thor (Power), and Freia (Beauty).

Jehovah and Allah are Trinities of Will, Knowledge, and Power; and even the Materialist believes in Causation, Matter, and Energy".

The subject is too familiar to be enlarged on; it is the stock in trade, these myriad trinities, of every student of religions. Note further how these trinities always spring from ONE, and mystically continue One. The Persian Trinity has as its forerunner Boundless Time-and-space. The Hindu are but aspects of the supreme Brahma. The Vedantin has Parabrahm, the Absolute, whereof Mulaprakriti is as a veil. The Greeks had Kronos, greater than Zeus. The trinity is ever the creative aspect of the ONE. Even in Christianity, with its uncompromising anthropomorphism, the Son is "begotten" by, the Spirit "proceeds" from, the "Father"; although outside time and space relations, there is yet a gleam of the idea of the original undifferentiated One.

Again, in all religions "God" incarnates. Theosophy teaches of the "Pilgrim" incarnating throughout countless cycles, the divine entity which is the human Self learning its lessons of experience in the school of the universe. This Self was the Khristos, crucified in matter, and by its voluntary sacrifice redeeming the lower selves from animality, saving such part of the personalities as could assimilate themselves to it, and weaving these into its own immortality. In the Mysteries this pilgrimage was dramatically shewn in the person of the neophyte passing his initiations, until at last, stretched cruciform on floor or altar of stone, he lay as dead, to rise as the Hierophant, the Sun-Initiate, the "risen Khristos", or Christ. In many a form this story has been related as religious dogma, but whether Mithra, Krishna, Bacchus, Osiris, Christ, the varying name has been but new label for old truth. Whom they ignorantly worship, him declare we.

The symbols of the creeds are but esoteric glyphs, used in modern times without understanding. The tau, or cross; the waters of baptism; the ringed light round head of saint; the serpent, whether of light or darkness, image of God or devil; the virgin Mother, clothed in the sun and the moon about her feet; the archangels and angels; the recording angels and the book of life. All, all, from the Hidden Wisdom of the Sacred College, legible in their entirety only to the trained eye of the Seer.

Whence all this similarity if there be no identity of origin? When the Theosophist finds the ancient symbols decorating the sacred places of antagonising modern creeds, each claiming them as exclusively its own, is it wonderful that he sees in all the creeds branches from a common stem, and that stem the truths taught in the Mysteries, known to have been once established and revered in all the countries now possessed by the rival faiths?

The evidence by experiment is chiefly valuable to those who have conducted or seen the experiments, but there is an accumulating mass of this evidence available at second-hand to those who have no opportunity of carrying out direct personal investigations. The power of conveying a

thought from one brain to another at a distance, without any of the ordinary means of communication ; the obtaining of knowledge by clairvoyance or clairaudience, which knowledge can afterwards be verified ; the power of making an object appear and disappear at will, so far as onlookers are concerned ; the power of projecting a simulacrum to a distance, being seen and heard by persons there present, and bringing back information which can subsequently be found to be correct ; the power of moving articles without contact ; of rendering an object immovable ; and so on, in well-nigh endless variety. Then, more easily accessible than the above, are the phenomena obtainable by the use of mesmerism and hypnotism, with the separability of consciousness from brain-action, the immense stimulation of mental faculties under conditions that would *à priori* negate any exercise of them, the reducing of brain-activity correlated to the augmenting of psychic activity. Experiments of this sort are useful as helping to establish the independent existence of the Intellectual and Spiritual Self, as an entity joined to, but not the mere outcome of, the physical body. They are useful also as demonstrating that the consciousness of the individual is far wider and fuller than the ordinary consciousness of every-day life, that memory covers a far larger field than the remembered of our usual active mind. But, above all, the result of pursuing this line of study, the consideration of these obscure and little understood phenomena, will be a growing desire to find some theory which will draw them into rational relationship with the rest of a universe of law, which will correlate them, and present them as the normal working of natural causes. This great service to the intelligence is done by Theosophy, and, accepted only as a working hypothesis, as a temporary guide in experimentation, it will be found to speedily justify its hypothetical acceptance, and will be seen to be verified by its alignment with facts.

The evidence from analogy needs, of course, to be worked out in detail, step by step, and it is impossible to do more here than hint at the kind of use to which this tool may be put. Let us take as example (*a*) the seven-fold planes of the universe, and (*b*) the doctrine of re-incarnation.

(*a*) In studying the material world of which we are a part, we find the constant emergence of the number seven : split up a beam of white light, and we find the seven colours of the spectrum ; take the musical scale, and we have seven distinct notes in progression, and then the octave ; take the periods of gestation, and we find them occupying set numbers of lunar months, *i.e.*, of multiples of seven ; take fevers which run a definite course, and we find that course to be a multiple of seven ; crises of madness shew this recurring seven ; the moon marks its stages in sevens, and has served as the basis for our seven-day week ; and so I might go on, for a page or two. All these sevenfold periods can scarcely be matters of mere chance, mere coincidence ; in a universe of law they are surely likely to be the outcome of some deeply-seated principle in nature ; reasoning by analogy, the seven-

fold division is likely to exist in the universe as a whole, even as in its parts. Beyond this, for the moment, we may not be able to go, for the bearing out of the analogy by the observation of facts on the cosmic planes is work beyond the faculties of the ordinary man as at present developed; it is claimed that there are men so highly evolved that they can observe on the higher planes as we on the lower, but we are not now concerned with proofs that can only be obtained by years, nay by lives, of patient endurance and study.

(b) Once again, in studying the material world, we note the frequent co-relation of the relatively permanent and the transitory. A tree will last for a century, putting forth yearly its crop of leaves, leaves which wither as the finger of autumn touches them; the leaves pass, but the tree endures. So the fern stem or the bulb will send up year by year its seasonal growth of frond or flowers; the seasonal growth perishes with the season, but the plant dies not. Tree and plant live through their periods of manifestation, giving birth to innumerable lives, the outcome of the central individual. So is it, Theosophy teaches, with man. As an individual he endures throughout his period of manifestation, putting forth the leaf-crop of innumerable personalities, which die while he remains. But, it may be said, the *leaves* perish: *they* do not revive when the breath of the spring-tide awakens nature; they are rotting in the ground, and it is their successors, not they, that cover the tree with its glory. So, in very truth, is it with the personalities likewise; they perish, and for them there is no resurrection. But just as the leaves, living their life through spring and summer and autumn, gather from air and draw up from soil substances which they fashion into materials for the growth of the parent-tree from which they spring; and just as these elaborated materials are drawn from them by the parent, and the virtue and the use of them are over ere they are cut off by the keen knife of winter's frost: so does the personality gather knowledge and experience from its contact with the world, and transmute these into forms that can be drawn from it into the individual which endures; so that when the knife of death severs it from the parent trunk, all that it has gathered of true materials for the growth of the Ego shall have passed over into its keeping, each life ere it perishes thus adding its quota of nutriment for the Man who does not die.

In this fashion, did time and space permit, I might continue, gathering hints of the unseen from the seen, catching whispers of the Eternal Mother, musical with the truths hidden beneath her veil. But this paper is intended to incite to study rather than to teach the student, to suggest rather than to convince, to win audience for Theosophy rather than to expound its doctrines. Science tells us how a myriad cords may be stretched and mute; as a note of music comes pulsing through the empty air, making motion where there was stillness, sound where silence reigned. Here and there, as if in answer, from among the many silent past whom the music swells unheeded, will sound out a note in harmony, in rhythm responsive to

the master-tone. It comes from those few cords that have the same vibration-frequency, and that are therefore set throbbing as the note peals by them, and give it back in music deep and melodious as its own. That all do not answer lies not in the fault of the note as struck, but in the incapacity of the strings to vibrate in unison. And so among human souls in every generation, many will remain dumb as the organ-note of Theosophy thrills out into the silence, and for them it will die away unheeded into empty air. But one, here and there, will feel the throb of the music, and give back in clear full resonance the chanted tone. For such the note is sounded, the call is given. Let those who can hear, respond.

ANNIE BESANT, F.T.S.

“ So we inherit that sweet purity
 For which we struggled, failed, and agonised
 With widening retrospect that bred despair.
 Rebellious flesh that would not be subdued,
 A vicious parent shaming still its child,
 Poor anxious penitence, is quick dissolved ;
 Its discords, quenched by meeting harmonies,
 Die in the large and charitable air.
 And all our rarer, better, truer self,
 That sobbed religiously in yearning song,
 That watched to ease the burthen of the world,
 Laboriously tracing what must be,
 And what may yet be better—saw within
 A worthier image for the sanctuary,
 And shaped it forth before the multitude
 Divinely human, raising worship so
 To higher reverence more mixed with love—
 That better self shall live till human Time
 Shall fold its eyelids, and the human sky
 Be gathered like a scroll within the tomb
 Unread for ever.”

From “ O may I join the choir invisible.”

“ A great idea is as an eagle’s egg,
 Craves time for hatching ; while the eagle sits
 Feed her.”
 “ If thou wilt call thy pictures eggs
 I call the hatching, work. ’Tis God gives skill,
 But not without men’s hands : he could not make
 Antonio Stradivari’s violins
 Without Antonio.”

“ Stradivarius.” GEORGE ELIOT.

The Idea of Re-birth.*

IN this small volume Miss Arundale has made an important addition to the English literature of a subject which is attracting yearly more attention and interest. The translation of Mr. Karl Heckel's treatise is in itself good service; but it must be admitted that this part of the book, valuable as it is from the historical and literary point of view, leaves much to be desired, which the translator, in an interesting introductory essay, and in notes, has done her best to supply. And this essay is itself supplemented by a Preface by Mr. Sinnett, marked by his customary lucidity and force.

If we accept the dictum that the essential nature or idea of anything is only to be learned from its history—though, perhaps, the truth rather is that the history can only be really understood from the idea—we must be thankful for the historical sketch which occupies so much of the original treatise. Mr. Heckel shows Lessing to have been not quite correct in his assertion that the idea of re-birth presented itself with immediate spontaneity to the consciousness of thinking man. But the development of a doctrine is sufficient evidence of its germinal antecedence, nor is it difficult to see the essential connection of the doctrine in question with every religious philosophy which has grasped the idea of the evolution of the universal spirit in human consciousness. The possibility of this evolution depending on renunciation of the Individual Will, neither the persistence of the latter, nor even its tendency to any special mode of manifestation, can be contingent on a duration not determined by itself. Its organic conformations, that is to say its means of contact with the environment or sphere of objectivity to which it tends, are subject to laws and conditions of duration which are no measure of the subjective tendency. The internal principle remaining the same, unaffected by the external change, must be repeatedly urged to reconstruction; nor can any supposition be more gratuitous and unscientific, than that, because the universe is wide, there is no constancy of direction in the craving Will. The philosophy of Re-incarnation is entirely missed unless the *spontaneity* of the action is understood. We are not to suppose the soul—we use the term provisionally—blown about from sphere to sphere of manifestation by the action of a force other than its own, or not generated (as its Karma is) by itself. It is an enduring affinity with earth life, or with some special feature in it, that is the operative cause of re-incarnation. And the idea of re-birth here may be greatly disliked—as by many it is—without that fact affording any evidence of a true eradication of the attractive tendency. Our self-consciousness is neither deep enough nor comprehensive enough for any of us to be able to say that his specific Upadânâ—his “clinging” to a particular mode of existence—has passed away. Meanwhile we are apt to mistake disgust—especially ethical disgust—of the world as we know it for a complete failure of its power over us. The answer to those who profess indisposition to be re-born here is simple:—“Very well, if that indisposition is really as deep as you imagine it to be, you have nothing to fear; for you alone are ‘the builder of the house’, and can have no embodiment in any sphere that is not cognate to your will. But do not mistake a temporary disrelish or a partial satiety for extinction of the nature which is the source of appetite.” For what is true of the supreme and final consummation of Moksha, is true also of every distinct stage of spiritual evolution. As the great deliverance is liberation from *all* the

* “The Idea of Re-Birth.” By Francesca Arundale. Including a Translation of an Essay on Re-Incarnation by Karl Heckel. With a Preface by A. P. Sinnett. London, Kegan Paul, Trench, Trübner & Co., 1890.

attachments of desire which bind the soul to any external sphere in which desire must seek its satisfaction, so is any promotion to other spheres contingent on the extinction of those special forms of desire, of that particular nature in us, which attracts us to this world as our appropriate home and pasture. We have to understand the ground of Re-incarnation in elective affinity. It is an application to psychical affairs of the general law of attraction of like to like. The doctrine postulates that the cause of all manifestation or objectivity is in the will. We must here conceive will far more deeply than as act or faculty of conscious volition. It is the radical fact underlying all nature, universal and particular. Originally behind nature, as being the creative urgency of spirit for self-representation, it enters into its own object thus constructed, working in that, and seeking to display all which is still potential in it by further objective differentiation. It has two poles or modes of action, which may be termed indifferently positive and negative, centrifugal and centripetal, expansive and contractile. The life of anything is in the centrifugal force of the will; its substance, stability, or self-assertion is in the centripetal. The contention, or opposite tendencies, of these two forces are said by Jacob Böhme to result in a third form or motion — a “whirling”, “anguish”, or “wrath”—and it is our consciousness of this third form which has been described as “the wrath of God” in us. But we have not now to pursue these ultimate abstractions further, except to note in passing, that deliverance from the “anguish” of the self-centred will is always by the spring or emergence of a new form of the will, a will of liberation from the “anguish”—a will to renounce or negate the first will. This renunciation is not, however, a return to pure subjectivity or spirit; it constitutes another principle of the soul, whereby the will of the anguish, or first principle, is appeased or quenched for consciousness, and upon the ground of the dark centre of nature or the individual is established the divine evolutionary freedom of the second principle, the “Logos” in God and Man. It will, of course, be understood that temporal process and the dynamics of Will are to be predicated only of manifestation; in the eternal they are only logical moments, or principles of co-eternal subsistence, prior or successive not in time but in order. But the self-consciousness of phenomenal man belongs to the form of time, and it is just this form of time which breaks up the integrity of consciousness, and is an apparent separation of principles which are noumenally united.

The will of Egoity, given over to its inherent tendencies, would develop these into all we can imagine of diabolical and infernal. But the soul is partially and provisionally saved from this by participation of external nature, as it would be saved altogether and perfectly by the divine nature. Whether we conceive the origin of human individuality in nature from the point of view of evolution or from that of devolution, as nature come to conscious differentiation through organic forms, or as a grosser embodiment taken on by imagination from a finer one, the result for our purpose is the same, a new sensibility attaching the will to an external sphere of influence. To be in any part of nature is to belong to it by participation, and this participation is a modality of the will, which no mere privation of a re-actionary basis can radically dissolve. Such a basis or body is only an external means or connection; but the nature which has been taken on by the will is not detached from it by any force alien to the will itself—the deeper will of renunciation. Nor is that will of renunciation exercisable in any condition of involuntary privation; it is only in the presence of the object of desire that desire can be truly eradicated. There is no conquest otherwise than through temptation. No one dies a natural death to the world by undergoing the natural death of the body. Doubtless there is a periodicity in the cravings of the acquired nature for objective re-expression and satisfaction, analogous to that which we observe in our

appetites here, and in our alternations of rest and waking, and we have even statements measuring the durations of this periodicity in terms of our own time. We need not lay stress on such calculations in ignorance of their transcendental data; enough for the present if we can get a clear idea of the application of some general principles to the question at issue. We cannot, it is true, at all definitely trace the incarnating process; but then neither do we even know how will-force is communicated to the muscular apparatus in the simplest of our physical actions. We can only make a general appeal to the principle of the convertibility of forces, and to the philosophy which sees in all forces the special forms of Will in Nature. And those who have made a study of occult phenomena will be at no loss for facts illustrative of the formative power of will, when vehemently urged, and projected through the medium of its natural form in the imagination. Nor is it necessary to attribute to the incarnating will all the work of organisation, which in the order of nature may very well be done for it, up to the point at which it can attach itself to the plastic embryo of the mere human animal, as its informing principle or soul. In short, if once we see that the law of attraction requires the return of the soul to an appropriate sphere, and weigh the reasons for considering the scene of its past experience as such a sphere, we shall be little disposed to set up our ignorance of processes as an objection. Probably no unprejudiced mind will deny the application to the soul of a principle so universal as that of attraction, and very little observation and reflection are needed to satisfy us that the life of most of us here is generative or confirmatory of deeply-seated affinities with the world in which our will is so active and our consciousness is so immersed.

It may not have escaped notice, that sometimes in the foregoing remarks the words "will" and "soul" are used indifferently. Their respective use, however, marks the distinction between very different schools, each of which claims to be in accord with the conception of Re-incarnation in the Buddhist philosophy. It seems we are to appropriate the term, Palingenesis, to the doctrine of which Schopenhauer is the most distinguished Western exponent, that of the persistence and re-emergence of the individual will with its specific qualities and tendencies, but not clothed with consciousness except in the incarnate state—its "idea". Metempsychosis, on the other hand, associates consciousness indissolubly with the individual will, and is the doctrine of the re-incarnating soul. The due discussion of this question would demand a volume of metaphysics. Miss Arundale claims the authority of the Buddhist Church of Ceylon for the persistence of consciousness, through a "clinging" (Upadāni) to the Skandhas, or "attributes sensible and intellectual". It is hardly worth while raising the question whether the authority she cites, following Mr. Sinnett, quite bears out this contention. There is not, in Buddhism, any more than in Christianity, a consensus of orthodox opinion on metaphysical doctrines. Northern and Southern Buddhism represent widely divergent tendencies of thought, the *former* being generally more favourable than the latter to the recognition of transcendental consciousness. The attempt to extract definite order and meaning from the statement to which we most naturally turn for authoritative information—the Buddhist "chain of causation" from birth to birth—is nearly maddening; and we can here only suggest a single consideration of abstract metaphysics as applicable to the solution of the problem. The individual process is the cosmic process writ small. The return of the will upon itself is not the negation of consciousness but the true finding of itself in consciousness. The going forth of the will, its centrifugal tendency, waits ever on the centripetal moment for the sensibility of itself. The life of consciousness is the life of creative energy which has reached a term, and re-acts upon itself. In an infinite expansion there would be no self-con-

sciousness. We may be philosophically certain that the coming of Nature to consciousness in her higher organisms denotes the upward or return movement of her cycle. In the microcosmic representation of that cycle in individual man, we have consciousness, indeed, in the centrifugal movement, but that is because the individual centrifugal movement has found its term in the developed organism which is subject to the predominant centripetal movement of the nature to which that organic expression belongs. But when the individual will in its cycle has reached the temporal term of its out-put and its proper centripetal tendency draws it back upon itself, this compression or reaction is much more distinctively self-consciousness than that which was struck out in the course of organic activity. For as in the predominantly centripetal movement in the cosmic cycle the self-consciousness of nature is the harvest of the centrifugal seed and growth-time, but retains only the pure resultant of her unconscious history, analogy dictates a similar conclusion in the case of the individual. Clarified from the accidental ingredients of objective life, there remains only the consciousness of appropriation, of an added nature of the self. But that the psychical elimination of what is non-essential is not immediately consequent on the physical catastrophe of death, will be easily understood. The objective memories, for instance, will endure as long as the interest of the will, not now fed by contact, retains its grasp upon them. The growth of a pure self-consciousness, only possible by removal of all that distracts it, is a psychical process of digestion and excretion, and is probably of very different duration—as we measure time—in different cases. Its completion would be a knowledge of the real affinities of the will, and therefore we need not suppose re-incarnation to be a blind tendency of a will unconsciously motivated. It is, on the contrary, conceivable even as a deliberate act of self-prescription, or at least as willing assent of the soul to the necessities of its Karma. Readers of Du Prel's "Philosophy of Mysticism" may remember with what ingenuity, and support from analogies of somnambulism, that view is there presented.

But from such considerations we must turn to a view—so far but slightly indicated—of the relation of our subject to the only interest of man which is entitled to be called religious, the evolution in him of a consciousness and will progressively more approximate to the divine foundation of his being. And in the attempt to reach a partially definite conception of this evolution, it will be impossible to avoid encountering the question of what is meant by "freedom" in any evolutionary process, of the sense in which any will can be said to be "free", when we are regarding the emergence in consciousness of principles reconstructive of its character. Upon this question the present writer appears to be at variance with leading exponents of the philosophy of spiritual evolution in the Theosophical Society. But in this controversy it often turns out that variance is rather apparent than real. And at any rate the subject has an inexhaustible interest for every metaphysical mind.

The ideal of religion is *freedom* of divine manifestation. Not only Christianity, but every religion worthy of the name, teaches the ideal identification of man with a principle, or, as it is sometimes expressed, a "spark", or "seed", of divinity in him; and for Christians, at least, that divinity is definable as the "will of God", the will which is not individually self-regarding, but which operates spontaneously from the principle of universal love, and in the form of universal wisdom. But whether we speak of the actual—or, if any one prefers, the apparent—condition of man and nature as a "fall", or as immersion in Maya or a cosmic fiction, the problem of religion is equally the *extrication* of a true consciousness from the false consciousness which has been super-induced. This extrication is its freedom of manifestation. Now that is a question of consciousness; not of

the speculative consciousness, reversing in moments of philosophic thought the vulgar conceptions of reality, but of the consciousness which springs spontaneously from the spiritual life, as a natural and unobstructed expression of the divine will. The spontaneity of any consciousness whatever depends upon a naturing or substanting of the will, an organic facility of its expression conceivable as a texture of ideal lines of least resistance. Organism in its perfection enables will to act automatically, and whenever we find will consciously active with a sense of effort, it is about some purpose or expression which its psychical organism does not sufficiently serve. When this first process has been facilitated by frequent use, it results in the marking out of fresh organic lines along which will can in future pass without labour. All habit is establishment of such invisible, or ideal lines of direction. And this system of lines of least resistance, is the real truth of *substance*. "All will", says Böhme, "brings itself into a substance" for the manifestation it necessarily desires. In material nature it is the same, nothing being ultimately discoverable as "matter", so far as we can distinguish that at all from force, than just those constant *directions* of force, which are its "laws". As the physical forces are to the will (of which they are the elementary aspect or equivalent), so is "matter" to the substance of the will. Thus the medium of force, whether physical, or the will-force we call spiritual, is just the line which force has originally beaten down for itself, the path itself has made; so that speaking as at present, psychically, whether we use the term substance, or organism, or habit, we mean the same thing, the objectification or manifestation of the will in man. That is its freedom, and any state of will is free in man when it is "born" in him as a nature, that is, when it has worked out for itself this organic facility of manifestation, of which corporeity is the ultimate expression. The lower principles of man are already in this freedom, but the divine principle and its will are not free in him, not being born or "natured", but only conceived; even this conception, therefore, being for us only a truth of faith, but not of the knowledge of consciousness. It is this faith upon which religion insists, when she urges self-identification with this ungrown germ; and nothing can be more palpably and perversely inconsistent with this self-identification with a principle whose will is thus confessedly shut up in the constraint of germinal subjectivity, than the dogma of a freedom only applicable to the consummation of the human process. If the doctrine of spiritual regeneration had not become a mere figure of speech in the Church, there would never have been substituted for the great natural truth of evolution a tenet which obscures the whole problem of religion. The false thesis has consequently been met by the equally false antithesis which makes phenomenal necessity a sufficient account of the whole matter. According to this view, the personal character is a fixed and final quantity, so that, if it were also a known quantity, the individual reaction on any stimulus of circumstances, in other words, the whole conduct, could be predicted with certainty as circumstances arose. Nor could we object to this conclusion, if we admitted its premise. But with an evolutionary will behind the established character, a will whose first act of manifestation is a denial of the will of that character, the whole reasoning is upset, but certainly not in the interest of an undetermined liberty of choice. Such a "freedom of indifference", as it has been well called, a power of choice by a mere abstract faculty of will without any definite quality to determine its attraction—and that in the empirical order wherein no "cause" can be original—is now in course of abandonment by most metaphysical thinkers. Moreover, even if conceivable, conduct so determined would still have no more ethical significance than conduct determined by tossing up a halfpenny. Every determination is from a principle, every will is the will of a principle. The will of man has no unity as a faculty, except in the moment of exercise, and then its action testifies to the prevalence for the moment, according to its character, of one or another

principle in his composite consciousness and nature. If man were a single principled being, with consequently a single will, that will would be perfectly free, subjectively, for there would be in him no contrariety of tendency, no inner obstruction to spontaneous self-expression, or uttering (*outring*). He would be free by the very necessity of his simple nature. That is the case with the lower animals, who experience no subjective constraint, and with whom necessity and freedom are the same. But constituted as we are, there is a strife of distinct principles and therefore of distinct wills.

But it is supposed that man has a will other than the wills of his constitutive principles, a will which, belonging to neither of them, is yet elective between them, and that herein consists his "freedom". This illusion is simply due to the inconstant prevalence of one or other of the principles, and to the necessary self-identification for the moment with the one which is for the moment in power. If it should be suggested that this very inconstancy of dominion as between the constitutive principles is itself an argument for an arbitrary election between them, the answer is to be found in the exceeding subtlety and changeability of the ideal ingredients of consciousness, as modified by the circumstances of each occasion of determination. These, or a resultant of these, combine more readily now with one, now with another, of the conflicting wills, and in that combination form the "motive" of the eventual determination. Then, again, it may be urged, that as we must conceive a human being as in some sense a unity, at least as the synthesis of his component principles, it is proper that there should be a unitary will, and that this must be judicial and decisive, whereas the wills of the principles are spontaneous. Here will is conceived merely as volition, as *in actu*, without a basis or a principle. What is contemplated is simply the resultant determination already sufficiently explained by what we discover in analysis, and this resultant is converted into a cause and regarded as the uncaused will of the individual. As already said, such a will could have no moral quality, no quality at all, because *ex hypothesi* it is not a *principle* of determination, but a pure *arbitrium*. It does not save human responsibility, for it is itself beyond all appeal. Immediately you bring ethical language to bear upon it, the fallacy is exposed, for any moral predicate at once converts it from the hypothetical *liberty* of choice into a real *principle* of choice, a *state* of the individual, whereby he tends to self-identification with one or other of the conflicting principles of his constitution. Such a state is at once seen to be *already* a determination of the Ego of consciousness, not a determination of itself by itself, but a modification which could only originate from a deeper level. Only by abandoning the stratification of principles in a vertical order, and the restriction of the term "Ego" to consciousness at any given stage of development, can we make the will of the Ego the agent in evolution; and even then it would express the very reverse of a free election between opposite determinations, as it would be identical with the evolutionary energy itself of the deeper principle which it raises to consciousness. And we drop the idea of evolution altogether, if we attribute *temporal* freedom to a will which could thus dispense with process. But a freedom of manifestation the attainment of which is the very end and explanation of the life-process is not an actual freedom within it. Perfect man is free, but imperfect man is man in the making. In this process, the self of consciousness is not the principle seeking realization, but as yet unrealized, in consciousness; and therefore it is that the evolution of that principle appears at first as alien, as a *law* to the conscious self, and determination in accordance with that law to be an act of voluntary obedience. But every such determination is in fact a moment of evolutionary force or power, and in the very act of determination the higher principle establishes itself, so far, as the self of consciousness; and thus it is that determination in accordance with reason and the moral law, against the spontaneous tendencies of the apparent self which is thus

invaded from within, is recognisable as self-identification with the universal principle to which reason and the moral law are referable. The perfect, unhindered, spontaneity of that principle in us would be our complete at-one-ment with it. Only the Universal Will *in us*, as the deepest and inmost ground of our being, can make intelligible those early forms of our consciousness of it, which appear as Conscience and the sense of moral Obligation. And as we can will nothing except in the degree in which the principle of a will is active in us (however deficient our formal consciousness of it may be), it follows that our "Freedom", which is but another word for our Atonement—our freedom, in the sense of unobstructed manifestation of our divine original or ground, is of *progressive* attainment, and demands conditions impossibly comprised in any experience limited by external causes.

"The idea of Re-birth" has thus two pillars which sustain and necessitate it: the *spontaneous* tendency of the will to any sphere of manifestation in which it may be found ("Where the treasure is there will the heart be also"), and the use of such sphere in furthering the evolution whereby any state of the will is discovered to be non-essential and surmountable. The explanation of this use is nearly obvious. The true self of us all, the Universal Will or Principle in us, cannot attain realisation—its "freedom"—in consciousness, until the contingency, the non-reality of the individual perversion, which meanwhile passes for the self, is known. But this non-reality is not given in the mere consciousness of it as defect or fault. On the contrary, *this* moral consciousness is just the illusion which makes a reality of sin, and of the self of sin. Just as little, however, or rather far more dangerously less, is the non-reality of the sinful self given in an intellectual apprehension, like the present, which enables us to assert this non-reality as a proposition. A thousand times preferable is the naïvest acceptance of sin as real by a Methodist preacher or a captain in the Salvation Army, to a philosophy which mistakes a truth of the intellect for an exoneration of the will. For only in the affirmation of the will lies the verification of the intellect. Only then is sin unreal to me when I have proved its unreality by an act of freedom from it. And therefore is the stage of action so indispensable to the evolution which discovers truth behind illusion, and being behind appearance. Thus it is that the very desire of the will, drawing it back to the sphere which engendered it, offers again and again opportunity to the will of renunciation. Nor is that all. The mere self-consciousness of a subjective state can never attain the intensity of self-judgment which is only possible when the will in action has flung out a representation of itself, and when the individual is confronted with the out-birth of his nature. The agent in this judgment is always, though under many disguises, a deeper being in him which has hitherto seemed mere inactive participation in the moral development of his environment, but which he now appropriates as his own principle in energy. The incarnation on which, for its own gratification, the proximate will insisted, has exposed it to the influence of whatever in the environment is adapted to kindle a force at variance with it. Ever watchful for its opportunity of emergence, the deeper will to deny the will most proximate to consciousness is stimulated to equality of development with the higher levels of moral attainment in the world. The unconscious tendency of all moral development is to the ultimate ideal of universalisation of the will which is proclaimed by all great religious teachers, but which, by a necessary process of accommodation, soon sinks to the conception of a rule or standard of conduct, though as a revelation it always remains at hand for progressively practical assertion. Now it is evident that on the one hand the attraction of any world for the incarnating will, and, on the other hand, its use in bringing to energy and consciousness a deeper will in denial of the first, depend on its being neither too good for the one purpose, nor too bad for the other. I am here equally

because I like it—(however my superficial self-consciousness may think the contrary)—and because it is good for me to be here. There is, indeed, the third, and relatively very rare case, in which the completely liberated will, manifesting as a Buddha or a Christ, incarnates to raise the spiritual level of a world, by re-publishing and re-exemplifying the ideal end of existence. "Salvation in the Church" means nothing more than exposure to the rays of this communicated influence, in a social environment which has appropriated it most distinctly and immediately, and which has provided the representations of it best adapted to elicit recognition and excite aspiration—an efficacy not to be denied to external ritual, symbolism, and religious art.

In re-actions against externality, in all iconoclasm, whether its hostility is directed to images or concepts of the mind, or to material embodiments of an idea, there lurks a fallacy of spiritual independence in a sense contradicted by all analogies of growth in nature. Sun, moisture, soil, are all external to the acorn, but it would remain an acorn for ever if it could turn from them with vain imaginings of its arborific potentialities. And so a dormant spirituality needs for its excitation a cognate principle in energy. And when, for instance, we are told, as so often now, that the whole truth of Christianity is the Christ in ourselves, we are constrained to add, borrowing the form of a famous supplement to another proposition, "except Christianity itself". The Christ in ourselves would have no chance of emergence but for the revelation which became a vitalising power from without, a revelation given to the world, says the Bhagavad-Ghita, as often as its spiritual level falls below what may be assumed to be the lowest average required for the uses of incarnation.

The world regarded in this two-fold aspect, as a sphere the most attractive to the wills of its inhabitants, and as a school most appropriate for the negation of those very wills which brought them, for the most part, to it, is thus seen with moral certainty to be the *necessary* theatre of individual life till its attraction is exhausted by accomplishment of its disciplinary purpose. Nothing, if we consider it, can be more beautiful than the economy of this arrangement, whereby the very spontaneity of the egotistic will provides the conditions of renunciation and exaltation.

The doctrine of Re-birth is therefore a necessary consequence in every religion which teaches the liberation of the Will from the bonds of individuality, as the ideal end of human existence. That this ideal is that set up by Christ and by his great successor, St. Paul, and is circumstantially typified in the whole career of the former, there can be no possible doubt. On the other hand, there can be no more certain proof of the early obscurity of this ideal in the history of the Christian Church, than its explicit repudiation of a conception so indispensably consequent. The single human life could only be conceived as eternally critical upon dogmatic suppositions, which had grown up in substitution of the pure and original revelation. A Theosophist of the Eastern school might say that Christianity lapsed from the dignity of a religion when it mistook Devachan for Nirvana, exalting and eternalising the spiritual result of one objective life-time. That this mistake is largely responsible for various perversions of the Christian revelation, besides necessitating a total misrepresentation of human freedom, there can be little doubt. The spiritual situation had to be logically saved, on the one hand by a revival of the false idea of sacrifice as substitutionary instead of as typical or representative, and on the other hand, by postulating a freedom of evolution, instead of the evolution of freedom.

The doctrine of Re-incarnation in itself belongs, it is true, in the first instance, rather to psychology—in the most comprehensive sense of the term—than to religion, for the latter is more concerned with the ideal to be attained than with questions of time and opportunity. Nor would the supreme interest of religion lose by exaggerating the importance of a single

moment of experience, or by the "foreshortening" of spiritual processes which is so characteristic of its statements, were it not for the reaction of despair inevitably ensuing from comparison of the magnitude of the demand with the unequal powers of response in unequal stages of development. From this embarrassment sprang a whole doctrinal system intended to obviate it, but offering new difficulties to advancing intelligence. These conceptions were like the cycles and epicycles by which it was attempted to torture geocentric astronomy into conformity with nature. Evolution through re-incarnation was a factor indispensable to solution of the spiritual problem; in its absence the consummation must be *per saltum*. Now though it is quite true that an evolutionary process may be accelerated by suitable agencies—and this may as well happen in the soul of man as in the plant which springs into abnormal growth by the application of Akasa—an equality of germinal capacity, at least, must be presupposed, if the special agency is to be equally available for every individual in a single life-time. Such equal capacity would be equal proximity of the spiritual principle to the consciousness of each and all, so that equally favourable conditions of growth—the same environment—would be equally efficacious in each and all. But this supposition is altogether rebutted by our experience of mankind. Moreover, due exposure to the quickening agency is itself a question of environment, and here, too, we find the same or even greater inequality.

In the foregoing attempt to represent the most abstract grounds of the belief in Re-incarnation, and of the connection of that belief with Religion, the writer has advisedly abstained from associating it especially with any particular system which happens to have developed the idea in its own way. In his opinion, however consequent such developments may be, they rather confuse than elucidate the conception on a first presentation, to say nothing of the necessary limits of a paper like the present. Nothing, for instance, beyond the barest allusion, has been said of the great law, or force, of Karma, at least under that name, or by way of distinct recognition. In what has been said here, the force of specific attraction, conditioning the individual at re-birth, has been seated rather in the acquired constitution of the will, than in any "action" in the objective sense. And Karma as the operative cause of Re-birth has again to be distinguished from the other side of the conception, or perhaps rather its development, which contemplates it as a law of moral equivalence or requital, and asserts a self-acting efficacy of the moral law, in exact correspondence to that which obtains in relation to physical laws and man's observance or neglect of them. A great and characteristic interest of the idea of Karma is its realisation of spiritual force as an agency not less operative in the dispensation of human circumstances, than is physical force in physical relations. It introduces science into the moral order, with as much confidence, and with as little dependence on any special interposition of what is understood in the West by Providential Government, as is conceded among ourselves to physical order. It is a magnificent generalisation, and undoubtedly completes the logic of Re-birth. But in its aspect as the operative cause of Re-birth the force of Karma has perhaps been recognisably included in what has been said in this paper of the attractive affinities engendered in the will.

The absence of any express reference to objections commonly urged against Re-incarnation may seem to some a more important omission. These objections are well brought together, and severally answered, by Miss Arundale in her excellent essay, which, with her translation of Mr. Heckel's treatise, forms perhaps one of the best introductions to the subject in English literature at present. But it has been thought better to confine this paper to such a presentation of several positive grounds for the belief, as in itself contains the reply to some objections due largely to misconception. The most popular and frequent objection—the want of memory of former lives—is, as usual, that which least survives adequate reflection. For it takes no

account of the sifting of consciousness, or of the uses of experience. That which is most transient, phenomenal and external, is regarded as the most real, and as bound up indissolubly with the very identity of the individual. It is not considered that memory, even within one organic condition, offers only a minute residue of all that has passed through consciousness since infancy, that withdrawal from direct contact with an environment must mean gradual effacement of all which the interest of the will has not most intimately appropriated, and that even of what adheres, the spirit rather than the form will ultimately remain. It is just this extract of the essential from the accidental that marks the transition from the consciousness of a personality which is the mere centre of circumstances, to that of a relatively abiding individuality, storing the harvests of its successive seasons. The events and external relations of earthly life are but the husks of the grain; they have no longer an interest for the will, and therefore no longer a place in the memory, when the grain is extracted. They have already gone from memory before the conditions of re-birth are fulfilled; but even were it otherwise, the totally new interests and circumstances of a new incarnate existence would offer no definite link of association for recognisable reproduction of impressions belonging to an entirely different context of experience.

Nor is the objection from the facts of heredity at all more formidable. The deeply-seated difference in the characteristics of many, perhaps most, children of the same parents is a fact more worthy of attention in relation to this question, than are the inherited traits. The believer in Re-incarnation is not concerned to deny heredity, because none of its observed facts penetrate so deeply into the structure of character, as to afford any valid presumption that the whole individual differentiation can thus be accounted for. No one but a materialist can assert that the supposition of physical propagation of a complete human being is less hypothetical than our view. The properties of any matrix must modify the resultant product in its own order. The plant is not unaffected by the quality of the soil in which its seed was sown, and the influence will be naturally more observable as the organic scale is ascended. Every ground or matrix is a basis of reaction, and the more the basis is differentiated, the more distinctly apparent will be the effect of its reaction. Nor can any idea be more cognate to a spiritual philosophy, than that which regards the joint product of the male and female principles of a lower order—and in their junction at the physical extremity only the physical or animal principles of the parents can be considered—as itself the matrix of the formative principle of a higher order.

In answering other objections, Miss Arundale has found occasion for vindicating "the Idea of Re-birth" in some of its broader features. She has done this so admirably, and also so succinctly, as to add much to the value of the volume she has given to the public. Mr. Heckel's essay, well rendered into English, gains much by association with the expositions of the translator and of Mr. Sinnett, and perhaps a recommendation of the book is hardly necessary to readers of *Lucifer*. Now and then a statement occurs in a form which seems to the present writer open to objection, as when "the Ego" is spoken of (p. 70) as standing with a power of choice between the influences of the principles above and below it. Enough has been said above to indicate the point of disagreement here, which certainly cannot be dismissed as an unimportant detail, as nothing has been more influential in postponing recognition of the great truth of spiritual evolution than the doctrine of an arbitrary freedom.

In conclusion it may be said that no one who, from an independent standpoint, has come to a just conception of the general grounds of belief in Re-incarnation, can fail to see the importance of studying the question in connection with the great religious philosophy of which it is a vital tenet. And to such a study, perhaps, no better introduction, in a small compass, can be found than the volume which has given occasion to this article.

C. C. M.

The Golden Chain of Homerus.

THAT IS

A DESCRIPTION OF NATURE AND NATURAL THINGS.

How and from what they are generated and how they are destroyed again, and what that Subject is which generates, destroys, and regenerates things.

Franckfurt and Lepzig, 1723.

Translated from the German by SIGISMUND BACSTROM, M.D., 1797.

Revised from the unpublished MSS. by THOMAS HENRY PATTINSON, F.T.S.

OF THE GENERATION OF THINGS.

CHAPTER I.

What Nature is.

Nature comprehends the invisible and visible creatures of the whole universe. What we call nature especially is the universal Fire or ANIMA MUNDI, filling the whole system of the universe; and therefore it is a universal agent, omnipresent and endowed with an unerring instinct, which manifests itself in Fire and Light. It is the first creature of Divine omnipotence.

Anima Mundi as used here does not mean animal life-principle, manifested or otherwise; but the *cause* of what we understand as the *universal life* principle.

CHAPTER II.

How all things proceed therefrom.

Thus God created first the invisible Fire and endowed it with unerring instinct and a capacity to manifest itself in three principles.

1. In its original most universal state it is perfectly invisible, immaterial, cold, and occupies no space; in this tranquil state it is of no use to us, yet in this unmoved state it is omnipresent.

2. In its second state it is manifested by motion or agitation into *Light*. In this state it was separated out of Chaos, when God said, "Let there be Light, and there was Light". Yet it is still Cold. When gently moved and agitated it manifests Warmth and Heat, as is the case in all frictions, and in fermentations of moist things.

3. When collected in a sufficient quantity and violently agitated it is manifested as a burning Fire. This continues burning as long as it is agitated, and has a fit subject to act upon. When that fails it returns to its first state of tranquil universality. In the character of Burning Fire it manifests Heat and Light.

Thus we say in its primary universal state it is perfectly invisible and immaterial.

In its second state of manifestation it is visible as Light.

In its third state of Heat and burning Fire it is visible, hot or burning, and becomes somewhat material; as it occupies room or space whilst in this state.

You have now seen 3 distinct powers of the Universal Spirit. But it possesses still more, and even some inconceivable powers.

We have told you the Universal Spirit is endowed with an unerring instinct. Working by the most simple and nearest way, it has also, besides its already mentioned conspicuous qualities, 2 occult powers, *viz.*, attraction and repulsion, and these two powers are inconceivably great.

We see various instances of it in Thunder and Lightning, in Earthquakes, Hurricanes and in the surprising effects of gunpowder.

When God created this universal Fire he gave it a power to become material, that is to become Vapour, Humidity, Water and Earth, although that fire in its own universal nature is and remains centrally the same. Thus you see the beginning of the 4 Elements. Burning Fire, Vapour and Humidity, mixed with cold Fire, constitutes atmospheric Air, which still more condensed becomes Water, and Water becomes Earth. Originally it was but one element, Fire.

This universal Fire becomes a vapour of immense extent, which by further inspissation becomes chaotic Water, and out of *this* Water the Creator separated the Light, that is separated (*or sub-divided*) the universal invisible Fire into Light. Thus we see that invisible Fire manifested in two principles—*Light* and *Humidity*. Therefore out of Light and (*chaotic*) Water God has created all things.

Water was the first condensation of the universal Fire, which nevertheless in its centre was and remains *Fire*, full of life and activity, and the more so as it was assisted (*or equilibrated*) by its equal the Light, separated out of it as much as was necessary for the creation of all immaterial and material Beings, and in succession of time, for their maintenance.

Of the separated Light we have spoken before.

We have now to consider its first Body, Humidity. Water differs in regard to its Density (*or sub-division*); if rarefied to a certain degree it constitutes Air, that is a predominance of Fire above Water. But if condensed to a certain degree it becomes Humid Water, or Humidity predominating over Fire; nevertheless in Both lies concealed the universal Fire or Spirit of the universe.

As soon as the Air gets deprived of this universal Fire, which animates it and renders it elastic, it becomes immediately putrid, and thereby declines (*precipitates*), becomes Humidity, Earth and Solid. It is the same case with Water, when deprived of Fire or of animated Air, it becomes putrid and condenses still further and becomes Earth.

God has ordained it so that the Universal Spirit, by means of Humidity should work all things, because Humidity mixes easily with everything, by means of which the Spirit can soften, penetrate, generate, destroy and re-

generate all things. This Humidity or Water is the Body, the vehicle. But the Spirit or Fire is the operator, the universal agent, the *Anima et Spiritus Mundi*—the all-working spirit and power of God; the universal Germ, the genuine agent, the only agent and fabricator of all natural things.

The universal Fire fills that immense space of the universe between the Heavenly bodies, and as it has a power to become material, it generates a subtle vapour or invisible Humidity, its first passive principle. It causes therein a gentle reaction, and a most subtle fermentation takes place universally, and by this reaction the universal acid is everywhere generated, which we can call nothing else than a most subtle incorporeal *Nitre*; it is inwardly fire and outwardly cold.

Thus this spiritual *Nitre* or universal *Acid* we call the second invisible change of the universal Fire generated out of chaotic invisible *Humidity*; and as this approaches the atmosphere of the Heavenly Bodies it becomes gradually more and more material, until it meet an alkaline passive principle wherein it fixes itself and forms native *Nitre*, so that from universal spiritual *Nitre* it becomes material *Nitre*.

Thus we say not without good reason that the Solar Rays of light are nothing else than a most subtle spiritual *Nitre* which gradually becomes more and more nitrous as it approaches the Earth, but Sea Salt in the ocean, animating the atmosphere with fire or life, and thereby giving elasticity to the air and life and preservation to the water.











We see between the Firmament and our Earth continual Vapour, Clouds, and Fogs, which ascend like a transpiration of the Earth; and are sublimed upwards by the central heat of the Earth.

This chaotic Water and Vapour, contain and are the first matter of all things, and although this appears very simple before our eyes, yet it is twofold, as it contains *Fire* and *Humidity*. The invisible in the visible—the Fire or spirit is the agent and the Water the mother or parent.

Whosoever wishes to arrive at the fountain of Secret Wisdom, let him study this well and let him go with the central point of truth to the circumference, and for ever imprint on his memory, that from Fire and Water, or Spirit enclosed in Humidity, all things in the world are generated, preserved, destroyed, and regenerated.

Whoever comprehends this will find no difficulty in analysing natural things. He may easily volatilize the fixed—and fix the volatile: a putrid subject he may convert into a pleasant smelling one; out of poison he may make a salutary medicine, because he knows that all things proceed from one root, and return to that root. The distinction is external, and regards only the modification of the matter, which is more or less digested or fixed. Therefore the philosophers say that *their matter* is in all things. Yet they select subjects wherein the universal spirit is more abundantly contained, and more concentrated and thus easier to be obtained.

THE GOLDEN CHAIN OF HOMERUS.

		CHAOS CONFUSION.
Volatile Spirit of EARTH incorporeal.		Spiritual incorporeal Nitre containing the universal Fire without a Basis or alkaline Body.
EARTHY acid spirit corporeal.		Nitre, or corporified Spiritus Mundi in earth. Sulphur ♀. Nature, <i>Male</i> .
Fixed EARTHY Spiritual Alkali corporeal.		Sea salt or corporified Spiritus Mundi in Water ♂ and salt. Nature, <i>Female</i> .
Primary substance of all Bodies.		Nitre and salt united.
Regnum Animale.		The most volatile.
Regnum Vegetabile sive Acidum.		Between Volatile and Fixed. The mediator.
Regnum Minerale.		Fixed. The volatile spirit is here downwards.
Pure concentrated Fixed EARTHY tincture, Extractum chaoticum.		The unfermented tincture.
Perfect concentrated universal Quintessence.		Fermented and specified with Gold or Sun. Lapis philosophorum.

EXPLANATION OF THE GOLDEN CHAIN OF HOMERUS.



After the chaos is divided, a Volatile Fire is separated.



This is named *spiritus mundi*. Dew, Hail, Rain, Snow, and all that which comes from the atmosphere are its faithful companions.

Here is hidden the volatile essence of the World from the upper regions, when it descends into the lower; out of which it takes a body and appears visible and palpable before the eyes.



Nitre is known to the whole world, but where is he that can enumerate all its virtues? There is that in Nitre which can fabricate all things.

The lower regions are subject to it.

The upper regions cannot be without it.

Nitre is the Father of all things in nature. It causes the Foundation of the Earth to tremble.

Its power has been given to it by the Creator.

Its dominions are over the skies, the earth, and the sea.

It is the ADAM of all things, out of which the EVE originates.

The end will be obtained when the earth has been fertilised; when *Adam* has been fixed, and does no longer fulminate, and when *Eve* sits by his side.

Sun and moon, the motion of the Earth, and the ocean moving, continually convert *Adam* and *Eve*.



Through heat and cold, and the tides of the sea, the earth resuscitates that which is rained, *common salt* and Alkali, feeding the children of nature with its Blood.



When the Male and Female meet a perfect Fruit is engendered.



The volatile animal kingdom demonstrates this.



The vegetable Hermaphrodite, which is between volatile and fixed, shows also whence it proceeds.



The fixed Earths, Stones, Flints, prove that they belong to the nitre and salt. Air, water, and earth demand the active principle from nitre *alone*.



When now the noble sperm of the Earth or World has been fixed, and from vapour and water has been converted into a fixed earth, then is accomplished that which the wise esteem most.

The volatile must become fixed, and from vapour and humidity must become earth and a dry Red Blood. Then it is the treasure of the world and the highest blessing.



A perfect perfection which expels poverty and disease.

(To be continued.)

Reviews.

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THE PHILOSOPHY OF THE MAZDAYASNIAN RELIGION*.

WE are glad to notice that the translator of Dr. Casartelli's dissertation, *La Philosophie religieuse du Mazdéisme sous les Sassanides*, whereby he gained his *Doctorat* at Louvain University in 1884, has added some corrective notes to his excellent translation of the Doctor's treatise. Dr. L. C. Casartelli, who is also a Catholic priest, throughout his work labours under the strange delusion that Mazdeism is largely indebted to Judaism and Christianity for all that is best in it. Whenever he makes a confident statement on this point, his Parsee translator is immediately busy with a refutation, supported either by texts from the Avesta and other ancient writings, or by quotations from Western scholars who hold opinions exactly the reverse of those of the Louvain graduate. There are also many other points on which the translator picks up the author and corrects his translation of Pehlevi texts or misconceptions of the philosophy. We however think that there still remains much to be done, especially in the latter direction, and shall endeavour to point out one or two misconceptions which an elementary knowledge of symbology should have easily avoided. In spite of these blemishes, however, much remains that will be of great interest to the student of Esotericism and of support to the argument of Theosophy as to the unity of all religions.

In the outset but scant justice is done to the primal spiritual postulate of the Mazdean system, that "Boundless Time", *Zrvan Akarana*, which connotes the *Parabrahm* of the Vedantin and the *Ain Soph* of the Kabbalah, the Absoluteness; while on the contrary the Dualism of the religion is unduly accentuated. This draws from the Translator a long note beginning with the paragraph:—

"It is a well-known fact and it is proved by many distinguished *savants*, both European and Zoroastrian, that the leading feature of the theology of the original or Zoroastrian Mazdeism, as contained in the Avesta and especially in the *Gâthâs*, was strictly based on Monotheism . . ."

A view, by the way, which has been strongly defended even in the Occident by Dr. West and others.

In describing the Wisdom Doctrine, which is the common property of all Eastern religions and to be found in the Avesta equally with the rest, Dr. Casartelli follows Spiegel in his effort to set down its *origin* to the credit of the West, and quotes largely from the Sapiential Books of the Old Testament. If there is one thing that is certain it is that the Wisdom-religion and the Sophia-mythus have always come by the way of the East. However it is not to be supposed that a man will ever find the root of the tree of the World Religions by keeping his eyes fixed on some particular branch or branchlet.

The frequent recurrence of the number 7 in the Mazdean System is remarkable. For instance we read of 7 continents; 7 days of creation; 7 great mountains, the principal off-shoots of Albürz, the Mazdean Meru; 7 metals produced from the limbs of the *first man*, *Gâyomart*; 14 kinds of liquid; 7 senses, &c. This has, however, escaped the notice of the author.

* The Philosophy of the Mazdayasnian Religion under the Sassanids, translated from the French of L. C. Casartelli by Firoz Jamaspji Dastur Jamasp Asa: Bombay Jehangir Bejanji Karani, 17 and 18, Parsi Bazaar, 1889.

Again in dealing with the *Amesōçpands*,* the *Fravahars* and *Fravashis*, not the slightest elucidation is offered and the entire puzzlement of the scholars on the subject is frankly admitted. The Amshaspends are esoterically the 7 Primordial Emanations, or Logoi, of their synthesis *Aûharmazd* who "dwells in the eternal or endless light in the place of Aûharmazd" and which is "clearly distinguished from the created light of the world" (p. 26). The Ferouers or Fravashis are the Reincarnating *Egos* of Humanity and are said to be *equal in number* to the Drûjs or Demons (p. 93).† At the end of the world each Warrior-Fravashi combats and overcomes his twin-demon. All of which is perfectly clear to the student of Esotericism, who will also see the same idea underlying the mystery of *Aharman*, the syzygy of Aûharmazd, and the synthesis of the Demons, who are identical with the *Asuras* of the Purânas. Speaking of the Mazdean Satan, Dr. Casartelli writes:—

"If he deprives a man of his wife, his children, his whole terrestrial wealth, nay even his life, he does not consider it as a great misfortune; but if he succeeds in carrying off his soul and in ruining it, he considers it indeed a great wrong that he has done him" (p. 64).

So that perhaps after all the devil is not so black as he is painted.

Very far from the truth is our learned Pehlevi scholar in his remarks on the frequent allusions to rain in the Mazdean scriptures and the reverence with which it was regarded by the followers of the Avesta doctrines. Of course the reason of this reverence must be attributed to natural causes. It was simply because the populace was largely engaged in agricultural pursuits! But then what can you think of a superstition which actually believed that the seeds of all things came down in the rain!! Such is the tone of the Doctor's remarks. Perhaps such an explanation may satisfy the limited comprehension of a solar-mythologist; it will not however content the student of occult symbology. Rain and Water correspond to the ether of space and to the *astral* ocean that surrounds the earth. This contains the types or "seeds" of all that grows on the bosom of our Mother Bhumi. But setting aside occult science, for ignorance of which an orientalist may perhaps be excused, the author might at least have found, even from his own notes, some more reasonable explanation of the peculiar reverence for rain which obtained in the Sassanian cosmology.

In the category of the 14 kinds of Water, called by the "general name of *Maya*" (p. 114), we read of the "Water in plants", of "Animal seed", "blood", &c. We may compare this with the different kinds of Fire, of which "five . . . are known", these were "diffused through the six *substances*, that is to say the works of the six periods of creation" (p. 116), which together with the seventh creation, the "day of rest", complete the 7 mystic Fires. The 5 correspond to the 5 known elements, the remaining 2 being still latent, like the senses. These are given as follows:—

"(1) The fire *Berezi-savang* shines near the Lord, Aûharmazd. It seems to be a spiritual fire which is incorporated in the various forms of material fire, especially like three souls in the three sacred fires. . . .

"(2) The fire *Vôhû-sryân* dwells in the bodies of men and animals and feeds upon water and solid food.

"(3) The fire *Urvûzist* is the fire which is found in plants. It feeds upon water and has no other food.

"(4) The fire *Vâzist* is the lightning which dwells in the clouds . . . This fire has no need either of food or drink.

"(5) The fire *Ç'pênist* is the common fire of the world which consumes food but not water.

"The fire *Vâhrâm*, the sacred fire of the Mazdayasnian altar, is associated with the fire last mentioned. As we have seen, this fire is rather an incarnation of the celestial

* It is to be regretted that the French transliteration has been retained throughout.

† Because the Drûjs are the *lesser* "Mapases".

fire. It has three bodies or principal centres . . . The three souls of the celestial fire lodge in these three corporeal fires, all of which form the entire body of the fire *Vahriin*."

Again, speaking of the Mystic Trees, the *Gókart*, the source of all medicines, is said to grow out of the earth, whereas the *White Hóm* "which will furnish man with immortality at the time of the resurrection, is spoken of as being in the ocean, or the sea with the wide shores", esoterically *Space*. And, we might add, that the one grows with its roots in the earth, the other with its roots in heaven, twin-trees, one the reflection of the other and both within every man. From all of which we may perceive that perhaps the superstition is not so absurd, for: "the water or sap in the plants circulates like the waters of the earth, or like the blessings which the righteous utter, or which come back to themselves" (p. 119), and as "blood" is under the same law, therefore it follows that the Mazdean initiates knew both of the "circulation of the blood" and, more important still, of the cyclic and karmic law.

Those who have read Berosus and of the "Monsters terrible and bad" of the stanzas of the Book of Dzyan, will find some interesting items in corroboration of the existence of intermediate and monstrous types in the first arc of primordial evolution. We read of gigantic three-legged asses, of tree fishes and ox fishes, &c., &c. But more interesting still to the student of the *Secret Doctrine* is the description of the Mazdayasnian anthropogenesis.

"The human race is not only descended from the primeval man, *Gâyômart*, from whom the metals are also derived, but it has also passed through a vegetable existence before being constituted in its present state.

"Man was in fact the work of the sixth epoch of the creation. *Aûharmazd* formed *Gâyômart*, a solitary male being, from the earth. He was white, brilliant-looking as the sun. He had three characteristics, viz., life, speech, and mortality. The first two were communicated to him by *Aûharmazd*, the last is owing to the influence of *Aharman*. The whole of mankind has inherited these characteristics by its descent from *Gâyômart*.

"He and the primeval ox were the only living beings on the earth during the first 3,000^o years. Both of them lived in peace and happiness till the commencement of the millenium of the constellation of *Libra*†. Then *Aharman* attacked and overwhelmed them with evils during 30 years‡, and at length put them to death. *Gâyômart*, while succumbing under the blows of his adversary, predicted that mankind would be born of him. Then he bequeathed his body¶ very justly to *Aharman* . . .

"*Gâyômart* while dying dropped his seed, which was purified by the light of the sun||. Two-thirds of it were absorbed by the earth. Forty years after, it produced two human beings under the form of a plant, having only one stem, 15 leaves, and 15 years of age. These two beings, *Máshya* and *Máshyôî* (otherwise *Matró* and *Matró-yâ*), were united together at the middle§, in such a manner that it was impossible to know which was the male and which the female. It was not either known if they possessed reason. Then they passed from the vegetable form to the human one; the reasoning faculty . . . which is the soul, spiritually entered into them.**

"We give below the comments of Windischmann on this curious legend:—††

"The plant with a single stem is the type of the unique origin of the two sexes, or of their original inseparableness. The stem is aged fifteen years, for this is the perfect age assigned to *Gâyômart* himself. It has fifteen leaves, for an equal number of human races inhabited the *Kîshvars*‡‡. The plant appeared for forty years, for that is the normal age of generation in the *Var*. ¶¶ *Máshya* and *Máshyôî* were twins, like

* Three Rounds. Here "man" stands for the future physical man and the "primeval Ox" or Bull, for the ever developing potential nature.

† Symbolizes separation of sexes.

‡ *Sandhyas* among the Hindus. This signifies the third Root Race of the Fourth Round.

¶ *Chhaya*.

|| The Egg-born.

§ Hermaphrodite.

** Separation of sexes; incarnation of *Manasaputra*.

†† Windischmann, *Zor. Stud.*, pp. 214, 215.

‡‡ Continents.

¶¶ The "Ark".

Yama and Yami in the *Vedas*, like Yima and his sister in the *Bûn-dehesh*, which derives its information from more ancient sources.'

"Another plant was formed resembling this one: it produced ten races of monstrous and fabulous men, as the Cynocephalus, winged men, men having tails and others; but all of them were the issues of the seed of Gâyômart. Those 'of the forests having tails and hairy bodies'^o are undoubtedly the great quadrumana, like the gorilla of Africa (?). Besides other cases of relationship between men and some inferior animals were admitted. The Pehlevi version of the *Vendidad* also asserts that 'all that which appertains to the monkey (*Kûpik*) is precisely like (that which appertains to) man. Elsewhere the monkey, bear and negro are grouped together as *degraded human races, issued from the intercourse between men and evil spirits*†—*devs, drûjs and pariks*" (pp. 129-131).

Further on we are told that Mâshya and Mâshyôî when they first obtained their soul, "covered their bodies with *grass* (giyâh), and had no need of food but drank only water"; afterwards they killed a sheep, and having discovered *fire by friction*, they roasted it. "On this very occasion they covered themselves with *garments of skin*"‡. All of which is a plain simple statement of fact to the student of scientific mythology.§

Page 145 gives us an interesting piece of information and another proof of one of the contentions of the esoteric doctrine, for we read: "The age of reason has no fixed limit; it varies between 7 and 8 years, for before this age 'sin does not take root'", or as we should say individual Karma does not operate.

Under the heading *Khvêtukdaç*, the author tries his best to convict the Mazdean scriptures of sanctioning incest! This pious libel brings his translator down upon him in an excellent note, where he conclusively proves that the meaning of the avestaic term *quaetvadatha* cannot even by the most elaborate imagination of prejudice be twisted into any such meaning. It simply means a "a giving of oneself, a giving in relationship, self-dedication, devotion". As an epithet of the Mazdayasnian religion, it means "bearing relationship with God" and as an attribute generally means "devout". In other words it is descriptive of spiritual *Yoga* and occult powers. But what can you expect of the religious mind of the West, which believes literally in the 700 wives and 300 concubines of King Solomon! The same charitable accusation is brought against Ardâ-i Virâf, the most holy of all the Dasturs, who restored the Mazdayasnian traditions to their original purity. This most holy man is said to have had his *seven sisters* to wife, whereas the meaning is, that the Dastur had achieved complete mastery over his seven "principles". O Shades of holy ascetics, into what evil times have the narratives of your great deeds fallen!

Space will not permit us to make more than mention of the wonderful world mountain Albûrz that surrounds the whole earth and is pierced with 360 openings, and of the mundane egg; of the two Maidens that meet the Soul at death, the personifications of his good and evil deeds, and of the *Cinvat Bridge* which unites this world with that beyond the grave and is situated on the "peak of judgment", which is in the middle of the World and a part of the Albûrz; of the Heavens and the Hells, of which latter Virâf says *the worst is on the earth*, and of the end of the World. Under the last heading we read:—

"At last comes the millenium of Soshyâns, the last prophet. During this epoch the appetite will gradually diminish and men will desist at first from eating meat and lastly they will live upon water."

"All this regeneration will be accomplished under the direction of the prophet

* The "Race of crooked red-hair covered monsters going on all fours". (S.D. II. 19.)

† Animals.

‡ This refers to the gradual consolidation of the bodies of primitive men, and to the incarnation of the Flames, or *Manasa Putra*, the reincarnating Egos.

§ N.B.—The Italics are our own.

Soshyāns, who will have assistants, certain men and women who have been preserved from death in the mystical regions, like that of Airān Vêj, the reminiscence of the primitive country of the Aryas, which has become a sort of *officina gentium* for the last ages. This country seems to be in *Khvanirāç*, on the shores of the ocean. It contains the *Var* or the enclosure formed and governed by Yim; it is under the earth and is one of the abodes of these immortals."

Which is simply a reference to the "imperishable land" and the "race which never dies" of the *Secret Doctrine*.

Finally we would ask the author: (a) how, if, as he says, the Mazdayasnian religious writers were most strongly opposed to Christianity, Judaism and Manichæism, they could at the same time owe the most spiritual portions of their system to the two former religions: and

(b) If he cannot escape from the horns of this dilemma, is he prepared to endorse the statement where he says:—

"Among all other non-Christian religions, the Mazdayasnian religion can justly boast of having the soundest, the highest and the most reasonable system of ethics."

(c) If so, what was the source of this religion, if not the one stream of initiation that has ever watered the earth?

THE YOGA SUTRA OF PATANJALI.*

OUR learned brothers Tookaram Tatyā and M. N. Dvivedi have laid us under a fresh obligation, the one by publishing, the other by producing this new edition of the immortal work of Patanjali. Without doubt it is the best edition yet presented to the English reading public, and will be welcomed by every Theosophist acquainted with one or another of the already existing translations and commentaries. Following the good example of the arrangement by brothers Judge and Connelly, it dispenses with the annoying brackets of Govindadeva Shastri's translation. But this is the least of its merits, for not only are the improvements in translation numerous, but the annotations of our learned professor follow with unvarying regularity each aphorism, written in an excellently clear style which will render the difficulties of the text, already considerably modified by Dvivedi in his translation, within the comprehension of every careful student.

The professor points out a fact that Western students are not sufficiently aware of, viz., that the study of Patanjali assumes an intimate acquaintance with the evolutionary system of the *Sāṅkhya* philosophy of Kapila, which may be rendered as the numbering or analysis of the universe. The *Yoga* system adds the conception of *Iswara*, or god, but whether Patanjali intended this term to connote a personal or impersonal deity is still a matter of dispute among the learned, in fact *adhuc sub iudice lis est*. On page 94, Professor Dvivedi drops a useful hint in saying: "What Patanjali calls mind throughout is called *Prakṛiti* by Kapila"; this is a veritable Ariadne's thread which will lead the steadfast enquirer to a remarkable discovery, for if the key to the apparently materialistic "atomism" of the *Sāṅkhya* is once grasped, it will translate itself into the most spiritual and occult metaphysics the mind can conceive.

Generally speaking the annotation of this translation contains a large number of useful aids and suggestions for the student of occultism, especially with regard to reincarnation and the independent action of the

* Translation, with Introduction, Appendix, and Notes, based upon several authentic Commentaries, by Manilal Nabhubhai Dvivedi, sometime Professor of Sanskrita, Sāmāladāsa College: Published by Tookaram Tatyā, for the Bombay Theosophical Publication Fund, 1890.

mind. The idea of the supreme state attained by the Yogis is also well explained. It is called, in the *Yoga-Sutra Kaivalya* and is "a state in which there is entire cessation of all desire, and when the nature of the essence of all consciousness is known, there is no room for any action of the mind, the source of all phenomena". It is defined in the text as "the power of the soul centred in itself", and further explained by the translator as "not any state of negation or annihilation as some are misled to think". And he adds, "The soul in *Kaivalya* has its sphere of action transferred to a higher plane. . . . This our limited minds cannot hope to understand."

It is impossible for all except the finest Sanskrit scholars to pass a sufficient criticism on the translation of the aphorisms, although a comparison with other translations will easily place Dvivedi's in the front rank, both from the point of view of philosophy and comprehensibility. We shall, therefore, only remark on a few of the most salient points in the notes. *Shraddha*, which is translated by that scapegoat of a word "faith", is thus explained :

"Faith is the form and the pleasant conviction of the mind as regards the efficacy of *yoga*. True faith always leads to energetic action, which again, by the potency of its vividness, calls to mind all previous knowledge of the subject. This is energy which leads to proper discrimination of right and wrong."

In commenting on the "Word of Glory", the *Pranava*, the mystic Word OM, and its repetition, the annotator says :

"*Japa* means repetition, but it should be accompanied by proper meditation on the meaning of the words or syllables repeated. The best way is *Mānasa*, i.e., mental, such that it never ceases even during work, nay, even in sleep."

Verb. sat. sap.! The 40th and following aphorisms of Book II. deal with "purity" and it is interesting to remark how these spiritual sciences of old insisted on "mental" purity as of the first importance. How little has the solitary hint, "he that looketh on a woman to lust after her, hath committed adultery already with her *in his heart*", been understood by the West! And how desperately we need the knowledge of such elementary facts of Eastern occultism, and the *Gupta Vidya*, is known but too well and miserably by all Western students. The "unco' guid" scowl at Tolstoi, when he points to the knot that is choking them; still they will have to get their fingers on it some day if they do not wish to be "cast out into the swine".

The very difficult and obscure aphorisms IX. *et seq.* Book III., are explained more intelligently than heretofore. After explaining *Nirodha* as meaning "the interception of all transformations, or thought and distractions", and further elucidating that these distractions are not those ordinarily understood, but "the distraction which is still there (*sc.*, in the mind), in the form of *Samprajnāta* or conscious *Samādhi*, the result of *Samyama*" (i.e., the union of the three processes: *Dhāraṇā*, contemplation, or "the fixing of the mind on something external or internal"; *Dhyāna*, the making of the mind one with the object thought of; and *Samādhi*, the forgetting of this act and the becoming one with the object of thought)—he says :

"The moment the mind begins to pass from one state to the other (*sc.*, from conscious to so-called "unconscious" trance), two distinct processes begin, *viz.*, the slow but sure going out of the impressions which distract, and the equally gradual but certain rise of the impressions that intercept. When the intercepting impressions gain complete supremacy, the moment of interception is achieved, and the mind transforms itself into this intercepting moment, so to speak. It is in the interval of this change that the mind may droop and fall into what is called *laya* or a state of passive dulness, leading to all the miseries of irresponsible mediumship."

He reiterates this 'warning' again in another passage when saying :
"Mere passive trance is a dangerous practice, as it leads to the madness of

irresponsible mediumship"; and again in describing the four Yoga states, he says:

"When the *Yogin* passes from the first state and enters the second, his danger begins. He is *en rapport* with those regions that are not amenable to ordinary vision, and is therefore open to danger from beings of that realm, good, bad, and indifferent. These are called *Devas*—powers of places, *i.e.*, powers prevailing over various places or forces, such as residence in heaven, company of beautiful women, &c. . . . But besides these temptations, either seen or unseen, there may be various other ways, both physical as well as spiritual, in which the aspirant may be worried, frightened, or anyhow thrown off his guard, and tempted or ruined. The only remedy for all this mischief is supreme non-attachment, which consists in not taking pleasure in the enjoyment of the temptations, as well as not taking pride in one's power to call up such. A steady calm will carry the *Yogin* safe to the end. If this cannot be done, the very evils from which the *Yogin* seeks release would harass with redoubled strength."

Oyez, Oyez, ye psychics!

In annotating the XVII. aphorism of the same Book, Professor Divedi gives us a very interesting exposition of the *Sphota* doctrine.

"*Sphota*", he says, "is a something indescribable which eternally exists apart from the letters forming any word, and is yet inseparably connected with it, for it *reveals* (*Sphota*, that which is revealed) itself on the utterance of that word. In like manner the meaning of a sentence is also *revealed*, so to speak, from the collective sense of the words used."

So also with nature sounds, cries of animals, &c. By a knowledge of the *Tatvas* and the practice of *Samyana*, the yogin can *sense* all sounds; this is one of the *Siddhis* or "powers latent in man".

The appendix contains some selections from the *Hathapradīpikā* which deals with the practice of *Hathavidyā*, that is *Hathayoga*, of which the less said the better. The diet recommended, however, may be useful to Vegetarians. It is: "wheat, rice, barley, milk, *ghee*, sugar, butter, sugar-candy, honey, dry ginger, five vegetables (not green), oats and natural waters". This puts us in mind of another interesting passage in the notes on aphorism XXX. Book II., which enjoins forbearance from five evils, and is almost identical with the Buddhist *Pansil*. The word *himsā* is translated, for want of a better term, "killing", and thus explained:

"It means the wishing evil to any being by word, act, or thought, and abstinence from this kind of killing is the only thing strongly required. It obviously implies abstinence from animal food, inasmuch as it is never procurable without direct or indirect *himsā* of some kind. The avoidance of animal food from another point of view is also strongly to be recommended, as it always leads to the growth of animality to the complete obscuration and even annihilation of intuition and spirituality. It is to secure this condition of being with nature and never against it, or in other words being in love with nature, that all other restrictions are prescribed."

This is further explained in the note to aphorism XXXV., where it is said:

"The abstinence here implied is not the merely negative state of not killing, but positive feeling of universal love. . . . When one has acquired this confirmed habit of mind, even natural antipathy is held in abeyance in his presence; needless to add that no one harms or injures him. All beings, men, animals, birds,—approach him without fear and mix with him without reserve."

Finally, if any one raise the question "*cui bono*; what good can such books do to us Westerns"; they will not have far to seek. We have already heard threatening rumours that some of our best minds, who have been fed solely on the intellectual husks of modern research, have raised the cry, "there is no scientific basis, no *raison d'être* for ethics; all such unscientific garbage is hysterical emotionalism". The ancient soul-science of Aryavarta gives such objectors the "lie direct". As well stated in our thoughtful and learned pundit's introduction:

"A system of ethics not based on rational demonstration of the universe is of

no practical value. It is only a system of the ethics of individual opinions and individual convenience. It has no activity and therefore no strength. The aim of human existence is happiness, progress, and all ethics teach men how to attain the one and achieve the other. The question, however, remains, what is happiness and what is progress? These are issues not yet solved in any satisfactory manner by the known systems of ethics. The reason is not far to seek. The modern tendency is to separate ethics from physics or rational demonstration of the universe, and thus make it a science resting on nothing but the irregular whims and caprices of individuals and nations.

"In India, ethics have ever been associated with religion. Religion has ever been an attempt to solve the mystery of nature, to understand the phenomena of nature, and to realise the place of man in nature. Every religion has its philosophical as well as ethical aspect, and the latter without the former has, here at least, no meaning. If every religion has its physical and ethical side, it has its psychological side as well. There is no possibility of establishing relations between physics and ethics, but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality."

This "missing link" will be found everywhere in Manilal Nabhubhai Divedi's book, and we are delighted to congratulate both him on his work, and also those who will be fortunate enough to be persuaded to study this valuable contribution to Theosophical literature.

THE BLOOD IS THE MAN.*

THIS weird story derives its inspiration from a conceit that has been several times already employed by the compilers of "shilling shockers". A dying man is resurrected by the transfusion of blood from the veins of another. The result is a change of personality. The inevitable Doctor who dabbles in the occult, certain tragic incidents of a "vendetta" colouring, and a general *mise-en-scène* of names, countries, and times that no one has ever heard of before, or wishes to hear of again, fill 100 stout pages of pica type, and may wile away a quarter of an hour with sufficient excitement for some people. The general craving for mystery is producing an over supply of such books. It is, however, strange that the caterers for the popular appetite offer such poor fare, when they might serve up such gorgeous banquets of horrors for a very small outlay of reading in the limitless fields of mediæval magic and witchcraft.

SAADI.

And where is Saadi now? O Golden-mouth!
 Who swept the heart-chords of this world at will;
 Thy song is ringing thro' the ages still,
 Thy memory revered from north to south.

Thy perfect Soul knew not the cost of sin,
 The clutch of Dharma, Kamaloka's kiss,
 Nor dull Devachan with its aimless bliss;
 Nirvâna gaped to suck thy Spirit in.

Our life's the nobler for thy having been,
 The happier for thy messages of love;
 Charmed by thy power the unhappy strove
 To build a niche within the dim Unseen.

CHARLES MACKAY OLIVER, F.T.S.

* W. Lawton-Lowth: The Bancroft Company, San Francisco.

Theosophical Activities.

EUROPEAN SECTION.

ENGLAND.

The second course of Thursday evening discussions at the Blavatsky Lodge opened on Jan. 22nd. The following is the syllabus:—

- JAN. 22.—*The Constitution of Man*. I. Man as a septenary: his relation to the seven planes of Being: the Trinity and the Quaternary: the building up of the physical man: the "Lives": the physical consciousness: "death."
- JAN. 29.—II. The astral body: meaning of the term: astral forms: the relation of the astral body to the physical: "apparitions": "spirits": "death."
- FEB. 5.—III. The Life-Principle: its relation to the One Life: The Kamic Principle: passions and desires: Kama-Rûpa: the "spook": "death."
- FEB. 12.—IV. The "Mind": the Higher and Lower Mind: the Ray: Kama-Manas: the personal and individual "I": the battle-ground of life.
- FEB. 19.—V. The "Mind": Reason and Intelligence: Ratiocination and Intuition: Perception, Memory, Judgment: Brain-Mind: genius: persistence of the Individual.
- FEB. 26.—VI. Separability of mental consciousness and brain: mental activity and physical lethargy: senses other than "the five": clairvoyance: creative power of imagination: domination of fixed ideas.
- MAR. 5.—VII. Atmâ-Buddhi; the Higher Self: glimpses of "the god within": the physical, the psychological, the spiritual: the oneness of Humanity in its permanent element: the final triumph of the self-conscious Spirit.
- MAR. 12.—*Reincarnation*. I. Meaning of term: metempsychosis: what it incarnates and reincarnates: when and why: the object: the pursuit: the spoils of victory.
- MAR. 19.—*Reincarnation*. II. The proofs: "innate ideas": "hereditary transmission": "organised experience": family likenesses and divergences: precocity: rapidity of acquirement: intuitions: argument from justice: vexed problems of life: wide-spread nature of belief.
- MAR. 26.—*Karma*. Meaning of term: "laws of nature": cause and effect: fatalism: character and destiny: poverty and wealth: the choice of the Ego: the object of its pilgrimage: "good" and "bad" conditions.

The discussion is opened each evening by Annie Besant, the President of the Lodge.

Chiswick.—The recent efforts which have been made in this district, have resulted in the formation of a Lodge, which was formally inaugurated on the 10th Jan., when the following officers were elected. President, W. Kingsland; Vice-President, A. A. Harris; Secretary, Treasurer and Librarian, F. L. Gardner. Open meetings of this Lodge are held every fortnight, on Saturday evenings, at 8 o'clock; at 37, Barrowgate Road. On the intermediate Saturday evenings the members meet for the study of the *Secret Doctrine*.

"The Problems of Life and Death" was the subject of Annie Besant's lecture, on Saturday afternoon, Jan. 24th, at the Steinway Hall, Portman Square. The Hall, notwithstanding the most inclement weather, was well filled by the public, comparatively few Theosophists being present. We leave the press to speak about the success of the lecture. Says the *Star* and other papers:—

"Mrs. Besant gave an extraordinarily eloquent lecture on Saturday in the Steinway Hall on 'The Problems of Life and Death'. She understands, as so very few good speakers do, the beauty of rhythm in a sentence, and the force that is gained by the reiteration of some particular word. She has evidently trained herself in the same school of oratory as John Bright, and has gone to the same source of literary and poetic inspiration—the Bible. The one central belief upon which she laid stress was the eternity of life. 'It is death,' she

said, 'not life that is the hallucination.' The spirit alone is eternal. 'If the brain decay and the body die,' she exclaimed, 'shall not the spirit find some new instrument?' In this Theosophic faith, Mrs. Besant said, was 'an inner fount of serenity', and to those who had once held it 'life could never be the same again.'

"Only second in importance to this faith in the eternity of the spirit Theosophy maintained the truth of the 'brotherhood of man'. Mrs. Besant recognised now as before the necessity for mutual helpfulness, with the added obligation that Theosophists 'out of their own fount of calmness should bring calmness to those around them'. The lecture was listened to throughout with the utmost attention by an audience which included many thoughtful and cultivated people."

The *Echo* says:—

"It almost takes away one's breath to find Mrs. Besant arguing against the Materialistic position, and rebuking the absolute scepticism of Professor Huxley, but this is actually what took place at the Steinway Hall on Saturday afternoon. Mrs. Besant argued that 'The real life of man resided in self-consciousness, and it was that alone that was permanent, while all else was transitory. It was this self-consciousness partially separated from the body that was met with in the hypnotic state. It was clear, therefore, that this intelligence need not perish when the body perished, as it functioned more freely when it was even partially divorced from the flesh. Death, then, became a mere change, and not a blow which destroyed life.' Esoteric Buddhism is not Orthodoxy, but it has stronger affinities with Orthodoxy than Materialism."

The impressions that the reporter of the *Daily Chronicle* noted down were, that

"She compared human life to the flight of a bird from the dark of night into a brilliantly-lighted hall and back again. All religions had been more or less an attempt to turn that darkness into light, an attempt to escape from the hard conditions of daily life, always reaching upwards with the design of making life itself more precious by throwing on the darkness that encircled each grave some light which might make it less sad for those who were left. Even the natural religions gave expression to man's yearning for a life beyond the grave. All these religions had striven to solve the mystery of death, it being believed that if this should be explained life would be a problem less hard of solution. In every man's life there was a period when he passed out into the desert alone, and faced in solitude the problems of life and death. The materialistic position that one never found 'mind' apart from 'matter', and from a specialised form of matter, was a strong one. But if we looked to nature, we were struck with one pregnant fact, which seemed to suggest that Materialists had begun at the wrong end. Having rejected the materialistic position, Mrs. Besant said that public attention had been called more and more of late to a body of evidence which scientists must take into consideration, and some of which had been placed before the public in connection with the spiritualistic movement. Professor Huxley had a perfect right not to believe, but he had no right to deny where knowledge had not preceded denial. Let them turn to another development of purely modern science which could not be explained upon a materialistic basis—hypnotism. Applying this to the higher qualities of reason and intelligence, it was found that memory and the reasoning faculties could be so stimulated as to give a fresh insight into life. The real life of man resided in self-consciousness, and it was that alone that was permanent, while all else was transitory. It was this self-consciousness partially separated from the body that was met with in the hypnotic state. It was clear, therefore, that this intelligence need not perish when the body perished, as it functioned more freely when it was even partially divorced from the flesh. Death, then, became a mere change, and not a blow which destroyed life. Life was the one thing permanent in the midst of change."

Will Theosophy ever leaven the Churches, is a question which is often asked by earnest Theosophists. The Churches do not come to Theosophy but Theosophy has begun to go to the Churches. On Sunday, January 25th, Herbert Burrows lectured before the members of the Rev. Fleming Williams' Congregational Church at Stoke Newington. To a deeply interested audience he spoke on the present position of churches and creeds, the need for agreement rather than difference, and for synthesis rather than analysis. He explained the chief Theosophical ideas, and traced the fundamental conceptions of man and the universe as spiritual in their essence, as the connecting link between all the world religions, showing how in Christianity this conception had exoterically become materialised; and concluding with a strong appeal to those present to look beneath the surface and search for that spiritual truth which alone can form the basis of the real brotherhood of man. The Rev. Fleming Williams, who presided, said that rarely had he been so profoundly

interested. The transparent honesty of the lecturer's public life was well known to all present, and was a guarantee that his views had been thought out with earnestness of purpose and singleness of heart. In view of the exceeding importance of the subject he recommended that there should be no discussion then, but that all should carefully think the matter over so that a discussion might be taken at some future date. The *Star*, in noticing the lecture, says:—

“ The Theosophical lesson which Mrs. Besant taught the West-enders on Saturday was repeated to North Londoners on Sunday afternoon by Herbert Burrows. For the first time Theosophy found a hearing in a church. The Rev. Fleming Williams is essentially a live all-round man, and he has instituted at his church at Stoke Newington a series of Sunday afternoon conferences, which are remarkable for their broadness and catholicity of spirit.

“ Mr. Burrows was invited to open one of these conferences, and he chose for his subject ‘ The Spiritual in all Religions ’, treating it from the Theosophical standpoint. A large audience listened with the closest attention to the lecturer's exposition of his new belief. The most eager interest was shown in his account of his passage from Materialism to Theosophy, and to a spiritual conception of man and the universe, and also in the narrative of how Mrs. Besant and himself had little by little gained the new light during their work together in the East-end.”

Mrs. Besant lectured also on Jan. 15th to the Christo-Theosophical Society, on “ What is Theosophy ? ” and on Jan. 17th, at the Bedford Park Club, to a crowded audience, her subject being : “ Theosophy in relation to the occult side of nature ”. Jan. 27th found her at Croydon, explaining Theosophy to an uncomfortably full meeting of the Socratic Society, connected with the Free Christian Church.

THEOSOPHY AND THE PRESS.

Among the late Press Notices of *Lucifer* we remark in the *Review of Reviews* a lengthy extract from the article “ Magic Rainmakers in Africa ”, and this article is also noticed and quoted from in the *Weekly Review* of 13th Dec. Mr. Stead's recently issued *Portraits and Autographs* contains excellent likenesses of Madame Blavatsky and Mrs. Besant, and in the *Review of Reviews* for January and the *Scottish Leader* are short extracts from the principal articles in the December number. *The Western Morning News* of January 13th and the *Literary World* of January 16th (which gives the definition of Hypnotism, from H.P.B.'s article), *The Evening News* and *The Newcastle Chronicle* also contain short notices. Our East-End Club for Working Girls, and its doings, are, among other papers, noticed by the *Newcastle Chronicle*, *The Queen*, *Evening News*, *East London Observer*, *Daily Chronicle*, *Mistress and Maid*. Accounts of Blavatsky Lodge Meetings are to be found in the columns of the *Star* for various dates. The *Birmingham Post* has a short paragraph describing the January Conversazione at Headquarters. The *Society Times*, as usual, has a number of articles on Theosophy and kindred matters contributed by Theosophists, among which may be noticed “ The Teachings of Theosophy ”, “ A Plea for Theosophy ”, “ Theosophy as an Aid to Morality ”, &c., &c. Mr. Jastrzebski's series of articles “ Theosophy on the Defensive ” is continued in the issues of the *Agnostic Journal* for January 3rd and 10th, and is concluded in the issue of January 17th. A series of papers in reply, entitled “ Theosophy at Bay ”, is commenced in the succeeding number. The *Birmingham Gazette* of 2nd January devotes a column to a review of Miss Arundale's book, “ The Idea of Re-birth ”. There are numerous paragraphs in the papers this month relating to Mrs. Besant and her work, the more important being those in the *Star*, *Bristol Mercury*, *Newcastle Leader*, *Woman*, and the American *Chicago Tribune*. The *Woman's Penny Paper* has of late given some attention to Theosophy, and we notice discussions in its columns on “ Theosophy and Christianity ”, “ Women and Theosophy ”. The London correspondent of the *Umpire* informs the world that “ Theosophy as a social factor is as dead as Æstheticism, or the Dodo ”!

The following papers also contain short articles, notices and correspondence on Theosophical subjects: *Tablet*, *Liverpool Mercury*, *Athenæum*, *Light*, *Sunday Times*, *Glasgow Herald*, *Kensington News*, *West Middlesex Standard*, *West London Observer*, *Freeman*.

SCOTLAND.

The Scottish Lodge.—The new year was opened with a special meeting. The first subject for discussion being "Psychic Currents" in connection with the present epoch, its hopes and fears, dangers and ways of meeting them. After noting the cyclic periods, *e.g.*, the light which radiates from the East in the closing years of each century, and the approaching close of the first cycle of the Kali Yug, an analogy was drawn between psychic currents, and the currents of magnetism manifesting in the arrangement of steel filings on a membrane stretched over a magnet, the filings being compared to human beings under the influence of currents. The psychic currents were distinguished into the dispersive and the centralizing, and their effect illustrated, the former sweeping all that is worthless to outermost darkness, the latter collecting and intensifying all that is worth keeping. The power of man to place himself in connection with one or other of these was insisted on, and the fault known as "short-circuiting" was illustrated in the tendency to form little groups, apart and separate from the great spiritual life of humanity.

The next item was a very interesting lecture on mechanical modes of hypnotism by a physician of great eminence and experience, who exhibited various apparatus used for the purpose, including Dr. Luys' revolving mirrors. In pointing out the dangers of hypnotism the learned lecturer used almost the identical terms employed by Madame Blavatsky in *Lucifer* for December, but without having read her article.

At the next meeting section six of the "Key to Theosophy" was commenced. The relations of the principles there laid down, with the Gnosticism of the early centuries of the Christian era, and the connection of the latter with Persian Dualism; Manichæism, and the doctrines of the Hussites and Lollards were briefly sketched.

The President then gave a short address on the septenary nature of man, embodying in the simplest and clearest possible language the most elementary teaching of the *Secret Doctrine*, by way of introduction to the latter half of this section.

Referring to the friendly editorial note to our last report in *Lucifer*, we notice that the remarks are treated as though proceeding from the President alone. They are, however, a summary of the opinions of the Lodge after long and close discussions, lasting usually from two and a-half to three hours at each meeting.

SWEDEN.

The great pressure on our space prevents us from printing at length the Annual Report for 1890, made by the council of the Swedish Branch of the Theosophical Society. The following extracts will interest our readers:—During the second year of its existence the Swedish branch of the Theosophical Society has shown a slow but steady growth.

In the first issue of the "Teosofisk Tidskrift", appears an article by Mrs. Annie Besant, called "Theosophy and H.P.B.," which everybody ought to read and take to heart.

At the end of 1889 seventy-two members were inscribed, sixty-six of these are still members, and forty-one new ones have been inscribed during 1890. At the end of 1890 the number of members was consequently a hundred and seventy—sixty-nine settled in Stockholm, thirty-six in the country, and two in America. Of these members, sixty-six are men and

forty-one are women. During the eighteen meetings of the year, many important questions have been discussed, among others on: "The idea of God", "The link of union between the doctrines of Luther, as they are now promulgated, and Theosophy", and on "Free will". The Society has published six pamphlets and a translation of the "Key to Theosophy" by H. P. Blavatsky. A catalogue of the Society's library and a list of its members was published April 1st. On September 28th it was resolved to publish a Theosophical Magazine, to appear eight times during the year. An issue of four thousand copies was published and distributed in December.

On the 14th December it was decided that the Society hereafter should receive guests to their meetings who could continue to follow the proceedings of the Society, without inscribing themselves as members. Three new paragraphs were added to the rules, which settle the relations between the general Swedish branch and future lodges in the country towns.

G. ZANDER, *President*.

SPAIN.

Madrid.—A lecture on Theosophy, entitled "Una fase del moderno Renacimiento oriental: la Teosofia novisima" was delivered on January 20th, by Senor Gómez Baquero, at the "Ateneo" which, as our correspondent informs us, may be styled "the brain of Spain, composed of scholars and writers, politicians, artists and journalists, in a word, of the intellectual life of Spain". The lecture has been widely and favourably noticed by the leading papers of the capital and peninsula. This is the first occasion on which Theosophy has found voice on the platform in Spain, and we are glad to be able to say that the lecturer thoroughly interested his audience in his presentation of the synthesis offered by it. The *Imparcial*, a leading liberal journal, speaks of Theosophy as containing "the purest, the most sublime, and the most elevating system of ethics".

AMERICA.

We have not much news from our American brethren this month; but we notice the delivery of a number of lectures under the auspices of various branches of the Theosophical Society, among them one at Philadelphia by Mr. Judge. The latter gentleman has issued an appeal to the fellows of the Indian Section, urging them to systematically and determinedly carry out the second object of the Society, by sending to the West translations of Sanscrit and Indian vernacular works bearing on the fundamental doctrines of Theosophy.

It is with pleasure we see that the Gautama Lodge has been using the "Theosophical Gleanings", published in these pages, and that the study of the "Secret Doctrine" has become easier in consequence. The Upasana Branch has started on the same plan.

Brother McBride of Light Theosophical Society has been just appointed Judge of the Supreme Court of Indiana.

INDIA.

[*Selections from the Supplement of the "Theosophist".*]

FIFTEENTH CONVENTION AND ANNIVERSARY OF THE THEOSOPHICAL SOCIETY,
At the Head-quarters, Adyar, Madras, December 27th, 28th,
and 29th, 1890.

The General Convention opened at noon on December 27th with the address of the President-Founder, who was most enthusiastically received.

Colonel Olcott, after welcoming the delegates to Adyar, and alluding to his work, gave a report of the progress of the Society. Sixty-two new branches had been chartered, 84 Theosophical publications, some of them of a most important character, were issued from the press in 1889 and 1890. The Adyar Library, Oriental Section, now contains 2,848 works and MSS., 418 of which are Chinese, 272 Japanese, and 10 Thibetan. The President then sketched the financial position of the Society, and from this went on to speak of his intended retirement as follows: "In the December number of the *Theosophist* I printed a paragraph announcing my determination to relinquish office and withdraw into private life. Five years ago to-day, I asked to be relieved, that some better man might be elected in my place. The history of my life proves that I have been ever actuated by the feeling that I would not linger in any place where I was not wanted, or where I had out-grown my usefulness. I felt that the time had come for me to withdraw from this Presidential office. My constitution has undergone heavy strains from my eleven years' public work in the tropics and my nervous system has been weakened. Things worry me that did not before, and the cares and troubles of my unique position bear me down. I have been unable to find time for rest and relief from mental strain. Night and day the burden of anxiety has pressed upon me more and more as the expansion of the Society has increased, and as calls have been made upon me to open up fresh fields for theosophical activity, India has stood quietly by, seeing me continually more and more pressed for help, without volunteering to give it, and, because I was not importunate in begging, let me shift as I could for income and helpers. Friendly words and pleasant compliments I have had in plenty, but little more. But for my American compatriots—I repeat the question—where should I have been? So that, with old age approaching, my health weakened and my mind distressed by ever-augmenting worries and responsibilities, I felt that I had earned the right to rest, and that if I did not get it, I should soon break down. So I announced my decision, as above stated. No sooner had my paragraph appeared, and my friends been privately informed in advance, than letters, telegrams, and protests from Branches came pouring in. From some of the best men in America, from friends in Europe, and from all parts of Asia, came one universal supplication that I should not withdraw. One of the chief men in India at once sent in his resignation; a letter from America warned me that hundreds there would follow suit. One and all, without a single exception, prophesied that the collapse of the Society would be the consequence if I persisted. Not a single man or woman realised my true position, or gave me god-speed into my longed-for retirement. In casting about for my successor, I thought that the proper person would be my co-founder and intimate friend, Mme. Blavatsky, and informed her of my determination to resign in her favour. Besides the fact of our having founded the Society together, and the delicacy, therefore, of my placing anybody as President over her, I had a still stronger reason. The Esoteric Section has now grown into a compact body, which includes more than a thousand of the most intelligent, active, unselfish and devoted among our Fellows. Each of them is bound by a solemn pledge to obey her orders in all their Theosophical duties.* Evidently, then, the transfer of the presidential functions to my eminent colleague would put her in a position to accomplish for the Society infinitely more good than she can now, or than I could, who have no claim of authority over the Fellows, and no pledged body of disciples. So, to reconcile everything, and promote in the highest degree the best interests of our movement, I asked Mme. Blavatsky to take the office of President. Her answer, thrice reiterated by letter and cable, was a refusal, coupled with the declaration that if I resigned she should quit the Society and withdraw Mr. Keightley

* Always, however, within the limits of the *Rules* and the *sanction of conscience*.—[EDS.]

from India: I was needed in my present office, and she would not go on without me. The gist of the whole matter is this, then: if I persist in retiring now I must take the responsibility of breaking up this grand, world-covering Society, or of whatever loss might befall in the withdrawal of a large number of most respectable colleagues, to say nothing of Mme. Blavatsky's own resignation. If I stop where I am, and as things now are, I have the prospect of breaking down, or even worse. But my life-work is not yet finished. I have books to write that can better be written by me than by another, because of my personal experience. One great block of my plans—a religious pact of the Buddhist nations, and the unification of the two schools of Buddhistic Philosophy—is but just begun. And then, there is that child of my brain, that hope of my heart, the Adyar Library. If I succumb, who will make it the power and the blessing to the world it ought to be? A large part of the chance for the revival of Sanskrit Literature and the consequent spiritual resuscitation of Indian and enlightenment of modern thought, depends upon the full development of the scheme of the Adyar Library. I wish to live for that; that alone is ideal enough for one man. So this is what I have decided upon. I shall withdraw for a sufficient time from active official work to recuperate my strength and rest my mind. My resumption of responsibility will depend upon the course of events, and it rests with my colleagues when that shall be. Meanwhile I place the Presidency "in Commission", hereby appointing Tookaram Tatyā, of Bombay, Norendro Nath Sen, of Calcutta, Navroji D. Khandalvala, of Ahmedabad, and William Q. Judge of New York, as President's Commissioners; to have and exercise all powers and prerogatives remaining to me (save jurisdiction over and management of the Buddhistic department of our work, which has always been distinct from the general work of the Society, and which nobody is familiar with or could properly manage besides myself) until this day twelvemonth, or such other time as I may see my way to wholly or partially resuming active duty. This act to have effect from the 1st of April next, or sooner if I can make the requisite arrangements. Should I die, meanwhile, ample provision has been made in the Code of Revised Rules just enacted by the General Council of all the Sections of the Society, for such a contingency. Mr. Keightley's appointment as General Secretary of the consolidated Indian Section takes effect from the 1st of January, and I bespeak for him the loyal and unstinted support of every Indian Branch. His plans have my entire approval, and they must inevitably result in great good for this country.

"And now, I pray you, be convinced of one thing, *viz.*, that I have no intention of returning to my country or to Europe to settle down. Asia is my home and my paradise; here let me live and die."

The Recording Secretary's report then followed, and mentioned that circulars had been sent out to all Indian Branches, containing questions as to their working. In the middle part of the current year (1890) fresh circulars were sent to those branches that reported want of activity in them, asking (1) what they thought the reason of decline of interest in Theosophy due to; (2) whether political agitation had anything to do with such a decline; and (3) what remedies they suggested. Out of 93 branches circularized, 51 uniformly replied by saying that decline of interest was due mainly to transfer, owing to exigencies of the public service, of devoted Fellows of the Society, who are Government servants: that it was not due to political agitation; and that the best suggestions they could offer were that Inspectors should be appointed to visit the Branches at short intervals and lecture for their benefit; and that the Head-quarters should frequently communicate with them.

Mr. Kotayya had, in compliance with these suggestions, visited the Branches of Southern India, while the President-Founder, and Messrs. Keightley and Harte have also made various tours.

After the financial and branch reports had been given, the following letter from the learned Indian Sanskritist author, Professor Dv vedi, was read by the Secretary:—

GENTLEMEN,

It is over four years since the day when our respected and beloved President-Founder performed the very noble ceremony of declaring open the Adyar Oriental Library. The results of the institution will, no doubt, be as far-reaching and universally beneficent as the idea of it, which has been conceived in the true spirit of universal brotherhood, originally intended. The endless topic of its inexhaustible advantages and benefits—individual, national, and universal—has well-nigh been exhausted by our worthy President-Founder in his Inaugural address of 1886. It is now for us to see how far these aims and objects have been actually realised, and what remains for those interested in the revival of ancient literature to accomplish. And, the remark may be permitted, it is difficult to conceive not so much who are, as who are not, interested in such a revival. For such a revival means national regeneration, and moral and spiritual progress, not of any particular nation or community, but of the whole world. It has repeatedly been observed by intelligent and thoughtful men, here and abroad, that the ancient learning of India deserves a place, and perhaps the topmost one, even in the republic of modern advancement and research. None, but one whose eyes are entirely blinded by materialism, could fail to see the immense influence which the revival of Sanskrit literature has exercised on comparative philology and mythology, and therefore on the historical development of religion and metaphysics in general. And indeed the claims of ancient wisdom for recognition at our hands have been very well put on as neutral a ground as possible by our large-minded President-Founder. He says, "if the ancient books are as valuable as some allege, the sooner we prove it the better: if they are not, we cannot discern the fact too speedily". Either way a careful study of these books is extremely useful, to say nothing more.

What we want at present therefore is such a thoroughly permanent footing for the library and its works as will ensure permanence to its future well-being and activity. The work before the institution is two-fold: the collection of fresh books and MSS. and the translation and publication of important works into English and subsequently into the several vernaculars. This is a question of funds, and competent co-operation. The library as it stands at present is unprovided for, though the work above alluded to, is just the one without which the original object of the institution cannot be said to be fulfilled. It is therefore the duty of every native of India, from the richest prince to the poorest peasant, to contribute his mite towards this national work. It is truly national, inasmuch as it is a work, nay the work, most essential for national regeneration, accompanied with moral and spiritual exaltation. It is in fact the only way to polish into nicety the various rough ends and angularities of the dead-letter creeds of superstition and ignorance. The idea of universal brotherhood which we all cherish, cannot have a better way prepared for its actual realisation than the work before the Oriental Library. These certainly are ends, practical ends, worthy to be striven for, and the duty of every true son of India lies plain before him.

It will not here be out of place to give an outline of a scheme for carrying out the said work. Our estimates should naturally be very modest and moderate to begin with. The whole work must be placed under the definite superintendence and guidance of a thoroughly competent English and Sanskrit scholar, who should combine in himself the duties of Director of the Oriental Library and Superintendent of the Translation and Publication Department. He must have at least one competent Sastree to assist him, and to serve as general referee in matters of difficulty. Both these should be assisted in the work of looking after the library, doing sundry translations, examining proof sheets, and serving generally as copyists, clerks, and librarians, by at least two competent men.

It is intended that the Director and Superintendent should add to the stock of books and MSS. every year, as the funds at his disposal permit, and as the Council of the Library sanction. But besides this what he should chiefly attend to is translations of important Sanskrit works into English. He may, however, from time to time, invite competent specialists to take up translations of different Sanskrit works into English, arranging with them, from the funds at his disposal, the terms of their honorarium, which, however, we do not expect any gentleman serving so noble a national cause will ever condescend to accept.

When the English translations leave the press, the Director should arrange to have them translated into the Tamil, Marathi, Guzarati, Hindi, and Bengali vernaculars, and published through eminent book-houses in the several provinces.

The expenditure for maintaining an establishment of this kind and for keeping up the Library would be about Rs. 5,000 per annum, or an amount equal to the interest on a hundred thousand Rupees at 5 per cent. The sale of the Library's publications would, in time, be able to supply some considerable item, but this cannot, however, at present be counted upon; for with the increase in the income, there will be proportionate increase in the calls on the activity of the Library and therefrom increase in the expenditure on account of staff, etc.

The direction in which the energies of the said staff may be engaged for a number of

years to come, may briefly be indicated. A large stock of Sanskrit works has been brought to light, published, translated, annotated, or edited. But the Darshana literature, as well as the Tantraliterature, is still, on account of its internal difficulties, a sealed book for Orientalists. But these exactly are those phases of thought which, with the Puranas, all of which are not yet translated, represent the metaphysical and moral aspect of Indian philosophy. Not only that, but they are most important in bringing about that moral and spiritual progress which we are aiming at.

Translations of important works are not all that we require. We require elementary manuals and easy catechisms, after the system of Western scholars, to familiarize the rising generations with the sublime truths of the higher learning. These ought to be attended to. It may not be out of place to hint at the most burning necessity which at the present moment exists for a catechism of the Advaita, on the lines of Col. Olcott's Buddhist Catechism. The necessity is felt not only in Theosophical circles, but throughout India and the civilized world, for the Advaita, besides being the groundwork of the sublime edifice of Theosophy, is at the same time an easily accessible form of that universal Truth which is present in all formal religions of the world. The late lamented Mr. T. Subba Row contemplated some such thing as an Advaita Catechism, and he was best fitted to do it, with the depth of thought and richness of intellect that he possessed. All the same, the necessity for such a book is daily pressing upon us, and it behoves any gentleman in our midst, who may be qualified to take up the work, to come forward, and undertake it.

These few remarks fully explain the scope, utility, and emergency of what the Library has to attend to. It is all a question of funds and we earnestly invite all to contribute towards this grand work of national regeneration.

MANILAL N. DVIVEDI.

Addresses from the European, British and American Sections, from the Odessa group, the Swedish and Ionian Branches, were then read, and were followed by the report of the Ceylon Section, read by Dr. Bowles Daly. He said: There is every reason to be satisfied with the work done here during the past year. The sectional work during the absence of a General Secretary has been conducted by H. Dhammapala, assisted by Mr. Buultjens and others. Branches were visited in the Western Province and some schools organized by the native villagers. In the month of March I visited the Island on my way to India. During a few weeks' stay I visited some of the more important towns, delivering addresses in several places. The presence of a European seemed to inspire the people with energy and resolution to prosecute the work already begun.

Thousands of cheap publications have been issued by the Buddhist Press. The introductory Catechism by Mr. Leadbeater has had a very wide circulation. The Olcott Catechism has been used only in the higher classes of the schools, 28,000 Sinhalese copies having been circulated in the Island.

The Christian missionaries are unusually active; they are using every effort to deprive the Buddhists of the opportunities of educating their children.

The Second Annual Convention of the T.S. was held on the 8th and 9th of November last at Kandy. The W. E. Society, under the leadership of Mrs. Werakoon, is pushing on its operation. Five girls' schools are now opened within the year. From August to 14th December I was engaged on a lecturing tour in the Central and Sabaragamawa Provinces. Received a very friendly welcome in every village and town; visited from 70 to 100 places; delivered about 120 lectures and addresses on Buddhism, Theosophy, Occult learning, Condition of Christianity in large towns in England, showed the importance of industrial and technical education. The money collected after lectures amounts to Rs. 1,911-90. Sold Rs. 300 worth of books.

The social condition of several of the villages was very low; drinking, gambling and idleness very prevalent. The people in every instance hailed with acclamation my proposal to introduce industrial schools. The want of technical education is very much felt.

I am glad to be able to report that the heads of the Government in Ceylon have given me their assurance of sympathy and support in developing the schemes of industrial and technical education. I have virtually pledged myself to the Public Instruction Department to comply with and support the scheme of Government education.

Mr. Tokusawa then delivered the following address, on behalf of the Kioto Theosophists and the Buddhists of Japan :—

BROTHERS,—My presence, and that of this Buddhist Priest, Mr. Kozen Gunaratne, indicates the influence which your Society, through the President, has acquired in our distant country. With my little smattering of English, it is impossible for me to describe all that Colonel Olcott has done there. The effect of his tour through Japan last year has been so great and so lasting, that the current of public opinion has been actually turned in the opposite direction. The letters and newspapers received weekly at Colombo by myself and compatriots prove what I have just stated. It is wonderful that one man could have done so much. When I think of the condition of my religion three years ago I feel inclined to shudder, because it was then at its lowest ebb. The more I reflect upon these evil times, the more inclined I am to bless the Theosophical Society and Colonel Olcott. A comparison between the state of Buddhism then and now justifies what I say. Some of you may know that Buddhism was introduced into Japan in 70 A.D., and it appealed so strongly to the sentiments of the people that it soon acquired widespread influence, and finally became the national religion.

But, unfortunately, some centuries later the Portuguese missionaries arrived and persuaded some Buddhists to change their creed, and Christianity gradually acquired power in the land. Especially was this the case during the last 30 years, when Buddhism was trampled under foot by the missionaries, for till quite recently the more educated of our people regarded Buddhism and its priests with contempt. A few staunch followers of the Lord Buddha's doctrine tried to counteract the influence of the Christians, but it was in vain. It was at this dark moment that the Buddhists came to hear of the work of Colonel Olcott, and asked his aid and sympathy. Therefore, last year, Mr. Noguchi was sent to this country to persuade the Colonel to go to Japan and make a lecturing tour through the whole country. This, I am happy to say, he did, and his success was far beyond our most sanguine expectations. Buddhism took life again, and Buddhists began everywhere to undertake the revival of their ancient faith. Among the most conspicuous effects of this revival are the three Buddhist Universities and various Colleges now about to be instituted; and the establishment of about three hundred periodicals advocating and defending Buddhism.

You, no doubt, know all about Colonel Olcott's historic mission to Japan—how he went there, escorted by Mr. Zensiro Noguchi, and laboured for nearly five months in our country for the renovation of Buddhism. By his fiery eloquence and earnestness he aroused the sleeping Buddhists and put new life into religion.

The spread of materialism and scepticism was checked; the insufficiency of Christianity for our wants was shown; and the truth of Buddhism vindicated. A reaction of a most marvellous character has—as I have remarked—set in in favour of Buddhism. The founding of many Buddhist schools, Buddhist newspapers and religious journals are the visible results of the Colonel's mission. Imperial Princes and Princesses have begun to take a prominent part in Buddhist education and propaganda. An Imperial Princess has become the patroness of the Buddhist Women's Society of Nagoya, which was founded soon after he had lectured in that city and in consequence of his tribute to woman. An Imperial Prince has become President of the "Dasa Sila Society"; a body founded for promoting the observance of the ten precepts of Buddhism ten years ago, but which, owing to the strong opposition of the Christian and sceptical classes, had died out. After the Colonel's mission it has been revived and is now working. The people now look to the Colonel as their benefactor, and to many he is almost their father. The Christians have

ceased to be so aggressive as before: their converts are inventing a new form of their faith. Yes, the mission of Col. Olcott to Japan will be recorded in history. The Japanese will ever remain grateful to him and to his Society, and I hope, Brothers, you will always take a kindly interest in our people.

On the second day of the Convention the constitution and rules of the Indian Section were discussed and passed; and it was then moved and seconded, and unanimously carried by acclamation, that the appointment of Mr. Bertram Keightley as General Secretary, made by the President-Founder, should be ratified by the Convention. Mr. Keightley, in accepting the office, sketched the lines on which he proposed to carry on the work. He said he would make it a *sine qua non* that he should be provided with two Assistant Secretaries to reside with him, who were required to be educated and intelligent men, with some taste for philosophy and metaphysical thought, and whose duty it would be to communicate regularly with the Branches and keep touch with them. It was his plan that press copies of letters written to the Branches should be kept for his reference, and for this purpose he would divide the correspondence with all the Branches between his two Assistants, and made them, so to speak, his eyes and ears. Besides that, it would also be part of their work and of his own duty to keep in communication with scattered and unattached members, whose help would be of great importance to him so far as their time would permit. The second branch of his scheme was to print and circulate to every member of the Indian Section *gratis* every month a pamphlet of 12 pages (duodecimo) consisting of questions and answers on topics of Theosophical interest. In doing this, he would make free extracts from the "Theosophical Forum", but, broadly speaking, it would deal with any questions of interest bearing on Theosophy in any sort of way that might be sent him. In this work, he looked to unattached members helping him very particularly. In the pamphlet he wished to give as much of Hindu thought as of Western thought, and he would send it to Mr. Judge, who would make use of the matter about Hindu thought there. In the case of the members of Branches, the required number of copies would be sent to the Secretary for distribution, and in the case of unattached members they would be sent direct to them from the Head-quarters. His third scheme of work was to prepare and issue for all Branches in India a paper or papers which might be read at Branch meetings, once a month at least. This was the American scheme, and such paper would be a pamphlet of sixteen or twenty-four pages uniform in size with the new paper, and *would be issued only to Secretaries of Branches and not under any circumstances to the individual members*. The object was to give an inducement to the members of a Branch for attending its meetings, to afford a stimulus to scattered members to form a Branch, to assist in the work of the Branch, to furnish materials to Branches for study and discussion, and to attract outsiders. Those were the three lines of work he proposed to initiate. Another part of the work would be to get up lecturing tours and visitations by the Provincial Secretaries, and such inspectors as Mr. Kotayya. About 3000 rupees a year would be necessary for carrying on the work of the General Secretary's office.

On the third day of the Convention the reports of the Finance, Adyar Library, and Property Trust Committees were read and discussed. When all these had been disposed of, Mr. Tookaram Tatyia rising said that he had a resolution to propose, to which he felt sure there would be no opponents. Such eminent services as had been rendered to this country by the Founders, he considered to be altogether beyond acknowledgment; but he felt that, for the sake of this Society, some permanent memorial of those honoured personages should be preserved at Head-quarters. As he understood that a bust of Col. Olcott was at present being made by public

subscription, he would move that a copy of Col. Olcott's bust should be procured, and a companion bust of Madame Blavatsky made, and that these two busts should be placed in the Adyar Library, as memorials of the Founders and an honour and ornament to the Library itself.

This motion having been seconded by Mr. Mehta, gave rise to some discussion; none of the speakers opposed the object of Mr. Tookaram's motion, but there was a unanimous feeling that if it were adopted, the fact should be made perfectly clear to the Fellows and to the public that these busts were in no way intended to represent all the Society's recognition to the Founders for the services they had rendered. Mr. Tookaram Tatyá having vehemently disclaimed any such intention, and it having been understood that the honour done by the placing of the busts in the Library was rather to the Society than to the Founders, the motion was carried unanimously.

On the motion of Mr. Keightley a Committee was appointed to consider the best way to meeting the expenses of Colonel Olcott's respite from the cares of office, during which time it was the wish of the Society that he should have all that might be necessary for rest and recreation in whatever part of the world he might select.

This Committee reported at the evening session of the same day as follows: "That, in our opinion, it is our duty to provide liberally for Colonel Olcott's needs during the furlough which his present state of health has rendered necessary. We therefore recommend that a subscription list be opened by the Assistant Treasurer for this purpose, and that all Fellows of the Society and all well-wishers of the President-Founder be urgently requested to send in, without further solicitation, any sums they may wish to subscribe for the purpose."

The report of this Committee having been adopted, a resolution to the above effect was unanimously passed by the Convention.

The proceedings of the Convention terminated with a most hearty and enthusiastic vote of confidence and loyalty in Madame H. P. Blavatsky.

" In vain Remorse and Fear and Hate
Beat with bruised hands against a fate
Whose walls of iron duly move
And open to the touch of love.
He duly feels his burdens fall,
Who, taught by suffering, pities all."

WHITTIER.

Give no more to every guest,
Than he is able to digest,
Give him always of the prime,
And but little at a time;
Carve to all but just enough,
Let them neither starve nor stuff,
And that you may have your due,
Let your neighbour carve for you.

DEAN SWIFT.

" Jubal must dare as great beginners dare,
Strike form's first way in matter rude and bare,
And, yearning vaguely toward the plenteous quire
Of the world's harvest, make one poor small lyre."

" The Legend of Jubal."

GEORGE ELIOT.

Theosophical AND Mystic Publications.

THE THEOSOPHIST for January starts with an instructive paper by the President-Founder, entitled "The New Religious Cycle in India". Colonel Olcott contrasts the present position of two famous societies which preceded the T.S. in India. These indigenous societies were the Brahma Samaj and the Arya Samaj, and the object of both was the revival of the religious spirit of the Hindus. The Arya Samaj, which was then inspired by the lamented and learned Pandit Dayanand Saraswati, was well disposed to the T.S., although its sectarianism could not be expanded into the catholic platform of Theosophy, and is still an active society working for the regeneration of Indian thought and the revival of the spirit of the Vedic religion. The Brahma Samaj on the other hand had departed almost entirely from the lines of its illustrious founder Rajah Ram Mohun Roy, who was a Theosophist born before his time. It had crystallized into a sect, or rather three sects, aping the externals of Christianity, and under the leadership of Keshub Chunder Sen was violently opposed to the T.S. This foreign element could naturally find no permanent soil in India, and has now brought about the disintegration of the Samaj, which is in a moribund condition. As the editor of the *Indian Mirror* remarks, however, the original spirit of the Veda Samaj of Ram Mohun Roy, who worked with all his soul for the spreading of the *Brakmagnyan*, the Sanskrit equivalent for Theosophy, has reincarnated in the T.S., which is the most striking factor of "the new religious cycle in India". There is, however, still much to be done, for, as the Colonel says,

"The ocean of Sanskrit learning has not yet been sounded by modern plummet, only a few pearls have been recovered from the banks near the shore. The true and only sounding-line is the golden strand of Esoteric meaning that runs throughout the scriptural texts and philosophical teachings."

Mr. Fawcett in a review of Romanes tries to persuade us that he is really proud of his hypothetical "ape-like progenitors". However everyone has a right to his own personal God. "Human Character" is a paper by the late Mrs. Cotton, recommending the comparative study of Physiology, Phrenology, Cheir-

osophy, Graphology, and Astrology. The sensible views of the authoress make her sudden death the more regrettable. The notes by "A.K." on "The Spiritualists in Congress" are interesting. Under the heading "The American Section of the Theosophical Society", Bertram Keightley enthusiastically reviews the past six months of activity in the U.S. as read in the pages of the *Path*, and holds the Section up to the Hindus as a worthy example to follow; we cordially endorse the views of the writer. Very useful and instructive is the paper entitled "Hindu Theism", which consists of selections from the texts of various sacred books of the Hindus cited in a series of articles by Babu Raj Narain Bose, which appeared in the early numbers of the *Theosophist*. This is a most useful paper. The Kumbakonam T.S. continue their good work with translations of the "Atma-Bodha Upanishad of Rig-Veda" and the "Skanda Upanishad of Krishna Yajur Veda". Both are most excellent. The notes on "The Practice of Pranayama Yoga" are incorrect, and we are afraid that the advice given in the last paragraph will never bring the enquirer within a thousand miles of hearing the "Voice of the Silence".

THE PATH for January commences with one of the best articles on esotericism that has appeared in it for some time, entitled "Mount Meru". We are glad to see that it is to be continued. It traces the analogy between the symbolism of Mount Meru and Man, and collects some of the hints which are scattered throughout the *Secret Doctrine* and *The Voice of the Silence*. "Where the Rishis were" is a suggestive paper by Bryan Kinnavan, evidently inspired by the narrative of the Destruction of Atlantis as told in the commentaries quoted in Volume II. of the first above-mentioned book. Mrs. Ver Planck follows with Lesson III. of her "Theosophical Catechism". It deals mostly with the Life Principle and Karma, and will be most useful. "Swinging Round the Cycle" is a paper tracing the recurring assertion and denial of similar ideas under various aspects. It is marred by a rehash of the sexual doctrine of *Sympneumata*, that "twin-souled" dogma that has led to so much absurdity. The occult germ of this superstition has been already explained (*Ibid.* Vol. I. p. 574).

"Hidden Hints in the Secret Doctrine" is a collection of some very useful notes by W. Q. J. This is followed by a good paper over the signature of "Harij" on "Discernment and Criticism" and the number concludes with the usual interesting paper entitled "Tea Table Talk".

THE BUDDHIST is noticeable for a version of the "Dharmadwaja Jataka", a birth story of a former life of Buddha, showing how the great Bodhisat counteracted the opposition of a malicious enemy by his heroic acts and four great virtues. The writer, Chandra Mitra, prefaces the Jataka by a short history of the deterioration of the originally simple and moral life of the Sinhalese by the introduction of "the sensual enjoyments and material pleasures of the West, miscalled civilization" and of the revival of Buddhism under the auspices of the T.S. The Buddhists are protesting not only in their own papers, but also in the general press, against the injustice of the Government Grants-in-aid being almost entirely monopolised by missionary institutions. A writer in the *Ceylon Independent* says:—

"I have taken the trouble to count up the total number of Grant-in-aid Schools for 1891—and there are in all 1,000. Of these only 18 Buddhist schools receive any grant at all"

"Until very lately the Government undertook the education of the people directly; but some 10 years ago a very large number of Government Schools were closed and as the Buddhists had at the time no organised body, the work naturally fell into the hands of the missionaries. This was a severe blow upon the Buddhists, for in those schools proselytising was as much the aim as secular education. Buddhist boys were compelled to attend the Christian chapels, as at St. Thomas' College, and they were also punished for attending such religious festivals as the Wesak. Boys who had entered Christian schools as Buddhists came out after their course of education as Christians—or rather as nominal Christians—having been subjected to baptism and confirmation. I have myself witnessed a string of school-boys of about 13 or 14 led by the missionary to the font for baptism at the hands of the bishop. These were the children of Buddhist parents, and in after years I have seen them as Buddhists again, or as Indifferentists and Agnostics."

The following remarks on the subject are made by a Roman Catholic contemporary of the *Buddhist*:—

"Had Protestants entered the field merely as educators, having no other end in view than to impart instruction to the

people, they would have acquired a title to the people's gratitude, but to them education was a means to an end; their real object was to impose upon the unsuspecting natives their particular religious tenets, using instruction as it were the sugar with which the pill was coated. By this means the sects have got a few converts, many of them hypocrites; but the rest are dissatisfied and frequent the *padiri's* school because no other is available. The moment a school is opened in which they can get the knowledge they want without the religious teaching they want not, no wonder they leave the *padiri* for the Buddhist teacher."

ORIENTAL DEPARTMENT, AMERICAN SECTION: "Some Customs of Aryavarta" is the title of an interesting article by Swami Bhaskara Nand Saraswati, F.T.S., occupying the major part of the first pamphlet of the new "Oriental Department" of the American Section, which has just been inaugurated by our indefatigable colleague, W. Q. Judge. This practical and instructive series is intended to create a more general interest in Oriental subjects, not only among the members of the T.S. but also among the public. That it will be a success is shown by the fact that the *Daily Tribune* of New York has reprinted it almost in full. If we mistake not, this effort will prove the germ of a banyan tree of Theosophic interest in the U.S., and we wish it most cordially every success.

Le Lotus Bleu, in addition to the usual translations has some interesting posthumous notes of L. Dramard on "Morality and Pantheism" and a paper on "Atoms and Radiant Matter".

The Theosophical Forum, No. 19, is an interesting number, not the least creditable answer is the reply to the question: "Is not Theosophy simply the teaching of Jesus Christ; that is to say, did Christ teach anything that Theosophy contradicts?" The mysterious injunction, "Resist not evil," is objected to; it certainly is a difficulty. We surely have no right to be more unjust to ourselves than to others; for perfect justice to all is the Law. "Resent" would certainly be a better word than "Resist," but the Greek will not stand the strain, no matter what force is put upon it.

The Vahan, Nos. 4 and 5, are noticeable for the article "Theosophical Skeletons" and some notes on the Rig Veda. There can be no doubt of its general utility.

The Prasnotara is the title of a new

paper after the style of the *Forum* and *Vahan* which will be issued gratis to all Fellows of the T.S. in India. It is the creation and under the auspices of our energetic co-worker, Bertram Keightley, who is inaugurating his accession to office at Adyar by some very practical new departures. It will be conducted on the principle of question and answer, and a preliminary set of questions has been sent to numbers of competent Fellows, so that the answers may be made more valuable. This is another step in the right direction, and "The Garland of Questions and Answers" has our most sincere good wishes.

Teosofisk Tidskrift. Our Swedish "Theosophical Journal" for January contains among other interesting matter, an article on "The Wisdom Religion" by E. B. and also translations of "The Tidal Wave" by H. P. B. and "The Theosophical Society and H.P.B." by Annie Besant. The activities are well arranged and the whole undertaking is distinctly useful.

Theosophical Siftings: vol. 3, Nos. 15-16, price sixpence, is entitled "Keely and Science." This pamphlet summarises the latest developments of Keely's theories and discoveries, and contains many deeply interesting and suggestive passages from Keely's letters upon those vibratory forces which he has discovered and is now attempting to control and utilise.

Theosophical Siftings: vol. 3, No. 17, price threepence, opens with a kindly "New Year's Greeting" to those who have the welfare of the Theosophical Cause at heart. There is also a valuable paper by W. W. Westcott, M.B., addressed to "enquirers into Theosophy and Practical Occultism", in which the writer, after giving a concise sketch of Theosophical Aims and Doctrines, earnestly warns the untrained student of the dangers which threaten those who enter heedlessly into occult pursuits. Particular stress is laid upon the folly of dabbling in Hypnotism. The number concludes with an interesting though somewhat erroneous paper on the life and teachings of the great Gnostic Heresiarch "Simon Magus".

Transactions of the Blavatsky Lodge, Pt. 2, has at length appeared and resumes the interesting and instructive discussions on the Stanzas of Vol. I. of the *Secret Doctrine* which occupied the Lodge for the first six months of 1889. In it will be found some valuable hints on the Astral Light, Elementals, Genesis of Planets and the Hierarchies. The number is slightly smaller than Pt. 1, and the price for non-subscribers is 1s. Students of the Esoteric

Philosophy as outlined in the *Secret Doctrine* will find the "Transactions" indispensable.

Nyckel till Teosofien is the Swedish title of the *Key to Theosophy*. It is an excellent translation, and the press work and binding reflect great credit on Swedish taste and workmanship.

THEOSOPHICAL PUBLICATIONS IN HOLLAND.

We have before us a bundle of pamphlets in Dutch, printed by J. A. Meeuwissen, Amsterdam, and headed:

1. *Wat is de beteekenis der Theosophie?* (What is the meaning of Theosophy?) by H. A. V.

2. *De noodzakelijkheid der Reïncarnatie.* (The necessity of Reincarnation.)

3. *Waarom of het raadraam is zich aan te sluiten bij de Theosophische Vereeniging* (Why one should join the Theosophical Society), by B. K.

4. *Practische Theosophie* (Practical Theosophy.)

5. *De Theosofische Sfinx* (The Sphinx of Theosophy), by Annie Besant.

These are all most excellent selections for translation, and will form a firm ground work for Theosophy in the Netherlands.

Het Westen door Oostersch licht Beschreven—Theosophische Mengelingen, 43 pages, (The Eastern light shining upon the West, Theosophical Miscellanies) contains in a popular form a summary on various subjects connected with Theosophy, mainly translations, viz:

1. *Het geheugen bij stervenden* (The Memory of the dying) by H. P. B., from *Lucifer*.

2. *De magnetische stroom* (The magnetic current), from the Spanish.

3. *De Wil* (The Will), from the Spanish.

4. *"Een Bengaalsche tijgerin door een Fakir vetemd"* (A Bengal tigress subdued by a Fakir), "Isis Unveiled."

5. *Godsdienststelsel en misdaad* (Religious Systems and Crime), extracted from the *Theosophist*.

6. *Profetie* (Prophecy), from "*Sakhya Muni's place in history*," foreshadowing a series of frightful disasters indicative of the close of an era and the commencement of a new one.

7. *Boeddhistische Geboden* (Buddhist Commandments), contain the 10 beautiful vows of Gautama's followers.

To this are added a few golden precepts, a short mention of the *objects of the Theosophical Society* (p. 41), and a list of all the places in the world where the T.S. has a branch.

These publications are due to the unflagging energy and devotion of Mme. H. de Neufville, whose generosity and industry are beyond all praise.

Theosophical Lending Libraries.

THEOSOPIICAL Lending Libraries are to be found at the addresses given below. The list of books and terms on which they are lent will be sent by the respective librarians on application.

- Brighton.* Mrs. S. I. Chase, 14, Stamford Road.
Dublin. The Secretary, Dublin Theosophical Society, 105, Stephen's Green, South. (Books issued to Members and Associates only.)
Edinburgh. A. P. Cattanach, 67, Brunswick Street. (Monday is the most convenient day for enquirers.)
Liverpool. J. Hill, 17, Great George Square. (Books issued to Members and Associates only.)
London. Theosophical Publication Society, 7, Duke Street, Adelphi, W.C.
 Philaethean Lodge, 153, Acre Lane, Brixton, S.W. Librarian, H. Coryn. (Open to Members and Associates.)
 East London Theosophical Library, 345, Mile End Road, E. Librarian, F. G. Chapman. Reading Room open every evening free. Meetings every Tuesday, except the first of the month.
 J. P. Dowling, 11, York Road, Battersea. The Librarian is present every day except Thursday, from 11 to 3 and 6 to 9-Sundays 11 to 2.
Merthyr Tydfil. Theosophical Free Library, 18, Park Place. Librarian, E. M. Thomas.
Newcastle-on-Tyne. F. Bandon Oding, 30, Hartington Street.
Sheffield. C. J. Barker, 503, Intake Road.

Our Budget.

BUILDING FUND.

Deficiency from last account		£304 16 10
	RECEIVED.	
Per H. P. B. 5 dollars	£1 0 0	
Balance of Steinway Hall lecture	1 18 10	
L. J. W.	1 0 0	
E.	10 0 0	
		13 18 10
	Deficiency	£290 18 0

LECTURE FUND.

Hon. Mrs. Malcolm £2 0 0

This fund is for the purpose of meeting the cost of London lectures and of paying the expenses of lecturers from London to the provinces. All donations should be sent to HERBERT BURROWS, 283, Victoria Park Road, London, N.E., Treasurer.

EDITORIAL NOTICE.

We draw the special attention of our readers to the fact that the Editor of TIME (published by Messrs. Sonnenschein & Co., Paternoster Square, London, E.C. price 1/-) has promised to insert in the forthcoming March number an article by Annie Besant, entitled "The Great Bard's Nest of the Psychological Research Society", dealing with the "Hodgson Report" attacking Mme. Blavatsky, reviewed by Mr. Frank Podmore in a recent article. We ask our friends to give the widest publicity to this announcement.

ERRATUM.—January number, page 414, line 6 from bottom, read *Lachs* for *Laksha*.