

# LUCIFER

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VOL. VI.      LONDON, APRIL 15TH, 1890.      No. 32.

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## Kosmic Mind.

“Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION.” (*Esoteric Axioms.*)

“Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal.”

CICERO.

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being “possessed by a certain amount of intelligence”, and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that “Edison is much given to dreaming”, his “scientific imagination” being constantly at work.

Would to goodness the men of science exercised their “scientific imagination” a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position “with seal'd eyes to see”, one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it “is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes.” It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and

trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses", the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

*Dixit.* Nevertheless, we may repeat with a French preacher; "mystery is the fatality of science". Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen", he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions . . . . and when you arrive at its parent source you come face to face with the unknown!"

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's "dreams". But before we do this, we mean also to

show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*. Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:—

“was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . .”  
*Novoye Vremya* of 1887.

—Of what? Why, of the existence in every organism of a distinct “VITAL FORCE” independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the “hardihood” to declare in his *Memoirs*, that:—

“We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—the *direct embodiment of the universal mind*—a perfection inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought.”

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic “Thought divine”, and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

“Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life. . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.* . . . Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial or individual.* Substance, ruled and directed by the *life-principle*, is organised according to a general defined plan into certain types. . . .”

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he—

“acquire the conviction, that our brain could be the only organ of thought in the

whole universe; that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity."

And he adds *à propos* of Moleschott's materialism :—

"Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my 'illusion' has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my 'I' is not the product of chemical and histological elements but *an embodiment of a common universal Mind*. The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality."

For, as remarks elsewhere this great and philosophic man of Science :—

"*The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself.* What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation !"

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers", become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night-owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of *vitalism* and the severely exiled life-principle, the *principium vitæ* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia non homines*", has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it

is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called “inanimate” nature, which are acting exclusively in living beings. For, as they well argue:—

“The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses*. We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.”

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, æons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the “Great Breath”.\*

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle,† who speaks like an Occultist.

“It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate.”

And forthwith the lecturer adds that man being endowed “in addition to his physical senses with an *inner sense*”, a perception which gives him the possibility of observing the states and phenomena of his own consciousness, “he has to use *that* in dealing with animate nature”—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *affects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:—

“Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial

\* *Vide* “Secret Doctrine”, vol. 1, pp. 2 and 3.

† From a paper read by him some time ago at a public lecture.

extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it."

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism :—

"Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws."

Hitherto the opponents of vitalism and "life-principle", as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a "mystical life-force", they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words :—

"I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable*. They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation*."

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the "animalists"! But the Basle professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free-will* and *consciousness*, in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *Amœbas*. Now the *Amœbas* or animalculæ are, as all know, microscopical protoplasms—as the *Vampyrella Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they

do not call it mind and power of reasoning, will have to find some other qualification, and coin a new term. For see what Cienkowsky\* says of it. Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one called *Spirogyra*, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it when moved by hunger, first projecting its *pseudopodia* (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amœba—the *Colpadella Pugnax*—he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; “having made a puncture in the body of the *Chlamydomonas* it sucks its chlorophyl and then goes away”, he writes, adding these significant words: “The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings!*”

Not less suggestive are the observations of Th. W. Engelman (*Beiträge zur Physiologie des Protoplasma*), on the *Arcella*, another unicellular organism only a trifle more complex than the *Vampyrella*. He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i.e.*, on their convex side, so that the *pseudopodia*, projected from the edge of the shell, find no hold in space and leave the Amœba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodia*. After this, the Amœba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amœbæ will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman :—

“If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch, with

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\* L. Cienkowsky. See his work *Beiträge zur Kenntniss der Monaden*, Archiv f. mikroskop, Anatomie.

the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcella* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some PSYCHIC process in the protoplasm.*"\*

Among hundreds of accusations against Asiatic nations of degrading *superstitions*, based on "crass ignorance", there exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs of, and *in*, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas*, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebræ, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed to *act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance*. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and—*quien sabe*—will come perhaps to be recognised some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

"this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent *Amœba* and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodia*—out of their contractive, bare, protoplasmic bodies—which *pseudopodia*, or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines,

\* *Loc. cit.*, Pfüger's Archiv. Bd. II, S. 387.



absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But to day we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.\*

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, *sense, choose and select* its favourite drop of fat from a pigmental grain? But we will be told that “sensing, choosing, and selecting” pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious*, but rather poetical “twaddle” of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and a *mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and regard it as an impossibility to bring it under the endosmotic laws. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.† Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. “It is evident that in all this there is not the slightest hint at diffusion or endosmose”, says

\* From the paper read by the Professor of physiology at the University of Basle, previously quoted.

† *Untersuchungen über Resorption u. Assimilation der Nährstoffe* (Archiv f. Experimentelle Pathologie und Pharmakologie, Bd. XIX, 1885).

the Basle physiologist. "*It becomes entirely useless to try and explain these phenomena by chemical laws.*"

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat" no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced *on a dead eye*. The phenomenon of life consists *in the evolution and development of the eye itself*. How is this marvellous and complicated work produced? To this physiology replies, "We do not know"; for, toward the solution of this great problem—

"Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive*. As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*"

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical Occultism*:—

"*The riddle of life is found in the active functions of a living organism,\* the real perception of which activity we can get only through self-observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ*

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\* *Life and activity* are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of 'active functions'. Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace 'consciousness'—the soul of the higher animals!"

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that—

"A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part."

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation at the words "lymphatic" and "Lymph". Etymologists think that the Latin word *lymp̄ha* is derived from the Greek *nymphē*, "a nymph or inferior Goddess", they say. "The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs (*τυμφόληπτοι*.)"

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmā, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmā, the Creator; Vishnu, the Preserver;

and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,\* *plus* the doctrines of *Gupta Vidya*, or esoteric knowledge—knows also how to correctly understand this “superstition”. The five fundamental titles of Vishnu—added to that of *Anu* (atom) common to all the trimurtic personages—which are, *Bhūtātman*, one with the created or emanated materials of the world; *Pradhānātman*, “one with the senses”; *Paramātman*, “Supreme Soul”; and *Atman*, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History*.



#### MEN AND DEEDS.

“Wanted, men, Not systems fit and wise, Not faiths with rigid eyes, Not wealth in mountains piled, Not power with gracious smile, Not e'en the potent pen— Wanted, men!	Wanted, deeds, Not words of winning note, Not thoughts from life remote, Not fond religious airs, Not sweetly languid prayers, Not softly scented creeds— Wanted, deeds!
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Men and deeds!  
They that can dare and do,  
Not longing of the new,  
Not prating of the old;  
Good life and actions bold,  
These the occasion needs—  
Men and deeds!”



#### CRUCIFY THE DISCOVERER.

“I am attacked by two very opposite sects—the scientists and the know-nothings. Both laugh at me—calling me ‘the frogs’ dancing master’. Yet I know that I have discovered one of the greatest forces in nature.”—GALVANI.

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\* *Brahmā* comes from the root *brih*, “to expand”, to “scatter”; *Vishnu* from the root *vis* or *vish* (phonetically) “to enter into”, “to pervade” the universe, of matter. As to Siva—the patron of the Yoga, the etymology of his name would remain *incomprehensible* to the casual reader.

## Gonthaire.

**A**MAZEMENT, unqualified and illimitable, was the sole expression in the man's face peering out of the leafy thicket upon the sea. It seemed astounded—to the verge of the power of realisation, to the point where the mind becomes a blank—not at any particular thing, but at all things—at the Universe. Only the ocean—home of mysteries that daze men's souls—answered that look with comprehension of the intensity of feeling it portrayed. White and still the features were, as if in marble carved, save for the wide-dilated eyes that slowly roved over the shore line of dazzling, snowy beach, and the vast expanse of smooth, slow-heaving waves, and even stared at the rising sun, as if he too were strange. Like carved ebony, about the pale face, lay close curling locks and heavy matted beard and moustache. Rugged boldness and daring were in the lines of the countenance, which, though mature, did not seem to have yet attained to middle-age.

After a long time the man arose slowly to his feet, with cautious movements, indicative of prudent but not fearful desire to avoid possible observation, and turned his gaze inland. From his rapt expression the element of awe faded, leaving it now but one of intense astonishment. It was as if, to a former thought of, "In what new world do I find myself?" had succeeded another, "What strange things are in this world!"

Yet, to accustomed eyes, there was nothing remarkable in the prospect before him. He saw simply the comfortable home of a well-to-do New England farmer, Deacon Azariah G. Perkins. Beyond a meadow pasture, where fat cattle grazed, stood the dwelling—a roomy, two-storey frame structure, with dull red roof, white walls and green shutters at the windows. Climbing roses trailed over the spacious porch on its front, and a wealth of sweet, old-fashioned flowers filled the door-yard before it, on both sides of the white-pebbled walk leading to the gate. To the right, and a little back, was a big frame barn, with a flock of pigeons sunning and preening themselves on the roof; horses and fowls moving about in the yard, and a procession of white ducks marching off, in single file, towards the silvery pool shining in a hollow, a little distance away. On the other side of the house spread an orchard, where the boughs, though gnarled and stunted by the winter gales, were hung thickly with apples, red gleams from which could already be discerned amid the bright green foliage. Still farther off, in various tints of green and gold, lay fields of grass and grain, deepening with distance to a uniform color in the low, verdurous hills that made the horizon line.

A gaunt but vigorous-looking young man emerged from the barn, strode down to the pasture fence and, after looking over the cows gathered there at the milking place, lifted up his voice in a mellow, resonant call of "Sookey! Sookey!" that echoed afar.

At sight of him, the man in the thicket dropped quickly down again into the concealment of the bushes, and, sitting there, his wonderment narrowed to and concentrated upon his own personality. The garb of the man at the meadow fence and an involuntary glance at his own clothing suggested to him the startling reflection, "Is it possible I look anything like that?" Upon deliberate examination he concluded that his raiment did bear a startling and, to him, inexplicable general resemblance to that man's. His shirt was of blue flannel; his trousers of some brown stuff, and he had on square-quartered, low-heeled shoes. He fumbled at his neck and seemed surprised to find there a black silk 'kerchief knotted in front and hanging loosely on his shoulders. About his waist was a leathern belt, with a sheath pendant on one side that seemed made to hold a knife. All these things appeared to be strange and puzzling to him. Hat he had none, but did not seem conscious of the lack. In the course of his explorations about himself, he discovered that he had pockets, and in one of them found some silver and copper coins that greatly excited his curiosity. He also dragged forth a flat, square cake of some black material, which he stared at, smelled, tasted, and promptly hurled from him with an involuntary execration.

Hardly had the thing fallen among the bushes, a couple of rods away, when he heard a man's voice exclaim, in a tone of pleased surprise: "Plug terbaccer! by thunder!"

Seth Thorne, the deacon's hired man, had found—lying down in the thicket and contentedly chewing her cud—the vagrant milch cow Sukey, and, having lightly admonished her, with the toe of his boot, that duty required her presence at the milking-place, was just about following her hurried steps homeward, when the piece of "Navy plug" fell at his feet. As a shower of his "fav'rite weakness" was not among Seth's previous experiences, the unusual happening fired his curiosity at once. Pushing his way a few steps farther through the thick undergrowth, he found himself face to face with the stranger, who, hearing him coming, sprang up to meet him.

"Gosh-all-fish-hooks!" exclaimed Seth, staring at the stranger. "Who be ye?"

The man drew himself up, with an air of hauteur, ill-comporting with his humble attire, and made reply, but in a strange language that conveyed to Seth's mind, "no more idee than a crow's chatter".

"Jesso," responded Seth. "It sounds int'restin', but I'll be shot ef I know the fust thing ye're talkin' abeaout. An' I'd give tew shillin' just teu know who you be, where ye come from, and heow ye come teu come."

Again a torrent of incomprehensible speech burst from the stranger's lips. It seemed to Seth, by its tone, though he could not understand a word of it, that, instead of affording any explanations, the man was earnestly, almost fiercely, asking a great many questions.

"There's a heap of encouragement teu sociality in an untrammelled limber jaw like yeur'n," he answered at his next opportunity, "and, ef I understand you right, you're wantin' to know a lot of things you'reself. I don't see why I shouldn't expect you teu understand my answers, as well as you seem teu expect me teu understand you're questions; so as teu what I suppose you're most likely desirous of knowin' here's some of you're own sort of pie. You are neow on Perkins' knoll, three miles from Adamsport, the which knoll is called after its owner, Deacon Azariah G. Perkins—livin' below there—one of eour oldest and most respectable citizens, and generally well spoken of for the next General Court. This is We'nsday, the 7th of September, 1887, and the eaour is, by my 'Waterbury', nineteen minutes of seven. Ef any greound occurs teu you that I havn't covered jest mention it and don't let you're bashfulness cause you teu pine in uncertainty abeout any material facts. Only don't ask me heow you come here, as I think I see a glintin' in you're eye, for abeout that I know no more'n a coot."

It would be impossible to say what astounded the stranger most, Seth's fluency of speech, the tongue he spoke, the sight of the watch to which he referred, or his long-continued exercise of winding it—a noisy and mysterious process that seemed interminable. At all events, the combined effect seemed to be to dispel his hauteur and sadly, silently, with a dazed look in his eyes, he shook his head.

"Come," resumed Seth, after a momentary pause, "you look played out and I guess you're as empty as a last year's bird's nest. No odds who you be, or where you come from, it's easy seen you're in need of friendly help, and deown teu the heouse where I'll take you that condition is the best title teu a hearty welcome."

Without comprehending his words, the stranger seemed to understand his gestures and tone of kindness. For a moment only he appeared to hesitate; then, with a shrug of his shoulders and quick outward movement of his hands, as if saying to himself, "Why need I care for anything that can happen to me now?" he walked along toward the house. As they descended the little knoll together, the hired man had a happy idea for at least getting a point of departure for further acquaintance. Catching his companion's eye, he tapped his breast with a fore-finger, and uttered, slowly and distinctly, his name:

"Seth Thorne."

The stranger quickly understood. Drawing himself up with an air of pride, he struck his open palm upon his breast and exclaimed, with all the style of a herald's proclamation:

"Gonthaire."

The two men went around to the back of the house and entered the dining-room just as the Perkins family were about taking their places at the breakfast-table. Seth did the honours of the occasion as Master of Ceremonies.

"Deacon Azariah G. Perkins," said he, "allow me teu introduce Mr. Gone There; Mr. Gone There, Deacon Azariah G. Perkins."

"I am pleased to know you, sir," said the Deacon heartily, with only a tinge of dialect, so faint as to elude the clutch of type, yet sufficient to stamp him as a representative Yankee, "pleased to know you, and glad you have arrived in time to join us at breakfast. Let me present my family—My wife, Mrs. Mehitable J. Perkins, Mr. Gone There; Mr. Gone There, Mrs. Mehitable J. Perkins."

The stranger bowed and uttered, in a well modulated voice, some phrases of manifestly courteous meaning.

"Excuse me," interpolated Mr. Perkins, "but I didn't just catch what you said. May I trouble you to repeat it in English?"

Gonthaire spoke again; but, of course, not in the tongue requested.

"I guess he's a foreigner," mused the Deacon. "Well, no odds; an introduction is only a formality, anyhow, and can't be too short when a chap is hungry, as I've a notion he is, by his looks. Mr. Gone There, this is my daughter, Miss Penelope A. Perkins."

Until this moment Penelope, standing in the background in shadow, had escaped the stranger's observation, but upon the mention of her name she stepped forward into the light, confronting him with a graceful old-time curtsy. At sight of her, Gonthaire, to the astonishment of all, uttered a great cry of "*Mérouflède!*"

Then, throwing himself upon his knees before her, he seized her hands, kissing them rapturously, talking all the while faster than an auctioneer.

The girl gave a little scream of surprise rather than alarm, which blended in a chorus of exclamations from the other persons present.

"For the laud's sake!" ejaculated her mother.

"I vum to gracious!" exclaimed the Deacon.

"Gosh! He's luney!" declared Seth.

As they all spoke together, they made quite a noise; but above their voices, rapid and clear, Gonthaire poured forth a torrent of words, in an unknown tongue, that seemed to be speeches of supplication, protestations of affection, and outbursts of exuberant joy. Penelope was too much embarrassed to even make an attempt at freeing her hands.

European fashions have made some headway in this country, even in New England; but one that has not, yet, to any considerable extent, commended itself to the practical Yankee mind, is the kissing of a pretty girl's hands when her lips are little, if any, more difficult to reach. Seth, as he looked on, found the demonstration funny, but incidentally remarked to himself that he doubted if Jared C. Cheever would take that view of it.



Perhaps that doubt also occurred to the maiden herself, and added a little to the piquancy of the present situation.

With some difficulty the Deacon succeeded in rescuing his daughter from the unbridled devotion of her headlong lover ; a place was made for him at the table on the side opposite Penelope, where he could not get at her hands, and breakfast was commenced.

Gonthaire ate like a starving man, but did not for that cease talking to Penelope. That he could not make himself understood by the others he seemed to have accepted as an incontrovertible fact, but he appeared unable to comprehend why she did not respond to him. By turns he was tender, reproachful, indignant, repentant, conciliatory and ardent, passing through these moods with such rapidity and volubility of speech that Mrs. Perkins wondered his victuals did not sometimes choke him. Even when his mouth was full he could say "Méroflède" in a tone that sounded like a vocal caress.

"Penelope Ann," said her mother severely, "Jared C. Cheever would be madder'n a wet hen if he could see your goin's on."

"Why! Ma!" exclaimed the innocent girl in blank surprise, "I've done nothing, and havn't said a word!"

"Well, his then," retorted Mrs. Perkins, who felt it demanded by the proprieties that she must put blame upon somewhere. But the next moment her kind heart prompted a pitying thought. "It's an awful pity his poor head has gone wrong," she said, commiseratingly, "he'd be a real fine-looking man if he was shaved and fixed up. Hadn't you better lend him your razor after breakfast, Azariah?"

"H'm! I don't know about putting a razor in the hands of a man who uses such language and goes on so. But there's one thing I shall do. I'll try to find out what asylum he's from. As soon as you have had your breakfast, Seth, go straight down to Mr. Stockwell and tell him to come up here just as quick as school lets out to-day, or sooner if he can. He's able to talk most anything, I guess, and maybe he will understand this chap."

The ensuing forenoon was an exciting one for the Perkins family, not so much because of anything that Gonthaire did as of the infinite possibilities of what he might do.

"It's better," said Mr. Perkins, "to humour and soothe than to cross him, until his keepers get here, anyway. So, as he seems to take a shine to Penelope Ann, we'll just put her in charge of him. I'll stay around to see that he don't act too wild, and Seth had best hang about near the door, and be ready to rush in if he hears any hollerin'. I'd hate to see the poor chap hurt, but—you might as well have a club handy, Seth!"

Never was a man under love's witchery in fairer way for less deserving a club than was the unsuspecting Gonthaire. To be in the presence of Penelope—or Méroflède, as he persisted in calling her—seemed to fill the measure of his desire for joy. He was content to worship her.

They took him into the parlour and threw open the windows, giving

upon the porch, and the garden, and the sea. He looked about him with curiosity, then with a deeper feeling. A mischief-making, wandering peddler, not long before, had put Penelope in possession of a bottle of gold paint, and the mantel's freight—the gypsum twin sheep, the shepherdess, George Washington, the Leaning Tower of Pisa, and a big conch shell—glowed with an auriferous glory that seemed to awe and overwhelm Gonthaire.

The girl opened the piano—a new object of wonder to him—and sang for him, playing a simple accompaniment. He was enraptured; so deeply moved that he wept, yet could not bear that she should cease, except to listen to the pleadings of his fervent love. Deacon Perkins sat in a corner, silent, watchful, anxious, but encouraged to hope that Mr. Gone There would be soothed by the music—as he understood lunatics frequently were—and might not become violent.

J. H. CONNELLY, F.T.S.

(To be continued.)

TO MELANCHOLY.

I.

Thou brooding Fiend! that drift'st before  
my life  
Like some gaunt phantom, grimly holding  
in its sway  
The energies that bear me thro' the strife  
That marks my ev'ry footstep on this  
earthly Way;—

II.

Hear my complaint; for I am desperate;  
I cannot bend in passive bondage 'neath  
thy yoke:  
If I am ever doomed to bear this fate;  
Then Death, in very pity, deal the mercy-  
stroke!

III.

My limbs are full of strength, my heart  
of hope,  
And I would fight Life's ceaseless battles  
cheerily:  
But thou, it seems, would'st bid my courage  
droop,  
And groan beneath thy weighty burden  
wearily.

IV.

My eyes would gaze upon the World with  
love,  
And ever seek its beauties, shun its  
sinfulness;  
But thou would'st darken ev'ry mead and  
grove,  
And give the Earth's bright face a desert  
dreariness.

V.

I would be glad; but bliss is put to rout;  
At thy dark presence flies each innocent  
delight;  
And Conscience rankles with remorse and  
doubt,  
Until my soul is wrapp'd in gloom as  
black as night.

VI.

The sun may shine, and nature all be fair;  
The birds may sing their praise—but  
what is that to me,  
When Melancholy points me to Despair,  
And Heaven's light smiles upon me as in  
mockery?

VII.

The things of Earth, the mysteries beyond,  
Afford scant solace to my bosom's  
heaviness;  
To meditate in pain is to despond,  
Till Reason swims and sinks in very  
helplessness.

VIII.

My Spirit slumbers, weak'ning with its pain;  
Each aspiration falters 'neath thy tyrant  
pow'r;  
Resolves seem worthless, ev'ry longing vain;  
Till Life itself seems but a weary, wasted  
hour.

IX.

Thou callous torturer, begone! release  
My fetter'd Will, and let me wield the  
strength  
That lies within me; let me gain the peace  
That should reward the patient and the  
brave at length.

JOSIAH R. MALLET, F.T.S.

## Pistis-Sophia.

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

### INTRODUCTION.

**I**N the present translation and annotation of the Gnostic Gospel Pistis-Sophia, it is proposed to treat this most mystical and interesting treatise in the simplest manner possible. As the text contains much verbiage and many repetitions which are wearisome and of no importance to the main narrative, such passages will be condensed or omitted.

As yet, no translation of Pistis-Sophia exists in English, with the exception of some passages which will be found in *The Gnostics and their Remains* by the late C. W. King. In France a translation has been attempted in the *Encyclopédie Théologique* of the Abbé Migne, vol. xxiii. As a reliable version, however, it is worthless, for some of the most important passages, sometimes as many as thirty pages of the original Coptic text, are bodily omitted, and in other respects scant justice is done to the "heretics" by the pious translators, who, at the end of their introduction, discredit their own labours by declaring: "*Le but qui nous a guidés dans cette tentative pénible et ingrate, a été de montrer ce qu'étaient les INCOMPRÉHENSIBLES ET STÉRILES ABERRATIONS où s'égarèrent aux premiers siècles de l'ère chrétienne les penseurs qui s'écartaient des routes de la vérité.*"

The simplest and fairest account of the text, from an exoteric standpoint, is to be found in the interesting and learned work of the late C. W. King, in which he speaks of Pistis-Sophia with the greatest enthusiasm, as the most precious and perfect relic of the followers of the *Gnosis*. Throughout his work he continually refers to it as the highest authority of Gnosticism still extant. On page 14 of the Second Edition, we read:—

"This treatise, ascribed to Valentinus (I know not on what authority), was discovered by Schwartz in a Coptic MS. preserved in the British Museum (1). He transcribed the Coptic text and translated it into Latin; both texts and version were published by Petermann in the year 1853 (2). The original is copiously interspersed with Greek words and phrases; in fact, the Coptic was evidently so poor a language as to have no terms of its own to express any but the most materialistic ideas. . . . The authorship of this record is assigned by itself in several places to Philip the Apostle, whom the Saviour bids to sit down and write these things! This circumstance made me at first conclude it to be the lost gospel of Philip quoted by Epiphanius, but the particular anecdote adduced by him from that gospel is not to be discovered anywhere in this. But as the original is full of wide lacunæ, which often fall in very interesting places, as if purposely defaced to escape the eyes of the profane, such an omission is not altogether conclusive against the identity of the two."

As to the date of the text, there is no certainty, and we must conclude with M. Matter in his *Histoire du Gnosticisme*, that it is "difficult to make any precise statement," even so far as to place it, as he does, "between the ends of the second and fifth centuries".

The present translation is made from the Latin and Greek version of the shortlived German orientalist Maurice G. Schwartz, which was edited and copiously emended by Petermann. Whenever these scholars disagree,

(1) Experts say that it is the oldest Coptic MS. in the Museum.

(2) 1851, for we find in the *Journal des Savants* (1852, p. 333), a review of this work.

the rendering most in keeping with the spirit of this mystical allegory of Initiation is preferred. Coptic scholars are a rarity even outside the T. S.; in fact, as we are informed by one of them, in Europe they may be counted on the fingers of one hand. Therefore, we must take things as we find them, and though we cannot hope to give the exact translation of the original, still, we may promise ourselves a rendering of Pistis-Sophia which will sufficiently inform us of the main ideas of the Gnostic scheme, especially as the original is innocent of elaborate constructions and metaphysical dissertations.

/ It will greatly add to the clear understanding of the mystic narrative if the reader bears in mind that the term "Jesus" stands for *Christos*, the glorified Initiate; and that *Christos* is the typical term for its prototype—the *Higher Ego* or *Manas* merged in *Atma-Buddhi*, and thus becomes *one in three*. Those unacquainted with the theosophical terminology may be informed that the word *Atma* means "Universal Spirit"; *Buddhi*, "Universal Spiritual Soul"; and *Manas*, the "Universal Mind"—of which only the latter two are individualised in man (1).

#### PISTIS-SOPHIA (2).

[1] (3) It came to pass when Jesus had risen (4) from the dead and passed eleven years speaking with his Disciples, and teaching them only up to the

(1) The mystical and technical terms with which the narrative is crowded will be printed in capitals.

In the Notes the abbreviation S. stands for Schwartz, and P. for Petermann.

The Italics in the text are meant to draw the particular attention of the reader.

(2) It has been deemed advisable not to attempt any translation of this compound term. *Pistis-Sophia* is compounded of two substantives and, therefore, cannot be rendered *La Fidèle Sagesse*, as has been done by the translator or translators in the *Dictionnaire des Apocryphes* of the Abbé Migne's collection. If, again, we translate it by *Faith-Wisdom*, doubt will arise owing to the theological meaning of the first component, an idea which is totally foreign to the Gnostic scheme.

The reason for the term *Pistis* will be apparent from the following quotations from the text:

"O Light, in whom I have trusted (*e-pist-eusa*) from the beginning, for whose sake I have undergone these great trials, help me!" (Pag. 99.)

"With confidence I trusted (*pistei e-pist-eusa*) in the light, and recalling me to memory he has heard my hymn. . . . Now, therefore, O Light, all the Rulers will see what thou hast done with me, so that they may fear and believe (*pist-euôsi*) in the Light." (Pag. 164.)

These passages are taken from the *hymns* of *Pistis-Sophia* to the Light.

The fundamental idea of the term *Pistis* will become apparent from the narrative.

(3) The numbers in square brackets denote the pages of the Coptic codex.

(4) "Was rising from the dead and passing. . . ." (S). The translation is of secondary importance; whichever rendering is adopted, the number eleven gives the key to the situation. The eleventh trial or degree of initiation had been safely passed through, and the twelfth and last which, if the candidate was successful, would crown the whole *work*, was now being entered upon. Hercules was to enter upon his twelfth labour, and the sun the twelfth sign of the Zodiac. Even the popular adage "at the eleventh hour," is an echo of this mystery. In the second volume of the *Dogme et Rituel de la Haute Magie* (pp. 386, et seqq), Éliphas Lévi gives the *Nuctemeron* of Appollonius of Tyana. *Nuctemeron* means the space of a day and a night or twenty-four hours. Each grade of initiation had two degrees, in all twenty-four. This explains "the First Mystery, which is the Four-and-Twentieth" of the text. Readers of the Abbé Constant's work, who are ignorant of Greek, should be warned that the French below the Greek is not even the vaguest possible

Regions(1) of the First Precepts(2) and of the First Mystery, the Mystery within the Veil, within the First Precept, to wit, the Four-and-Twentieth Mystery, and below those (Precepts) which are in *the Second Space* of the First Mystery, which is before all Mysteries, the *Father in the likeness of a Dove* (3), that Jesus said to his Disciples: "I am come from that First Mystery, which also is *the Last* (4), the Four-and-Twentieth Mystery". Now, the Disciples knew not this Mystery, nor did they understand it, because (as they supposed) there was not anything within that Mystery (5); but they thought that it, indeed, was the Sum of the Universe and the Head of all things which are, and verily the End of all Ends. For Jesus told them that it comprehends the First Precept [2] and the Five Impressions, and the Great Light, and the Five Supporters, and also all the Treasure of Light.

Moreover, Jesus had not told his Disciples the whole emanation of all the Regions of the Great Invisible and of the Three Triple-Powers, and of the Four-and-Twenty Invisibles (6), and of all their Regions, Æons and Orders, (that is to say) the manner in which the latter, which are also the Projections of the Great Invisible, are distributed.

Nor (had he spoken of) their Ungenerated, Self-generated, and Generated (7), their Light-givers and Unpaired (8), their Rulers and Powers, their Lords and Archangels, their Angels and Decans, their Ministers

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paraphrase, but simply Lévi's idea about the text. He is, however, right in saying that "these twelve symbolical hours, which may be compared with the signs of the Zodiac and the labours of Hercules, represent the cycle of degrees of Initiation". See *Secret Doctrine* I. 450.

(1) The Greek word translated by "Region" is *topos*; it corresponds to the Sanskrit *loka*. In the second volume of the *Secret Doctrine*, p. 174, we are told that "Sanja, the daughter of Viswakarma, married to the Sun, 'unable to endure the fervours of her lord,' gave him her *Chhaya* (shadow, image, or *astral* body), while she herself repaired to the jungle to perform religious devotions, or *Tapas*". *Verb. sap.*

(2) In Masonic Lodges the Tyler demands the sacramental words (or precepts) from the apprentice or candidate, thus repeating the ancient formulæ. As Ragon, following the occult tradition, has well proved, Masonry was a forced product of the Gnostic mysteries, born of a compromise between political Christianity and Gnosticism.

(3) Compare: "Thou art the First Mystery looking within, thou hast come from the spaces of the Height and the Mysteries of the Kingdom of Light, and thou has descended on the Vesture of Light, which thou didst receive from Barbelo, which vesture is Jesus, our Saviour, on which thou didst descend as a Dove." (Pag. 128.) Now, the *Second Space* of the First Mystery corresponds in Esoteric parlance to the second plane of consciousness from *within* or above, on which plane is *Buddhi* (the Spiritual Soul), the vehicle of *Atman* (Universal Spirit), the "First Mystery", which is also "the last Mystery" in the endless cycle of emanation and reabsorption. In Egyptian Esotericism the "dove symbol" of the Gnostics was represented by the glyph of the *winged globe*. The dove, that descends on "Jesus" at his baptism is typical of the conscious "descent" of the "Higher Self" or Soul (*Atma Buddhi*) on *Manas*, the Higher Ego; or in other words, the union during initiation of the *Christos*, with *Chrestos* or the imperishable "Individuality" in the *All*, with the transcendent Personality—the adept.

(4) In the same way that *Atma* is the first or seventh principle, as previously explained.

(5) "Because none of them had reached that Mystery." (S.)

(6) The triple Powers are an aspect of the triple *Logos*, and the 24 Invisibles are the 21 (7×3) emanating Rays, and their three *Logoi*.

(7) Or the Eternal *unborn* Powers—*Aja*, in Sanskrit: the Self-generated, the *Anupadaka* (parentless), the Self-existent—in Sanskrit, *Swayambhu*; and the generated, including both the emanations from higher Emanations (4th plane), and those *Dhyan Chohans* and *Devas* who have been men, *i.e.*, already gone through the *Manasic* cycle.

(8) The "eternal celibates", the *Kumaras*; literally those without a *Syzygy*, double, pair, mate or counterpart. It is the Hierarchy of the *Kumaras* which incarnates in man as his Higher Ego or *Manas*.

and all the Houses of their Spheres, and all the Orders of each one of them.

Nor had Jesus told his Disciples the whole emanation of the Projections of the Treasure, and their Orders; nor of their (1) Saviours and their Orders; nor what is the Guardian beside each (Projection) of the Treasure of Light; nor the Region of the Saviour of the Twins, [3] who is the Child of the Child (2); nor in what Regions the Three Amens emanate; nor yet the Region of the Five Trees and Seven Amens, which are also the Seven Voices (3), according to the manner of their emanation.

Nor had Jesus told his Disciples of what type are the Five Supporters and the Region of their emanation; nor of the Five Impressions and the First Precept, in what type they are evolved (4); but in his teaching he merely stated that such things exist, and had not spoken of the emanation and Order of their Regions. This is the reason why they did not know that there were other Regions within that Mystery.

Moreover, he had not told his Disciples through what Region he passed while he was entering into that Mystery and while he was coming out therefrom; but teaching them, he said (simply): "I am come from that Mystery". Therefore they thought that it was the End of all Ends [4] and the Sum of the Universe and the whole Pleroma (5).

It came to pass, therefore, when the Disciples were sitting by themselves on the Mount of Olives, speaking these words and rejoicing with great joy and being exceeding glad, saying one to another, "Blessed are we before all men who are on the earth, for the Saviour has revealed these things to us and we have received all fullness (6) and perfection," that Jesus sat a little removed from them.

It was on the fifteenth day of the moon of the month Tobe (7), the day of the full moon, when the sun had risen in its going, that there came forth after it a great flood of most brilliant light (8) of immeasurable brightness. For it came forth from the Light (8) of Lights from the Last Mystery, [5] to wit, the Four-and-Twentieth Mystery, from the Interiors to the Exteriors, which

(1) *Sc.* of the Projections. On pagg. 190 and 191 the scale of the twelve Saviours is given. The first seven preside over the projections or emanations of the seven Voices, Vowels, or Amens, and the last five over the five Trees; they are all of the Treasure of Light (11, 14).

(2) The "Child of the Child" is Manas, the child of Buddhi on a higher plane, and the lower Manas, the child of the higher, on an inferior semi-human plane. The "twins" are the dual Manas, in Esotericism.

(3) The "Three Amens" are: the upper *triad* in Septenary man; the region of the "Five Trees" is the earth and localities wherein the actual and past Five Root-races have developed; the "Seven Amens" and the "Seven Voices" are identical with the "Seven Aums" and the Seven Mystic Voices", "the voice of the inner God" (vide *Voice of the Silence*, pp. 9 and 10). The "seven thunders" spoken of in Revelation are typical of the same mystery of spiritual Initiation. Again, from a Macrocosmic aspect the Seven Amens are the seven rays of each of the "Three Amens," making up the "Twenty-four Invisibles," and so on *ad infinitum*.

(4) As many of these terms are to a certain extent explained in the sequel, it will be unnecessary to go into an elaborate disquisition on the hierarchies. For the broad outline students should compare the *Secret Doctrine*, I, 213, 435, and also Pt. 1 of the *Transactions of the Blavatsky Lodge*.

(5) See *Secret Doctrine*, I, 406, 416, 449; II, 79, 506, and *Isis Unveiled* I, 302. From the esoteric point of view, the Pleroma in the Gnostic scheme corresponds to absolute space with its seven planes or degrees of Consciousness and the rest. See the passage on the "SEVEN SKINNED ETERNAL MOTHER-FATHER" in the *Secret Doctrine*, vol. I, p. 9, and also Part I of the *Transactions of the Blavatsky Lodge*.

(6) Pleroma.

(7) From Dec. 20 to Jan. 18.

(8) The distinction between *lux* and *lumen*, both meaning *light*, has been preserved in the English by printing the word "light" with a capital when it stands for *lumen*.

are in the Orders of the Second Space of the First Mystery. Such a flood of Light came upon Jesus and surrounded him entirely.

And the Disciples saw not Jesus because of the great Light with which he was surrounded, or which proceeded from him. For their eyes were darkened because of it. But they gazed upon the Light only, shooting forth great rays of light. Nor were the rays equal to one another, and the Light was of divers modes and various aspect, from the lower to the higher part thereof, each ray more admirable than its fellow in infinite manner, in the great radiance of the immeasurable Light. It stretched from the earth to the heavens. And the Disciples seeing the Light were in great fear and confusion. [6] It came to pass, therefore, when the flood of Light came upon Jesus, that it gradually surrounded him. Then Jesus was carried or soared into the Height, shining greatly with the immeasurable Light. And the Disciples gazed after him, none of them speaking, as long as Jesus was ascending into Heaven. But they remained all in deep silence. These things, then, were done on the fifteenth of the month Tobe, *the day of the full moon* (1).

It came to pass, therefore, when Jesus ascended into Heaven after the third hour that all the Powers of the Heavens were confused and shaken one with another, they and all their Æons, and Regions, and Orders, and the earth was disturbed, and all the inhabitants thereof. And confusion was upon all men in the World, and also among the Disciples, and all feared that the World was being destroyed. Nor did all the Powers which are in the Heaven cease to be in confusion one with another, even from the third hour of the fifteenth day to the ninth hour of the following day.

And all the Angels and their Archangels and all the Powers of the Height [7] *sang hymns* (2) in the Interior of Interiors, so that the whole World heard their voice, for they ceased not until the ninth hour of the next day. But the Disciples sat together in fear and were in the greatest possible distress. They feared because of the great confusion, and wept together, saying, "What will be? Surely the Saviour will not destroy all the Regions?" But on the ninth hour of the morrow, the Heavens were opened, and they saw Jesus descending, shining most exceedingly, with immeasurable rays. Nor was the light constant, but of divers modes and various aspects, some rays being more admirable than others in infinite manner. Yet it was light in every part. It was of three degrees, one surpassing the other in infinite manner. The second, which was in the midst, excelled the first which was below it, and the third, the most admirable of all, surpassed the other two.

The first radiance was placed below all like to the light which came upon Jesus [8] before he ascended into the Heavens, and was very regular as to its own peculiar Light. And the three degrees of the Light were of various light and aspect, excelling one another in infinite manner (3).

Now it came to pass, when the Disciples had seen these things, that they feared exceedingly and were troubled. Jesus, therefore, being compassionate and merciful-minded, when he saw his Disciples thus troubled spoke with them, saying: "Have courage; it is I, be not afraid". And when the Disciples heard these words, they said, "Master! if thou drawest to thyself the radiant light, we shall be able to stand; but if not, our eyes

(1) This date proves that the above is a description of the Mysteries, all the greater Initiations being performed during full moon.

(2) See the *Voice of the Silence*, p. 65, when the hymn of nature proclaims: "A Master has arisen, a MASTER OF THE DAY"; and also p. 72.

(3) On *paggs* 17 and 18, the three Robes or Vestures are described. In Buddhism the three Buddhist bodies or forms are styled:—*Nirmānakāya*, *Sambhogakāya*, and *Dharmakāya*, as the *Voice of the Silence* informs us in the *Glossary* (p. 96), which see for a full description.

become blinded, and we are troubled, and the whole World is also troubled because of thy great Light". Then Jesus drew to himself the radiance of his Light; and all the Disciples taking heart came to him, and bowed themselves together, beseeching him, and rejoicing with great joy, said unto him, "Rabbi, whither wentest thou? Or on what ministry didst thou go? Or wherefore are all these confusions and shakings?" Then Jesus, in compassion, said unto them: "Rejoice and be glad from this hour, for I am come to the Regions from which I came out. [9] Wherefore, from this day forth, I will speak with you openly, from the beginning of Truth to the end thereof, and I will speak to you face to face, without a parable. From this hour I will hide nothing from you of the things which pertain to the Height and to the Region of Truth. For authority has been given me by the Ineffable, the First Mystery of all Mysteries, to speak with you from the Beginning (1) to the Completion (2), both from the Interiors to the Exteriors, and from the Exteriors to the Interiors. Hearken, therefore, that I may tell you all things.

"It came to pass when I was sitting a little removed from you on the Mount of Olives, reflecting on the Orders (duties?) of my Ministry, for which I was sent, how that it was fulfilled and the last Mystery had not yet sent me my Vesture which I placed in it, until its time should be completed; as the sun rose, the First Mystery, which was from the beginning, on account of which the universe was created and from which also now am I come out [10] (now only, not when they had not yet crucified me),—caused my Vesture of light to be sent me by him, who gave it to me from the very beginning; which, indeed, I laid up with that Mystery until I should begin to speak with the human race, and should reveal to them all things from the beginning of the Truth to the end thereof. Rejoice, therefore, in that this has been given you.

"Moreover, also, *I have chosen you from the beginning* through the First Mystery. Rejoice, therefore, and be glad, [11] for that after I came forth into the World I brought with me twelve Powers, as I told you from the beginning. I took them from the Twelve Saviours of the Treasure of Light according to the command of the First Mystery. These, therefore, when I came into the world, I cast into the *womb* of your mothers, which are in your *body* (3) to-day. For these Powers have been given to you before all the World, in that ye are to save the whole World, and in order that ye may be able to bear the threat of the Rulers of the World, and the calamities thereof; and, moreover, all the dangers and persecutions that must be brought upon you by the Rulers of the Height. Many times have I said that I have brought the Power which is in you from the Twelve Saviours who are in the Treasure of Light, and that ye are not of the World. I also am not of it. For *all men who are in the World, have taken their Soul from the Rulers of the Æons* (4). But

(1) Arché.

(2) Pleroma.

(3) Notice the singular number of "womb" and "body".

(4) The four lower human Principles, we are taught in the Esoteric Philosophy, *i.e.*, Body, Double, Life and Instinct (animal soul, or Kama, the passionate Principle), are derived by men from the Planetary Hierarchies and the Rulers of the lower terrestrial spheres—the *rupa* planes.

Compare the slokas of "Dzyan" in the *Secret Doctrine*, vol. II. 17.

"How are the Manushya born? The Manus with minds, how are they made? The Fathers called to their help their own fire; which is the fire which burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These three produced in their joint efforts a good Rupa. It could stand, walk, run, recline, or fly. Yet it was still but a Chhaya, a shadow with no sense." . . . . "The Breath needed a form; the Fathers gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The Breath needed a Mirror of its Body; 'We gave it our own,' said the Dhyanis. The Breath needed a Vehicle of Desires; 'It



the Power, which is in you, is from me. Of a truth your soul pertains to the Height (1). I brought twelve Powers from the Saviours of the Treasure of Light, which I took from a portion of the Power which I first received. [12] And when I had entered into the World, I came into the midst of the Rulers of the Sphere, *like unto Gabriel* the angel of the Æons, nor did the Rulers of the Æons know me, but thought that I was the angel Gabriel (2).

"It came to pass, when I had come into the midst of the Rulers of the Æons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little IAO, the Good, who is in the Midst (3), that he should preach before me, and prepare my way, and baptize with water the remission of sins. This Power then *is* (4) in the body of John. Moreover, in the place of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Æons of the Sphere (5), and I took him, and receiving his Soul also, brought it to the Virgin of light, and she gave it to her Receivers, who led it to the Sphere of the Rulers and carried it into the womb of Elizabeth. So the Power of the Little IAO (6), the Good, who is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist.

[13] "For which cause, therefore, did ye doubt at that time, when I said unto you; John said, 'I am not the Christ': and ye said unto me: 'it is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way'. And I replied: 'Elias, indeed, is come, and has prepared all things according as it was written; and they have done unto him whatsoever they would'. And when I perceived that you did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist; I then answered openly and face to face: 'If ye will receive it, John the Baptist is that Elias who', I said, 'was coming'."

(To be continued.)

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has it,' said the Drainer of Waters. But Breath needs a mind to embrace the Universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The form would be consumed were I to give it mine,' said the Great Fire. . . ."

(1) The *arupa* or formless planes, which shows that "Jesus" is the type of the Mahatmic prototype, the Higher Manas.

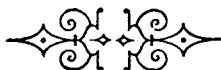
(2) See *Isis Unveiled* II., p. 247.

(3) This is to say, that the Power planted is the reflection of the Higher Ego, or the lower *Kama-Manas*.

(4) Notice the tense, the orthodox John being dead years before.

(5) It is curious to remark the interchangeability of terms; at the end of pag. 12 we have the Rulers of the Sphere and the Rulers of the Æons, and now we have the Æons of the Sphere and a little below the Sphere of the Rulers. They are all intentional *blinds*.

(6) On page 194 we read of "the great Leader of the Midst whom the *Rulers of the Æons* call the *Great IAO*, according to the name of the great Ruler which is in their Region, . . . . and the twelve Servants (Deacons), whereby ye received Form and Strength". "As above, so below"; this apparent dualism is quite in keeping with all esoteric systems.—"*Demon est Deus inversus*."



## Theosophy for the Profane.

*(Concluded from p. 17, March number.)*

**F**ORCE—OR SPIRIT—MATTER and MIND are, then, the factors which build up the objective Universe, the primary manifestation of the Eternal One Existence. Aspects of the One, reflexions of the One Reality, they, in allegorical language, evolve from within outwards, from centre to circumference, fashioning the seven planes of the Object-World. On each plane they manifest, in the forms suited to each plane. Thus Matter has its seven stages, and in each the original, or protyle, sub-divides into the sub-stages that here we speak of as atoms, then as elements, and these again into other stages, as with us into solids, liquids, and gases. Correlated with each stage of matter is the corresponding stage of force and of mind—Prakriti, Purusha, Mahat, manifesting on each plane in harmonious multiplicity of forms. As the ray of white light is but the blending of seven colors, so do these seven differentiations of each make up the primal whole. In the prism of manifestation they are divided into the seven, but the prism of thought, intercepting them as manifested, recombines them into one. To sum up the thought: to the Theosophist each of these seven planes has its own material basis, its own life-conditions, its own organisms, suitable to those life-conditions, its own phase of consciousness. That is, on each are beings suited to their environment, as the bird to the air, the fish to the ocean. Shall this terrestrial plane be instinct with life, burgeoning with vitality, replete with varied forms, each adapted to its own surroundings, and shall all other realms of the vast universe be silent, unmusical, dead, a ghastly corpse to which is bound one globule seething with life?

Any reader who has grasped this conception will at once realize that the inhabitants of one plane can only cognize the inhabitants of another by developing in themselves senses capable of vibrating in response to impressions coming from that other sphere. Even within the limits of our own plane we can find a luminous analogy; air-waves strike on the ear, a mechanism fitted to respond to them, and we hear; ether-waves strike on the eye, a mechanism fitted to respond to them, and we see. The ear is deaf to the light-waves; the eye is blind to the sound-waves. For each organ the impulse that throws the other into activity does not exist. Or again, on this terrestrial plane, at each end of the spectrum, there are ether-waves invisible to us, because their waves are too long or too short for the vibration-limits of our retinal cells. There are sounds so shrill that in our ears they are silence. The air may be turbulent with beating waves emitting

shrillest sounds, and in our brain there will be silence, because we have no fibres that can quiver with responsive rapidity. Light and sound-waves may dash up against us, and we remain in darkness and in silence; bathed in light we are blind, beaten with sound we are deaf. And if this be so within the limits of a single plane, how shall organisms, that remain unconscious of the swifter vibrations on their own plane of matter, answer to the vibrations of matter rarer or grosser than their own? There is, then, nothing inconsistent with the analogy of nature in the existence of intelligences other than our own, of whose presence we are normally unconscious. In verity, according to analogy such there should be, if Spirit, Matter, Mind, have builded a universe and not only a world.

#### THE BUILDING OF MAN.

If man were an isolated creature, an unprogressive entity, there would be little to interest him in the view of the universe just presented; for he would be for ever shut out from planes other than his own, and he could acquire of them no experimental knowledge. But Theosophy teaches of man that he is builded on a plan similar to that of the Universe, and that he is a progressive, an evolving being. That sevenfold differentiation of the Macrocosm is paralleled by a sevenfold differentiation in the Microcosm, and he has in him the potentiality of living on each plane. In him a spark of the Eternal Fire, *ATMA*, denizen of the loftiest plane of consciousness. In him the vehicle of that highest, the lamp that carries the flame, *BUDDHI*, dweller on the sixth plane, that essentially of spiritual life. In him, link between the higher and the lower, between *Atma-Buddhi* and his more material aspects, *MANAS*, the manifestation of Mahat conditioned in humanity, the Mind that is the Individual, the bridge by which spiritual consciousness reaches human self-consciousness. In him also the lower quaternary corresponding with the astral, the terrestrial and other planes, of which there is not here space to speak particularly.

Now in the man of to-day the higher triad, *Atma-Buddhi-Manas*, is mostly latent, but the third is evolving from the germ to the bud, though the perfect blossom be yet in the future. In the cases given on pp. 14, 15, of vision without bodily organs, of vision through material obstacles, of vision of thought-projected images, may be seen the promise of that blossoming, the pledge of that evolution. In somnambulism, in the mesmeric or hypnotic trance, may be found some of the scientific proofs of the earlier stages of the Manasic growth, of the commencing development of that Manasic sense which shall function on the fifth plane, and make its existences as real and as tangible to us as the existences that we are conscious of on our terrestrial, the third.

But man's progress is not bounded by the full evolution of *Manas*, for the latent spirit in him can also be evoked, and he can rise to the higher plane of which that spirit is the rightful denizen. And higher yet, till he

is lost in the radiance of Atma, and becomes consciously one with the All. But these higher planes can only be conquered by the conquest of his lower self; the brute in us must die that the God may live; those heights will not bow down to us, we must climb to them; our true life is there awaiting us, but it must be won, it cannot be given.

Out of such contemplation of the task of every son of Man, there springs to our lips the question: "How can one life suffice for such high duty?" To this comes the answer of Theosophy: "No one life is sufficient for this emprise. For this long evolution many terrestrial lives are needed, until the lessons of experience have been learned, and capacity has been builded by effort." Therefore does Theosophy teach the doctrine of Re-incarnation, that the Manasic entity, the true Individual, linked to Atma-Buddhi, puts on and off the garment of many lives, setting the warp of his future life as he weaves the woof of the present into the warp bequeathed him by his past. Over and over again he dons the raiment of the flesh, learning and rising, blundering and recovering, pilgrim for the long cycle that he must tread with patient steps. Karma, we call the law of adjustment under which this pilgrimage is trodden, the law which is the expression of the truth that the past determines the present, in the mental, moral, and spiritual worlds as much as in the physical.

This doctrine of Re-incarnation has a weird repulsive aspect in the eyes of the Western World. Christian and Materialist alike repel it, the one with abhorrence, the other with scorn. The Christian, lapped in the hope of an easily-won heaven, a heaven in which a few slight efforts during one brief span of life are to be rewarded with an eternity of unchequered bliss: the Christian naturally enough shrinks back from the idea of the well-nigh endless struggles which Theosophy bids him face, the weary stone-flecked path up which Theosophy bids him toil. As a man who hoped to be borne upward without exertion to the summit of a lofty tower, and finds himself compelled to climb the myriad-stepped staircase, step by step, lifting the weight of his own body with every upward effort, so does the Christian wake from his day-dream of an easy salvation into the stern environment of Theosophic doctrine. He would fain turn back to his dreaming, and he pays no heed of thanks to the uncompromising truth-teller, who bids him rise and gird up his loins to struggle towards the distant goal. The sternness of natural law glooms with forbidding visage on the pampered child of unmerited fortune; but let him take courage, for justice grows beautiful as we gaze at her, and the joy of a personal conquest outweighs a thousand times that of a carelessly taken gift. Yet if the Christian studied the teachings of his own Scriptures, he would find there—as in most Eastern sacred writings—the doctrine of Re-incarnation not obscurely taught. The Jews looked for the coming of Elias as pioneer to the coming Christ. And the apostles asking Jesus: "Who did sin, this man or his parents, that he was born blind?" met with no rebuke from their teacher, no question as to how they supposed a man could sin ere yet he was born, but were answered:

"Neither *hath this man sinned*, nor his parents," thus admitting the possibility of a sin anterior to the man's birth into his then earth-life. To the Christian who believes Jesus to be infallible, this answer of his should be sufficient to establish Re-incarnation as a truth. All who believe in the immortality of the soul, indeed, must, if they are logical, accept this doctrine, for perpetual post-existence to the body implies pre-existence; "that which begins in time ends in time". As Hume acknowledged, in criticising the doctrine of immortality, "Metempsychosis is, therefore, the only system of this kind that philosophy can hearken to". The Materialist, to whom life and mind have no existence save as the outcome of functional activity, is logical in ending at death that which begins at birth; he alone holds, on this point, a defensible position. Argument to him must stand on other ground, but only very roughly here can its lines be suggested. Thus, heredity is insufficient to explain the complicated facts of human development. Take twins, born of the same parentage, fashioned in the same environment, yet often differing utterly and completely from each other in qualities; take the commonplace child of brilliant parents, the genius born of mediocre father and mother. On the other hand, take the physical, mental, and moral similarity constantly found between parents and offspring; or the unlikeness to the parents, and the reversion to a more distant ancestor. Take the tendencies, the instincts, the inborn thought-matrices, found in the child born in a civilized nation, all implying a vast accumulation of previous experiences, moulding the brain of the developing infant. Are all these physically transmitted in the microscopic cell which gives the life-impulse for the physical body? If not, how do they mould the brain of the European child, making it so widely different in its intellectual activities from that of the child of the Andaman Islander or the Veddah? Re-incarnation explains the otherwise chaotic facts of heredity, and unifies the whole. Theosophy teaches that the Ego, about to be re-incarnated, is drawn by a natural attraction to the types best fitted to provide the physical envelope suited to it, and that it supplies the ethereal form on which the physical body is moulded during intra-uterine life. Thus nothing is lost: the energies, the conquests, the attainments of the individual are not lost at death; he starts anew from the platform his efforts have won, and fashions the instrument wherewith he shall gain further triumphs.

The argument most frequently heard against Re-incarnation is that we have no recollection of past lives. Passing by the obvious fact that the waking consciousness functions through the physical brain, which is part of each new personality and most certainly does not survive death, it may be suggested that, even during the life-time of the body, want of recollection does not prove the non-happening of an event. There is no memory of intra-uterine life, closing with a death which is the birth into a higher form of life; there is no memory of early infancy, and but scattered events emerge from childhood and youth. Yet the months of pre-natal life, and the early period of childhood, are patent in their influence on our later

development. Our ignorance concerning them does not modify their moulding effect on our maturity; why, then, should our forgetfulness of yet earlier lives prove that our present is not the child of our past?

It is worthy of note that the doctrine of Re-incarnation has recommended itself to some of the greatest minds of our race; and, while this does not prove its truth, it does justify a careful weighing of its claims to acceptance. E. D. Walker thus forcibly sums up its position in the world of intellect:—

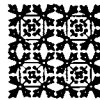
“When Christianity first swept over Europe, the inner thought of its leaders was deeply tinged with this truth. The Church tried ineffectually to eradicate it, and in various sects it kept sprouting forth beyond the time of Erigena and Bonaventura, its mediæval advocates. Every great intuitional soul, as Paracelsus, Boehme, and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger, it is earnestly advocated. The anthropological systems of Kant and Schelling furnish points of contact with it”, etc. (“Re-incarnation”, p. 65).

A long list of further names, eminent though not so great as these, is given, and it may be well to remember the brilliant host of its defenders when mere idle scoff is used as the only argument against it.

The central ethical teaching of Theosophy, the Universal Brotherhood of Man, has in Re-incarnation one of its strongest supports. Sprung from the One Life, treading the same pilgrimage, sharing the same experience, suffering under the same trials, victorious in the same struggles, aiming at the same goal, what else than brothers should be all the children of men? In face of this fundamental equality how trivial are all distinctions of race, of sex, of class—trivial as the distinctions between king and beggar on the stage. The vital point is not what part the actor played, but how he played it: on that depends his cast in the drama next produced.

With the Universal Brotherhood, the very essence, the beginning and the end of Theosophical teaching, this rough outline may fitly find its close. Only in the hearts of a few is lighted as yet this glowing ideal, but from them the flame shall spread from man to man. Life after life shall become luminous with the sacred fire, until all dross of hatred, of jealousy, of wrath, shall be burned away, and only the pure gold shall glow out from the lambent glory, the gold of a Humanity enriched by Love.

ANNIE BESANT, F.T.S.



## The Vedantic Philosophy.

IT is with a feeling of respect, and with an earnest conviction that Sir M. Monier Williams, K.C.I.E., D.C.L., will, under no circumstances, postpone his attempts to finish the grand object that he has conceived, while undertaking to expose to the European world the practice and principles of Vedantic Philosophy, that I offer my remarks upon the paper read by the Boden Professor of Sanskrit, at a Meeting of the Members and Associates of the Philosophical Society of Great Britain, held at the house of the Society of Arts, John Street, Adelphi, Charing Cross, W.C., on Monday, March 10, 1890.

I am a humble admirer of Truth and its seekers, and, even though my limited knowledge of philology and theology does not at all qualify me to render much help in this scholastic and philosophical undertaking of Sir M. Monier Williams, still, as a young Brahmin, I have the vanity to crave the Professor's attention to the few suggestions that I have to make in expressing my personal conceptions about the doctrine of Vedantism. And, while I openly declare them as my personal conceptions, I thereby must be clearly understood to mean that the Vedantic Philosophy is not responsible for my conceptions of it, even as much as it is not responsible for what Sir M. M. Williams conceives it to be. It is only responsible when properly conceived. As I confess that I have not studied Sanskrit philology, I shall often during my suggestions request Sir M. M. Williams to see that his translations of the various hymns of Rig Veda and Sutras of Vedanta exactly give the same conception as those of scholars in India do; and while so requesting, I would not ask him to take upon himself any inconvenient methods of demonstration, but simply to send such hymns or Sutras as have entered into his demonstrations and conception of Vedantism, etc., and on the Monism, Pantheism, and Dualism of Brahminical and Zoroastrian philosophers, to India, and compare his translations and conceptions with theirs. I may here suggest that Pandit Gatulalji, of Bombay, Pandit Dwivedi, Dr. H. H. Dhruva, L.L.A., and Shastri Bhutt Bhugwanji Nathooram, of Mandvi, are scholars who would not hesitate to offer their services in this matter.

The opinions that I hold about the various conceptions demonstrated by Sir M. Monier Williams are mentioned below. With regard to the passage:—

“In the present paper I propose to draw the attention of this Society to the principal monistic, pantheistic, and dualistic theories of Indian philosophers—whether Brahmins or Parsis—with the object of pointing out that these theories, although apparently contradictory, are in reality closely connected with each other, as well as with the polytheistic doctrines and practices of modern Hinduism;”

I beg to state that Brahmins and Parsis are not both Indian philosophers, but the former only, the Parsis having their own philosophy, which had perhaps a distinct origin in a distinct country. The Monistic, Pantheistic, and Dualistic Theories are really contradictory, and being antagonistic, have no connexion whatever with each other, any more than with the polytheistic doctrines and practices of so-called modern Hinduism. Any one who knows of the rise of men like Shankara Charya, or Dayananda, in India, to confirm only Monism, and shatter the pseudo-doctrines of Polytheism and Dualism, and hundreds of others, would see

that they must be contradictory to the true principles of Vedantic Philosophy. Even the worst Monotheists and Dualists in India were compelled to admit that knowledge of the one Eternal (Dnyan), was the highest aim of religious philosophy, and not Bhakti (worship of the Eternal as external to man). See the doctrine of Bhakti, Dnyan, and Vairagya by Madhava himself. He describes these as but three stages for achieving the final subtle conception, which does not at all propound that the spirits of men have a real eternal existence of their own. There is not a word uttered to this effect by Madhava in his whole system of philosophy, as Sir M. M. Williams seems to think, nor by any other Hindu philosophy, however gross and primitive it may have been.

On page 2, the Professor says:—

“I believe I am right in stating that Monism is a term which may be fairly used to express the doctrine that only one Being really exists—or, in other words, that everything is resolvable into one eternal Essence, and into one only”.

I differ from Sir M. M. Williams in my opinion of the Hindu conception of Monism, Pantheism, and Dualism. The term Monism, from the Hindu standpoint, conveys something more than that only one Being really exists. It also conveys that the one Being is also Self-existent and Eternal. Pantheism means that perceivable Creation is self-existent and has no creator, and consequently, as ultimate cause, is creator, who therefore is not unknown. True Hindu philosophy has never conceived Dualism, or the possibility of two co-eternal principles neither of which is the product of the other. The Monism of Vedanta has never conceived that material forms (Maya) are mere modifications, or illusory manifestations, of one All-pervading Spirit. Vedantic philosophy says that Mayic (illusory) forms are illusions *in* the Eternal Spirit, and not the illusions or manifestations of It. The Vedantic Philosophy develops the conception as to anything which cannot be identified in one Universal spirit, the existence of such a thing is illusory (Maya). Only that is Eternal which can be identified in the Eternal, and must, therefore, be not permitted separation from the Eternal, in envelopes of the illusory. This is the highest point of generalization that can be conceived in religious philosophy. This is the only conception to which any system of religious philosophy must bow down. Vedanta says *Brahma* is Eternal. Maya (illusory existence) is not Eternal. If it is an existence at all, it is but an illusion. A man in dream makes love to a lady, marries her, becomes the father of a family; but when he awakes, he finds that he is as much a bachelor as he was before he went to sleep. In fact, there was no lady, no marriage, no children, and still he saw them and kissed them. The Vedantic Philosophy had never to stoop down to the mean artifice of conceiving that the existence of Maya (including human mind, desires, emotions, senses, cravings, etc.) emanated from the All-Eternal. It distinctly says, these being illusions, let not the divine Eternal Spirit be confounded with the illusions which may be existing, or may not be existing, even as lady, children, kisses, etc., in the dream of a bachelor.

Even when a man is not in a dream, he sees a piece of rope under the shadow of his table, and, believing it to be a serpent, tries to save himself from it and breaks his leg in jumping to the ladder. Just as the illusion of a serpent in the piece of rope causing fear, subjects a man, even in a conscious state, while his eyes are open, to all the consequences of illusion, may it not be that an illusory conception of the existence of many things equally pervades the Universe? Vedanta says, Conceive that there is something Eternal in thee, feel that thou art all joy, all love, all goodness, infinite; develop that conception in thee till all thy acts become like Its, and all thy delusions will vanish. None but a Brahmin, whose faculties are not enfeebled by alcohol and flesh-eating, can easily develop that conception



in It, feel it, -enjoy it, be absorbed in It, dead to all but It, even as Jesus Christ conceived, felt, and said, I am the Son of my Father (*Aham Brahmasmi*), I am It. And yet, how many missionaries, the upholders of that mighty doctrine, and its expounders, conceive what Jesus Christ meant, feel it, enjoy it, and are absorbed in him? The Holy Jesus conceived it, felt it, and enjoyed it. He said he was God, and behaved like that mighty Eternal Essence. His crucifixion was an illusion to the world. His pleasure in being crucified, in going back to his Father, I mean his Real Self, was real.

Christian, if thy missionary fails to give thee this conception of thy Saviour, go to a Brahmin on the banks of the Ganges, and he will baptize thee in the real blood of Jesus Christ; the blood which circulates in the Vedantic Philosophy to nourish Eternity, and which circulated in Jesus, even as it now circulates in the heart and brains of thousands of Brahmins in India. Christian, if thou art ashamed to acknowledge thy Lord, hear me, a Brahmin, acknowledge him—a manifestation of Eternal truth, wisdom, and suffering. He did not feel the nails in his flesh. If it were possible for any feeling to be felt, it must have been felt throughout the whole of Eternity; and yet, dear Christian, if your missionary fails to conceive it, a Brahmin feels in Christ a true Vedantist.

Sir M. M. Williams moreover states that pure spirit, according to Vedanta, does not even possess self-consciousness. Vedanta never says that. It distinctly demonstrates by a synthetic system of philosophy that Brahm is *Shudha*, *Budha*, *Akhanda*, *Chaitanya* (meaning all purity, all knowledge, Eternal consciousness). The term *Chaitanya* in Sanskrit is more comprehensive even than consciousness in English. The consciousness of the Eternal is far above the consciousness of individual man—the consciousness of the Eternal being everlasting and self-existent, as all his attributes must be. Sir M. M. Williams knows, I believe, the meaning of these three Sanskrit terms, as conveying the idea of all purity, all knowledge, Eternal consciousness. Vedanta Philosophy is not to be demonstrated before such ladies or gentlemen as would be sorry to attend such demonstration at the expense of an evening's theatrical performance. When these demonstrations are held in India, precautions are always taken to refuse admission to people who, hearing the demonstration in its later stages, without previously knowing the outlines, would jump to dangerous conclusions.

Once upon a time two highway robbers, somehow or other, managed to get admission to such a meeting, while the philosopher was concluding his remarks by saying that "I am the Lord in whom the Creation is, and ye are all in the Lord. There is nothing like mine or thine. It is all ours in Him." The robbers said among themselves, "How wicked it is of Brahmins to tell us that to steal or rob is sin, while it is all ours in Him". The same demonstrator was one day travelling in a jungle, and the robbers caught hold of him, asking him to give up everything, because there was no difference in Him. It made but little difference whether the robbers used the property or Himself, when all was theirs in Him. The demonstrator laughed, and said, "Yes, have your way". They stripped him naked, and told him to sit by the fire that they had kindled, and give them fresh instructions as interesting and as convenient for the sanction and carrying on of their profession as he had done the other day. The Brahmin understood that there was something wrong with them. He laughed once more, and put his right leg in the fire, all the while laughing and talking to them. The robbers were struck to see this process of self-cremation, and asked what did it mean. The Brahmin said: "It means that Eternal Spirit in me cannot burn, but it is this person of illusion that burns—the same person of illusion which I am burning, and which you want to nourish upon this property. My body is not the Eternal Spirit, my feelings, my emotions,

my human mind, and their cravings and desires are not the Eternal, so why should I nourish them, instead of nourishing the Eternity which is in me, and which is all joy, all purity, all consciousness, all love? Feed ye the illusory, and I will feed my Eternity. *Aham Brahmasmi* (I am the Lord)." Compare this conception with the conceptions of Jesus—(see John viii, 16)—"I am the Father that sent me"; (19): "If ye had known me, ye should have known my Father also".

The above story tells us that where the analysis of human body, soul, passions, mental and moral constitutions are being given, and where each factor is consigned to its respective source, whether in the real and Eternal, or in the illusory, the conceptions involved require unbiased faculties, patience, and perseverance. Dear Christian, I may tell you the enunciation of a proposition in Euclid. You may, or may not, know that it is truth, and yet, when you undergo the process of proving the proposition, you become certain that the enunciation is true. At a later stage, you forget the proof of the proposition, but still you hold that the enunciation is true, even though you may not be able to prove it.

The same is the fact with the Vedantic Philosophy. It gives thee the grand enunciation, "I am the Lord". In order to conceive it as truth and to be satisfied that it is truth, have recourse to one or two elementary works such as *Vicharsagar* or *Panch Dashi*. The line of thought is quite alien to you, yet have patience. Even the proof of an enunciation of a single proposition in Euclid requires patience. You would scarcely be able to grasp the enunciation as truth by your own efforts of logic, but you can by that of Euclid. The same with Vedant Philosophy. "I am the Lord." The enunciation is short, but the proposition for its proof is more difficult than twelve books of Euclid, and yet it is not impossible to learn it. Give it time, give it thought, give it energy, refer to the logic of master minds that have proved this enunciation, and thou wilt be only too glad to have taken the trouble. To grasp it is really a mighty effort, but is always crowned with success. Thou art even as a blind man left in a dungeon, with dead walls around thee. There is but one door to go out of that huge, dark dungeon; thou art blind, so thou seest it not. Then must thou feel for it. Thou beginnest at any one point of the circumference of the dungeon to feel for the door. Never remove thy hand from the dungeon wall even for a moment. Carefully go on thy round, feeling and feeling the wall. Thou art told that there is a door, an outlet. A happy moment comes, when thou art within an inch of the door—this is the moment for thy deliverance from the illusory, from darkness and evil, to the broad light and glory outside. But, alas! thou feelest a tickling somewhere in thy body. Thou instinctively removest thy hand from the wall to scratch thyself. The door, the outlet for thy deliverance from the illusory, is lost; thy round begins again—a tedious, monotonous round, and thou art lost in darkness of the dungeon once more till thou comest to the door again, perhaps to go to scratch again and lose it. In the cycle of illusory existences, man, thy spirit in the Eternal is enveloped in darkness and illusion. A happy moment has come, when, instead of an animal, thou art man—man, the outlet for thy spirit to get out from the darkness and illusion, to the real and Eternal. Compare John x. 7: "I am the door of the sheep"; and verse 9: "I am the door. By me if any man enter in, he shall be saved"; and also Matthew xxiv. 30: "And then shall all the tribes of the earth (the lower animals) mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory". But, ah! instead of feeling the outlet for deliverance, thou removest thy hand from it, and goest to feel the nice pleasures of the world and gettest thyself lost in illusion again, instead of finding thy way to Eternity. Thou passest by the outlet. Thou art dead. Lost thy man-form—the outlet. As man thou art given clear perceptions, and intellectual gifts to conceive, feel, and enjoy thy Eternity;

to solve the problem of thy life, birth, existence, and death; to prove the enunciation "I am the Lord". Lose this opportunity as man, feed thy illusion, and thou art lost for ever.

I am often asked by many what would be the good to society, and to the religious, mental, and moral philosophy of the world, of this conception of "I am the Eternal", "I am the Lord". I answer to such people: Friends, compare the results of this conception with other conceptions upon which the said philosophies are based. In looking at all the bases in different religions, I find the assertion that man is sinful. He must be good, that he may reap the reward of good. Tell me, friends, upon this line of thought, what is your ideal of goodness. A very good man, and not the Eternal Goodness? Upon this line of thought you will have human aspirations, desire for the reward of your goodness. You will do something to get something in return. Is there nothing nobler and higher in you than such frail aspirations? To do something in order that you may get something. Does not this line of theology and thought promise you anything else as its highest reward than riches, and beauties, and pleasure? All that in Vedant Philosophy is classed among the illusory and non-Eternal. When religion promises you frail things—when the practice of religion is to obtain frail objects and not everlasting existence, do you think the line of thought and principles emanating from this practice and preaching would be as noble as in the case when the Eternal is your ideal?—when you are asked to become like It, in your life and death? Is not Divine Goodness, Greatness, and Forgiveness far above that which we can conceive in an ideal man? Vedanta teaches you to practise good acts, not because you may receive good, but because you may become what is All Good. Is it not different to have good and to be good? Concentrate your line of conduct in the working of the Eternal, and not in that which is not Eternal. Can there be a conception higher and nobler than that? Is it not easier to be awakened to one's self than to be awakened to something which, though in you, is taught to you as apart from you? Is it not easier to do good and to be good, when it is taught to you that by doing so you are nourishing your own goodness, and not any goodness foreign to you or apart from you? Read carefully what Jesus meant when he said, Matthew xxv. 34: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (from Eternal Existence). For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. (See my allegory of a blind man in a dungeon.) Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? and thirsty and gave thee drink? etc.: and the king shall answer, and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." See what Jesus means to convey by making man, a sinful man, as one of the least of his (God's) brethren. Similarly, see in the context what Jesus means to convey by telling us what God would say to a sinner. If this conception was to become general, all that should emanate from God will emanate from man, every man in one—in no illusion, but in It. Be It and not a man, a body of clay, living upon every frail thing, to be decomposed and dissociated by death, and to be associated with illusion.

Sir M. M. Williams translates the terms *Dwait* and *Adwait* as duality and non-duality. In the absence of any other accurate term in English, to my knowledge, I would translate it with Professor Dwivedi as separability and inseparability. *Dwaita* doctrine prevailed at one time among a few ignorant minds in India, when the theory of incarnation was being generally propounded to explain the birth of Krishna, Rama, Parasurama,

&c. ; but the notion, as explained by Sir M. M. Williams, was recognised as a false one, as is decidedly proved on reference to the Puranas, where each incarnation of the Eternal spirit is mentioned as of incomplete attributes, the complete being the only Eternal. It, therefore, must have been impossible for the doctrine of Dualism to have maintained its ground even for a time.

“*Ekam eva advityam.*” Sir M. M. Williams translates this as, “There is only one Being, no Second”. I would translate it as, “There is only one who is inseparable”.

Sir M. M. Williams translates *sat—chit—anand*, as existence—thought—joy. *Chaitanya*, never, never, in Sanskrit, means abstract thought. I would translate it as truth, consciousness, joy. *Sachidanand*, one in whom the consciousness of truth is joy. Consciousness is different from the faculty of thought, which is intended merely as an instrument for conception. The latter belongs to *Maya*, the former to *Brahma*. The Professor also criticises the conception “that this One Eternal Neuter Essence (in the illusion by which it is overspread) is, to the external world and to the human spirit, what yarn is to cloth, what milk is to curds, what clay is to a jar”. Surely cloth must be something made out of yarn, and if it is said to be a cloth, without the previous existence of yarn (or substance from which it could be made, as cotton, &c.), it must be an illusion!

Sir M. M. Williams quotes from *Brihadā-Aranyaka* : “When there is anything like duality, there one sees another, one smells another, one tastes another, one speaks to another, one hears another, one minds another, one regards another, one forms another,” and infers from this that the number One, indeed, appears to have assumed the character of a kind of God, in the minds of some Indian thinkers. No Brahmin or European would draw a similar inference from these expressions, or admit that such an inference was ever drawn by any peasant in India. I have never seen the number One, drawn on a board or printed on anything, worshipped in India. The words only convey the conception that, in the absence of Monism, the Eternal Essence has to become both subjective and objective. I believe a Vedantist teaches me the same view. Even Christ, a Vedantist, has preached the same conception (Matthew xxv. 35 to 46).

The German philosopher who believes that he has not a real distinct existence and a unity of his own, but that he is merely a phenomenal manifestation or an aggregate of many manifestations of the one Infinite Being, can be said to have made the nearest approach to the conception of the doctrine of Vedantism. In fact, if he could conceive, while so believing, that Self-conscious and Eternal Existence is the reality in him, and that everything apart from this Eternal Ego is either a non-existence, a non-eternity, or an illusion, he is nothing short of a Vedantist.

Sir M. M. Williams quotes “*Na Vastuno Vastu Sidhi*”, and translates it as “Nothing is produced out of nothing”. I would translate it as, “It is impossible that something can be produced out of nothing”, or in the actual Vedic interpretation of the word *Vastu*, substance, “Substance cannot be the outcome of no substance”. This is the real Vedantic conception of it, and this being the translation, if I were Sir M. M. Williams, I would not draw any inference from a wrong translation; and, if I drew any inference from this translation of Sir M. M. Williams as it is, it would not be, “So that if there is a Supreme Creator, he cannot create the external world out of nothing. Hence he evolves all visible nature out of Himself, and all nature is Himself.”

The Boden Professor appears to be under the impression that there is something common or analogous in his idea to the conception of modern scientists, who tell us that all nature is one, and that mind and matter are inseparable. I beg to state that this mind and matter of Sir M. M. Williams' materialists are something different from the Vedantists' mind

and matter. He discards this mind and matter as no manifestation of Brahma, but illusory existences in Brahma, capable of being absorbed into Brahma, when its illusory character is lost, provided it has any existence at all, and is something capable of being absorbed into Brahma.

I must say it once more, that, in the very face of the conception of Vedantism developing the view that Eternal spirit is the only self-existent essence, and that nothing but itself is Eternal, it is absurd to infer that this view ever was compatible with dualistic or gross polytheistic doctrine and practices. I might as well infer that Christianity and Moslemism are compatible, because they both existed in Europe at the same time, and do now exist. Monism in India has always waged incessant war against dualism and polytheism, even so late as seven years ago, and it is still carried on by Aryasamajists, Prarthana-Samajists, and Brahmos, at this very moment in India.

Monism is the stronghold of Vedantic Philosophy and Brahminical Metaphysics, against which hundreds of doctrines of India, Europe, Persia, and Arabia, have dashed themselves to death, Christianity included, as preached at present. What is conversion to Christianity in India? Converting a few truant, idle, schoolboys, fond of drink, and stylish English-speaking girls; the conversion of ignorant boys to greater ignorance, to alcohol, and not to the words and conceptions of Jesus. I have not seen a single illustration of a Vedantist, who knew what Vedant was, converted to Christianity, upholding the doctrine himself and preaching it, like Shankara or Dayanand, throughout the length and breadth of India, from Himalaya to Cape Comorin, and from Sindh to the remotest Eastern boundaries of Bengal, as the Monism of Vedant is preached. The mind of a Brahmin is not the mind of a fanatic. It is open to every reasonable argument and the most subtle conceptions of Divinity.

A Brahmin can conceive, feel, and enjoy the theory of the self-sacrifice of Ego or Purusha Yaga, for the sake of the creation which was in it. Christ felt the supreme conviction that all that was self-consciousness, eternal existence, and self-existence was divine, and the rest either non-existent, or if existent at all, existent in illusion; and still his missionaries, quite ignorant of his doctrine, force upon him the origin of all that is sinful and wicked. Can sin, with Satan and all his hosts, be created by the All Holy? If Christianity proclaims at the top of its voice that "God said, Let there be light, and there was light," and assigns a desire for creation to the Eternal Being, does it not at the same time make him responsible for the creation of Satan and all his hosts? Can darkness be the outcome of all that is light, and joy, and glory? Christianity, as understood by Christ, was Vedantism, and, as preached now, is a gross material idea of anthropopathy. The serpent comes and tempts Eve, and she, in her turn, Adam. The tree of knowledge was forbidden to men. Knowledge and conception forbidden by "all that is knowledge and comprehension"! What a ridiculous chain of nonsense, quite in contradiction to what Christ illustrated in his life, birth, crucifixion, and death. With Christ, Vedantic Philosophy was crucified in Europe, but still lives in India, whence it came. He that is glorious in himself does not seek glory in fighting and vanquishing Satan, but in ignoring his very existence. Matt. xxvi. 52: "For all that take the sword perish with the sword. Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of Angels?"

U. L. DESAI, F.T.S., F.L.M.

(To be concluded.)



## The Old House in the Canongate.

[Commenced in the November Number.]

THE after events are very dimly outlined on my mind now. It was early dawn: many hours must have gone by while I stood with Hernandez within that pentacle, during that terrible fight, but they seemed like a few moments only. A countryman passed with cart laden with fragrant hay; on this soft couch I gently placed the fainting form of Mercédes, and a liberal gratuity induced the man to go a considerable distance out of his way, to the house of an old lady, a distant relative, to whose care I proposed to entrust Mercédes. My relation was not up when we got there, but she soon appeared, and hearing the fragmentary story, which was all I could give her then, she readily undertook the kind office.

“Mercédes, so long a vision, was now to me a living and breathing reality. But it was weeks before she was sufficiently recovered to tell me anything of her story, and even when I learnt it, it was vague and imperfect. It was however, clear that she was what is called a natural sensitive. She had, I imagine, been stolen by gipsies in early childhood, for she had been brought up by them—not, however, in the squalid way and with the vulgar associations belonging to the English or Scottish idea of gipsies. The tribe with whom she had lived, had their home away in the Basque mountains, where, though shunning houses, as is the manner of all their race, they seem to have maintained an almost regal magnificence. Like all their race, they were deeply skilled in the occult sciences, and had, as I suppose, stolen Mercédes, who I fancy from various indications, must have belonged to some noble Spanish house, for the sake of her remarkable gifts. It seems she lived happily enough with the gipsies, never dreaming she was not what she was reported to be—the daughter of the chief. But for the last year her sleep had been haunted by strange visions. A house unlike anything she had ever seen, indeed, very few houses were ever seen by this dweller in tents and in caves, an evil haunting presence, her description of which tallied curiously with my own impression of Hernandez, and someone to whom she always fled for protection, and in whom she seemed now to recognize myself. In her dream the evil figure seemed to be dominating both her own life and mine, and it was in obedience to an uncontrollable impulse that she had come a considerable distance to the Vesper Service in Seville. After kneeling at the altar she became absolutely unconscious, and only recovered to find herself wearied out, and terrified nigh to death, beside the Churchyard gate. The little I then knew of spiritualism led me to a definite conclusion, viz., that Hernandez, who, whatever other powers he might possess, was clearly a very strong mesmerist, had long known the wonderful clairvoyant faculty of Mercédes, and determined to avail himself of it; meeting me he had recognized in me a similar power, and had laid his plans with diabolical coolness and cunning to bring us both under his will, that the mediumistic force of two sensitives acting and reacting in reality on each other, might produce results beyond what could be achieved by one. So it seemed to me then—but I confess to you that spiritualism and the phenomena of mediumship never attracted me much; when not utterly trivial they seem to me fraught with risks too grave to be lightly faced, so I have never read much of the literature of the subject, and my conclusions may be widely erroneous. But it seemed to me that without, or even against his will, the power of his

mesmeric influence had drawn the astral form of Mercédes to the old house in the Canongate, and thus a magnetic connexion was established between her and me, which his subsequent mesmeric experiments on me had deepened and intensified, till at last in bringing us together he had defeated his own ends, but what those ends were, or who or what was Hernandez, I am wholly unable to hazard even a guess.

“ There is no particular interest for a stranger in this part of my story. I will therefore hurry over it as rapidly as I can. Suffice it to say that I married Mercédes, as of course you will have guessed, after some opposition, but at last with the full approval of the gipsy chief who had been as a father to her. He was utterly reticent as to her history, but in every other respect no prince of the blood could have met me with greater courtesy, and to all the details of my strange experience he listened gravely with a slow wise smile as one who knows all about it, looking from time to time at the palm of my hand, but saying no word. Never in this world I think were married lovers so happy as we during a long summer holiday in the beautiful Basque provinces which, unknown to nearly every traveller, were as familiar to my half-gipsy bride as the streets of Edinburgh are to us to-day.

“ At last we bent our steps homeward, and it was with a feeling of pride that I took Mercédes to the old house. Her first exclamation was, ‘ How familiar it all is ’. Like a merry child she ran from room to room, exploring every hole and corner; the old house was very bright then, and as I have told you some of my happiest days belong to this period. Now and then a dark shadow would pass over in consequence of a certain delicacy of health of my beloved Mercédes, but this the doctors assured me would pass away; a tendency to hysteria they called it; but from time to time she would fall into deep trances, in which sometimes she would say strange and startling things. It had been a great grief to us that we had no children, but one day in one of these deathlike trances she suddenly looked up and said, ‘ It is well we have no child. You are the last of your race, the old curse will break with me.’ At another time she said, ‘ I grow stronger, he grows weaker, he will not succeed again ’. These and many other sentences of the kind, whose meaning was entirely beyond my power to fathom. I had told my uncle, who, by the way, still resided with us, of my experiences in Spain and my encounter with Hernandez, of which he gave a totally different explanation from that which had commended itself to me. ‘ It was not Signor Hernandez himself that you saw,’ so he said to me one evening. ‘ If you go to a spiritual seance you will very likely see Shakspeare, or Julius Cæsar, or some other great personage called up and materialized before your eyes, but directly they write, as they sometimes do, or rap out communications, it becomes at once evident that not the spirit of the mighty dead, but a very vulgar and illiterate spirit is manipulating the form which you see. So it was here; some low and evil spirit put on the aspect of Hernandez to deceive you; his actions prove it. Had you been more advanced in occultism you would have recognized this at once.’ Nevertheless I was not satisfied, and I seemed to have so fully recognised Hernandez, not by the outward shape, but by the personal influence which surrounded him, that I felt no manner of doubt that it was himself. My uncle, however, grew so urgent on the point that after a while I became convinced against myself, and ready to admit that what I had seen was some mere delusive shade.

“ It was about this time that old Peter, the old servant who shewed you over the house, came back. I had not seen him before; he was originally as a boy in my father’s employment, and had been picked up by him somewhere, I believe, in the West Indies. Peter is said to be a half-caste, but what his particular breed is I can’t tell you; I suspect he has a good deal of Spanish blood in his veins and more than a dash of nigger; anyhow Peter

has always from a boy been curiously sensitive and directly he was employed, I think as a page or boot boy or something, about the old house he seemed almost to become a part of the house; it had a strange fascination for him, and he was never happy away from it; but shortly before my return to my ancestral home Peter had been ill, and my uncle sent him away for rest and change, and so it was that until my return from Spain with Mercedes I never saw Peter. I must notice here, what you have remarked, the singular way in which most of the people intimately connected with the old house have been peculiarly sensitive. My uncle unquestionably was so in some directions, in fact, I have no doubt of his having been a spirit medium, either naturally or by cultivation; so from what I can learn was my grandfather who married a Spanish lady. She by the way played him false, and learning of her treachery at the supper table one evening, in a fit of sudden madness he flung a dagger which struck her on the chest and went straight to the heart, killing her instantly; the story was hushed up, my grandfather went abroad and died very shortly after of apoplexy. Criminal justice was as you know, very uncertain in Scotland a hundred years ago, and while poor wretches in the Cowgate were hanged for petty thefts, high-placed murderers like my grandfather escaped scot free sometimes. Then my father, who had nothing of the sensitive about him, never lived in the house at all; he married a douce pious Scotch lady, when he was pretty well on in life, but only knew of the Canongate house by tradition. I must have been born a sensitive I think, though the powers only developed when I came to the old house. My darling Mercedes was exceptionally so, old Peter also, and now you who are also sensitive, whether you know it or not, must needs go rummaging and exploring about the place, and catching all its weird influence. It seems as though the old house, like a living creature, had some almost conscious power of attracting to itself those whom its wicked influences can affect. You will remember how you, a total stranger, were impelled to go in and explore it, and unless Providence had guided you to me you would have been caught like a fly in a spider's web, or rather what seems to me a better simile, like some poor insect attracted to a carnivorous plant which absorbs and destroys it. Soul and body, will that accursed house destroy all sensitives who come within its influence, unless they have great powers of resistance.

"Very shortly after our return, I met Hernandez in the hall. I started on seeing him; my uncle who was with me said, 'Now, nephew! you've been telling me various cock and bull stories about Signor Hernandez; he has in fact never left this house since you went away. Look at him carefully now, and you will see how little like he is to the astral that you saw at Seville.' I did so, and Hernandez gazed full into my eyes; as he did so the scene in the churchyard sprang into sudden vividness, and to my utter amazement the wizard who had been making those mesmeric passes in the magic circle was a totally different person from Hernandez who stood before me.

"I felt bound to offer him an apology, but I was not satisfied. No sooner, however, did Mercedes set eyes on him than she fell into a dead faint and was ill for a long time. Peter also conceived the most extraordinary repulsion for him. 'Mr. Dalrymple,' he said to me one day, "yon man is the deevil—or if he's no himself, I'm thinking he's no vera far awa' kin. And look ye, sir, if I'm no much mistaken he's just practising his uncanny arts on the young mistress, puir thing! and it's truth I'm telling ye, gin she should make a moonlight flitting wi' him, she'll no be to blame; it'll no be her fault, puir leddy, but just against her will and through the deviltries of that black sorcerer.' I remembered his strange influence over Mercedes, and altogether I made up my mind that Hernandez must go. I was just beginning to say to my uncle that I intended to tell him so, when Hernandez himself came up with his travelling valise in his hand. 'I find



I have to leave you suddenly,' he said, 'but we shall meet again ere long.' I answered somewhat stiffly that I feared I should not be able to receive him as a guest for the present, owing to private arrangements. He was not in the least put out, but simply replied, 'Oh! of course, not here. I understand, exactly, but you will be my guest soon, in the land of the olive and wine—your uncle comes with me to-night.' Another moment and he was gone. 'What does he mean, uncle?' I said. "You are not going to leave us.' 'No! no!' said my uncle with a nervous little laugh, quite foreign to him. 'Signor Hernandez mistook. I don't know what he was thinking of.' I noticed, however, that his jolly red face was very pale.

"That night the house was full of strange noises. I have heard similar sounds in other houses sometimes and was told they were rats; it may be so. I *saw* nothing. Peter told me afterwards those that he calls "them as walks" were all about that night, far more manifest and more wicked than usual. About 3 o'clock in the morning, as nearly as I could time it, I heard a long, wailing cry which sounded like that of a person in utter terror, then several choking sobs mixed with a stertorous kind of snoring, and a rattling noise as of a person breathing with great difficulty through an obstruction: then a stillness as of death. I sprang out of bed and on to the stairs, and called several times. At last old Peter came; in answer to my inquiries he had heard nothing; troops of phantoms according to him had been flitting up and down the stairs, but he had not heeded them and had gone to sleep. We took candles and searched everywhere, but in vain. My uncle's bedroom was locked as usual. We knocked, and he answered from within in his usual cheery tones; the little vaulted room was locked as it always was. At last we went to bed. Next morning we found my uncle's room empty. The bed had not been slept in, and on breaking open the door of the little vaulted room, there lay his body stiff and cold. He must have been dead many hours. The face was swollen livid, the tongue protruded and bitten through, on either side of the throat two long black marks. 'Apoplexy,' the doctor said, an old family physician with a grave face and a gold-headed malacca cane. 'Apoplexy, my dear sir. His father, your grandfather, died of the same; hereditary tendency I fear; a little blood-letting might have saved him.' The marks on the throat he accounted for in some way which I forget, pressure of a tight collar or something; but I am as certain as that we sit here, that my uncle was strangled by some hand, physical or not, and that Hernandez had something to do with it. But what ghost or spirit or human being it was that mimicked my uncle's voice, and replied to our knock, probably no one will ever know."

#### V.—THE END OF MR. DALRYMPLE'S STORY.

While Mr. Dalrymple was talking he had been carelessly turning over the leaves of the old book containing the writings of Fergus Fergusson. After telling the tragic story of his uncle's death his eye fell on a passage which attracted him, and he read eagerly and in silence for some time. "This is very remarkable," he said at last. "Listen! here is a short account, about two pages long, of the old wizard—this is the end of it: 'He (the wizard) was a man of notoriously profligate character, his last exploit being to elope with a noble lady of Spanish birth, the wife of a good gentleman of fortune in Edinburgh, whose name was Dalrymple; the populace were so enraged at this, that he was seized and with brief shrift condemned to be burnt alive. He was drawn on a hurdle to the place of execution, but on being bound to the stake, and the faggots lighted, it was found that he had vanished; but whether preserved by his curious arts, or whether as some assert, the Devil, who was his master, at that moment claimed his wicked soul as the prize of his misdeeds the chronicler knoweth not. Yet are there not wanting, even now, some who assert that Fergus

Fergusson was seen alive and well in the streets of Edinburgh long after this occurrence; yet he could not be apprehended of any man.' "The old curse", continued Mr. Dalrymple, "goes deeper and further back than I knew; three hundred years ago, you see, here were the same fatal elements of tragedy present in my own family, and in the same old house, and still that same infernal face appearing as the evil genius of the family. I must hurry on with my story—but one circumstance after my uncle's death was so curious in the light what followed, that I must tell it you here. Mercédes, despite the doctor's assurances, grew weaker, and her trances more frequent and lasting longer, and sometimes when wearied out and ill at ease, she has stopped in front of that picture in the hall and sighed deeply. "I wish he would come back," she sometimes said, 'it was so pleasant when he was here.' I would have done anything in the world to pleasure my darling, even to the inviting of Signor Hernandez, much as I detested him, to my house; but always in the morning when I mentioned the subject to her, she would entreat me with a shudder never to let him come near to her. I concluded that her desire to see Hernandez was merely a fantasy bred of a weak and overwrought brain, which cool reflection and waking strength turned into the natural loathing her pure soul felt for a bad man.

"Several times about this period old Peter startled me by saying he had seen 'yon auld deevil', as he always called Hernandez, about the house. At such times every corner was searched, but without result; only now and then an echo, that sounded like the sneering laugh characteristic of him, seemed to sound through the hollows down below the foundations. 'He's after the mistress, puir leddy,' said Peter to me once, 'an ye'll no catch him, the foul devil-dealing brute—gin ye could catch him, and wring the ill-fared neck o' him ye wad do the world a guid turn; but I reckon he can go invisible and pass through closed doors as easy as open anes by some of them wicked cantrips o' his.'

"One night I was just thinking of going to rest, when Peter suddenly beckoned to me, and led me to a window, you probably remember it, which commanded a partial view of the Canongate. 'Whisht!' he said, 'yon black deevil has bewitched the puir mistress—see ye there.' Sure enough down the Canongate was walking my beautiful Mercédes. You will remember the Canongate was a very different place fifty years ago from what it is now. A fashionable street it had been in old times, and there were still some families of distinction living there. She had simply the tartan plaid drawn over her head after that graceful fashion which our rulers once thought fit to forbid by sumptuary laws, and in wearing which she adopted our old Scottish fashion and added to it all the grace and beauty of her native land. By her side was a figure I knew only too well—it was Hernandez. Immediately under my hand lay a sword-cane which I had found useful in some of my travels. I caught it up and followed the pair. Down the Canongate they went and past the old front of Holyrood, I after them; and as I passed, crowds of ghosts of the old historic personages seemed to be thronging the windows of Holyrood. On they went past Muchat's cairns, past the ruins of St. Anthony's Chapel, I panting after them. Just as they paused for a moment beside the end of Hunter's Bog I grasped my cross-hilted dagger. One mad moment I poised it, meaning to fling—the next the story of my grandfather flashed through my mind. I should miss Hernandez, I should kill my darling wife; the haunting sense of the old tragedy was upon me. Over and over again must the scene be re-enacted, so some inner voice seemed to be saying—over and over again till — then it became silent; but the brooding curse settled down on my spirit, and the consciousness that I myself had been through this very scene before forced itself very strongly upon me.

"I drew the blade from the sword cane and rushed madly at the pair; I could almost hear their low whispers. I made a wild lunge at Hernandez;

my foot slipt as I did so and the blade passed clean through him—aye! but with no resistance even as though it passed through a cloud—and that moment like a cloud the unclean form dispersed. A wraith of pale blue vapor floated up the side of Arthur's Seat, but Mercedes lay at my feet as one dead. I had the fullest confidence in the absolute purity of my wife and I gently raised her in my arms and carried her home, where for weeks she lay unconscious. When at last she came to herself she remembered no word of the nocturnal adventure—only that her sleep had been troubled by hateful and impure visions which she seemed unable to drive away or flee from. I thought of the obscene forms conjured up by my uncle in the little vaulted room, and shuddered at the idea of such foul shapes invading the pure sleep of my darling; but at last she recovered and seemed her old girlish self once more, delighting to throw herself down into a lounge in our room in front of the old mirror in amber, satin, and black lace, with the dear old sandal wood perfume about her, and enact the part of my dream love of olden days. Happy days were these, and old Peter used to say 'them as walks' had never been so peaceful as then, though he met wraiths on the stairs and hovering round, yet all ever benignant and well disposed towards us, and of Hernandez nothing whatever was seen or heard by anyone. Happy days but all too few, and the calm was ominous. Very soon alarming symptoms began to show themselves in my darling Mercedes; not only now was it physical weakness and the persistent recurrence of the long death-like trances, but mental aberration; often she did not recognize me, and would fall into fits of uncontrolled and violent passion, as unlike herself as could well be imagined.

One night as I sat watching by her bedside a strange drowsiness crept over me, very much like that which had affected me when first I wooed her as the lady of the mirror. I could see the room and all its surroundings, but of sitting there myself I was utterly unconscious; I seemed to be everywhere and as it were part of everything, and in this state I saw plainly what I took to be the spirit form of Mercedes, herself, yet glorified and purified and transfigured, and her message to me, though I must needs translate it into words, yet came not in that form, but as it were flashed from soul to soul in an instant. 'Mourn not for me,' she seemed to say, 'I am here no longer but happy and at rest at last. The poor body you look upon contains my spirit no longer. I died weeks ago according to the time of earth. It is an evil spirit, or creation of him who persecuted me, that now animates that frame of flesh and blood.' At this mention of Hernandez I felt an irresistible wave of wrath rise in my soul; but the gentle message came again: 'Nay, be not wrath, we are not angry with the medicines that bring us health, nor with the exercises that bring strength to our bodies. I was weak and sickly; it was my trial and my task to meet and overcome him. I failed, and over and over again in infinite kindness was the same task set me, and over and over again I failed, but with each failure I gathered new strength. So long as I failed his will could chain me to this old house; but now I am free, and in winning my freedom, I have won release for you too, my beloved; in a few days you will leave this house, accursed as it is for all your race, and you will enter it nevermore. He whom you know as Hernandez was once in earth-life the ancestor of your family. He now embodies all that is evil in the inherited tendencies of that family. He and you and I have enacted the same scenes together but with a different result many times—but now you, O my beloved, have crushed out your inherited tendencies, have fought successfully against the characteristics you derive from your family, and your strength has been strength in me, and by repeated opposition we have conquered Hernandez; and we can now recognize that it is he who supplying a force to oppose our own has developed our strength and to whom we must be grateful. The ancient curse is broken.' So saying the lovely vision faded away and the feverish form of Mercedes was left tossing rest-

lessly on the bed. In the morning I did not remember the vision, nor did it come back to me for long afterwards. I knew, however, when it did come back, when and where I had seen it.

"The doctor who came daily told me that Mercédes was developing a tendency to suicidal mania, and cautioned me to keep everything of a dangerous nature out her reach, and to watch her carefully. This I did: but one night I presume I must have slept at my post, for I suddenly became wide awake, and the great funeral bed was empty. Mercédes was nowhere to be seen. I called, but no answer. In an agony of mind I rushed to the little landing. There at the head of the stairs lay my darling—her night dress stained and dabbled with blood, my cross-hilted dagger in her breast—dead and cold. The blank terrible despair of that moment was almost more than flesh and blood can bear. I cried an exceeding bitter cry and fell in a dead faint beside the corpse.

"How long I was unconscious I cannot tell, days, weeks, months, I know not. I heard afterwards that there had been some enquiry, that I had been found in a swoon beside the body of my darling, and that the Crown with its usual intelligence had come to the conclusion that I might have killed her—I who would have given every breath in my body to shield her from the slightest pain. Of all this, however, I was mercifully unconscious, and Peter took me abroad, when I first recovered myself, and then I remembered the visit, and I knew, though of course your scientific men would jeer at such an idea, that my pure and holy Mercédes had never been guilty of the sin of suicide; long before, she had left the poor frail body she used to inhabit, and it was but the foul elemental conjured up by Hernandez to take possession of it which had grown wrath with its material dwelling-place, and plunged the dagger into that sweet breast from which the angel spirit had long flown; but how the dagger came there I never knew. I have never parted from it since.

"Leave me now, my young friend, my story is done. I have never before told it to mortal man, and would not have told it to you had you not come within the spell of the old house. It is but the evil magnetism which lingers there now: the spirit of Mercédes has met and conquered the spirit of evil, and very soon no stone shall be left on another to mark where stood a place accursed of God and man."

#### VI.—THE WRITER'S LAST WORDS.

But little now of my story remains to tell. Business took me out of Edinburgh almost immediately after my last interview with Mr. Dalrymple, and it was some weeks before I saw the old house again; when I did the workmen had been some time in possession and but little of the old fabric remained, all the walls were laid bare, the floors and timber were gone: only the ground floor in fact remained, and that was open to the sky, and excavations were going on below. No secret passages or unknown rooms had been discovered, it had been simply a solidly built old-fashioned mansion, some of its lower parts, from their strength and solidity, apparently belonging to a fortified place of old time. I closely questioned the workmen and learnt that at the seventh stair, the place where, according to Peter, the ghost of the lady with the dagger in her breast had always disappeared, there was an evident trace under the plaster of an old door, but the aperture had been bricked up solid some time very long ago and no man could say what had been its original purpose, for if opened it would have led out on an outside wall with a drop of some twenty feet to the ground. This I suppose must ever remain an unknown mystery.

On two points only did any interest attach to the excavations; below the old stair leading from the Laird's room to the kitchens they had pierced down to the solid rock, and had found there a curious cleft or

hollow leading apparently to the bowels of the earth, up which had floated a vapor of so deadly and noxious a character that two of the men had fainted and been carried off in a perilous state to the infirmary; and below the little vaulted room was some curious arched masonry; something like a very primitive crypt, on the floor of which they had found a stone which now lay loose, though when discovered it was firmly bedded in the masonry, carved with a rude serpent and some other emblems; on the wall, under one of the vaultings, was cut with a chisel, a pentagram, but roughly done as though by an amateur. I was looking curiously at this, when I became conscious that someone was watching me; I looked up, and standing just above me was a slim handsome man of about forty, very dark, and dressed in some foreign fashion. I looked curiously at him. Where had I seen that face before? Then in a moment it flashed across me, "Signor Hernandez". I said. "You have mistaken me," he answered tenderly his card. "Count Bernstein." I heard the voice of old Peter close behind. "God save us a', yon's that auld Deevil."

"You seem to have mistaken me for a friend," he said, with slightly melancholy accent; "permit me to give you a hand out of that pit. I think I can show you who I am." I extended my right hand mechanically; my left was resting on the wall against the pentagram, and I stood on the carved stone. As his hand touched mine a vision flashed across my mind. I saw Hernandez in habit like some ancient Druid offering a human sacrifice, and the victim was a gipsy girl, who, as some inner sense seemed to tell me, had been unfaithful to his savage semi-animal passion; and onwards over and over again I saw the same scene repeated, and I heard his deep enunciation of undying hate and pronouncement of a curse so terrible that my blood congealed and the roots of my hair stirred. Not as a succession of pictures did these varied scenes appear, not even as a number of pictures seen all at once, but with a consciousness that each one was the same, all apprehended as one, all seen and understood in a flash, quicker far than thought, and borne in upon my mind, as I knew, by the fact of my completing some mysterious magnetic circles by standing on that stone, with one hand on the pentagram, the other in that of Hernandez.

Yet it was only during the interval between my placing my foot on a fragment of broken wall and stepping off the carved stone. All the events of many centuries seemed flashed into my mind in that instant; the next I saw him again clearly. "Mysterious being," I said, "are you man or devil?" "I am to you," he replied, "as you shall take me. Adam and Eve yielded to the tempting of Satan, and for them and their offspring to the last generation Satan is an ever-brooding curse. Job resisted the power of Satan, and for Job Satan appeared as one among the Sons of God. Which is the true aspect, think you? Through the attachments of family, through specious calls of duty, through wealth and through misery, Job fought with Satan and overcame. He saw Satan clearly; your friend Mr. Dalrymple sees me clearly now. Call me Satan if you will. You and all of earth have to meet with those like me, and sometimes we appear as angels of light: when there is a clear duty, we shall show you that your circumstances are exceptional; the stronger you are, the wilier must the trial be; but learn once to go fearlessly along the path, though all pleasure and vanities have to be thrown overboard; straight on though father and mother, wife and children, seem to block the way; straight on though obedience to the command seems to imply a moral guilt; straight on though it seems to be the destruction even of your very higher self; and you shall know us for what we are, angels of light," his voice grew deep, and his figure seemed transfigured as he spoke: "But fail in any of the tests, and you shall also know us; or what we are *to you*, eternal and undying curses, lamentation, and woe." The last words were hissed like the tone of a serpent in my ear, and he was gone.

"Who was that?" I asked a workman next me.

"No man here but ourselves," was his answer, "what are ye thinking of master?"

"Whisht!" said old Peter, "They can't see, but he was here for all that—his last visit I'm thinking."

J. W. BRODIE INNES, F.T.S.

THE END.



## Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

II.

WE have seen in rough outline the earliest stages of Kosmogogenesis, admirably summed up for us in the following brief statement:

"Manvantaric impulse commences with the re-awakening of Kosmic Ideation (the 'Universal Mind') concurrently with and parallel to the primary emergence of Kosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayaic* state. Then Absolute Wisdom mirrors itself in its Ideation; which by a transcendental process, superior to and incomprehensible by human consciousness, results in Kosmic Energy (Fohat). Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all the seven planes of Kosmic Consciousness. There are thus seven Protyles (as they are now called), while Aryan antiquity called them the seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception." (Vol. i. p. 328).

This primary sevenfold differentiation, as the "light of eternity" rolls outward into objectivity, is repeated at each stage of the further evolution. "By sevens" the building of the Universe proceeds. "It is that *Light* which condenses in the forms of the 'Lords of Being'—the first and the highest of which are collectively Jivâtma, or Pratyagâtma. From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive forms, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions. Thus there is but one Absolute Upadhi (basis) in the spiritual sense, on and in which are built for Manvantaric purposes the countless basic centres on which proceed the universal, cyclic, and individual evolutions during the active period." (Vol. ii, pp. 33, 34.)

These "countless basic centres" are, of course, subordinate to the "seven Laya centres" (Stanza vi.) connected with the Primordial Seven, the Dhyani Buddhas. Just as in the physical universe recognised by

science, our planets circle round "the sun", and many such solar systems as our own circle round a central "sun", and many such aggregated systems perchance again circle round some point central to them all; so Occult Kosmogogenesis posits the primordial Seven Centres, the "imperishable Laya Centres" produced by Fohat—"The Great Breath digs through space seven holes into Laya to cause them to circungyrate during Manvantara" (vol. i p. 147)—and round these are other Laya (or Neutral) Centres, and round these yet others, and others again. The conception of a point central to all, and of secondary points central to divisional masses, and of tertiary points central to subdivisional masses, and so on in descending order, so that, to reverse the idea, each final sub-division has its own centre, and all such centres have *their* common centre, and all these common centres *their* common centre, and so on, is one that we know to be true of the visible universe, however dizzy the attempt to realise it may make us. Anyone can figure the idea out with a pair of compasses, by drawing a number of small circles, each with its centre on the circumference of a larger circle, and all the centres of such larger circles on the circumference of a yet larger, extending his Kosmos until he is tired and dizzy; and if he makes them in groups of sevens, and goes on long enough, he will obtain a fairly clear idea of the relation of the basic centre of a planetary chain to one of the primordial Seven Laya Centres.

The planetary chain, evolved from such a subordinate centre, is a cycle of seven globes, and may be figured as situated on the arc of a circle (see Diagram II. vol. i. p. 172), our earth, or any planet visible to us, being at the lowest point of the arc. These globes are, for convenience of reference, called by the names of the letters, A, B, C, D, E, F, G. The evolution impulse travels from globe A round to globe G, dwelling on each globe and then undergoing suspension, or *pralaya*; and such a circling, with its seven periods of activity and seven periods of rest, is termed a Round. Seven such Rounds complete the Planetary Cycle, and are followed by the Planetary Pralaya. The observant student will notice that in the diagram the globes are arranged in pairs, with the exception of globe D; so that globes A and G occupy the same plane, as do globes B and F, and globes C and E. There is the descending arc, globes A, B, C; the midway or turning point, globe D; the ascending arc, globes E, F, G. The traveller must descend to win experience and self-consciousness, but his cycle is not complete until he re-ascends to the old position, bearing with him his spoils. But this figuring of the seven globes arranges them but on four, instead of on seven planes, the "four lower planes of Kosmic consciousness". The Diagram on p. 200 will solve the puzzle, for there the student will observe that the "three higher planes of the septenary Kosmos" belong to "the Divine and Formless World of Spirit", the Arupa World, spoken of in our last article, which is wholly above all such things as planetary chains.

Fohat, "the active force in Universal Life," in one aspect Solar Energy, in another Electricity, whether Kosmic, solar, or human (see vol.

i. pp. 111, 112), is the "constructive power", or force, which evolves the planetary chain. The "Wheels" "are the centres of force around which primordial Kosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres" (vol. i. p. 116). The student will recognize "this law of vortical movement in primordial matter" and will understand whence the Greek philosophers, initiates for the most part, drew their scientific teachings, teachings which Sir William Thomson echoes in his theories to-day. The details of this evolution are guided, according to the Secret Doctrine, by the beings who dwell on the higher planes, those earlier condensations of the Light spoken of above. The "Builders"—as they are, significantly termed—are divided into three classes, our planetary chain being the work of those belonging to the second class, while Humanity itself owes its fashioning to the third (vol. i. pp. 127, 128).

The next point to be grasped is the central idea of the Manvantaric and planetary cycles. Light seems to be thrown on this by two passages especially, although the same thought is glanced at over and over again.

"The Doctrine teaches that, in order to become a divine, fully conscious, God—aye, even the highest—the spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world. . . . Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only 'in the hope of attaining clear self-consciousness', of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahmâ being constantly 'moved by the desire to create'. This explains also the hidden Kabalistic meaning of the saying: 'The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a God'. The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras. . . . Every atom in the Universe has the potentiality of self-consciousness in it" (Vol. I., pp. 106, 107).

And again :

"A Dhyān Chohan has to become one; he cannot be born, or appear suddenly on the plane of life, as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind" (Vol. i. p. 221).

We have then presented to us the grandiose conception of a Universe evolving upwards, as a whole and in all its parts. Each cycle, minute or vast, is an evolution complete in itself, but forming part of a larger evolution. So each cell in our body has its own circle of activity, its birth, growth, maturity, death; but each cell forms part of a tissue that also is born, grows, matures, dies; and each tissue forms part of an organ that is born, grows, matures, dies; and each organ helps to form a body that passes through similar stages; and so onwards, with races, worlds, systems,



**Kosmos.** The consciousness of the cell, for which the leading German scientists now contend, is not the consciousness of the brain of which it forms part, nor that of man the consciousness of the Kosmos; but shall the cell therefore deny consciousness to the brain, or man to the cell?

Let us, then, commence our study of the evolution of the planetary chain and its inhabitants with the *idée mère* that spirit is to become self-conscious through that evolution, the evolution being guided by intelligences who have already passed through the human experience in a previous Manvantara. The sketch, given in Vol. i. pp 213—221, of the seven chief "celestial hierarchies" is a picture of the inhabitants of higher planes in their relationship to terrestrial humanity, which will be more clearly understood at a later stage of our study. The highest, the "formless fiery breaths", the "divine fire", are collectively Atma, the universal spirit. The second, "Fire and Æther", are Atma-Buddhi, Buddhi, the divine soul, being the vehicle of Atma. The third symbolises the intellect, Manas, that with Atma-Buddhi gives Atma-Buddhi-Manas, the Triad. The fourth "are substantial Entities. This is the highest group among the Rupas (atomic forms). It is the nursery of the human, conscious, spiritual souls." They are the "inner soul of the physical cell", "the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties, and all the inherent qualities in man". The fifth group "is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the universe". The sixth and the seventh groups are "conscious ethereal entities", including Nature-Spirits or Elementals of all kinds, sentient but not always intelligent beings. From the sixth of these groups man has to draw all but his highest principles and his physical body. The question is often asked whether Theosophists regard these "hierarchies" as composed of entities, or as being merely allegorical.

"To this the answer is given as plainly: 'After due allowance for the imagery of personified powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and "Mind-Born Sons" of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man.' Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily since 'Adam'—we have to admit the occult teachings" (vol. i. p. 106).

The idea, then is, at the commencement of our planetary chain, that there are concerned with it Builders and Planetary Spirits (vol. i, p. 128) who have existed as men in previous Manvantaras, and who were the elect of that past Humanity; and a host of other entities, who have progressed to a certain point and whose further evolution is to be carried on upon our planetary chain. Man, as we know him, has to be evolved with whatever else may lie before him during the present planetary cycle, and in that evolution these entities are to take part. Now septenary man consists of

Atma-Buddhi, Manas, and the lower quaternary, and the evolution we have to follow is the wedding of the Monad to the intellectual and vital entities, the making of the complete Man. For Man "is the product of Nature's gradual perfecting work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the 'Eternal Pilgrim', the Protean differentiation in space and time of the One Absolute 'Unknowable'" (vol. ii, p. 728).

Here let us pause for a moment on this term, *Monad*. The Monad is Atma-Buddhi. Fohat, we read, "traces spiral lines to unite the sixth to the seventh" (Stanza v). "The sixth principle in man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with divine 'Spirit' (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (Eros), the elective Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE Absolute, into union with the Soul, the two constituting in man the MONAD, and in Nature the first link between the ever unconditioned and the manifested" (Vol. i. p. 119). Now it is essential not to lose sight of the fact that Atma-Buddhi is One throughout the Universe. It is the life, the soul of the Kosmos, and ours only in that we are parts of the All. A ray, indeed, falls into each, but it is the one "light that lighteth every man that cometh into the world", and every atom in this world and in all others. In a sense, it becomes individualised, as a drop from the ocean, by its union with the individual, but in its essence it remains part of the whole. "The Monads are not *discrete* principles, limited or conditioned, but rays from that one universal absolute Principle" (Vol. ii. p. 167).

It is this Monad which circles round the planetary chain, and whose journey from globe A to globe G makes a Round (Vol. i. pp. 167, 168). Seven times is that journey trodden during the planetary Manvantara. "The Monad, born of the nature and of the very Essence of the 'seven' (its highest principle becoming immediately enshrined in the seventh Kosmic Element), has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest; and then again from man to God" (Vol. i. p. 135). There is "a limited number of Monads evolving and growing more and more perfect through their assimilation of many successive personalities, in every new Manvantara . . . . Although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything else in this Universe of differentiation and finiteness" (Vol. i. p. 171). It is this Monad which impels to development and progress: "That which propels onward and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body on the *personal* self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed

itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the Arupa, or formless plane " (Vol. ii. pp. 109, 110).

The Monads, in the course of their long pilgrimage, pass through many planetary chains; but as we are here concerned with that chain only of which our earth is part, it must suffice to say briefly as to the Monads which are to incarnate during our planetary Manvantara, that the Secret Doctrine teaches that they arrive on our chain from the chain in which the moon is globe D. (It must be kept in mind that bodies normally visible to us must needs consist of matter able to impress itself upon our retina, *i.e.*, matter belonging to our plane.) " Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit " (vol. i. p. 171); and these classes reach globe A for their new planetary pilgrimage in orderly succession. When the most advanced class of Monads has finished its seventh Round on globe G of the lunar chain, their activity is suspended for a period of pralayaic rest; during their last Round, when the hindermost class has worked through a globe, that globe begins its planetary pralaya, and its life-energies pass "to a new Laya centre, which commences the formation of " the corresponding globe on the earth chain (p. 172). The seven classes of Lunar Monads (Lunar Pitris, in the Hindu phrase) will, then, reach our globe A, one after the other; "having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain " (p. 179), they come to be incarnated on the latter. On globe A, as on the succeeding globes, the cycle of evolution is sevenfold: three elemental kingdoms, followed by the mineral, the vegetable, the animal, the human. Let us figure in our minds the arrival of Class I. at the threshold of the lowest of the three elemental kingdoms; working its way through it, it reaches the second elemental kingdom, and as it begins to evolve through the second, Class II. enters the lowest elemental. As Class I. starts through the highest elemental, Class II. begins the middle elemental, and Class III. enters the lowest. And so continues the evolution step by step, until Class I. has reached the first stage of the germinal condition of potential humanity on globe A, and Class VII. has entered the lowest elemental kingdom on the same globe. Thus globe A finally manifests the seven kingdoms, each occupied by a class of Lunar Monads or Lunar Pitris:

Lunar Monads, Class I. have reached the Potential Human Stage.

"	"	II.	"	"	Animal	"
"	"	III.	"	"	Vegetable	"
"	"	IV.	"	"	Mineral	"
"	"	V.	"	"	Higher Elemental Stage	
"	"	VI.	"	"	Middle	"
"	"	VII.	"	"	Lower	"

But the student must remember, in using these familiar names of human,

animal, etc., that all on globe A is of the most ethereal substance, the mere filmy shadows of organisms; slowly, Round after Round, the seventh group of the celestial hierarchy—the Nature forces or spirits of each globe—build into the filmy shadows the grosser matter, condensing, solidifying, stage by stage (see, with reference to globe D, and therefore, by analogy, for each globe, vol. ii. p. 110: “the spirits of the Earth clothed the shadows and expanded them . . . it is they who give, or build, the physical tabernacle of man”). It must also be remembered that the “Man” of Globe A is irrational, senseless; the Monad cannot impress his substance, filmy as it may be: a long journey lies before the Pilgrim, ere he can become conscious on the material plane; be the matter ever so ethereal, it is not of the Arupa\* world.

TWO STUDENTS OF THE E.S.

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*Note.* It is certain that even on an elementary paper such as this some questions will arise in the minds of many who may read it. Some of those questions students will be able to solve by their own efforts; for it must be remembered that in Esotericism, even more than in any other study, no man can do his brother's thinking for him. Other questions may, however, refuse to be solved even after careful thinking; if such questions are sent to us, to the care of the Editors of *Lucifer*, 17 Lansdowne Road, Holland Park, W., we will do our best to answer them, or obtain answers for them, and such questions and answers on the preceding paper will be annexed to the following one.



### EASTER MORNING.

From the star-circled dome of Heaven their flight,  
 Worldward, a host of angels speed. Their wings  
 Shed gold light of the Throne that radiance flings  
 Throughout the sunrise. And that mountain's height  
 Which shadowed, in deep hush, the Christ's death night  
 Is lit with glory; while a seraph sings  
 The song of silence to the King of Kings  
 Whose deathless death is triumph of Love's might.

Each love within us is a Christ new-born  
 And each, in time, our brothers crucify  
 With weary crosses—wearing crowns of thorn—  
 With stripes and wounds—until they purify  
 The mighty Self within, and justify  
 The glorious radiance of *our* resurrection morn.

MARY FRANCES WIGHT.

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\* The student should remember that *a* is a privative, and signifies *without*: *a rupa*, without form, and so with other similar words.

## Ecclesiastical Christianity.

### IV.

**W**E pass onward to a later period.

The antecedents of the French revolution were oppression and imprisonment, much of which had been upheld by ecclesiastical influence, and Louis XIV may be said to have sown the seed of the Reign of Terror. Descartes was compelled to live in exile, and it had been proposed to burn him for "heretical philosophy", and the Bastille, or some other instrument of Church and State, inflicted grievous injury on almost every thinker in France. The Jesuits presided over the bastilles and galleys, and in them or in the State prisons anyone could be immured without trial or sentence, on the authority of a *lettre de cachet*. To the last the clergy supported despotism, and when in 1761 the persecutions for heresy were relaxed, they urgently remonstrated against it. At the time of the Revolution, which witnessed horrors similar to those inflicted upon the Huguenots, and in the same places, a century before, their property was estimated at eighty millions, and one-fifth of the land was possessed by the Church, which had grown rich by Protestant spoils.

In Spain, the Inquisition was only abolished in 1820, and that country has never recovered from the paralysing influence of priestly dominion. The Spanish bull-ring attests the degree of her civilisation. Persons are still living who remember the destruction of the convent of Poblet, in which a recently-used torture-chamber was found and a dungeon filled with human bones. In Spanish America millions of the aboriginals were destroyed by the cruelty of the Spaniards, and their land became, in great part, the property of the Roman Church. In 1565 Melendez of Spain massacred the French Protestants in Florida, and 200 were killed, including children and the sick. On the ground mass was afterwards celebrated, and the site of this deed of blood selected for a church. Through treachery Melendez afterwards killed several hundreds more who had been confiding enough to trust to his word of honor. And in later times, at the catastrophe which occurred in the cathedral of Santiago, on the "Feast of the Virgin", in 1863, the priests kept the large iron gates across the chancel firmly closed in the face of the shrieking people, in order to save the church properties and "sacred relics". It was the old spirit of the Inquisition in another form, reckless of human lives and happiness alike, when priestcraft and its follies were at stake.

In England, during the incapable reign of George III., the clergy to whom he deferred aided him in the unjust war upon the colonies which met with its righteous retribution, and when English freedom and the liberty of the Press were at stake, Church and State as usual joined forces against the people. Priestley was persecuted in Birmingham; the bishops opposed Catholic emancipation; and the Dissenters suffered anew. Every fresh step in science was met by strenuous opposition. The discovery of vaccination was denounced from the pulpit, and texts of Scripture hurled against the offending Jenner. Combe was accused of "infidelity". The heaven-sent blessing of chloroform applied by Sir James Simpson in our own century, to the amelioration of sufferings which have indeed been a curse to womanhood in civilized countries, was vehemently resisted as "contrary to Holy Writ". The abolition of church-rates, and the establishment of State education free from theological errors and sectarian bias, were measures

which met with the same opposition and the same outcries. At the solemn hour when the last rites were being performed over the remains of the great Von Humboldt, at Berlin, in 1859, the clergy almost entirely absented themselves, and the great facts taught by the study of geology excited a hostility from the Church and the orthodox, which found vent in the expressions of opinion that the science was "a dark art", and an "awful evasion of the testimony of revelation". Religious terrorism has cast its dark shadow over truths which only served to reveal the power of the Creator and the grandeur of the methods by which His worlds have been evolved. Railroads, telegraphs, discoveries, accidents, all have formed fertile themes for clerical warnings and anathemas.

The wonderful researches of Darwin, Boucher de Perthes, Huxley, Lubbock, and Lyell are stigmatised by the orthodox as "dangerous", or "irreligious"; and while attempts are made on the one hand to represent the atomic theory as only a revival of ancient philosophy, just as attempts were made in the sixteenth century to show that the Copernican theory was merely a revival of the Pythagorean doctrine, which had been "thoroughly exploded", strenuous endeavors are made on the other to overthrow every aspect of evolution except Darwin's facts.

In America, the advocates of the abolition of slavery ran the gauntlet of both lay and clerical persecution. "I can bear testimony," says John G. Whittier, "to George Thompson's courage, fidelity, and self-sacrifice in that terrible year when press and pulpit, caucus and legislature, were everywhere hounding on the people against us." In Boston George Thompson and Lloyd Garrison were denounced by the press and the clergy, and it was there that Garrison was dragged through the streets by the ignorant mob inflamed against him, with a halter round his neck. The church taught that slavery was a divine ordinance because it existed among the ancient Jews, and declared the abolitionists to be "profane" persons, who "fought against God". The "curse on Ham", like the "curse on Eve", must be maintained at all costs. After a thirty years' struggle, the stain of negro slavery was blotted out in a war which deluged America with blood.

In Italy, forty years ago, the Scriptures were read in secret; and so late as some twenty years since persons have bought some of the New Testaments on sale in Rome at last, in order to tear them up and scatter them on the ground. Bonfires have been made of them even in Ireland. The Index Expurgatorius of 1599 still exists. So also does the theology of Trent. In the teeth of the spirit of religious freedom which is now making itself felt throughout Europe, and which was aided in the results of Sadowa and Sedan, the Œcumenical Council declared, in the summer of 1870, in favor of the pitiable doctrine of papal infallibility, the only result of which is to promote the schism which precedes disintegration, and papal denunciations were once more thundered against the "Satan and his emissaries", who dared to fight for freedom and to ignore the pope.

The close of the year, however, beheld a swift reply to this last effort of human arrogance to arrest the divine and unchangeable laws of God. The Franco-Prussian war had in the same summer withdrawn the French troops from the papal territory, and late in the autumn Victor Emmanuel, owner of a name of happy augury, entered Rome, once more the capital of United Italy, and the temporal power of the Pope was swept away. The prisons of Naples were a result of the influence of the Vatican, and the cry for liberty and justice was no less a protest against the power of the priest.

In looking back upon the past, it must be remembered that it avails nothing to point to a St. Vincent de Paul, a Fénelon, or a St. Teresa. Among the Pharisees also were a Hillel and a Simeon. There are pure souls in all times attached to systems which they are not strong enough to reform. Visions, voices, and spiritual

manifestations—"many wonderful works", are not confined to the records of the Roman Church. The Jews of Pilate's time had the same belief and experiences with the same inoperative, because subordinated, result. The heralds of a great religious reform are not drawn within the spheres of unenlightened human authority and dictation, but gather round and inspire free human souls, the "heretics" of their age, and send them forth among the people.

Nor, indeed, can the history of ignorance and bigotry be permitted to close here. But a few years ago Rowland Williams was prosecuted for heresy in the ecclesiastical courts; Colenso was inveighed against by innumerable doctors of divinity; *Essays and Reviews* raised a storm in the clerical world; and Canon Farrar, like Maurice before him, has been convicted of "mischievous error", and solemnly expostulated with for his brave attempt to lighten the prevailing darkness of theology with *Eternal Hope*. Meanwhile, ritualism among the clergy advances apace. Youths of weak mental fibre, educated at Oxford, and influenced by subtle dialecticians, who reason like lawyers, but never like men, enter the church, retire to a clergy-house, preach *compulsory* confession to a priest, *i.e.*, as a "sacrament", and indite letters on note-paper ornamented with red crosses, and dated "the feast of the blessed St. Chad". Twelve thousand pounds have recently been wasted in prosecuting a clergyman of the Church of England during a period of twelve years, for lighting candles when not wanted, elevating a paten, wearing a chasuble, biretta, and other garments of a ritualistic persuasion, making the sign of the cross, mixing water with sacramental wine, kissing the prayer-book, and causing a bell to be rung during the consecration of the "elements".\* And an English clergyman, who is in favor of reunion with the Roman Church, has not long since openly defended the Marian persecutions, and considers "heresy" on a par with murder and "rebellion". He has a brother after his own heart in France. M. Veuillot avowed his Ultramontane policy in the *Universe* thus: "For my part I frankly avow my regret not only that John Huss was not burnt sooner, but that Luther was not burnt too. And I regret that there has not been some prince sufficiently *pious* and politic to have made a crusade against Protestants." Individuals of this last stamp may be priests by nature, but they are neither men nor Christians. They are not worthy to wipe the dust from off the feet of one of the old martyrs, who many a time might have escaped death and suffering by a word.

It is difficult to conceive how any sane persons, not brought up in their midst, can presume to institute such practices and such beliefs in the name of religion in our time; but what is it at the root of these mental departures? An irrational theology, which has been opposing the work of Jesus of Nazareth for nearly two thousand years, which drives the weak to ecclesiasticism, and the strong to atheism and materialism, and a church which keeps up the system which the foregoing pages have plainly proved to be a deadly one to all that is best and noblest in human nature, by the arm of the law. The State Church will never cease to want a Lord Penzance, or to produce a G. W. Foote, and however estimable and self-

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\* I have before me now an "Anglican" imitation of the Roman Catholic *Garden of the Soul*, in which I find among the "Penitential devotions," prayers for confession. In the index I find *Three Theological Virtues, Four Cardinal Virtues, Seven Gifts of the Holy Ghost, Seven Spiritual Works of Mercy, Seven Corporal Works of Mercy . . . Three Notable Duties, The Golden Litany, The Five Joyful Mysteries, &c.*, all marshalled out with mathematical precision. In a pamphlet there are directions after receiving the sacrament to ejaculate "Body of Christ save me, Blood of Christ refresh me, Water from the side of Christ wash me, In thy wounds hide me," &c. With the theology of the *War Cry* fresh in one's recollection, and the open revival of these monkish phrases and practices, the religion of Christ and his mission to the world seem, if it were possible, to be well-nigh forgotten! Mental slavery and theological errors have ever taken the form of an "angel of light," but every step in human progress has pointed out their true character, let the form be enforced celibacy, persecution, opposition to knowledge and freedom, undeviating dogmas, or any other sin against the soul. Meanwhile let it be remembered that superstition and vice are sisters who walk hand-in-hand, and who are acquiring a terrible power at the present time, especially the last in the large cities which have now arisen in every European country.

denying individual members of the clergy may be, it is impossible to be much in contact with them without recognizing that they are pledged to ideas which are fatal to human liberty and progress. The abolition of slavery, the temperance and peace movements, were all begun by men outside the Church, and whenever toleration or great social reforms have been established they have, with the rarest exceptions, been forced upon the clergy by the common sense of the people. Churchmen are the persons who monopolize the Universities, uphold sectarian methods of instruction, oppose religious equality and free education, who zealously maintain the Athanasian Creed, who fear truth lest it should "unsettle" those not yet driven to Atheism, and who would fight to the death to maintain the old marriage-service of the Sarum Use, which holds the soul of woman in the curse of a man-made subjection. Whatever intellect they possess is almost always intellect without manhood, an intellect which dares not face large problems, which defers to the conclusions of an earlier age, and which expends its whole force in defence of narrow and dogmatic assertions. And recently this tendency has assumed a darker hue in the Jesuitical attempts to distort historical facts of the plainest kind in order to whitewash the Church of Rome. Truly, it may once more be said: "Ye build the sepulchres of the prophets, and your fathers killed them".

Yet the social reforms and scientific discoveries opposed by the churches have done more for the alleviation of suffering, and the advancement of civilization and happiness, than all the almsgiving and the external and superficial methods of assistance which mere charity, without knowledge, could possibly devise. With a mighty voice they speak and condemn the anthropomorphic worship of man.

The recent discussion on the Burials Bill should open the eyes of all not blinded by the mist of superstition still among us, as to the utter incapacity of the average clerical mind to teach practical religion. It is a deplorable fact that clergymen came forward to enter their "solemn protest" against the passing of the Bill as "dishonor done to Almighty God". Man has indeed made God in his own image! How necessary that Bill was may be shown from the fact that more than one clergyman has declined to read the burial service over a child that had received "heretical baptism" from a Dissenting or "unlawful" minister. The gnat is always strained at, the camel swallowed; the revision of the Articles would create a clerical uproar, while war and prostitution go on without a protest.

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

(To be concluded.)



### SUNSET.

Up the lane together,  
Through an open field,  
Over gorse and heather,  
Mountains stand revealed.

Now with lonely footstep  
Toil up one more height;  
Nature shows her lover  
Rarest sunset light.

Call the friend up after,  
All is fled away;  
He, with mocking laughter,  
Will no longer stay.

Turn with tender longing  
One more wistful glance;—  
Lo! that look of beauty  
On nature's countenance.

Thus to truest lovers  
Secrets she displays,  
Shows her fairest treasures,  
Nevermore betrays.

ADAMANTA.



## A Talk with Sumangala.

### IS SOUTHERN BUDDHISM MATERIALISTIC?

OF all the suggestions which Theosophy has been instrumental in impressing on public attention, there are few of more momentous import than that which accredits every great world-religion with two sides, an exoteric and an esoteric. Needless here to advert to the wealth of testimony forthcoming in support of these happy distinctions. The historic fact of the existence of secret lodges and hierarchies of Initiates side by side with the prevalence of popular legends and extravagances, the testimony of pictograph, symbol, tradition, and lastly that of the cultured occultist of to-day, unite in emphasising this truth. Of course it goes almost without saying that considerable reservations may be necessary when we seek to apply this principle of research to the case of any specific creed. There is, for instance, every reason to believe that a fair proportion of human religious beliefs are based on a simple nature or ghost-worship, innocent of any possible "occult" coloring. But in dealing with the various phases of religious thought grouped under the heads of Buddhism, Brahmanism, of Zoroastrianism and even Christianity, recourse must be had to a deeper and far more significant clue. It is, indeed, hopeless to account for the phenomena attendant on the mere ORIGINATION of all the great types of belief, if we refuse to recognise the leading part played by the custodians of the Secret Science in the arena of human progress. All research points in fact to the existence of an Esoteric Doctrine, constituting that "unexplored remainder of theological controversy" over which the rationalists and the religionists have so long and so fiercely fought. And it is on the recognition of this fact that the hope of an eventual honorable compromise between the contending parties may be said mainly to depend.

Now among those types of exoteric creeds which have most closely approximated to what some of us hold to be the esoteric doctrine or "Wisdom Religion", Southern Buddhism occupies a prominent place. Nothing, indeed, is more impressive than the continual insistence of the *Pitakas* on that basal postulate of the occultists, viz, a Nirvana attainable by the "Ego" after innumerable "descents" into physical rebirth. In this particular respect its claims to consideration immeasurably outweigh those of the current western faiths whose *faint* tincture of esoteric lore—dimly discoverable amid a farrago of biblical trash—scarcely repays research. But despite its indubitably vivid esoteric impress, Southern Buddhism easily lends itself to misapprehension at the hands of the Western critic. On the one hand we note the too hasty Theosophist who dubs it "materialistic"; declaring that its modern representatives have entirely lost the key to its inner meaning. On the other, we confront the professional Orientalist, a worthy to whom the bare notion of "esotericism" is repugnant, fathering on it the denial of a soul, Nirvanic annihilation and so forth.\* So prevalent, indeed, are opinions of this sort that the expres-

\* Outside the Orientalist world proper, there are many unbiassed European freethinkers who labor under a similar delusion, probably owing to their want of ability to penetrate the intricacies and vermiculations of Eastern metaphysics. I find for instance a passage in the Appendix to Buchner's "Force and Matter," where the teaching of Gautama is described as initiating a "remarkable atheistic and materialistic religion"! I Schopenhauer himself fell into the error of regarding the Nirvana as the absolute annihilation of subjectivity, and thus vitiated an important portion of his borrowings from Eastern thought.

sion "*materialism of the Southern Buddhistic Church*" is rapidly becoming a stock household phrase. How utterly erroneous is this popular ascription of materialism to Sumangala and his school, will be speedily made apparent.

During our recent stay in Ceylon, Col. Olcott arranged for a discussion between the Right Rev. H. Sumangala and myself with a view to eliciting some definite pronouncements on the leading issues of the case. Though fully conscious ourselves of the absurdity of classing under the head of materialism a system which not only inculcates the anti-materialist idea of Reincarnation, but admits the reality of "Gods", "devas", mystic knowledge, powers attainable by Dhyana, etc., etc., we were not altogether unprepared for a savor of modern rationalism. In view moreover of the assertions of those Orientalists who have so kindly consented to interpret Buddhism for the Buddhists, we had grounds for anticipating as our fare a maximum of "exotericism" and a minimum of "esotericism". Was it not the fact that the potent seigniors referred to had hurled at our heads their vast experience, gleaned in arm-chairs at home, and blandly dispelled the illusion that Buddhism and the "Secret Doctrine" had aught in common? Animated, however, by a lingering suspicion that possibly a High Priest of Buddhism might be the right person to apply to after all, we sallied forth one sunny afternoon, on heckling designs intent, to the Oriental College, and before long found ourselves ensconced in the roomy Library of that useful structure. There, in addition to the High Priest, was to be seen his Sub-Principal, Hiyeyentaduwe Devamitta Thero, together with a few yellow-robed monks. Mr. L. Corneille Wijesinha, Government translator of the "Mahawansa", accompanied us in the capacity of interpreter. This gentleman's complete mastery of English and Sinhalese served us in excellent stead, and it is no exaggeration to state that the highly successful issue of the discussion was in great part due to his singularly able mediation.

In opening the discussion I plunged at once *in medias res* by broaching the subject of "First Principles". Did Southern Buddhism admit a duality of spirit and matter as the essential ground-work of cosmic evolution? What was the relation of consciousness to its physical basis—the time-honored problem known in the West as the "relation of psychosis to neurosis"? The elucidation of these points involved a very complex and lengthy treatment which threatened, at one time, to mar our metaphysical joust, but finally drew the following purely esoteric and radically anti-materialist admissions from Sumangala Maha Thero:—

There are two co-existent but mutually dependent principles underlying cosmic evolution. The first is NAMA, which may be said to correspond in a general way to the concept "Spirit", that is to say, to a formless subjective reality which both transcends, and yet lies at the root of, consciousness. NAMA is in fine, the impersonal Spirit of the universe, while RUPA denotes the objective basis whence spring the varied differentiations of matter. Consciousness or Thought (*vinnāna*) supervenes when a ray of NAMA is conditioned in a material basis. There is thus no consciousness possible without NAMA and RUPA co-operating—the former as the source of the ray *which becomes* conscious, the latter as the vehicle in which that *process of becoming* is alone possible. An excellent illustration was then furnished us by the High Priest, who compared this relation of *vinnāna* to *rupa* with that subsisting between a crew and their vessel. Though the crew [*vinnāna*] direct and control the vessel [*rupa*], they could not be carried along or even exist as a crew in its absence. Its existence renders possible their aggregation in such a manner as to admit of their directing it. Similarly *vinnāna* 'informs' *rupa*, but is itself only possible through *rupa*. The bearing of these admissions on the esoteric view of the relations between the "Logos", or Purusha, and Mulaprakriti—the dual facets of

the one Absolute Reality, is too apparent to call for comment. Furthermore the attitude taken up with regard to the foundation and conditions of consciousness is especially worthy of note; constituting as it does the only thinkable reconciliation of current physiological psychology in Europe with the spiritual philosophies of the East, and embodying one of the most fertile and suggestive of the results arrived at by the best schools of German metaphysics. It is now warmly championed, though under a slightly different aspect, by Edward von Hartmann in his popular "Philosophy of the Unconscious". Von Hartmann pictures the Absolute as bringing the *per se* "unconscious subjectivity" of the "Idea" to individual consciousness in certain of the atom-aggregates which it has evolved on the objective side of its manifestation. And if objection is raised to von Hartmann on the score of speculative imaginings with which he has sought to deck his pessimistic creed, there remain distinguished writers in the sphere of positive psychology who have been forced into a very similar line of hypothesis. Witness, in this connexion, one of the leading English thinkers of the present day, Dr. Romanes, F.R.S., the author of that justly celebrated work "Mental Evolution in Man". In the course of an article entitled "The World as an Eject" (*Contemporary Review*, July, 1886), he argues for the reality of a World Soul whose "level of psychical perfection may be higher than what we know as personality". In accordance with this line of thought, he further remarks that "if the ultimate constitution of all things is psychical, the philosophy of the Kosmos becomes a 'Philosophy of the Unconscious' only because it is a *Philosophy of the Super-conscious*". In citing these parallelisms I am, of course, fully alive to the fact that the ontological stand-points occupied by these diverse schools conflict in no doubtful fashion. The esoteric Buddhist and Brahmanic teachings appear to me to emphasize the immanence or dualism in the stream of Kosmic phenomena. The speculations of Fichte and Hegel rest, on the other hand, on a pantheistic idealism; while the pantheistic creed of von Hartmann embraces a transcendental realism and inculcates a Kosmic dualism based on his ascription to the Absolute of the two attributes of Will and Idea. Romanes again oscillates between an attachment to materialistic Monism in psychology, and the scarcely consistent desire to resolve all natural phenomena into a flux of veiled psychical processes. But those who aim at detecting similarity in difference will not fail to note their very important agreement anent a recognition of the transcendental impersonal subjectivity, which finds its conditioned expression in our present individual consciousness. I lay great stress on this point as it lies at the root of the religious philosophy of the future. It stirs up, moreover, a whole hornet's nest of attendant questions, to the consideration of which I hope shortly to return at considerable length.

Nama and Rupa having been thus satisfactorily disposed of, the inevitable question of Nirvana—that pendant of all Buddhist controversies alike—came up for discussion. On this moot issue we found ourselves, like Milton's *dillettanti* demon philosophers in Hell—

" In wandering mazes lost : "

the cause of which deadlock was subsequently apparent when, in answer to a not too premature enquiry, the High Priest expressed his opinion to the effect that the laws of thought do not apply to the problem. The Brahmanical idea of the absorption of the Ego into the Universal Spirit was, however, he declared, fallacious, as any such coalescence involved the idea of Cause and effect obtaining in Nirvana—a state pre-eminently *asankatha*, that is to say, not subject to the law of Causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyanic entities, in Nirvana; rejecting the most rarified notion of the survival of any consciously acquired memories in

that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the fourth degree of Dhyana or mystic development, and furthermore that the "true self", *i.e.*, the transcendental subject—about which anon—actually entered Nirvana. The obscurity in which this avowal was veiled might be judged from the fact that, according to him, the refined phase assumed by the Ego on the confines of Nirvana cannot be described as one of either consciousness or unconsciousness: the problem as to its condition being thus altogether removed from the sphere of intellectual research. Ordinary empirical thought works piecemeal by establishing unreal relations between ideas, and is hence incompetent to seize upon the mystery.

Touching on the modes of "meditation", he specified two main divisions—*Samartha*, the attenuation of passion by reflection, and *Vidarsana*, the attaining of supernormal wisdom by reflection: each of which embraced twenty aspects. Buddhism, be it understood, does not trouble itself much about *Vidarsana*, subordinating, as it does, all aims whatever to the supreme struggle; towards freeing the Ego from the misery of life, by the eradication of all desire and passion. *En passant* it is as well to note that the wisdom streaming in upon consciousness through the portals of *Vidarsana* was stated to be of an order transcending the purely empirical knowledge which constitutes the content of *Vinnāna*. It is independent of sensations and only to be described as clairvoyant and immediate realisation.

Questioned as to the possibility of a world-purpose, both the High Priest and his Vice-Principal replied that the resort to design was superfluous; objective nature being no more than the necessary succession of phenomena. Further queries elicited the remark that causation from the immaterial or subjective to the material or objective is, so far as regards the human body, an established fact. Is it not, indeed, implied in the bare statement of the law of Karma, one aspect of which ascribes to the re-forming skandhas of a past birth a positive modifying influence on the infant brain? Undoubtedly. Given, however, the actuality of a causation from subject to object in the case of the microcosm, man, are we to deny the fact of a similar causation from the World Spirit (*Nama*) to the "universal Rupa" or objective Nature? Analogy brands this limitation as arbitrary. It cannot, moreover, be contended by the Southern Buddhist leaders that the world-process as a whole is necessarily stereotyped through the eternities, for they also hold to the doctrine of alternating *Maha-Manvantaras* and *Maha-Pralayas*. Obviously, during the re-objectivation of Matter after a Great *Pralaya*, there would exist every scope for the origination of a new (or modification of the old) kosmic order by the clairvoyant ideation of *Nama*. Under any supposition it appears strange first to posit *Nama* and then to deny it all share in the world-process, save that of furnishing the raw material of consciousness. Subsequently, be it stated, *Sumangala* did go so far as to admit to Colonel Olcott the possibility of the aggregate subjective Karma of one *Manvantara* re-acting on and modifying the "tendencies" of its successor. Why not go further and accept the esoteric teaching *en bloc*?

Perhaps it is feared that any such move might prove open to misconception, owing to the absurd old Christian fashion of running the "design" argument as a prop to the idea of a "personal designer". The bare reference to the already mentioned work of von Hartmann, a philosopher who lays the strongest emphasis on the teleological ordering of phenomena while emptying the vials of his satire on the head of Theism, will suffice to dispose of any such illusion. There is, in truth, no connexion between the two positions.

In all probability (as, indeed, our respected host seemed to intimate) the

esoteric Buddhist priesthood has yet paid little or no attention to this and kindred questions anent the origin and evolution of things. Gautama himself declared that all such inquiries were profitless, as from the standpoint of his vividly practical philosophy they undoubtedly are. The complexities of human, not of Kosmic Karma, rivet the attention of his followers. Altogether students of esoteric lore can well afford to "bide a wee" before expecting to hear the last word of Southern Buddhism on this issue. Intellectual negotiations ought not to commence with an *ultimatum*.

A curious side light was thrown on the anthropology of the "Secret Doctrine" by some stray utterances *a propos* of the primeval races. The first men, whose "Egos"—if the terms is, Buddhistically speaking, permissible—descended into rebirth from the Brahma lokas, were stated to be ethereal, of great stature, and free from the physiological necessities consequent on the possession of an alimentary canal. Originally, they were highly spiritual and enjoyed a lengthy term of life, abandoning themselves, consequent on the gradual loss of their primal longevity, to those varied passions which constitute the *bête noire* of all respectable moralists. Intellect slowly became prominent as the flame of clairvoyant spirituality commenced to flicker, and has now attained its maximum degree of splendor coincidentally with the present almost total obscuration of the higher consciousness.

What must, I think, be regarded as a very valuable concession, accrued to us from the results of the ensuing relay of questions. Was there any ground for believing that the doctrine of the "Higher Self" or "Transcendental Subject" met with an express recognition in Southern Buddhism? I say "express", because it is pretty clear that the whole theory of Dhyana rests on the assumption that the four skandhas (*vedanā sanna, sankhārā, and viññāna*) do not exhaust the totality of our inner subjective nature—that there is, in fact, an unexplored domain of the soul corresponding to what is treated of in theosophical literature as the Buddhi. How, otherwise, are we to account for the fact that Sakyamuni himself is said to have received "illumination", to have penetrated by a clairvoyant wisdom into the veriest arcana of being, and to have recovered the memories or those multitudinous prenatal experiences which had chequered his path up to Buddhahood? How are we to explain the bare *storing away* of such memories, if the fluctuating mass of ideas and feelings summarised as the "four skandhas" represent the spiritual side of man in its entirety? How, again, are we to bridge the gulf between rebirths in the absence of a Higher or transcendental Self as a back-ground to these skandhas, a sort of permanent basis in which the potentiality of their re-combination in some future birth must, in some way or other, inhere? It is because they have failed to detect the traces of the Higher Self doctrine in Buddhism, that the Orientalists have not unnaturally come to regard the whole law of Karma as a poetical and "airy nothing". Rhys Davids, in the course of his interesting and eloquent work on Buddhism, furnishes a typical instance of this blundering. Confronted with the uncompromising teaching of Buddha to the effect that personality, *i.e.*, the conditioned terrestrial subjectivity of man, is illusive and without permanent ground in reality, and lacking the true key to its interpretation, he very naturally fails to view aright what he terms the "stately bridge which Buddhism has tried to build over the river of the mysteries and sorrows of life". Hence we find him alluding in feeling language to the "many despairing earnest hearts" who have "been charmed, or awed perhaps, by the delicate or noble beauty of some of the several stones of which the arch is built; they have seen that the whole rests upon a more or less solid foundation of fact; that on one side of the key-stone is the necessity of justice, on the other the law of causality. But they have failed to see that the very key-stone itself, the link between one life and another, is a mere word—this wonderful hypothesis, this airy nothing, the imaginary

cause beyond the reach of Reason—the individualised and individualising force of Karma.”—(*Buddhism*, pp. 105-6.)

There can be no question as to the validity of this criticism in the event of a rejection by Buddhism of the aforesaid doctrine of a Transcendental Subject. It was therefore with no small sense of satisfaction that I was able to extract from the High Priest the admission (*a*) of the reality of this overshadowing Soul or “*True Self*”, never realisable under the forms of the empiricist consciousness, (*b*) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, (*c*) of its direct manifestation as intuitive wisdom in the higher states of Dhyana, and (*d*) of its ultimate passage into Nirvana on the break-up of the groups of causally conditioned skandhas. It will now be seen that while the Southern Church does not attempt to deal with metaphysical niceties after the systematic fashion of the Esoteric Doctrine, it embodies nevertheless the vital truth at issue. If any one conclusion of modern psychology rests on a sound basis, it is that which affirms the content of experience to be drawn from sensations, and to develop simply by their association. Now Buddhism may accept this position without much demur—the derivation by its Founder of mental states from *Phassa* (contact) being itself a complete recognition of sensationalism—but it must at the same time link this belief on to the concept of a Permanent Transcendental Self, if it is concerned to preserve the theory of Karma from attacks. This position, as we have already seen, is practically conceded by Sumangala. How clear a light the acceptance of such a supplementary doctrine is calculated to throw on many obscure passages in the Pitakas, more especially on the celebrated verse regarding the “Maker of the Tabernacle”, in the Dhammapada, the Orientalist would do well to determine for himself.

*A propos* of the Karmic problem involved in animal suffering, the High Priest contended that the infliction of pain by a morally irresponsible creature carried with it a future retributive effect. Causation is, in fact, no respecter of persons. It matters not whether any specific “evil” thought or deed of a creature is traceable to ignorance, impulse, or deliberate intention, a painful consequence either in the present or a future birth must ensue. Of course, it goes without saying that the *degree* of the Karmic suffering entailed by a vicious act depends on the intensity of the original disturbance set up in the skandhas—a disturbance immeasurably greater in the case of a man than in that of some mere animal automaton, such as a tiger or snake. Nevertheless, this necessary reservation does not materially affect the contention. After all it is an undeniable fact that a flame will burn the body of an incautious innocent child in the same way as that of a consciously heroic Mutius. It is simply an instance of the inexorable rule of Cause and Effect, tempered, as always, by the subsequent compensatory action of the Karmic scales.

Further conversation resulted in the discovery of various other parallels between exoteric Buddhism and the Esoteric Doctrine. Among such, mention was made of the existence of several strata of matter tenanted by appropriate organisms and characterised by distinctive natural forces; of sakwalas, or groups of worlds, answering to the general notion of planetary chains; of the acquiescence of Buddhism in the so-called Fire-mist Doctrine of astronomy—subjects all replete with interest, but perhaps rather difficult to exploit in the course of two or three hours’ chat. However, having secured so fine a booty already, we were content to leave the remaining philosophical ideas of our venerable host unpillaged. So, after heartily thanking him, the Vice-Principal, and Mr. Wijesinha for their courtesy and kindness, we turned our steps homeward. And if our faces wore a look of unwonted hilarity that evening, was there not ample justification for our optimism? During those few hours we had succeeded in obtaining sufficient data to demolish for ever and for aye, the absurdly rotten indict-

ments brought against Southern Buddhism. We had seen the accusations of Materialism and Nihilism crumble away before our gaze, as surely as ever did the spectre castle of King Arthur in Sir W. Scott's "Bridal of Triermain" to that of its would-be tenants. We had recognised that the religion, or rather philosophy, underlying Sinhalese Buddhism, is one of an essentially spiritual character, the bare formulation of which would send typical European materialists and nihilists, such as Büchner and Renouvier, into a fit. A further series of searching questions as to the esoteric teaching of the *Visuddhi Magga* and Abidharmma has now been submitted to the proper authorities, and when the results of this analysis put in an appearance, it will be possible to elaborate with more precision of detail the principles touched upon in the above-recorded conversation.

E. DOUGLAS FAWCETT, F.T.S.  
(Theosophist.)



## RE-INCARNATION.

From countless ages of the mazy Past,  
Of which man's memory but one moment scans,  
A shadow of Intelligence is cast  
Whose form, fore-reaching, his hereafter plans.

This deeper darkness makes us feel a light  
Which seems to us an Entity Divine,  
A starry ray that, kindled in the night,  
One speck of space can gloriously define.

So we can read the record Truth has writ,  
On every page that Death has turned for Life,  
And mark the meanings which emblazon it  
With honest failings in heroic strife.

In perfect justice, Love's eternal law  
Awards to each the Being that is best,  
While all, from All, all attributes must draw  
And find, in All, their consciousness of rest.

The ills we were predestined to endure  
But crushed the carnal cravings of the Will,  
That ichor, throbbing from its fountain pure,  
Aglow with Godhood, every pulse might thrill.

In countless garbs each Ego has appeared,  
To fathom life, in every form and state,  
Till Godhood, by recurrent Manhood reared  
In Wisdom, weds a bride immaculate—

The Soul, who passed from human flower to flower,  
And drained the being of their fragrant breath,  
From blended essences distilled the power  
To be its own antipodes of Death.

Then is eternal harmony with All!  
The Finite flowing with the Infinite,  
Dispels the last illusions that enthrall  
And brightness blends, in beauty, with the Bright.

R. B. H.

## The True Brotherhood of the Kingdom of Heaven.

**I**N these days everything is being carefully tested. Mere hearsay does not satisfy thinking men and women. Old notions and old institutions are alike passing through an ordeal of candid sifting. Men wish more than the mere husks of truth. They crave for divine light to dispel the darkness.

We do not wonder, then, that in religion, which deals with man's higher nature, men should be probing matters to the bottom. Instead of ever harping about one's creed, they are desirous of testing men's conduct. Instead of asking about a man's religious belief, they wish to know his mode of living; and every man is becoming more really anxious to live well than to believe some unintelligible doctrine.

The more we study Christ's words, the more we see how intensely practical he was in all. And it is good for us, when we are unable to worship with our neighbors, to read through a number of the chapters of the Gospels so as to seize hold of Christ's words and Christ's meaning. There is no formalism, no creed, no mystery, but practical godliness outcoming in a good life. He placed before men a high nature, which it is possible for men to imitate and come near. He lived out that beautiful character. It was tested by all who saw him; and it can now be tested by us as we read the Gospel story.

Into that story men have introduced strange things according to their own bias. Paul, Peter, John, and James, all differ in their interpretation of the story. They look on Christ's teaching and life and work from their point of view. And if such men—apostles of the founder of the faith—have not given us the absolutely true interpretation of Christ's teaching, we are not to wonder that the men of later times, who framed our Confessions and our Catechisms, should have come short in giving the perfect meaning which Christ meant to convey. Now we should approach the subject directly, and study Christ's own teaching and work as told us in the four gospels. It is not the Christ of Paul, nor the Christ of Peter, nor the Christ of the Church, but the Christ of the Gospels which we have the privilege of studying for ourselves.

Much excellent matter we find given by others; but when there is any discrepancy—however slight—between the story in the gospels and the criticism of that story by anybody—however much inspired—we are privileged to accept what we find directly taught by Christ himself.

And surely that is only reasonable. In ordinary evidence, the direct account of the principal is preferred to any other person's explanation of that account. Accordingly, here, it is no less our duty than our privilege to examine Christ's own words and interpret them for ourselves.

In this way we find the gospel story much simpler. There is less creed in it; there is more life. Conduct is the test of genuine belief. We are, in a word, to believe in a practical way. And the more we try to live out the gospel ideal—to imitate the love principle which actuated Christ in all—to believe in his noble work of love, the more will our life be improved and purified, and ennobled. Then Christ will cease to be an abstract being, and become a living reality, our educator in righteousness, the stimulus to good living, the moulder of our conduct, the all-engendering source of love, the master of our being.



The strange thing is that too many worry themselves about their faith instead of their conduct. They have somehow been unfortunately taught from their infancy that faith alone is sufficient for salvation, that is enough to save them from sinning. They have got it into their heads that without some mystic acceptance of Christ they can do no good thing at all. And this has a bad effect, in two ways.

In the first place, it makes some, for self-protection's sake, assume that they have the proper faith, without troubling themselves about their conduct. It never strikes them that a dishonest life, or an impure life, or a slanderous life, or a selfish life, is out of keeping with their self-assumed faith. They are among the elect, and they never mind their conduct. Or if this ever presents itself to them at all, they satisfy themselves that they are at any rate better than Jacob and David, who were men after God's own heart.

And the other class who are affected by this line of religious teaching are those who are doing good and yet, who never know about it. They have not realized that the true following of Christ is in unselfish, generous, sympathetic work for others. They are doing good work, noble work, work which is the very test of that brotherhood, which is essential for the membership of the kingdom of heaven; and yet they are not aware of it.

These two classes were very pointedly specified by Christ in a reference which he made to the day of judgment, when the test of fitness for his Kingdom would be indicated. One band he blessed for their unselfish, brotherly conduct; the other is cursed for their selfishness and indifference to their fellow-men. He declares that those who are fit to be members of his Kingdom and whom he admits, are those who fed the hungry, clothed the naked, and visited the sick in a truly sympathetic spirit. These members were not aware of their brotherly natures. Men have done noble actions, deeds of quiet, unobtrusive nobleness, which are unrecorded in earthly records, and which are even forgotten by the generous doers themselves. Yet these deeds were moulders of their character, unconsciously training them for fitness for the kingdom of true brotherhood in Christ. And more than that; Christ declared that a kindness done to a fellow-man is just the same as if it had been done to himself, the representative of mankind, the elder Brother of the race. That is the key to the whole gospel. The training for the kingdom of heaven is living unselfishly, in noble work for Christ, which is tested by practical sympathy and love to one's fellow-men. A man is fit for the kingdom of heaven, is really in it in this world, when he lives unselfishly and delights in doing so.

Again, Christ characterised the other class, who were excluded from his kingdom, as those who had neglected to feed the hungry, to clothe the naked, to visit the sick. Selfishness excludes man from the true brotherhood in Christ. The Master reduces all sins to sins against one's neighbor; because such selfish work is done against the love principle of Christ's nature. These men may have believed in Christ in some sort of way: but they had never lived out love to man, which was the embodiment of love to God. If a man does not love his brother whom he hath seen, how can he love God whom he hath not seen? Such excluded ones, then, had not in them the power of doing good; they were unfit for the kingdom of brotherhood, which is bound together by the practical bond of love. Neglect of attention to the naked, or hungry, or sick, shows unfitness to be one of Christ's members. The man or woman who shirks doing good in society, when conscientiously called upon for the exercise of generosity and help, thereby shows total inability to love what is Christ-like, and total unfitness for true brotherhood.

We are members of society—parts of a great organism—whether we know it or not. If one suffers, all to some extent suffer. If one part of our frame is seriously injured, the rest of the body is more or less affected by

nerve-sympathy. If one member of humanity be seriously made to suffer by the neglect of one in whom was none of the milk of human kindness, then to some extent all have been touched with the pain :

" Man's inhumanity to man  
Makes countless thousands mourn."

We know some say that this test is by far too simple. What? Is it a simple thing to live an unselfish life? Such men have never tried to walk in love. To be generous and loving is not so easy. Does not cold money calculation or selfish ease too often come in to drain out any of the original rightness of their nature still remaining? Easy to be unselfish! Why that is the most difficult matter on earth. It is just living out Christianity—it is being a Christian.

Others say that a rich man has a better chance of being admitted into the brotherhood, for he has plenty of means at his disposal to do all that Christ declared to be necessary. We think not. We do not see much of that in the world. We really find more willingness to share what one has with others among those whose means are small. Too many of the rich take up the cause of humanity in name only; they do not use their vast means and opportunities of doing good in the cause of right; but too often weary their life out in pampered leisure, sighing to have some work to do for man, and yet never doing it. Wealth so binds itself round the very vitals of the heart, that the heart's sympathy is stifled, generosity is gone. Moreover, money-giving is only one form of sympathy. The smallest sum, given in proportion to one's means, is blessed, and glad are we to see so much done in this way for the advancement of man's temporal good, for the carrying out of that saving of the body as well as of the soul, which characterised the lifework of Christ, the patron of hospitals, and infirmaries, and homes. But the real test of Christianity or fitness for the kingdom of true brotherhood is in doing acts of brotherly kindness, in clothing the naked, feeding the hungry, and visiting the sick.

It is not in every one's power even to clothe the naked and feed the hungry, except in a very small way. But all can give a cup of cold water with cheering words, with the true expression of brotherhood, the more tenderly uttered if one is unable to give more. Most have it in their power: all who are not sick, at any rate, are able to visit the sick. They can pour the balm of consolation into the wounded spirit. They can sympathise with distress. They can firmly grasp the hand of the afflicted one with a thrill of divine sympathy. Such men and women, who do this because they cannot help it, not from a sense of duty, but because they delight in doing their best to help others, to relieve others' pain, to cheer others' hearts, are really fitting themselves for the true life of unselfishness, which is the test of kinship with God.

"But," it may be asked, "am I to be ever assisting the ungrateful? the grumbling? the over-exacting? the intensely selfish?" Well, all mankind are to be the recipients of our kindness and brotherly love. Wherever there is an opportunity of doing good, it must be done. Yet strangely Christ said, that "his brethren"—pointing to those of his kingdom—are to be the immediate objects of our care. He says nothing of the rest. Now, an ungrateful person, an ever-grumbling person, an over-exacting person, an intensely selfish person, is not one of Christ's brethren; therefore that person is not included in at least the immediate sphere of one's unselfish work. For all that, we must persevere with that class as much as we can. It is hard, hard work. Nothing is more killing than to be tied to absolute selfishness, and not to be able to please at all, however kindly the actions, however noble the sacrifice.

But Christ himself did all he could for Judas Iscariot. Tenderly he dealt with that erring apostle for many a day. He saw the cankerworm of

self-gratification, and pride, and avarice eating into the vitals of the miserable man, and he admonished him quietly at first, then more pointedly, but always with the object of restoring the wayward one. Till at last, Christ owned himself beaten. He gave in. He left Judas to his devices. He had tried all in his power to restore his disciple, yet ingratitude and selfishness and grumbling possessed the heart of Judas. And Christ left him to his own fate, excluding him from the Kingdom. We, too, must therefore do all in our power to be kind even to the ungrateful and the unworthy, returning even good for evil ; till at the last we must give in for the sake of others, who more require our sympathy.

We will, then, best realise this gospel of Christ, which is the gospel of humanity, by living in brotherly kindness. We must do good as we have opportunity, especially to the deserving and the grateful. We are to live honourably and purely to ourselves and our conscience, we are to be generous and kind, we must let no pollution, or slander, or envy enter our minds or issue from our lips—practically living out what the Lord requires of men, “doing justly, loving mercy, and walking humbly before God”—and our work will be fitting us for the true brotherhood of the kingdom of heaven whether we know it or not ; until we realise in the end that our love to man was truly love to God. It is not easy, when meeting so much selfishness and ingratitude to live this out. Yet our Lord cleansed nine out of the ten lepers, who turned out to be ungrateful. At the same time he exposed their meanness. We must persevere, then, feeling that we would like to do more good ; and we will find many opportunities of doing so very near our doors.

We cannot picture the nature of those who are excluded from the Kingdom. They have shown practically by their conduct that they are totally unfit for the society of brethren. The divine democracy of which Christ is the spiritual Head is bound together by the everlasting bonds of love for man, by the increasing desire to do the greatest good to the greatest number of the members of the Kingdom. Those who are not among its members have no longer a father's eye of affection looking on them ; they are shrivelled up in their individuality. They live on selfishly, with all the tortures of that terrible condition. The famous authoress, Mrs. Oliphant, once tried to picture the absolute misery of those who lived together in a completely selfish manner—and her pictures are horrible ; yet they are most likely true so far. Surfeited self-gratification is a sufficient hell.

The problem of the age is to draw men together into the divine brotherhood, under the recognised leadership of Christ, “The Bright, the Morning Star”. It is our duty to find out the good in man and direct its energies aright. Too many search for the devil in man, and thereby succeed in spreading the evil which we all deplore. We are required to do our endeavor to harmonise the powerful instincts of humanity, which, left to themselves, might act blindly and ruinously, and draw them forth by the magnetic touch of our brotherly life to act gently and usefully for mankind. And just as the electric fluid which cleaves to fragments the forest trees, or scatters to the earth the strongest built towers, has by the God-like intellect of man been made his servant to bind together by telegraph network the nations of the world, and thereby become the most powerful messenger of commercial and social good over the globe ; so by the study of human nature the social forces of humanity may yet be turned from being the instruments of hatred and revenge, to be the mighty powers of love and righteousness and good to mankind.

We are all being called upon, in this precarious age, to diffuse as widely as possible every element of good, to draw class and class together by the magnetic power of true brotherhood, in the living out of the love-principle of Christ. The poor must be made to pity as well as respect the rich ; and the rich must be made to respect as well as pity the poor. Honest labor

must be honored as consecrated service. Heroic work in suffering must be borne with patience. There is much noble working underground in the depths of the soul, unsuspected and unseen, except by very few. But such a spirit will have, by its calm bearing, a redeeming power on all around. And as the small seed may be wafted by the winds into the silent glade to spring up and beautify desolation, so by the silent, unobtrusive, yet most powerful and personal teaching of a life, influence may be carried to many a soul which never preacher's voice could stir.

There is so much that wants doing to bring about the "federation of the world", that we are apt to despair. Yet let each one do his and her best to further the cause of the universal brotherhood of humanity, which includes all races, creeds, sexes, and colors.

Is it not a lamentable thought that when we come to leave this world of enterprise and work we shall realise that we have missed doing the little that was laid near our hands? Let us live, then, as we would then wish we had done. The great doctrine of unselfishness, living for the good of others, is the final religion for time and for eternity, for this world and the next. Other religions have tried many ways for man to reach the ideal of the race and have failed. Christ alone showed us how to work out our salvation by practically living out that righteousness through love which is the very essence of the divine nature and which is the test of fitness for the true brotherhood of the kingdom of heaven.

And let us close these stray but earnest remarks with this quotation, made by one whose teaching on these lines has done much to leaven the religious thought of the more broadly sympathetic of our countrymen (Professor Momerie):—

" There is, we know, one primitive and sure  
Religion pure—  
Unchanged in spirit, though its form and codes  
Wear myriad modes—  
Contains all creeds within its mighty span—  
The love of God displayed in love for man."

J. G. MCPHERSON, D.D., F.R.S.E.

[As we take no responsibility for the opinions expressed by our contributors, but leave to each the duty of speaking the truth as he sees it, it is perhaps hardly necessary to express our dissent from the form in which the writer of the above clothes the great principle of Universal Brotherhood. But we must enter our protest against the undue exaltation of Christ, and against the statement that he "alone" showed the right way. Buddha showed it centuries before Christ, and Buddhism has been far less of a failure than Christianity in the matter of practically inducing brotherhood.—EDS.]



## A S P I R A T I O N .

Calling from the mystic distance,  
Voices low and sweet I hear :  
Night and day with strange persistence  
Call these voices soft and clear.  
Call from hill and shadowy dingle,  
From the river and the sea ;  
With all sounds the voices mingle,  
Always do they plead with me.  
In the mart's discordant noises,  
Through the strife and din of gain.  
Sing these sweet mysterious voices,  
Sing their pure, unworldly strain.

When I hear them low and sweetly  
Pierce the world's tumultuous din,  
Other sounds I lose completely,  
And my life seems poor and thin.  
Then my soul is strongly lifted  
Far above earth's petty jars.  
By some sweeping current drifted  
With the current of the stars.  
O my voices ! come still nearer,  
Take me from the world apart,  
Sing to me your songs yet clearer—  
Make your home within my heart.

ANON.

## Correspondence.

### BIGOTRY IN CEYLON.

THE following correspondence will be read with interest and indignation :—

Buddhist English School,  
Colombo, Ceylon,  
February 22, 1890.

MADAME H. P. BLAVATSKY, London.

Editor of LUCIFER.

Dear Madame,

From the annexed copies of correspondence you will read that the Anglican Archdeacon of Ceylon has made capital of his position, as Warden of St. Thomas's College, Colombo, to deal an unjust blow upon me for my religious opinions. I was educated for six years at that school, where I gained some distinctions for which my name was put up on the panels of the library of the College. I quote from the *College Magazine* :—

1883. A. E. Buultjens ) Weerasinhe Prize of Rs. 100 for Classics.

1884. A. E. Buultjens )

1883. A. E. Buultjens, English University (Government) Scholarship of £150 a year for four years, for highest marks among candidates in Ceylon competing in the Cambridge Senior Local Examination.

For the above three events my name was empanelled till within the last few months, when my name was removed. There are still the names of other men, and the public removal of my name has created some sensation among the friends and enemies of Buddhism.

While at school, I gained the Bishop of Colombo's Annual Prizes for Religious Knowledge in two successive years. But during my three years' residence at Cambridge University (St. John's College), I was obliged, through conscientious scruples, to give up my adherence to the Christian Faith, as expounded by orthodox clergymen. I laid my scruples before Dean Whittaker, at that time a Don at St. John's, and obtained exemption from attending the "service" at chapel (which is compulsory for five times in the week).

On my arrival in Ceylon, after graduating as B.A., I inquired into and accepted the teachings of Gautama, Lord Buddha; and six months ago I took up the Headmastership of the Buddhist English School. My coming forward publicly as a Buddhist was the signal for my being consigned into hell by the more charitable (!) of the Christians. This much will explain the letters I annex. I hope you will use your powerful and philanthropic voice in protest against this persecution, which reminds me of the fires kindled at Smithfield, London, in Mary's reign. These missionaries here will kindle ten thousand fires if they have their way.

The Rev. E. F. MILLER, M.A.,  
Warden, St. Thomas's College,

February 15, 1890.

Dear Sir,

It is with great pain I learn that my name has been removed from the panels of the Library of St. Thomas's College. If it is right on my part to do so,

may I ask you to let me know what offence I have committed to justify this pain being inflicted on me ?

I remain, dear sir,  
Your former pupil,  
A. E. BUULTJENS.

February 19, 1890.

My dear Buultjens,

It is, alas ! easy to answer your question. Your name has been removed from the panels in the Library because you have apostatized from the faith of Christ. The College was founded to maintain and spread that faith, and you, having been baptised into that faith, have now deserted to its enemies. Would you have us retain the name of a traitor among those whom the College delights to honor ?

I would have written on the subject of your apostacy, but I scarcely heard of the step you were meditating before you took it, and then I thought it was too late.

Yours sorrowfully,  
(Signed) E. F. MILLER.

The above is a practical sample of how Archdeacon Miller of Ceylon interprets the "Love your enemies" of Jesus Christ. Do the English public pay to send out to Buddhist countries, missionary teachers of this stamp ? Such narrow-minded bigotry will never convert the so-called "heathen".

I remain, dear Madame,  
Yours faithfully,  
A. E. BUULTJENS, B.A., F.T.S.

We hardly think that the "spiritual pastors and masters" of our home colleges will follow the example of this strange relic of the excommunicating Inquisitor which has been unearthed in modern Lanka ; otherwise their panels will speedily be emptied of the names of the best of those whom the "colleges delight to honor".

How remarkably myopic is your average missionary ! Can he not see that he has done more harm to his own propaganda than to the victim of his uncharitableness ? How thus can he hope to convert any worthy or intelligent Buddhist, who from his youth is trained in the precepts of tolerance taught by Gautama ?

If an Archdeacon, who is presumably one of the highest representatives of the religious system he professes, falls so far behind the practice of his "heathen" brethren, what inducement will there be for the said "heathen" brethren to be converted ? But then, you see, a missionary calls the tolerance of the Buddhist "apathetic indifference" ; if the Buddhist were as contemptuous as the missionary, he might call the latter's intolerance, impertinent interference.

As to the conversion of the unworthy and unintelligent, they do more harm than good to real Christianity though they are undoubtedly useful to swell the statistics with a view to home collections. The conversion of a child is no conversion ; and his "apostacy" when he arrives at manhood only gives undeniable proof that this is so, and should really give no cause for resentment to the pious child-stealer, if he is really an honest man.

We wonder what Christians would do if their children were taken by Buddhist missionaries and converted ?

Bigotry is a superstition bequeathed to us by the Dark Ages, and we can only pity this reverend victim of an unbalanced enthusiasm. But while doing so, it is our duty to protest most emphatically against that real "apathetic indifference" to the good of humanity which permits the existence of such a moral-microbe pest ; and we call upon all true theosophists to crush it out wherever it appears.

## Review.

### "CIVILIZATION: ITS CAUSE AND CURE"\*; AND OTHER ESSAYS.

It is seldom that we have read a book with so much pleasure. This all too short volume breathes forth a spirit of true devotion to humanity and of harmony with nature. Throughout it is characterized by a forceful and honest style which speaks to all men, while at the same time it maintains the golden mean of a just judgment.

The author sturdily attacks the problem of civilization, and gets right down to the root of this great banyan tree whose branches ever return to the maternal soil from which they first drew life. Every page of Mr. Carpenter's book is interesting, every paragraph goes home. It is a protest against the insufficiency of modern theories; a protest against the taking of custom for truth. Perhaps the peculiar charm of these essays is that they are so far from that verbiage and vain repetition which are the mere tinsel of literary pagentry, and also from those crabbed ink-horn terms and technicalities of which we have sometimes too much. For our author, civilization is Man; Man is the one thing of which we can ever know the reality with any approximation to truth.

In the essay entitled "Modern Science—a Criticism," Mr. Carpenter reviews the theories that obtain in the scientific world of to-day, and shows how insufficient they are to bear the test of actuality. All these theories are arrived at by a process of eliminating the facts, by a process of G. C. M., in which the selfhood of the various phenomena is destroyed, and a purely artificial and arbitrary basis of so-called facts is chosen on which to raise the card-castle of hypothesis. So the premisses being false, in that the actuality of the real facts has been neglected, the apparently logical theory is as useful as making a chain and then finding that there is no staple to support it, or as real as the trick of the Indian juggler who threw a rope into the air and then climbed up it. After passing in review the fundamental hypotheses of modern science and conclusively proving their insufficiency, he says:

"Having created these absurdities by the method of 'personification of abstractions' or the 'reification of concepts', it seriously and in all good faith tries to understand them; having dressed up its own Mumbo Jumbo (which it once jeered at religion for doing) it piously shuts its eyes and endeavors to believe in it."

Two instances will be sufficient to show the justice of the writer's revolt against the claim that modern science is *exact* in her conclusions about things in themselves.

Quoting the following passage from Maxwell's "Theory of Heat":—

"But as soon as we have been made familiar with the most prominent features of these different conditions of matter, the most *scientific* course of study is in the *reverse* order, beginning with gases, on account of the greater simplicity of their laws, then advancing to liquids, the more complex laws of which are much more imperfectly known, and concluding with the little that has been hitherto discovered about the constitution of solid bodies."

Mr. Carpenter proceeds to put it in plain words and turn the light of actuality upon it in the following manner:—

"That is to say that Science finds it easier to work among gases—which are invisible, and which we can know little about—than among solids, which we are familiar with and

\* By Edward Carpenter. London: Swan, Sonnenschein and Co., 1889.

which we can easily handle ! This seems a strange conclusion, but it will be found to represent a common procedure of Science—the truth probably being that the laws of gases are not one whit *simpler* than the laws of liquids and solids, but that on account of our knowing so much less about gases it is easier for us to *feign* laws in their case than in the case of solids, and less easy for our errors to be detected."

Again, in speaking of astronomy the most *exact* science, he says :—

"What then is the path of the moon? No one knows; we have not the faintest idea—the word itself ceases to have any assignable meaning. It is true that if we agree to ignore the perturbations produced by the sun—as in fact we *do* ignore perturbations produced by the planets and other bodies—and if we agree to ignore the motion of the earth, and the flight of the solar system through space, and even the movement of any centre round which that may be speeding, we may then *say* that the moon moves in an ellipse. But this has evidently nothing to do with actual facts. The moon *does* not move in an ellipse—not even 'relatively to the earth'—and probably never has done and never will do. . . . Now does it not seem curious that *astronomy*—the study of the heavenly bodies, which are the most distant from us of all bodies, and most difficult to observe—should yet be the most perfect of all sciences? Yet the reason is obvious. Astronomy is the most perfect science *because we know least about it*—because our ignorance of the actual phenomena is most profound."

In the next essay "The Science of the Future—a Fore-cast", from the biological consideration "organism is made by function as well as environment", he proceeds to question: "What then is the function of Man?" What the meaning of the word "I"? And suggests an answer in a magnificent passage which concludes as follows :—

"Does there not exist in truth, as we have already hinted, an inner illumination—of which what we call light in the outer world is the partial expression and manifestation—by which we can ultimately see things *as they are*, beholding all creation, the animals, the angels, the plants, the figures of our friends and all the ranks and races of the human kind, in their true being and order—not by any local act of perception, but by a cosmical intuition and presence, identifying ourselves with what we see? Does there not exist a perfected sense of Hearing—as of the morning stars singing together—an understanding of the words that are spoken all through the universe, the hidden meaning of all things, the word which is creation itself—a profound and far pervading sense, of which our ordinary sense of sound is only the first novitiate and initiation? Do we not become aware of an inner sense of health and holiness—the translation and final outcome of the external sense of taste—which has power to determine for us absolutely and without any ado, without argument and without denial, which is good and appropriate to be done or suffered in every case that can arise?

"And so on; it is not necessary to say more. If there are such powers in man, then there is indeed an exact science possible."

Pure Theosophy; the purest Occultism, say you! Yes, of the purest; each page carries home to the Theosophical reader the conviction that here is a comrade, here a fellow-worker, and of the most excellent.

Do you want a book to lend a friend who has a prejudice against the word Theosophy and its nomenclature? Then bid him read Edward Carpenter's "Civilization". Do you want a simple statement of the problem and a safe direction to the method of its solution; a book that will speak in clearest tones to you and render intelligible and imperative the "Key to Theosophy" and the "Secret Doctrine"? Then read "Civilization". What matters it whether the book calls the Science of Life Theosophy or not? It proves by logic and review of the *facts* that there is such a Science and that this Science alone can throw light on the murky darkness of our present ignorance.

Briefly, this volume of 150 pages should be on every Theosophist's book shelves, and its ideas in every Theosophist's mind and heart.

We present our most respectful homage to the author.



## Theosophical Activities.

### THE EAST.

#### INDIA.

The Recording Secretary reports an enthusiastic welcome to the President-Founder on his return; telegrams and letters of greeting poured in upon him. The Colonel accompanied two Japanese gentlemen who had been appointed by their Government to study Indian Agriculture and Horticulture, to the Salem Agricultural Show, of which he was appointed one of the Judges by the Madras Government. He afterwards delivered a lecture to an appreciative audience on Scientific Agriculture.

A crematorium is to be established in the grounds at Adyar.

Our active Bombay brethren have already issued three numbers of "The Theosophical Tract Series". The titles are "A True Theosophist", "The Science of Life", and "Know Thyself", and the substance is reprinted from our magazines. The publisher is our esteemed brother Jhonghie Khorshedji Daji. Copies can be obtained from Radhabai Atmaram Sagoon, 135, Kalbaderie Road, Bombay, price one anna each, or for distribution at cost price. This is an excellent departure and we cordially wish it every success.

The manager of the *Theosophist* writes: "I have great pleasure in informing you that Dr. J. Bowles Daly, LL.D., late of the *Illustrated London News*, and an eminent author, and E. Douglas Fawcett, Esq., late of the (London) *Daily Telegraph*, one of the cleverest writers of the day on Philosophy and Metaphysics, have joined the Editorial staff of the *Theosophist*. Colonel Olcott retains the editorship. Madame Blavatsky's writings will occasionally appear, and arrangements have been made for a monthly letter from London, giving the latest news about the spread of Eastern Philosophical and Occult ideas throughout the Western world."

#### THE OUTLOOK. BY H. S. OLCOTT, P.T.S.

I shall never forget the inspiring effect upon my mind of a sermon I heard at New York on the Sunday after the Battle of Bull Run, in the first year of the Rebellion. Our army had been disastrously, disgracefully routed, and there was general gloom: the capture of Washington with the National archives and treasury seemed inevitable, and with it the overthrow of our Government. On the following Sunday the Rev. H. W. Bellows, one of our greatest pulpit and platform orators, preached the sermon in question to a great audience that hung upon his words. From that moment and throughout the four years of our titanic struggle I never despaired for the country. The eloquent preacher searched into the depths of the question of national life and strength, and appealed to the calm judgment, faith, and manhood of his hearers. A brave heart himself, he infused his courage into the heart of every sympathetic listener.

And now that I sit me down to survey the position of the Theosophical Society in the first half of its sixteenth year of activity, this old lesson comes back to me with force, and I feel the deepest regret that I lack the lofty power of Dr. Bellows to put into the hearts of all my colleagues the perfect confidence which many of us feel in the destiny of this remarkable movement. If there be faint-heartedness in some quarters and doubt or despondency in others, it is merely because the

movement is not considered as an entity, but only viewed in fragments. There are hosts of men who are myopic as regards broad questions, and can see only what is close to the mind's eye. Others become pessimistic when looking through smoky mental spectacles. From the very beginning I have had to listen to prophets of evil crying: Woe to Theosophy! Woe to the Society! because A has resigned, B turned traitor, C reviled, or D died. Yet the Society grows stronger and stronger every year: new countries come under its influence, new Branches spring up, new books are published, and the public interest in Hindu, Buddhist, Zoroastrian, and other Eastern philosophies is ever deepening. What better proof is needed than the last year's record furnishes—my splendid success in Japan and Ceylon, my late tour throughout the United Kingdom, the year's returns of American work, the Pacific Seaboard Convention, the popular agitation in Great Britain following after Mrs. Besant's adhesion, the excellent Convention at Bombay, the doubling of our Permanent Fund, the joining of the Head-quarters Staff by Dr. Daly and Mr. Fawcett, the sale of our books, notably of the "Secret Doctrine" and "Key to Theosophy," the striking success of Mme. Blavatsky's Esoteric Section? These are facts that are culpably lost sight of by timid friends and brothers. Full of the best intentions and thoroughly convinced of the truth of the old philosophy, they should not jump to false conclusions because they do not properly inform themselves as to the progress of our work, and perhaps because they lack the excellent quality of persistent pluck.

Viewing the theosophical movement, then, as a whole, I must honestly express my great satisfaction with the outlook. If it were a mere question of local activity or inactivity, we might say that we deplore the temporary reaction observable in this or that country, or in this or the other town; we might grieve over the effects of petty personal quarrels and misunderstandings, the decease of masterful workers, the defection of individuals once prominently active. But this is no local movement, it is confined to no city or country, no creed or race; it is essentially cosmopolitan and internationally evolutionary. Its vitality, therefore, depends upon no one person, group or local organization. It is an influence provocative of a general stimulus of thought and awakening of conscience, the world over. It rests upon broad propositions not to be refuted or ignored. Yearly this fact comes into greater prominence; yearly our poor little personalities become more and more dwarfed, and our platform rises higher and higher. Look back fifteen years to the parlor coterie in New York who gave birth to the idea of such a Society as ours, and then glance at its outcome. Only thus may we estimate the progress achieved. What matters it, in making such a retrospect, that certain Branches or groups of Branches are for the moment lethargic, waiting like the Sleeping Princess for the kiss of the Delivering Rescuer? What matters it that the religious enthusiasm we created throughout India has been turned aside momentarily into the smoother and more flowery channel of politics? What matters it that for want of helpers about me, I have to leave India and some other countries to learn self-help and do the best they can, while I travel to new and far lands where the soil is ready for the sower, and the call most urgent for pioneers to start new vortices of this force: this force, whose potentiality is the spread of truth and the salvation of mankind from the abyss dug by those twin delvers, Ignorance and Superstition? If my colleagues should check off our register even scores of Branches which survive but in name—but do still survive so far as we have any official knowledge—and tell me that this or that remedy must instantly be applied, I can only admit the fact, while saying it is not vital since Theosophy stands. I can only point to the files of our Magazine and our official Annual Reports for evidence that I have said over and over again, in the strongest language, that, without men and means at my command, I cannot do what the simplest common sense shows to be indispensable. Take, as our nearest example, India, a vast country of 1,525,540

square miles in area, over which I have travelled several times, and organized Branches of our Society. What the Hindus need is constant overlooking, and what they most value is encouragement by representatives of the Head-quarters. We should have an Inspector to each Presidency, if possible a European, residing at the capital town, going periodically over the ground, stopping at least a week each time with each Branch, organizing courses of study, making new Branches, and, himself outside caste, being a sympathetic friend, brother, good counsellor, and blameless exemplar to all his spiritual wards, so to say, irrespective of social or religious considerations. The ideal of such a man would have to possess the following qualifications: a good education; eloquence as a speaker; force as a writer; a thorough sympathy with Indian nature; appreciation of its sweeter and nobler qualities, and belief in his power to arouse its higher potentialities; a familiarity with Indian history, with the leading features of the various national creeds, and with the meaning and relative value of religious and caste observances; an inclination to be perfectly neutral in political, sectarian, and all other questions outside the three declared "Objects" of our Society; a sincere love for the Indian races, so sincere as to make him—when he remembers his Cleveland Streets, his Excise Revenues, and his Divorce Courts—prone to forgive them for the many and manifest defects in their characters, resulting from generations of national despiritualisation and the ever increasing struggle for life; and make him to set himself, with brotherly love, to bring out what is good, and noble, and admirable in these races. Above all, he should have the talent of organization, and a great fund of patience and gentleness, accompanied with absolute unselfishness. I appeal to the whole body of enlightened Indians to say whether I have exaggerated in my description; whether this is not a portrait of the kind of man many expect me to supply. This granted, then, how am I to draw down from the sky five such persons? And where find the others of special adaptabilities who are this moment urgently demanded for Ceylon, Burma, Siam and Japan?

All this, of course, applies to the ideal or, as one may almost say, the impossible man. But let no one imagine, because such gifted beings are as rare as the Udumbara flower, that this is an excuse for sitting idly by and doing nothing. Let us simply try to do as well as we can. Person after person has come out here to India and Ceylon, worked more or less well for a time, and retired in despair. Yet, all the same, each has done something, which is far better than never to have done anything. The one eternal, imperative word taught the neophyte is TRY. And to the Hindus I have only to say what I said in my first public address on Indian soil:—

"If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence, and give good example as well as good advice."

"Here is material for a new school of Aryan philosophy which only waits the moulding hand of a master. We cannot hear his approaching footsteps, but he will come; as the man always does come when the hour of destiny strikes."

"It will be the work not of years but of generations to re-ascend the steps of national greatness. But there must be a beginning. Those sons of Hindustan who are disposed to act rather than preach cannot commence a day too soon. This *hour* the country needs your help."

This is explicit enough, and after eleven years in India I simply reiterate it. Many have heeded me, have worked hard and well, have set the good example. Bombay in particular, once as lifeless and sadly supine as Madras and Calcutta are now, has become an active centre whose influence reaches even America and Europe through the publications of our Branch. Mr. Tookaram and others have "tried" in sooth with all their hearts, and reaped blessed results. I ask and implore others to do likewise, to help themselves and help their countrymen with-

out waiting for me to find the ideal personages above mentioned. I myself am full of imperfections, I have scarcely any money at my command, I have a host of obstacles and difficulties to overcome. The movement spreads so swiftly as to have outgrown my ability to do it full justice. Formerly I could stop in India year after year, but now I am wanted in all directions.

I go to a new country, a popular excitement follows, Branches spring up, books are enquired for, a manager is immediately needed to follow after me and organize the movement. Where can I find him? And, since I have nobody to travel, and superintend, and teach, and agitate during my absence, I may upon returning find Branches fallen into torpor, indifference prevailing here and there, contemptible personalities at work under false masks of public devotion, and "reform" and "resuscitation" made watchcries by people who do nothing themselves. How cruelly unreasonable have not many been in their views of the situation and their strictures upon the Executive! The President's mistakes, the President's failures, the President's this and that; as though the President ever pretended to be infallible like them, or were not the chief of the most incongruous and unprecedented association of personalities ever formed for the pursuit of the highest, most difficult ideal ever conceived of! To "command the Channel Fleet or perform the surgical operation for lithotomy", Sydney Smith's ideal difficulties, would be child's play in comparison with the successful performance of this other task.

But, though India has been instanced, I do not wish to draw any invidious comparisons. If there were as many difficulties to overcome in other countries, I doubt if the outlook there would be anything like as encouraging as it is here. I have, and have ever had, the most perfect confidence that the Hindus have the disposition and latent capability to redeem their national reputation. Other Europeans complain that they cannot get on with them: I never had the least difficulty. Perhaps my unwavering love for them may blind my eyes to their faults and deficiencies, but I think not. I believe they only want leaders—Native leaders. Nobody ever talked more plainly and boldly to them about this than I, because nobody ever had a more ardent desire to see them worthy of their ancestral renown. Let them help me to make a good working organization, and the moral and spiritual redemption of India will proceed swiftly and surely. Bombay and other towns have shown the way. With proper organization the National Congress has sprung up; without it, it will crumble to pieces. Yet it is ten times more hard to find men to perfect the Theosophical scheme than to find others to carry on the Congress work; for politics are comparatively a paltry affair, and tend to personal demoralisation. An astute politician would serve for that work, while a sort of saint is needed for the first named! The Hindus are disposed to give a most filial and unquestioning obedience to leaders whom they respect and whom they think love them and their country. Let us try to find such.

Mr. Judge thinks the future centre of the Theosophical movement will be America; it may be so, but that depends upon the help that comes to us to put the Indian branch of the general movement upon the best footing. Let us wait and see. We have just met two almost irreparable losses in the untimely deaths of Pandit Bhashyacharya and of Charles Francis Powell, my beloved American colleague. Who volunteers to step into the vacant places, to trample upon self, and assume the heavy duties and responsibilities of this unpaid and heart-trying work?

To sum up the Indian situation before turning our thought elsewhere, I may say that it is most encouraging as regards the persistent effect of our associated work upon the patriotic zeal and religious bias of the Indian peoples, and as to its tendency towards a coalescence of previously disunited castes and races. This tendency, begun by us, is now being enormously increased by the Congress move-

ment. In the apathy of certain Branches, for example those of Calcutta, Madras, Poona, etc., etc., is shown the effect of insufficient leadership; which evil is remediable and, under the peculiar circumstances of Indian political administration, liable to be remedied at any given moment. It is as unsafe to predicate the collapse of our movement upon the momentary torpor of any given Branch or Branches, as it is to count upon the indefinite continuance of the useful activity now seen in others, when the local leader or leaders may to-morrow be ordered away to some other station by their official superiors, leaving no worthy substitutes behind.\*

As for Ceylon, I may say that the force of our movement was never so great or so increasing as it is now. Eleven new Branches have been formed within the past year, our vernacular semi-weekly organ, the *Sandaresa*, is rapidly increasing its circulation, our English one, the *Buddhist*, more than holds its own, the Women's Education Society has enrolled 800 Sinhalese lady Members, our English High Schools at Colombo and Kandy have each nearly 200 boy scholars, a girls' school has been opened by the W. E. S., at Wellavatte, about 30 other schools in other localities have been placed under our management, the Hindus and Buddhists of Trincomalee and, in fact, of the whole Island, are working together in full fraternal reciprocity, the Ceylon Section of the General Council has been formed and is now at work. Many shortcomings and defects are chargeable to the Sinhalese, but to me, who have worked with them since 1880, all the facts above enumerated seem full of bright promise for the future. The unfaltering sympathy and aid of Suman-gala Maha Thero make this promise all the more cheering.

The unanswerable logic of statistics will prove whether or not the views above expressed as to the general outlook of the Society's interests are too optimistic. With the single exception of 1883, when I was breaking new ground all over India, more Branches (29) were formed in 1889 than in any one year before. Commencing with 1876, the yearly increment has been as follows; 1, 0, 2, 7, 16, 24, 42, 11, 17, 15, 22, 21, and 29. Up to the close of the year 1889, we had issued 207 charters; and, deducting eleven officially extinguished, we had a total of 197 living charters at the close of last year. A process of weeding out is going on, but appearances indicate that at least as many new Branches will be annually enrolled as will suffice to fill the gaps thus made. I am making some important changes at the Head-quarters in the hope of increasing the effectiveness of the small working staff; and have been greatly touched by the home greetings that have poured in upon me from every quarter of India since my return from distant wanderings.

To sum up the situation in one sentence, I affirm that throughout the world the cause is prospering wherever there are self-helpful Branches and individual members, and languishing wherever there are not. So will it be to the end of our cycle, for so has it ever been with every cause from the very beginning of time.

(*The Theosophist.*)

#### CEYLON.

"The Colombo Theosophical Convention" has put the Ceylon Section on a strong working basis, directed by native energy. The President-Founder, while in the island, opened a Girls' School under the "Women's Educational Society", which has been inaugurated and is flourishing under the auspices of our Sinhalese lady members. The *Buddhist* has since reported the opening of another girls' school under the same auspices.

\* For lack of space we are compelled to omit our President's review of the activities of the American and British Sections, and of our European Lodges. As, however, they are perfectly familiar to our readers, the omission may easily be filled in.

Our Sinhalese brothers send us a notice drawing attention to the *Buddhist*, a weekly English paper published at Colombo. Among its contributors are the High Priest Sumangala (one of the greatest living scholars in Pali and Sanscrit, and the most prominent leader of the Southern Church), His Royal Highness Chandrdat, Prince of Siam, Sir Edwin Arnold, Mr. A. P. Sinnett, Madame H. P. Blavatsky, Colonel H. S. Olcott, Dr. Franz Hartmann, Mudaliyar L. Corneille Wijesinha, and other great writers on its special subjects. It contains translations from the Pali, and articles explaining the true position of Buddhism and defending it from the attacks of its enemies, together with discussions of various points of the religion, and correspondence on subjects of interest to the Buddhists of the Southern Church. It is the organ of the Ceylon Section of the T. S. The subscription is Rs. 3 per annum in Ceylon or India, and 10s. per annum or its equivalent for other countries. Address: H. Dhammapala, Manager of *The Buddhist*, 61, Maliban Street, Colombo, Ceylon.

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JAPAN.

The following communication has been received by the President from "The Ladies' Association", Shimochaya Macni, Nagoya, Japan:—

"Since you left this land half a year has already passed; during that short space what Japanese Buddhists have done is indeed wonderful. I thank you most respectfully for your kind exertions in arousing the Japanese Buddhists from their slumber: and they have formed a great many organizations in the interest of that beautiful and rational religion.

"But all what they have done is for men, while there is nothing for the other sex.

"We now determined to organize the Ladies' Association and to establish a Girls' School here at Nagoya, which you visited, for the purpose of producing good mothers, educated sisters, and cultivated daughters, for the sake of our beloved Nippon. And a magazine, named 'The Moral Friend', is also to be published by our Association once a month. We have already induced 2 Princesses, 5 Marquesses, 5 Countesses, 8 Viscountesses, 7 Baronesses, and many famous Buddhist priests, celebrated scholars, &c., to become honorary members, while common members are daily increasing in number. We are very glad to see that the time of restoring this beautiful religion to its former condition is near at hand.

"May I ask you to allow yourself to become an honorary member of our Ladies' Association, also Mr. Dhammapala; and to give us your advice about the best method of educating women.

"Praying for your increasing prosperity and happiness, and trusting to be favored with a reply in the affirmative,

"I am, honored Sir,

"Yours very truly,

"M. OKA, Manager."

(*The Theosophist.*)

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ENGLAND.

BRITISH SECTION COUNCIL.

At a meeting of the above Council, held at 17 Lansdowne Road on the 26th ult., the following business was done:—

1. Address of the British Section to the American Convention.

2. Address of the British Section to the General Council, meeting at Adyar, India.
  3. Prospective plans relative to the organization and work of the Section.
- The Section was represented in Council by the officers and proxies as follows :—

H. P. BLAVATSKY, *President.*

*Blavatsky Lodge*—ANNIE BESANT, *President.*

<i>Delegates of Blavatsky Lodge</i>	}	COUNTESS WACHTMEISTER.
		ISABEL COOPER-OAKLEY.
		W. KINGSLAND.
		HERBERT BURROWS.
		COUNT BUBNA.

<i>Cambridge Lodge</i>	...	...	G. F. ROGERS, <i>President.</i>
<i>Dublin Lodge</i>	...	...	G. R. S. MEAD, <i>Proxy.</i>
<i>Scottish Lodge</i>	...	...	MRS. GORDON, <i>Proxy,</i>
<i>Liverpool Lodge</i>	...	...	MISS L. COOPER, <i>Proxy.</i>
<i>Newcastle Lodge</i>	...	...	BARONESS DE PALLANDT, <i>Proxy.</i>
<i>West of England Lodge</i>	...	...	A. W. COBBOLD, <i>Proxy.</i>

F. L. GARDNER, *Hon. Treasurer of the Section.*

W. R. OLD, *General Secretary.*

The Addresses of the Section to the General Council at Adyar, and to the American Convention, were adopted as read. They embodied the Activities of the Section during the past year, mentioning chiefly the publications of the T.P.S.; the work of the Corresponding Groups; and the progress of the Lodges; and concluded with some suggestions for the future working of the Section, and the expression of our fraternal regard and good wishes for our Fellow-Theosophists in the East and West.

A scheme for the establishment of permanent British Headquarters in London was laid before the Council by Annie Besant, and was received with full sympathy; the official sanction of the Council being given for its execution as speedily as circumstances may permit.

W. R. OLD,  
*Gen. Sec. British Section, T.S.*

A successful lecture was delivered by Annie Besant, F.T.S., in the Portman Rooms, Baker Street, on March 25th, on "The Sphinx of Theosophy". We are glad to be able to add that some adhesions to the Society followed the lecture.

At a lecture delivered by an anonymous "Orientalist", who indulged in wild abuse of the Theosophical Society and of its founders, J. T. Campbell, F.T.S., effectively exposed the unworthy tactics of the lecturer. Our brother created so good an impression that a lecture hall has been offered to him without charge, to deliver a lecture in favor of Theosophy.

On Friday, April 25th, a lecture on "The Soundness of Theosophy" will be delivered at South Place Chapel, Finsbury (near Moorgate Station, Underground Railway), by Herbert Burrows, in answer to two addresses on the Intellectual and Moral Unsoundness of Theosophy, which were lately given by Dr. Stanton Coit.

The chair will be taken at 8 p.m. by Annie Besant. All London Theosophists should make a point of attending and of bringing their friends. Admission free.

The pamphlet by Annie Besant, entitled "Why I became a Theosophist," has met with such wide approval, that we now have an "Adyar Edition" printed by the *Theosophist*, and an American reprint from the "Aryan Press". Moreover, it has been translated into French, under the title "Pourquoi je devins Théosophe", by Mme. Camille Lemaitre, and we hear that translations into other languages are in hand.

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*The Liverpool Lodge* reports that "At our General Business Meeting recently held, the following officers were appointed:—President, Mr. S. G. P. Coryn; Vice-President, Mr. C. Savage; Secretary, Mr. R. Hill; Treasurer, Mr. Joseph Gardner. Mrs. Londini retires from office through bad health, and much to our regret. We all have in her a warm friend and worker."

*Theosophy in Sheffield*.—On March 29th, Herbert Burrows, F.T.S., delivered a lecture in Sheffield on "Theosophy: its Meaning and Teachings". The Cutlers' Hall was hired, and the town well placarded with striking posters by a very earnest Sheffield Theosophist, Mr. C. Y. Barker, and the result of his efforts was very satisfactory. The hall was crowded with an audience which comprised Christians, Atheists, Materialists, Secularists, Spiritualists, Clairvoyants, Mesmerists, &c., and a number of people had to be turned away from the doors owing to want of room. The chair was taken by Mr. Frank Dallaway, who was able to announce that a good Theosophical library had been formed in the town by Mr. Barker, and that *Lucifer* could be found in the municipal Free Library. There was but little opposition to the lecture, and the audience, by their questions, showed themselves very eager for knowledge. The vote of thanks to Mr. Burrows was moved by an opponent and seconded by a gentleman who announced himself as a strong theologian, but who wished to express his obligations to the lecturer for the clear and lucid manner in which he had treated his subject.

*Newcastle-on-Tyne*.—Annie Besant, F.T.S., lectured to a large audience on "What is Theosophy?" at Newcastle-on-Tyne, on March 30th. In the evening she met the members of the Lodge at a brother's house, and an interesting conference on matters Theosophical took place.

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#### THEOSOPHY IN ART.

The *Secret Doctrine* and *Voice of the Silence* have inspired our brother Theosophist, R. Machell, with the subjects of two magnificent pictures, which are to be sent in to this year's Academy.

"The Birth of a Planet" is a large canvas 7 x 6, personifying the birth of a new planet from an old, just as the earth is described as the child of the moon in the *Secret Doctrine*. The whole conception is replete with mystic significance. In the foreground the mother planet is shown in a female figure, whose face, radiant with an expression of self-sacrificing love, portrays the pouring out of the life principle into the new planetary centre. The latter is shown by a younger female figure sporting in the waves of space with all the happy vigor of youth. The whole picture is suffused with aureoles and radiances of prismatic hues, and in the glory of the background, typifying the solar orb, is the shadow of the Caduceus of three serpents, whose intertwined bodies form the lemniscate.\* Four circles of various

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\* Vide *Secret Doctrine*, Vol. I., 350.



radiance can be discerned to the right of the picture, which, with the glories of the sun, the father, of the mother planet and of the child complete the mystic seven.

The second picture is explained by the legend: "That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self".\* In the foreground is the figure of a maiden draped in Grecian robes of a light green hue, with a kerchief of the same color binding her hair. There is a look of expectancy in her rapt gaze, as if she were straining her ear to catch the longed-for "Voice". Behind is an imposing and majestic figure of passionless mien, who with the right hand holds the maiden's palm and with the left points onward. The aura of the angelic figure is marvellously worked out, and thrown into relief by the jagged rocks and crags which hem in the valley through which the "pilgrim" treads.

These are not the first mystic works from the brush of our gifted fellow-Theosophist. He has already exhibited a large canvas entitled the "Dweller on the Threshold" at the Spanish Exhibition, and is now showing it at Oldham. It will be a pity if these beautiful tributes to Theosophy pass out of Theosophic hands.

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#### IRELAND.

##### DUBLIN.

Our esteemed brother, Mr. F. J. Allan, has retired from office as Secretary to the Dublin Lodge Theosophical Society in favor of Claude F. Wright. Mr. Allen is compelled to this action mainly on account of other important work hitherto partially neglected through stress of Theosophical business. We congratulate the Dublin Lodge on the results of fourteen months' hard work done for Theosophy by Mr. Allan, and we must trust in Mr. Wright, the new Secretary, to fill his place with equal advantage.

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#### SPAIN.

Our active brothers at Madrid have issued a pretty volume entitled "Theosophia", containing translations of some of the most important articles in our literature, suited to beginners. The pamphlet "Qué es la Theosophia" has been sent to every university, library, and club in Spain; thousands have been distributed.

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#### SWEDEN.

Theosophy in Sweden is making rapid strides, thanks to the untiring efforts of our Swedish brothers and sisters. The Stockholm Lodge has now 100 members enrolled, and is, next to the Blavatsky Lodge, the most active in Europe. The Lending Library is in constant requisition, and the Theosophical receptions held weekly by Madame Amélie Cederschiöld are numerously attended by those who are anxious to gain some insight into Theosophy. The enquirers are becoming so eager for more knowledge that Miss Ellen Bergman has also an evening which she devotes to answering questions, and teaching those who know less than herself.

The Swedes are not fickle, but faithful and true to any cause which they have at heart; and we may, therefore, look with all hope to a grand future for Theosophy in our country.

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\* *Voice of the Silence*, page 57.

AMERICA.

The following list of Lodges is a striking proof of the spread of Theosophy in the United States.

AMERICAN BRANCHES : THEOSOPHICAL SOCIETIES.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
ST. LOUIS .. ..	Arjuna Theosophical Society	1882	Albert J. Stiles.. ..	Elliott B. Page .. ..	P. O. Box 659
NEW YORK .. ..	Aryan T. S. .. ..	1883	William Q. Judge .. ..	Dr. Horace A. Loomis .. ..	P. O. Box 2659
CHICAGO.. ..	Chicago T. S. .. ..	1884	Stanley B. Sexton .. ..	Miss Gertrude A. Piper .. ..	34 Walton Place
SAN FRANCISCO .. ..	Golden Gate Lodge.. ..	1885	Dr. Jerome A. Anderson .. ..	Dr. Allen Griffiths .. ..	Room 5, 13 Mason Street
LOS ANGELES .. ..	Los Angeles T. S. .. ..	1885	Dr. C. W. Bush.. ..	Miss Louise A. Off .. ..	Collado Street, Station F.
MALDEN.. ..	Malden T. S. .. ..	1885	Sylvester Baxter.. ..	Frank S. Collins .. ..	97 Dexter Street
BOSTON .. ..	Boston T. S. .. ..	1886	Arthur B. Griggs .. ..	Robert Crosbie .. ..	55 South Street
CINCINNATI .. ..	Cincinnati T. S. .. ..	1886	Robert Hosea .. ..	Miss Annie Laws .. ..	100 Dayton Street
CHICAGO.. ..	Ramayana T. S. .. ..	1887	Dr. W. P. Phelon .. ..	Edwin J. Blood .. ..	463 S. Leavitt Street
MINNEAPOLIS .. ..	Ishwara T. S. .. ..	1887	Dr. J. W. B. La Pierre .. ..	James Taylor .. ..	75 S. Ninth Street
PHILADELPHIA .. ..	Krishna T. S. .. ..	1887	Edward H. Sanborn .. ..	John J. L. Houston.. ..	902 Walnut Street
ST. LOUIS .. ..	Pranava T. S. .. ..	1887	Wm. H. Cornell .. ..	Wm. Throckmorton.. ..	500 N. Commercial Street
OMAHA .. ..	Vedanta T. S. .. ..	1888	Dr. J. M. Borglum .. ..	T. Richard Prater .. ..	205 Sheeley Block
GRAND ISLAND, NEB. .. ..	Nirvana T. S. .. ..	1888	L. D. Proper .. ..	Nathan Platt.. ..	
SAN DIEGO, CAL. .. ..	Point Loma Lodge .. ..	1888	Dr. John F. S. Gray .. ..	Mrs. Anne J. Patterson .. ..	643 Sixth Street
BRIDGEPORT, CONN. .. ..	Varuna T. S. .. ..	1888	Dr. E. Kirchgessner .. ..	Miss Emma L. Shannon .. ..	59 William Street
CLEVELAND .. ..	Dharma T. S. .. ..	1888	Wm. E. Gates .. ..	Mrs. D. E. Gates .. ..	714 Harkness Avenue
DECORAH, IOWA .. ..	Isis Lodge .. ..	1888	Miss Therese Asseln .. ..	Miss Clara Reum .. ..	Box 901
MILWAUKEE .. ..	Brahmana T. S. .. ..	1888	Mrs. Julia Ford.. ..	Mrs. Alice M. Wyman .. ..	421 Milwaukee Street
LOS ANGELES .. ..	Satwa Lodge.. ..	1889	Samuel Calhoun .. ..	Mrs. Angie F. Shaw.. ..	Box 132
BROOKLYN .. ..	Brooklyn T. S. .. ..	1889	Col. H. N. Hooper .. ..	John C. Tredway .. ..	72 Lafayette Avenue
SANTA CRUZ, CALIF. .. ..	Bandhu T. S. .. ..	1889	Dr. W. W. Gamble .. ..	Mrs. Mary H. Bowman .. ..	
WASHINGTON, D.C. .. ..	Blavatsky T. S. .. ..	1889	Chas. O. Pierson .. ..	Geo. H. Baldwin .. ..	123 First Street, N.W.
SAN JOSE, CAL. .. ..	Excelsior T. S. .. ..	1889	Mrs. P. D. Hale .. ..	Mrs. P. M. Gassett.. ..	351 N. Third Street
SAN DIEGO, CAL. .. ..	Gautama T. S. .. ..	1889	Geo. H. Stebbins .. ..	Mrs. V. M. Beane .. ..	Box 1258
KANSAS CITY .. ..	Kansas City T. S. .. ..	1889	Hon. Henry N. Ess .. ..	Chancy P. Fairman.. ..	1328 Grand Avenue
FORT WAYNE .. ..	Light T. S. .. ..	1889	(Private) .. ..		
OAKLAND, CAL. .. ..	Aurora Lodge .. ..	1889	Miss Marie A. Walsh.. ..	Henry Bowman .. ..	630 Ninth Street
TACOMA, W. T. .. ..	Narada T. S. .. ..	1890	Rev. W. E. Copeland.. ..	John H. Scotford .. ..	744 St. Helen's Avenue
STOCKTON, CAL. .. ..	Stockton T. S. .. ..	1890			
GILROY, CAL. .. ..	Oriental Club .. ..	1890			
MUSKEGON, MICH. .. ..	Muskegon T. S. .. ..	1890			
LOS ANGELES .. ..	Sakti T. S. .. ..	1890	Dr. George Mohn .. ..	Mrs. Julia B. Taylor.. ..	
SAN DIEGO, CAL. .. ..	Upasana T. S. .. ..	1890	Sidney Thomas.. ..	Abbott B. Clark .. ..	P. O. Box 1200

## AMERICA.

Bertram Keightley is still doing yeoman service on the Pacific coast. It is difficult to imagine where he gets the time to deliver so many lectures and addresses, and also to be at the continual service of the ubiquitous interviewer.

The Sakti T. S., the third in Los Angeles, Calif, has offered the following tribute to Bro. Bertram Keightley.

"It was with deepest regret we saw our friend and brother Mr. Bertram Keightley leave Los Angeles.

"The few days he spent here won him a warm place in many hearts.

"The work he did here, which gave fresh impetus to the cause he loves so well, cannot now be estimated; the future alone can demonstrate the effect of his effort.

"While all the members of the Branches are sensible of the debt we owe Mr. Keightley, the Sakti, the new Branch for which he was sponsor, have a deeper consciousness of fellowship, a greater gratitude, an impulse to earnest effort, that they may be worthy of what to *them* is an honor, that the Sakti, the first Branch organized by Mr. Keightley, may stand the 'test of Theosophic interest', and be Theosophists, not merely members of the T. S.

"The satisfaction of those who have the interest of the cause at heart was increased by the respect Mr. Keighley inspired among those not in sympathy with Theosophy.

"The masterly way in which he presented so metaphysical a subject, as well as his logical reasoning, could not but command admiration and convince even the skeptical of his perfect familiarity with his theme. The readiness and clearness with which he answered all inquiries intelligent enough to merit consideration, and to many that were not he gave courteous replies, never failing in patience under any provocation, won for Mr. Keighley golden opinions. While we feel this a feeble acknowledgment of Mr. Keightley's labors here, and no measure of our obligation, we are glad to show our appreciation of what he has done for Theosophy in Los Angeles.

"By order of Sakti Branch.

"DR. GEORGE MOHN, *President*.

"JULIA B. TAYLOR, *Secretary*."

The Aryan T. S. is very active. The *Theosophical Forum* is edited by Bro. Fullerton, who freely devotes his entire time and abilities to the work of the Society; at the headquarters in 132, Nassau Street, there is the circulating library founded and kept up by a member of the branch; the meetings are all public, and the number of persons present each Tuesday night seldom falls below fifty; the Aryan Press was founded by a generous donation made by one of its members; the Tract Scheme began in this Branch and now includes sixty-six workers; one of its members has just given an order to the *Path* to donate two copies of the *Key to Theosophy* to each of the members of the Branch for distribution.

"The Library of the Aryan T. S. now numbers over 300 books, and they circulate freely among its members."—(*The Path*).

That Theosophy is spreading rapidly in the United States is evidenced by the fact that in one week the General Secretary's office issued forty new diplomas.



## THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for March is an excellent number. Foremost of all, the article of E. D. Fawcett entitled a "Talk with Sumangala", which is reprinted in our present number, is to be remarked. The importance of the result of this remarkable interview with the venerable High Priest of Southern Buddhism cannot be over estimated. The editorial for this month is called "The Outlook", and is from the pen of our venerable President, whom we are sincerely glad to welcome back to the editorial chair. Perhaps the outlook may not appear very bright to an outsider, owing to the out-spokenness of the Colonel, who faithfully represents the bad as well as the good. The long list of "Activities" in the "Supplement", however, will speedily remove this impression. Dr. Henry Pratt continues his series of "Elohistic Teachings" giving us a thoughtful paper entitled "Through the Human to the Divine". "A Chat on the Roof" is amusing. It is sad to read of the state of affairs which has led to the inauguration of the "Temperance Movement in Japan". The "so-called civilizing influence of foreign countries" is gradually substituting beer, wine and spirits for the mild national beverage Sáké, which is brewed from rice and tastes somewhat like Malaga wine. The writer of this article, F. Sawai, says: "That we have so many Japanese who sink into habits of intemperance, is chiefly attributable to the decline of Buddhism, or to the corrupt use of the Doctrine in our society, and so at this time the new propounders of True Buddhism, or the members of the Shin-Shú Sect, must perform their duty in regard to the improvement of morality in the nation; and at present, the proposers of our Temperance Association mostly consist of the followers of Lord Buddha, and we believe that to them is chiefly due the progress of temperance in this country." "Christian Theosophy" is the title of a paper on an excellent lecture, by the Rev. G. W. Allen, upon "The Relation of Christianity to

Theosophy". The paper concludes with these words "(The ideas of Mr. Allen) speak for themselves, and demonstrate the possibility of an intimate union between Theosophy and the higher Christianity or true religion of Jesus . . . . The little that has come down to us of his teaching consists of his ethical maxims. We know, however, that he had a 'secret doctrine', which he taught only to his more intimate disciples, and it would be strange, indeed, if that secret doctrine should not have been Theosophy in its philosophical fullness." We are glad to see the name of Rama Prasad appended to an article on "The Prophecy of the Bhágavata as to the future Rulers of India". In the ninth and twelfth books of the Purana a list of kings "who it is said, will rule in India after Parikshit, in the Kaliyuga", is given. The verification of this prophecy is worked out in a remarkable manner by the learned writer.

A long review on "The Guide of the Perplexed" of Maimonides, by E. D. F., is also exceedingly interesting.

The March *Path* opens with No. XV. of "Letters that have helped me", containing some useful reflections on sex. "Theosophy in daily life" is the title of a practical paper, by Alexander Fullerton, in which he urges that it is the duty of a theosophist to protect the individual rights of a community by the suppression of aggressive impertinence and selfishness. "I can never believe," he says, "that the social ideal of Theosophy is where the public-spirited are speechless and muscleless in the presence of outrage, and where the selfish are given full liberty to trample everybody else into the mud. . . . A man has a bundle on the seat while passengers are standing. Are they to allow that invasion of the right of others, the appropriation to himself of property not his? By no means. If allowed to do so, he will do it again, and become a nuisance through life." We are

familiar with the teaching. "If a man smite thee on one cheek, turn to him the other also," and we have heard of "non-resistance to evil". But we think that brother Fullerton has succeeded in showing that the meaning is, that although evil should not be returned for evil, yet "inaction" is sometimes as culpable as wrong action, especially when the rights of the community are concerned. Katherine Hillard follows with a well written paper on "Apparent failure", in which she treats of "the deceptiveness of that illusion which we call success, or of that other illusion which we call failure", with appropriate quotations from Browning and Walt Whitman. Jas. M. Pryse contributes a thoughtful article on "The impossibility of a unitary rule of conduct in the manifested world of duality". "Take, for an instance, he writes, "the doctrine of Karma. It includes both free-will and pre-destination, the 'pairs of opposites' for that subject. For if each individual reaps only the effects of causes set in motion by himself, and thus may create his own future, he evidently has perfect freedom of will, and his destiny is held in his own hands. But, again, since each thought and motive he has is the result of preceding thoughts and motives, and there again of others, he is evidently proceeding inevitably upon a line marked out in the beginning."

The first number of *Le Lotus Bleu*, our new organ in France, after the address to the reader which was published in last month's "Activitie", starts with an interesting article, by Eugène Nus, on the "Unknowable", which concludes with the words: "Therefore, like that honest 'Chauvin' who professed, though perhaps a little rashly, that the impossible is not French, let us maintain until the new order of things, that in proportion as our curiosity is legitimate . . . the unknowable is not human." Under the title "Letters on Theosophy" we have Louis Dramard alive once more among us. What Theosophy might now have been in France had Dramard lived, is for those who knew him to say. Those who had not this good fortune may, in some measure, learn his worth from these letters, which breathe a spirit of true Theosophy. The rest of the number is taken up with translations from the "Key to Theosophy", "Black and White Magic", and "Esoteric Buddhism", agreeably to one of the main objects of the magazine, which is to place these important

books before the French public. There is no doubt that the *Lotus Bleu* will thus supply a long felt want.

The February number, of the *Buddhist* contains an interesting translation from the Umagga Játaka and also rendering of the Tela-Katha-Gatha, a small poem of Pali stanzas, which may be attributed to the Elizabethan age of Ceylon Literature. The article "Western Buddhist Leanings" by the editor, A. J. Bultjens, is concluded. He traces these leanings in the Cartesian schools, and in the system of Spinoza; in Glanvil's "Sceptis Scientifica", a very rare work, and in the writings of Hobbes, Giordano Bruno, and Thomas Campanella. There are also full accounts of E. D. Fawcett's taking the *Pansil* or Five Precepts, and of the "Colombo Theosophical Convention". The later numbers were unfortunately received too late for notice.

*The Problem of Life* is a new magazine, published monthly, at San Francisco, and edited by W. J. Colville, F.T.S. It contains papers of interest, especially the editorials and articles on Nationalism. But its notices of "Metaphysical" and "Christian science" healing, and advertisements about the "Summerland" make it somewhat a mixture.

*The Buddhist Ray*, published by Philangi Dasa at Santa Cruz Cala., U.S.A., is still bravely battling for the teachings of Gautama. The most interesting contribution is a translation from the Pali, entitled "The Dying Rahat's Sermon".

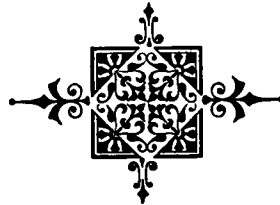
The first number of *The Transactions of the Blavatsky Lodge of the Theosophical Society* has been published by the T.P.S. It is the first instalment of a long promised treat to students of the *Secret Doctrine*, being discussions on the stanzas of the "Book of Dzyan" contained in that work. Additional explanations of the Kosmogogenesis of the Esoteric Philosophy are given by H. P. B. herself. The discussions were taken down in shorthand, and are edited under the immediate supervision of the author of the *Secret Doctrine*. An appendix is added to No. I., containing several very interesting discussions on dreams, which throw quite a new light on this curious subject: the

occult teaching on the point is fully dealt with and many interesting facts are brought forward. In outward appearance No. I. of *The Transactions* is of the same size as the T.P.S. pamphlets; it contains sixty-four pages, and its artistic light blue cover is very pleasing and attractive. The price for non-subscribers is rs. 6d. Enough matter remains for five more numbers on the same subject; but as it has to be very carefully revised and edited, and as only one or two of the hardest worked members of the Lodge are competent to undertake the task, they cannot be brought out very rapidly. Rule No. 16 of *The Transactions of the London Lodge of the Theosophical Society*, contains an excellent paper on "Faith", by "Pilgrim". It treats of right "Faith" as the highest reason, and demonstrates its necessity by quoting from Herbert Spencer's "First Principles", as showing "how the ultimate ideas which Science has evolved naturally lead up to the wider conclusions of the Divine Science in which they are embraced". In a short space "Pilgrim" touches on the great teachings of Theosophy in a masterly manner, and leads up to the rational and noble ethics of Brotherhood as taught in the Precepts of the *Voice of the Silence*. Speaking of the "Path", the writer says: "To few of us can human language even dimly picture what the stages and perils of the journey are, but what human language can do has been done in the 'Voice of the Silence'".

The name of Hübbe-Schleiden is so well known in Germany, that anything written by the learned professor is sure of receiving respectful attention, and the title of his newly issued pamphlet, "Jesus, a Buddhist?" will by itself arouse curiosity. Dr. Hübbe-Schleiden opens with some sentences from Schopenhauer, in which the great

philosopher expresses his belief in the Hindu origin of the New Testament; and after calling the reader's attention to two works by Rudolf Seydel, "The Gospel of Jesus in its relation to the wisdom and teaching of Buddha", and "The Buddha-Legend and the Gospel Life of Jesus", our author proceeds to lay down three main points for consideration: the recorded facts, the doctrinal form, the doctrine itself. He draws from the close similarity prevailing the conclusion that Jesus was essentially a Buddhist, in fact an incarnation of Buddha, the "Buddha of compassionate love", whose coming was prophesied of by the Asian saint. Dr. Hübbe-Schleiden builds up his argument well, from the demonstration of the similarity of the life-histories to the proof of the identity of the teachings. The second part of the tract is the "solution of the problem", the explanation of the astounding likeness. Since Buddhism is five centuries older than Christianity, no question can arise as to which was the original and which the copy; and the springing of Christianity from the Buddhist fount is easily shown, the question of the title being changed to the affirmation, "Jesus, a Buddhist". The idea is not a new one, however, it has been hinted at by various writers, and may be found in *Isis Unveiled*, II, 123, and the statement accompanied by several other hints from esoteric traditions and teachings. Nevertheless, Dr. Hübbe-Schleiden's pamphlet in an excellent addition to all these proofs.

We regret that pressure of space precludes mention of many other publications of merit which have been received. It is also unfortunate that the *Theosophist*, *Path*, and *Lotus Bleu*, reach us just as we are going to press, so that we are forced to be a month behindhand in our notices of them.



OUR BUDGET.

HEADQUARTERS BUILDING FUND.

We have received altogether, up to April 11th, the following sums for the establishment of the European Headquarters of the Theosophical Society.

	£	s.	d.		£	s.	d.
A Theosophist	10	0	0	S. H. Old	0	10	0
Caroline Marshall	5	0	0	Old Clothes	0	6	0
Anon	10	0	0	R. Stapley	5	0	0
G. R. S. Mead	5	0	0	Emma E. Pinnock	1	1	0
Edith A. Bowring	5	0	0	Count Bubna	5	0	0
Kate E. Mills	0	10	0	T. W. Wilson	2	0	0
Harriette Raphael	1	1	0	A Donor	10	0	0
C. M. Johnston	0	10	0	G. Ouseley	0	10	0
W. G. Wrattton	1	0	0	E. H. T.	1	0	0
R. H.	1	0	0	R. de T. Sneyd	0	10	0
A Theosophist	200	0	0	O. H. Duffel	1	1	0
Jessie Connah	1	0	0	Colonel and Mrs. Gordon	10	0	0
E. A. Thomas	0	1	0	— Johnston	2	2	0
J. (Halifax)	0	5	0	F. T. S.	2	0	0
B. E. Edwards	0	10	0	H. Kenneth Austin	10	0	0
M. U. Moore	2	0	0	G. C. Beresford	1	0	0
E. A. Seale	0	10	0	Surplus of Lecture	3	1	6
Two Friends	0	10	0				

Friends who intend to contribute a brick to the structure will "give doubly if they give at once". The work has begun, and it is desirable to complete it without incurring debt.

LECTURE FUND.

Mrs. Malcolm - - - - - £2 0 0

If, in any case, provincial Theosophists are of opinion that a lecture in their neighborhood would be of service to Theosophy, they are requested to communicate with Herbert Burrows, 283, Victoria Park Road, London, N.E., to whom all contributions for the Lecture Fund should be forwarded. The local expenses of lectures, halls, printing, etc., should, if possible, be borne by local Theosophists, but the personal expenses of the lecturer will be paid from the Lecture Fund.

LUCIFER FUND.

J. A. Edwards	£0	16	4	Peter C. Mander	£0	5	3
Batavia	2	0	10	S. A. G. Barrett	1	0	10
Satwa T.S.	0	8	2	Four Melbourne Friends	1	5	0
O. R.	3	0	0	Mrs. Gordon	2	0	0



### CHARLES FRANCIS POWELL.

It is with feeling of great sadness that we have to announce the death of CHARLES FRANCIS POWELL, F.T.S., at the age of 47.

On February 9th, the following telegram was received at Adgar: "*Brother Powell died peacefully, ten hours ago, of bilious diarrhœa*".

In repeating the sad news to our President, our veteran brother Mr. V. Coopposawmy Iyer, District Munsiff (Judge) of Ambasamudram, in the Tinnerelly District of Madras Presidency, after detailing the circumstances concludes with these words: "Thus quietly and without a pang did a good soul put off its mortal coil. There was no distortion whatever in the face. On the contrary, there was an air of serene calm which made a deep impression on us all."

The body was cremated; the last services being rendered by the sorrowing members of the Branch, who all have a deep respect and affection for our departed brother. The Taluq magistrate and many Brahmans walked in the procession, thus giving the event almost the character of a Brahman ceremony. The ashes were sent to Adyar, and the unconsumed portion of the bones were buried under the channel of the river Tambraparni, as is the custom among Brahmans.

Charles Francis Powell sacrificed everything that the world holds dear for the one great cause; he was untiring in visiting the Indian branches and in lecturing and organising. During a six months stay in Ceylon, he founded seven new Branches, and had just crossed over into Southern India for work among the branches there, when his useful existence was stayed by a fatal attack of dysentery.

As the *Path* says: "He contributed his time, his efforts, and at last his life, to the great cause of Theosophy. Who could do more?"

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### EDITORIAL ANNOUNCEMENTS.

*We much regret that, in consequence of the great pressure on our space, we are compelled to hold over several articles that are in type.*

*The circulation of LUCIFER has, we are glad to say, increased very rapidly during the last three months, but we have on hand a large quantity of the issues of September, October, and November, which we will sell for distribution at 10s. a dozen (13), the carriage to be paid by the purchaser.*

*It is found absolutely necessary to raise, in future, the subscription price of LUCIFER, by the addition of postage. At the present time, subscribers obtain it for 15s. a year, post free, and as 2s. 6d. of this goes for postage, they pay for it only 1s. 0½d. per copy, a reduction greater than is made on any other magazine. For the future, the annual subscription will be 17s. 6d., but all subscribers now on the books will be supplied at the old rate until the expiry of their subscriptions. The increase in price does not apply to members of the Theosophical Society.*