

LUCIFER

VOL. VII. LONDON, OCT. 15TH, 1890. No. 38.

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

Psychic and Poetic Action.

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

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

I.

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

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

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

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

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

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

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

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

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

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

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

† Or what the Kabalists call *Nepheesh*, the "breath of life".

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)



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

EMERSON.

T R A N S I T I O N .

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

E. K., F.T.S.

Nett Result of Our Indian Work.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

H. S. OLCOTT.

Theosophy.

AN ABSTRACT FROM "THE KEY TO THEOSOPHY".

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

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

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

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

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

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

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

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

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

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

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

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

K. E. M.



IHN JEMIN (Persian).

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

The Fifth Race—Egypt.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

“ A Summer Night ”.

MATTHEW ARNOLD.

The Future of Women.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

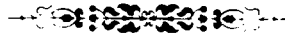
* The form of woman should transcend that of the statue of a Greek goddess, and the wretched caricatures of it in our day one sometimes sees, proclaim in their ungraceful and undignified accentuations, like the case of the Hercules, *human descent*.

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

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

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

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



C O U R A G E .

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

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

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

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

"Songs of Two Worlds."
L. MORRIS.

The Treatment of Animals;

INCLUDING VIVISECTION, AND THE QUESTION OF
VEGETARIANISM.

A paper read before the Blavatsky Lodge.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Letters of Johann Caspar Lavater.

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

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

(Concluded from the August number.)

LETTER THE SIXTH.

HIGHLY REVERED SOVEREIGN,

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

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

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

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

I am, etc.,

JOHANN CASPAR LAVATER.

ZURICH.

LETTER III, OF THE DEFUNCT TO HIS TERRESTRIAL FRIEND.

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

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

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

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

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

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

“OVERSHADOWED”.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

No loving creature is ever left isolated and alone.

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

Loving and radiant Spirits are ever near love and light.

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

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

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

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

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

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

I am often with thee, O my beloved!

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

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

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

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

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

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

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

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

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

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

May the Lord help thee !

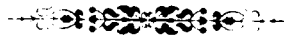
I, Makariozenagath, wrote this.

16 (○) xii, 1798.

THE END.

EDITOR'S NOTE.

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



"Weak people are incapable of sincerity."

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

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

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

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

ROCHEFOUCAULD.

Pistis-Sophia.

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

(Continued.)

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

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

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

* Karmic retribution.

† Just as Sophia cried to the Light.

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

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

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

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

† That is the "Receivers of Light".

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

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

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

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

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

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

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

* Cf. *pagg.* 42, 43.

† "thy judgment" (P.).

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

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

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

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

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

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

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

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

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

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

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

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

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

† *Ibid.* note 1.

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

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

* * * * *

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

* * * * *

COMMENTARY.

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

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

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

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

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

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

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

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

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

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

First	Tetractys:	<i>Arrhêtos</i> or Ineffable containing 7 elements			
		<i>Sigê</i> „ Silence	„	5	„
		<i>Pater</i> „ Father	„	5	„
		<i>Aletheia</i> „ Truth	„	7	„
					= 24
Second	Tetractys:	<i>Logos</i> „ Word	„	7	„
		<i>Zoê</i> „ Life	„	5	„
		<i>Anthrôpos</i> „ Man	„	5	„
		<i>Ekklesia</i> „ Assembly	„	7	„
					= 24
		Which together with the Christos			= 49

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

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

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

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

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

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

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



P L E A S U R E .

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

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

R. C. TRENCH, Archbishop.

The States of Consciousness.

A PAGE FROM AN OCCULT NOTEBOOK.

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

Orphic Mysteries.

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

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

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

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

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

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

* *Theosophist*, January, 1889.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A table will illustrate this more clearly:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Water on this earth plane is made up thus :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Before dropping this part of the subject, we would ask our readers to remember that we have pointed out that every one of the planes, or emanations contains all five elements, together with spirit; and that the possibilities of these planes are not limited to the element we have

designated them by ; this is only the dominant element of that plane, and not the only element on it.

So far this occult chemistry is purely materialistic ; when we resume the subject, we shall show its connection with subjective transcendental idealism, and spiritual philosophy.

C. J.

(To be continued.)



Har-dwar ; or, The Mysteries of the Himalayas.

(Continued from Vol. VI, p. 281.)

AS I spoke she lifted her tiny head, as though she did not understand me fully when I told her how supremely happy I felt in her company even in a dark and threatening forest, and shyly entered the cave.

The cave, at the entrance of which I had been previously lying on a bed of dry leaves, proved to be but the ante-chamber to a gigantic grotto hewn out of the rock by the tremendous efforts either of men or nature, the magnitude of which I could never have conceived by the mere inspection of its exterior. My guide led me on along a path illuminated here and there by penciled rays, which peeped through holes and fissures in the arched vault above. The path crept between two steep walls, exhibiting on either side at regular intervals entrances curtained with wild reeds.

We had walked on thus for about two minutes, when the path suddenly widened and the steep walls abruptly ceased. Then opened to my view a circular plain bordered by two small hills, whose approaching sides, with a wide concavity between, left an area of about four hundred yards open to the full light of the sky above ; a narrow streak of water, flowing by the side of the left rocky eminence, watered the fresh green grass which carpeted the plain. My companion, who had hitherto led me in silence, here stopped and, turning towards me, said :

“ Guest, how would you like to play with my little deer ? ”

“ Why ”, I asked, “ where are they ? ”

“ Guruji brought me four from the forest to play with. You see those nets of Kadamba (*Carrissa Caranda*) on your right, a little up the hill ; they always hide themselves underneath their cool shade during the warm part of the day, and sit there chewing the delicious leaves. Come, and we will call them out and play with them ; they are pretty little things, young, and very nimble.”

Saying which, and beckoning me to follow her, she ran towards the covert. The deer with their pointed ears uplifted, leaped up to welcome their mistress. In the twinkling of an eye, they all sprang out of the covert and with instinctive impatience dashed towards her ; which of the

four touched her first no one could tell. The little animals danced around her with fond caresses, and quick as were their steps, hers were quicker, as she turned from one to another. She looked at me as though inviting me to join her in playing with her pets, but when I attempted to approach them, they all darted from me, and one of them, catching hold of the skirt of her Val-Kal (garment) compelled her to follow. They stood a few yards away from me enjoying their success, she laughing merrily.

Presently the maiden, half afraid that she had neglected me too much, approached me with a coaxing laugh, and complaining of the unfriendly conduct of her playmates in running away from me, promised to show me another pet that would be less shy and obstinate.

"But are not you hungry, Guest?" she asked: "wait a minute, whilst I put these little ones in yonder enclosure, and then I shall present you with some choice fruits, brought this morning from our garden. I plucked them all with my own hands, and Mali lifted me to some of them that I could not reach. Then, I am going to read a few Slokas to you, which Guruji has carved in his grotto."

Saying which, she ran off followed by her pets, and opening the gate of a small enclosure, shut them all in, tying each to a peg in the ground. She returned quickly, and then led me to a lane on the other side of the plain, just opposite the one from which we had emerged. It was much darker, so she led me by the hand, cautioning me not to knock my head against the stone walls.

"Before we proceed further", said she, "we shall pass a short time here. Let us sit down on this plank, and I will bring you the promised fruits, which are in yonder basket, hanging on the branch of Agasta (*Agasta Grandiflora*). Please also take this book."

I took it from her, but hardly had I unfastened the string with which it was tied, than she returned with the basket, and told me to choose from its contents the ripest and the best. Surely never in my life was I so voraciously greedy; and even though I was very careful to see that she had her proper share, I was not afraid to finish them, having assured myself that her appetite had been fully appeased. The repast completed, she took the book from my hands, and asked me to listen to the following: a composition which, she said, Guruji had dictated to her, and which she had almost entirely committed to memory.

I assented, and she began:—

"Knowing that SOUL, who is wise, undecaying, young, free from desire, immortal, self-existent, satisfied with the essence (of good, or blessedness), and in no respect imperfect, a man does not dread death."

"Without hands or feet, he grasps and moves; without eyes, he sees; without ears, he hears. He knows whatever is knowable, but no one knows him. Men call him the great, primeval Purusha (Man or Spirit)."

"Knowing that Lord, the Brahma which is beyond that, the Supreme, the vast, hidden in the bodies of all creatures, the one envelope of the

universe, men become immortal. I know that grand Purusha of sunlike lustre, beyond the darkness. It is by knowing him that a man overpasses death ; there is no other road by. This whole universe is filled with this Purusha, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing either minuter or vaster, who stands alone, fixed like a tree in the sky. That which is above this world is formless, and free from suffering ; they who know It become immortal ; others encounter pain. Purusha is the Great Lord ; he is the mover of existence ; he rules over this purest state (of blessedness) he is light, he is undecaying. Without hands and feet, he grasps, he moves ; without eyes he sees, and *hears without ears*. He knows whatever is to be known ; and no one knows him ; men call him the great primeval Purusha, minuter than the minutest, greater than the greatest ; the Soul dwells in the heart of this Creature. He who is devoid of grief, beholds by the favor of the Creator this passionless (Soul), this great one, this Lord. I know this undecaying, ancient one, the Soul of All things, from his universal diffusion omnipresent, whom the expounders of the Vedas declare to be incapable of birth, eternal."

"None hath grasped him above, or across, or in the middle. There is no similitude of him, whose name is the great renown. His form is not perceptible by vision ; no one sees him by the eye. Those who through heart and mind know him abiding in the heart, become immortal."

"Some wise men, deluded, speak of Nature, and others of Time (as the cause of all things). But this great power of God (acting in the world) is that whereby this wheel of Brahma is made to revolve. For he by whom the universe is eternally enveloped, who is the knower, who is the maker of time, who is possessed of excellent attributes and omniscient : ruled by him this creation, which is to be thought of as earth, water, fire, air, and ether, revolves."

"We know him who is the great and supreme Lord of Lords, the supreme Deity of Deities, the Master of Masters, the adorable God who is Sovereign of the World. There is in him no effect or instrument. No one equal or superior to him is beheld. His supreme power is declared in scripture to be various ; it is the natural action of his knowledge and force. There is not in the world anyone, who is his master or ruler ; nor is there any indication of such. He is the cause, the Lord of the Lords of creation ; no one is the producer of him or his master. He is the one God hidden in all beings, all pervading, the inner soul of all beings, the superintendent of all acts, who dwells in all beings, the witness, the observer, the only one and without qualities, the one who is independent among many inactive souls, who develops in various manners the one seed."

"The wise who behold him abiding in themselves, they alone, have eternal joy. The eternal among the eternal ones, the conscious among the conscious ones, who alone amongst the many dispenses the objects of desire—knowing that cause, the God who is to be apprehended through the

Sankhya and Yoga systems, a man is freed from all bonds. There to reveal him no sun shines, nor moon, nor stars, nor do those lightnings gleam, much less this fire. It is through his shining that all else shines; by his lustre the universe is illuminated."

W. L. DESAI, F.T.S.

(To be continued.)



Reviews.

THE WONDER-LIGHT AND OTHER TALES FOR CHILDREN.*

"I TELL you my dear sir, your Theosophy is impracticable. You will never succeed in explaining it to the people or to children." How often have we had to indignantly refute this accusation by entering into a long argument to show that "Theosophy is for all times and all men"! But this expenditure of energy will in future be saved us by a simple recommendation to our objectors to read "The Wonder-Light". Your reviewer is not a child, but he has read the seven beautiful tales of Mrs. Ver Planck with as much delight as ever a child could. In fact we think that many readers of the pretty volume, which our "Aryan Press" has turned out in so workmanlike a manner, will be found among those who would fain regain "the child state they have lost".

The stories, some of which have already appeared in the *Path*, have the following titles: How the Christ-Child was Born, Fohat's Playground, Carlo's Game, The Wonder-Light, Bubbles of the Breath, What the Fountain Said, Rahula's Inheritance; and the authoress has succeeded in exposing all the fundamental conceptions of Theosophy in the simplest but yet most charming manner. It is a booklet with a pure healthy tone, from beginning to end, a large-minded, large-hearted, brave little volume. Best of all, it is entirely free from the mawkish inanity of the trash with which most of our children are fed or rather poisoned. Entertaining and wondrous to the child as its revelations of nature-working must be, it is not the product of mere imagination, but is based on the soundest laws of occultism. It will make even the child "great", and teach it to strain its ears to hear the story of that "past", the memory of which our crass ignorance has used every means to crush out of the child-vehicles of the eternal Ego. These seven blossoms from the tree of Theosophy are dedicated to H. P. B. and are, we rejoice to know, not the last we shall hear of "Carlo". Any profit which may be made by the sale of the book will be given for theosophical work. Copies can be obtained at the Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C.

ROSES AND RUE.†

Of the many good things which have come from "Saladin's" pen, perhaps his weekly *At Random* in the *Agnostic Journal*, are the most characteristic and instructive. "Roses and Rue" is a collection of these

* By Mrs. J. Campbell Ver Planck, F.T.S. New York: *The Path*, 132 Nassau Street, 1890.

† By W. Stewart Ross. London: W. Stewart and Co., 41 Farringdon Street, E.C.

“Random Notes and Sketches”, a blend of that scathing criticism of the foibles and follies of the past and present for which the author is so well known, and of that feeling “which makes the whole world kin”. At one time, Mr. Ross strikes chords of harmony with the touch of a hand that holds the pen, now of a sweet-singing poet, now of the enthusiastic antiquary and folklorist, who loves the “banks and braes” across the “border” as only a Scot can; at another he smashes into fragments superstition, intolerance, and ignorance with the sturdy iconoclasm of an Ingersoll, or the “wire-drawn” diction of a Carlyle, whom by the way, unjustly we think, he calls “that disturbed compound of sheet-lightning and dirt”, though fully agreeing with his famous judgment on the populace of these islands of being “mostly”. . . . Yet there always lurks back of the writer’s professed agnosticism a sturdy and strong mysticism, which makes his two-edged weapon of wit and wisdom a beneficent instrument for that surgery which the present diseased body of humanity so sadly stands in need of: and this declared heterodoxy and strong independence of the writer, which while it falls short of the high ideal of Theosophy, still possesses sublime intuitions and a rugged, though indefinite, mysticism of its own, will make the book welcome to every Theosophist.

The subjects dealt with are so various that we can only give one example of the author’s style and one quotation to show that the agnosticism of Mr. Ross is not by any means incompatible with the gnosticism which Theosophy has taught us to reverence. In speaking of “Sentiment”, the destroyer of the “Book”, as such, writes:—

“Many a Bible I have seen is to me holy from the sanctity of its social and domestic associations. . . . There is a touch of human nature in the scrawled statement on the fly-leaf to the effect William Cowan is the son of Andrew Cowan, by his wife, Elspeth Glendinning, that I fail to find in the statement, and Eliad begat Eleazer, and Eleazer begat Matthan. Observe the Biblical *dramatis personæ* were great in the way of ‘begat’; from which fact you may infer either that they were androgynous, or that they had so little respect for woman—their chattel—that they refused to give her a particle of credit even in the direction of propagating the race.”

Where we see that though Saladin holds a “brand for destruction” in one hand, in the other he carries a “hammer for construction”, for he points to the filthy sore of primitive Judaism which has had so much to do with the past and present degraded state of women in the diseased body of Christendom. In another place he says:—

“I cannot say that I rejoice in a constitution in which no God is recognised. I regard it as gross recognising of husks and an ignoring of kernels. God is the fact of existence, and a State blind to this fact is in an embryonic stage of psychic development, even if its commerce buried the wharfs of the globes with merchandise, and although in every zone its conquering standard fluttered over batteries of dull cannon and phalanxes of flashing steel. In a cosmos, or rather a chaos of illusion, or *Maya*, there is nothing approximately true but our highest yearnings, and nothing true but God. I care little for the science which is merely the codification of the succession of phenomena, and the *laws* which, by generalization, are based thereon. Science proper deals not with successions of phantoms, but with the awful, and, to the multitude, the inexplicable, if not indeed to them the non-existent, *Real* which lies behind these mere shadows of a shadow fitting fitfully over the landscape of a dream. At this stage, in the evolution of our race, there is a rudimentary sixth and seventh sense in addition to the five physical senses; and the spacial and timal limitations; and the cradle which nurses, the bread which sustains, and the grave which decomposes, will satisfy no longer as they have done in the undeveloped and barbaric past. Men have, in the past, knelt before the Effigy: but they now stand erect before the slowly unveiling Reality of Existence.”

There is much more to notice, but our space is short. Briefly, “Roses and Rue” will make you laugh loudly and smile grimly: will make you serious and at times profoundly sad: will make you smell the sweet heather

of the highlands and the stench of the slum: but, best of all, it will always make you think.

THE FINDING OF THE GNOSIS.*

A very small volume of very great pretensions; entirely devoid of intelligibility and written in that lawless verse and barbarous verbiage which the "dear spirits" alone can fabricate. We are sorry to pain the writer, if he or she is honest, but protest with loud voice against the desecration of the "Gnosis", that mighty name of old, by such "mirific omnificosity", to plagiarise from the word-tinkering of the writer. We have waded through "magnificats, grandifics, impellent yeas, Would-Bes, earth-mixes, puresomes, soothfastnesses, volitioned, realdoms, &c.," (for we do not wish to "amplificate"), mixed together with a sufficiency of "behoovings" and we are profoundly sorry that the ranks of the "certified" are increased by another volunteer. Why do these new-born *psychic* babes cry so loud? Such speak of the "Gnosis", yet know not the name of Sige.

"GEOMETRY IN RELIGION." †

"Geometry in Religion" is a book of about one hundred pages, which will amply repay the most careful study. The author aims at an entirely new presentation of scripture history and chronology, from a consideration of architectural monuments and astronomical epochs. In the preface to his work, the author says:—"I found that both the historical and the dogmatical parts (of the Bible) were built up after the Egyptian pattern, although the Accad Theology forms the basis of worship". He finds also that "the prophetic books have been arranged according to the predictions of older systems, and have reference to the events in the great Celestial Year", *i.e.* the Solar year, of over 25,000 years, the time required for the complete precession of the Equinox. In his opening chapter the author shows that the Mosaic Law is a transcript from Egyptian sources, that Israel is one with Ijrael (Sons of Ra), and that the Genealogy of the House of Judah has been made to correspond with that of the Kings of Egypt. Starting with the assertion that "Religion is based on time measure", the author proceeds to demonstrate what constitutes the *basis* of the measurement of time, and leads to the conclusion that the "Solar year" of 25,929 years, consisting of a day and a night of 12,960 years each, is the basic cycle of prophecy and of Biblical chronology. A variety of notes are brought to bear upon the subject in different directions, most of which are highly interesting, apart from the particular bearing they have upon the central object of the work. The book, which is illustrated by diagrams and tables, is evidently the production of a mason, and this may be the reason for the suppression of his name.

ECHOES FROM THE ORIENT. †

We have already announced the genesis of this work in our September issue and can only repeat, on reading it through again, that it is very well done indeed. W. Q. J. has very cleverly popularised the *Secret Doctrine* by keeping out of his series of papers such hard terms as are not to be "under-

* Boston: Occult Publishing Co., 1890.

† Author's name not stated; E. W. Allen, 4, Ave Maria Lane, E.C.

‡ A Broad Outline of Theosophical Doctrines, by William Q. Judge, New York: *The Path*, 132, Nassau Street, 1890.

standed of the people". The book appeals to thinking and intelligent men and women of all classes and touches on all the fundamental doctrines of Theosophy. It should have a large reading public, especially in the United States, for the people of which country it was especially written. Its usefulness, however, we are convinced, will have a far wider area than this, for it is concise, clear and inexpensive. Copies may be obtained from the Theosophical Publishing Society. Theosophical literature is becoming so voluminous, that it will be soon necessary to classify our publications under heads. A few years ago there were no introductory works on the subject; but now every month gives us a wider and wider choice. The little volume is dedicated to H. P. B.

A NEW PSYCHOLOGY.*

There is much that is interesting in this little book, but perhaps that which interests us most, from a theosophical point of view, is the exhibition of impotence which we see here displayed by that system of philosophical argument which proceeds from the Particular to Universals, when an honest attempt is made by cultured capacity to fashion it into a ladder, by which to mount to the unsubstantial conceptions of what the author terms a state of the Absolute Unconditioned, and which therefore represents for us the mystery of the Unmanifested One. The key note of the book is struck on page 22, where we find it stated that consciousness depends fundamentally on physical structure. It is, in fact, a product of form, and not, as we hold, the builder of form.

Starting from a material Ether which, because an infinite number of forms can be reflected by a given portion in the same time without interfering with one another, is called spirit-substance, the author reaches up to the Absolute, which is both absolutely conditioned and unconditioned, thus arriving at the apex of Indian mysticism. Yet does the odor of the earth still hang about him: for what does he find in his passage through the Ether of Physical Science? He comes upon the Ego, which he finds to be the polarised resultant of the action of the sympathetic system of nerves. But these ganglionic centres draw their activity from the cerebellum, the seat of animal life, and Theosophy recognises in this Ego, the parent of "the selfhood" of the Rev. George Jamieson's philosophy, the *Lower Self*, the ruler of the sympathetic nerves, the child of Sense and Great Empiricist. Thus inverting the order of things and placing Self on the lower plane of life, it is natural that he should find that consciousness is the phenomenon of matter, a conclusion which, if true for *all* planes, places substance as the noumenon of Spirit. But this is the natural result of working from below upwards without having previously devolved from above below. The mind is first instructed by matter and, like fire from flints, strikes the light of knowledge from the shapes of the Mother Substance, and material forms become the excitors of consciousness, which in turn becomes the phenomenon of matter. *Will* falls a victim to the material fiend, and we find it a product of physical action and devoid of any self-determining principle. It is only rescued from the chains of that insidious law, yclept "the Law of Necessity", by the sudden appearance of Morality in the shape of a face drawn "from the knowledge of the rights of every conscious creature". Nevertheless, Prometheus was not more securely chained to his rock of coarse matter than is the Selfhood, whose will is void of power to initiate its own activity. The most dramatic idea of the book is the truly miraculous emergence from out unconditioned

* "An Alm at Universal Science." By Rev. George Jamieson, D.D. Andrew Elliot, Edinburgh, 1890.


substance of a beneficent and all-wise Selfhood, the arguments used showing, as in fact the whole book shows, the difficulties attending on those who attack the Universals of Philosophy from below before first tracing Universals in their transit from the Realms of the Formless One to the Finalities of Form.



Correspondence.



THE STONE AGATHODÆMON.

The fact may seem to be proven that *λιθος* and *οφεις* "stone and serpent" are homonymous. We have an example of this in the name given to the highly poisonous snake of Africa, the "rock snake". The equally homonymous relation on the other hand between "bread" (*αρον*) and "fish" (*ιχθους*) is manifest. The significance of these expressions is clear, and they are in all ways in relation with each other. But we see in St. Matthew (xii. 9) the two terms used pair by pair. The first phrase and the second mean one and the same thing, and the use of different names to convey the same idea is a mere blind to the candidate who uses a double phrase to express what the initiate holds as one. We come next to the celebrated passage (St. Matthew xvi. 18). This has proved a stumbling block to controversialists. The Roman expounder makes the supremacy of St. Peter depend on this text. The Protestant controversialist, who is usually less versed in Syriac than in Greek, loses the idea of a *calembour*, and is perhaps unnecessarily afraid of this text. But it becomes plain enough when seen through occultist spectacles. It is to be taken on the same lines as the text of Proverbs viii. 23. The idea was to express the use of the word *λιθος* or *κηφας*, an idea which would be supreme if the dodekha-hedrad (or its head), was naturally regarded as the highest power next to the . The controversialists of the Middle Ages have wasted time by elevating as a banner, or destroying as a Nehushtan, what other folk can read without any difficulty whatever. A careful investigation of such passages as this will throw a light on the meaning of these texts which will be of the deepest importance to scholars of every creed. The evidence before us interprets the celebrated passage, St. Luke xxiv. 43,* where the words *αρον* and *ιχθους* are used in juxtaposition in a way that is to this day intelligible to the lowest Jew of every nationality. He wishes to destroy the evidence of the existence of a good spirit, and substitute some wicked incantation. It is the object of these remarks to infer that the meaning of certain words was designedly concealed in early records by a complicated system of blinds, to which alone the Gnostics possessed the key; and that the hidden significance of some of the expressions can only be given by those who are more versed in the language of the Initiates than myself. It is for me to indicate that something can be done; for others to indicate what shall be done.

C. CARTER BLAKE, F.T.S.

* *κηριον* is according to the Revised Version spurious, and in any case was only used as a blind.

Theosophical Activities.

EUROPEAN SECTION.

THE PERMANENT FUND.

The President-Founder, in the September number of the *Theosophist*, apparently objects to the wording of a resolution, adopted by the Council of the British Section, in their session of July 2nd, and embodying a suggestion with regard to the conversion of the "Permanent Fund" into a means of Theosophical activity.

As I am responsible for having brought forward this motion, I beg to state that I have again brought forward a motion of the same nature at the Council meeting of October 10th. It is as follows:—

"That the Council of the British Section of the Theosophical Society instruct their delegate to the Convention at Adyar, in December next, Mr. Bertram Keightley, to bring forward a motion at that Convention, that the question of the continuance of the Permanent Fund be carefully considered, with a view to converting it into a means of Theosophical activity, and that this be done as speedily as possible".

The reasons for this motion are as follows:—

- a. The Branches of the Indian Sections of the Theosophical Society, as a whole, are more inclined to adopt a contemplative than an active mode of existence.
- b. The President-Founder has repeatedly stated that the only way of keeping them in activity is by means of travelling lecturers constantly visiting the Branches, and thus bringing them into personal contact with Headquarters.
- c. Such a scheme has hitherto been impracticable, owing to lack of funds.
- d. Now the Society possesses a fund, called "The Permanent Fund", with a fairly considerable capital, but producing an interest so inadequate for any practical work, that it might as well be non-existent.
- e. This capital would speedily supply the President-Founder with the necessary monies for the travelling expenses of two or three lecturers, and enable him also to start a scheme for the mailing of interesting leaflets and pamphlets to all the members of the Theosophical Society in India.
- f. In this way new life would be infused into the Branches and the expenditure of the so-called "Permanent Fund" would speedily be replaced by new contributions.
- g. It is evident that if the activity of the Theosophical Society were to cease in India, the Permanent Fund and even the Headquarters itself would become entirely useless, whereas the conversion of this savings' bank into a fund for Theosophical work would give the required impetus to make India as active as the other Sections, and support itself as the others, from hand to mouth may be, but still working and alive.

Finally, there can be little doubt but that any attempt to endow the Society will sound its death-knell, for it would at once put us on all fours

with Sectarian bodies; such at any rate is the opinion of at least nine members out of ten in the West, according to the experience of our oldest members at the London Headquarters.

G. R. S. MEAD,
Secretary of the European Section T.S.

ENGLAND.

Blavatsky Lodge.—The annual general meeting of this lodge was held on Tuesday, 30th September, in the Lecture Hall, Theosophical Headquarters, 19, Avenue Road, Regent's Park, N.W., when the election of officers, revision of rules, etc., for the ensuing year took place. The Secretary read the following report on the progress of the lodge:—

“The past year has, without doubt, been that which has finally established this lodge as the most influential in Europe. Some time before it was able to avail itself of the hall in which its meetings are now held, a marked increase had taken place in the rate of addition to its roll of members, and the number of visitors had been much larger than formerly: and now, since the headquarters have been established, the meetings average an attendance of over 100. At the inaugural meeting of the new lecture hall there were upwards of 250 persons present.

“The system of introducing visitors by special card signed by a member or an associate, adopted of late, has been found to work perfectly. A visitor is permitted admission to the lodge meetings three times, after which, if he desires to continue his attendance, he must join either as a member or as an associate.

“During the first part of the year the lodge occupied itself with the study of the ‘Key to Theosophy’, portions of which work were read and discussed at each meeting; this course extended from November 1889 to June 1890. Since June, and up to the present date, ‘Theosophy in its relation to the Problems of Modern Life’ has been the subject of consideration, this series of discussions, now concluded, provoking most spirited and interesting debates. A syllabus was drawn up and widely circulated.

“Arrangements have been made to deliver, during the coming session, a series of papers dealing with ‘Theosophy from the Root Up’.

“Theosophical activities in London spring almost entirely from the efforts of this Lodge. Since last year, some of its energetic members have founded an active little lodge at Brixton, and established centres at Duke Street, Mile End and Battersea, which are all personally conducted by members of the lodge; Mile End and Battersea being in a fair way to have lodges of their own.”

The Report of the Hon. Treasurer showed a balance of £1 os. 8d. on hand, the contributions to the lodge being voluntary. The following is a copy of the account:—

BLAVATSKY LODGE.

September, 1890.	£	s.	d.		£	s.	d.		
To receipts from voluntary contributions . . .	14	6	0	||	Postages	2	11	6	
					Printing	8	7	6	
					General charges	2	6	4	
					Balance in hand	1	0	8	
	£	14	6	0		£	14	6	0

The account of the “Transactions” Fund was also laid on the table. This was a fund started to enable the lodge to print its transactions, during the time it was receiving instruction on the *Secret Doctrine* from Madame .

Blavatsky. The first part has already been issued, and a second is in hand.

Annexed is a copy of the account :—

“BLAVATSKY LODGE TRANSACTIONS” FUND.

	£	s.	d.		£	s.	d.
To receipts from members	159	6	6	By amounts paid for steno-			
To credits from sales	12	2	6	grapher	74	19	6
				Printing	33	4	6
				Postages	3	3	8
				Balance in hand	60	1	4
	<u>£171</u>	<u>9</u>	<u>0</u>		<u>£171</u>	<u>9</u>	<u>0</u>

The reports of these Transactions consist of twenty-four large longhand folios, four of which have been already printed.

It was proposed by Dr. Keightley and seconded by Mr. Holt, “ that these accounts be adopted ”. Passed unanimously.

The following officers were elected 1890-91 :—*President*, Annie Besant ; *Vice-President*, William Kingsland ; *Secretary*, Claude F. Wright ; *Assistant-Secretary*, Sydney V. Edge ; *Treasurer*, Countess Wachtmeister.

In addition to the above, for Council :—Mrs. Cooper-Oakley ; G. R. S. Mead, (*Sec. European Section*) ; W. R. Old, (*Sec. British Section*).

The following were elected as delegates to the British Section Council for the coming year :—Countess Wachtmeister ; Mrs. Cooper-Oakley, Herbert Burrows, Major Hand, J. M. Watkins.

Two slight alterations in the rules were made.

CLAUDE F. WRIGHT, *Hon. Sec.*

Visitors to the Lecture Hall of the new Headquarters of the Theosophical Society in Europe on the evening of Saturday the 6th ult. had the pleasure of hearing a most instructive discourse by Dr. and Mme. le Plongeon on the “ Discoveries among the ruins of Yucatan ”. A lecture by the authors of “ Mayas and Quichés ” could hardly fail to excite interest among members of the society ; consequently there was a good attendance. The address was delivered by Mme. A. le Plongeon principally from notes, which she read at length. The lecturer opened with a description of Mexico and Central America. Rich were these parts in fields of research for antiquaries, by far the most interesting being that peninsular named by Spanish invaders “ Yucatan ”, now one of the Mexican states. They had originally been induced to visit the district to seek corroboration of conclusions arrived at by the doctor during his antiquarian researches in Peru and at the British Museum as early as the year 1862, and on arriving were pleased to find their anticipations more than realized, for it simply teemed with specimens of archeological interest. The difficulties experienced in prosecuting their researches were enormous, but they have been rewarded by being able to place before the world more than one record of the cities of this ancient country. Mme. le Plongeon gave a short and concise sketch of the history of the Mayas, their customs and their language, showing the connexion between the latter and that of the Hindus and other Eastern peoples in a very striking manner. Much interest was evinced in the fact of the firm belief of the inhabitants in Re-incarnation ; one of them, indeed, having told Dr. le Plongeon that he had been one of their kings, owing to his resemblance to a statue discovered in the ruins of an ancient pyramid. In their Troano M.S. is manifested belief in elementals and the personified forces of nature. The work contains something of geology, mythology, and history ; and one chapter has distinct reference to

the lost Atlantis. Upon the conclusion of Mme. le Plongeon's reading, the doctor added a few words in answer to various questions put to him by those present.

The judgment of the assembled Theosophists was that although these discoveries were of the greatest interest, still the conclusion arrived at by the discoverers erred on the side of claiming too much. Evidence and experience shows the futility of tracing the development of peoples and traditions from one particular historical root. We are afraid that "Maya" will never prove the universal solvent of all anthropological, mythological, and philological puzzles.

A course of discussions on "Theosophy from the Root up" has commenced on Thursday evenings, at 8.30 p.m. The following syllabus has been issued:—

OCT. 9 & 16...Introductory: Theosophy and its Evidences.

The permanent element: The general nature of the evidence: proof of physical and of psychological phenomena: more ways to truth than the five senses: the teachers: the attitude of the student. Evidence from history: evidence from world-religions: evidence from experiment: evidence from analogy: Occultism.

Consult "Secret Doctrine", vol. i, introduction, pp. xvii-xlvii. "The Key to Theosophy", pp. 7-15: pp. 25-27: pp. 288-300.

OCT. 23 & 30...The Unity of the Universe.

The Absolute: the Conditioned: Periodicity: the Outbreathing and In-breathing: Manvantaras: Emanation: the Logoi: "the Seven": Fohat: Involution and Evolution.

Consult "Secret Doctrine", vol. i, pp. 14-24, 55, 56, 63, 106-113: vol. ii, pp. 308, 309.

NOV. 6 & 13...The Septenary in Nature.

The seven planes of Being: sevenfold Consciousness: The reflexion of this in material Nature, as shown by science, and in Man.

Consult "Secret Doctrine", vol. i, pp. 139, 292, 293, 334. Vol. ii, pp. 590-641.

NOV. 20 & 27...The Solar System and the Planetary Chains.

The place of the Solar System: Suns: centres of activity: a Planetary chain: its physical evolution: relation of chain to chain: dead worlds: the place of our earth.

Consult "Secret Doctrine", vol. i, pp. 138, 149, 152-181. "Key to Theosophy" pp. 84-87, 88, 89.

DEC. 4 & 11...Rounds on a Planetary Chain.

Meaning of the term: the life-succession: elemental, mineral, vegetable, animal, human kingdoms: tracing the First Round: Man during the First, Second, Third, and Fourth Rounds.

Consult "Secret Doctrine", vol. i, pp. 176, 177, 188, 189.

DEC. 18...The Earth and its Races (4th Round).

Position of our earth in the cycle of evolution: analogy between Rounds and Races: General view of the seven Races.

Consult "Secret Doctrine", vol. i, pp. 188, 189: vol. ii, Preliminary Notes.

JAN. 8 & 15...History and Development of the Five Races on Earth.

The First Race and the Pitris: The Budding off of the Second Race: The Three Groups of the Third Race: The Lemurians: The Atlanteans: The Fifth Race.

Consult "Secret Doctrine", vol. ii, pp. 86-436.

Members interested in the study are recommended to read the references given before coming to each Meeting; and they will render a service to the Lodge if they would prepare a few questions on the subject of the evening.

Letters for the Editors of *Lucifer* should be sent to the Theosophical Headquarters, 19 Avenue Road, Regent's Park, London, N.W.

The following list of subscriptions given on the opening night to the library at the Woman's Club, Bow, is handed in by Countess Wacht-

meister :—Mrs. Ames, 2s. ; Mrs. Raphael, 1s. ; Countess W., £1 ; Major Hand, £1 ; Mr. Chidester, 2s. 6d. ; Mr. Edge, 2s. 6d. ; Mr. Miller, 1s. ; Mr. Holt, 2s. 6d. ; Mrs. Hunt, several Books, one subscription to T.P.S.

Birmingham.—On Nov. 28th, Mr. H. K. Austin is to read a paper on "Theosophical Ideas" at the Birmingham and Midland Institute. The Birmingham Lodge meets at 14 Broad Street Corner at 8 p.m., on the Thursday evening in each week.

THEOSOPHY AND THE PRESS.

The issue of the *Glasgow Herald* of September 1st contains a short but interesting account of the Headquarters at Avenue Road, as do also the *Echo* and *Hastings Chronicle* for the 2nd and 10th September respectively. The opening of our East-end Club (in addition to the papers mentioned last month) is noticed by the *Women's Gazette*, *Schoolmistress*, *Society Times*, *Lady*, *Glasgow Herald*, *Northern Whig*, and *Birmingham Daily Gazette*. In the columns of the *Midland Evening News* for 3rd and 9th September is the continuation of a discussion between Dr. Coryn, F.T.S., and Mr. M'Ilwraith on the subject of the last-named gentleman's pamphlet "Theosophy Critically Examined". The articles entitled "Echoes from the Orient" which have for some time past been appearing in a well-known American weekly, *Kate Field's Washington*, and which are from the pen of W. Q. Judge, are now concluded, and a fresh series of articles headed "Notes on Esoteric Buddhism" is now appearing. These papers, as stated, are intended by the author (who signs himself B. L. A.) as a primer of the subject reduced in the main from Mr. Sinnett's interesting work. Madame Blavatsky's recent article in *Lucifer*, "The Mote and the Beam", dealing with the subject of Russian and British barbarism appears to have attracted considerably the attention of the Press. The *Scottish Leader* of September 6th has two columns on the subject, and the *Review of Reviews* gives a page to a like consideration. This latter paper has also a summary of Madame Blavatsky's recent article in the *North American Review* on the "Progress of Theosophy", together with a very excellent portrait of the foundress of the Theosophical Society. The *Sunday Times* for September 7th also deals with the Russian and British barbarism question and its succeeding issues contain correspondence on the same subject. The *Weekly Herald* for September 19th has also something to say on the subject. Miss K. Mills, F.T.S., contributes an able and forcible article to the *Society Times* for September 6th entitled "Humanity's Claim on Women", in which she points out that it is to the teachings of Theosophy and to the powerful support of the Theosophical Society that woman must look for the fulfilment of her claim to equal rights and liberties as a human being. In the *Star* of September 8th and the *Home News* of the 12th are notices of the recent lecture at Headquarters given by Madame Le Plongeon. The *Society Times* for September 13th has a short article "What Theosophists are Doing", showing the work done by the Society during the past few months. Under the heading "How Lunatics are Made", the *Star* gives an epitome of the Blavatsky Lodge discussion on the "Relations of Theosophy to the Treatment of Criminals and Lunatics" including Dr. W. Westcott's remarks on the subject. A publication which rejoices in the name of *Ariel* also mentions the discussion. The *Umpire* for September 21st, after noticing the above-mentioned article in *Lucifer*, gives a short account of Theosophy in general. The worthy contributor to this eminently respectable paper appears to be in considerable difficulties on the subject of the "Astral Body". In the *Agnostic Journal* for September 27th appears an article by Lord Queensberry entitled "Personal Immortality". The writer appears unable to grasp the distinction between individual and

personal consciousness, arguing from the materialistic standpoint that there can be no consciousness without brain power. Short paragraphs and correspondence appear in numerous other papers, notice of which want of space compels us to omit.

FRANCE.

We take the subjoined from *Le Lotus Bleu*.

In the *New York Daily Tribune* of September 10th, we read the following paragraph :

"THE ARYAN THEOSOPHICAL SOCIETY DETERMINES TO DEFEND ITS
"REPUTATION IN THE COURTS.

"The second fall meeting of the Aryan Theosophical Society, at No. 8 Union Square, last evening, was full of interest not only to the large number of members present, but also to the visitors, who listened with rapt attention to the discussions. W. Q. Judge, president of the New York branch of the Society, acted as chairman. After the secretary had read the minutes of the last meeting, and Mr. and Mrs. C. A. Griscom had been elected members, Mr. Judge announced that a new branch of the society had been established in Jamestown, N.Y. This increased the number of branch societies in the United States, he said, to forty-three.

"Mr. Judge then called for the resolutions in reference to the publication in the *New York Sun* on July 20th.* They were submitted for the consideration of the society at their last meeting. The resolutions were first amended, and were then passed unanimously without discussion. They read as follows :

"Whereas, A most gross and false aspersion upon the moral character of the members of the Aryan Theosophical Society was made by the *New York Sun* of July 20th, in an article purporting to be an interview with Dr. Elliott C. Coues, of Washington ; and,

"Whereas, The vindication of the good name of the society demands either a voluntary formal retraction of these charges by the *Sun*, or else compulsory damages through process in the courts of law ; therefore,

"Resolved, That it is the conviction of the members of the Aryan Theosophical Society that the society, as such, should seek its vindication.

"That it is the sense of the society that all necessary legal measures should be taken upon the said libel in the *Sun* against the Aryan Theosophical Society, and also such as shall lead to retractions ; and that the trustees should take action to that end, as shall be advised as proper by competent legal advisers.

"That the trustees are hereby directed to draw from the reserve fund \$500 to be applied to the expenses of the legal proceeding already begun by W. Q. Judge on said libellous matter, or those to be instituted under these resolutions.

"That the Aryan Theosophical Society takes this occasion to renew the expression of its unabated confidence in the founders of the Theosophical Society, Colonel H. S. Olcott and Madame H. P. Blavatsky, as well as in its own president, William Q. Judge, and gratefully attributes no small

* A scandalous article by Dr. E. Coues (a member expelled by the General Council for open and secret intrigues, chicanery and calumnies against the founders of the Society and Mr. Judge), who thus thought to revenge himself on his judges. Two separate suits have already been brought in the courts of New York and Washington, by two of the persons mentioned, each claiming 50,000 dollars. The Aryan Theosophical Society is now bringing a third suit.

part of the growth of the society and the edification of its members to their devotion, sincerity and blamelessness of life.'

"After listening to the reading of a chapter from the new edition of the 'Bhagavad', which will be published in a short time in New York, the members devoted the latter part of the evening to the discussion of 'Evolution'. The leaders in the discussion were Mr. Judge and Mr. Pryse, both of whom read papers. The president of the society explained the meaning of Evolution from a theosophical point of view and showed the relation between the theories of Herbert Spencer and those of the philosophers of India. The discussion of the same subject will be continued at the meeting on next Tuesday. After the adjournment of the meeting the new library of the society was opened to the members."

TO ALL THE MEMBERS OF THE THEOSOPHICAL SOCIETY IN FRANCE.

In view of the above quoted paragraph, the undersigned takes this occasion for addressing all the members of the Theosophical Society in France, who are serious and honourable Theosophists, men and women who endeavor to adapt their lives to their professed beliefs, in order to give them a few details which may be of service to them.

In London, as well, another suit of the same nature will shortly come up for trial. This has been brought by one of the members at Head Quarters against a certain individual, who, once a member of the society but now for a long time without the slightest reason an enemy, has become an *amateur* adherent of the same band of conspirators, all expelled members, who are bound together to attack, without truce or cessation, the honor of our society and its founders. It would appear that for nearly eighteen months back, some ex-members in America and at London have actively corresponded together with this object in view, and with the intention of endeavoring to ruin the Theosophical Society by dishonoring its founders and foundress, by incessant calumnies and infamous lies, which they spread in an underhand manner amongst the public. They are assisted in this, to our great shame, by one of our most active members in France, who has once or twice crossed the Channel for this *honorable* purpose, bringing with him others (ex-members also) whom he has introduced to our enemies in London. Vain efforts! For Karma does not seem propitious to them. A suit, which was brought against me in July 1889, on some pretext or other, by one of these unhappy persons, with noisy preparations, from which great hopes were entertained, has ended, some three months ago, in a deplorable *fiasco*! On the very day of the trial, before the assembled court, witnesses and public, the counsel for the plaintiff, having read a certain letter written by his client, which was once in my possession, refused point blank to proceed further and *withdrew the suit just as the case was about to begin!* But everything, even theosophical patience, has an end. For the six years during which this state of affairs has lasted—the first halloo of this shameful and unmerited reputation-hunt being shouted by the London Society for Psychical Research in 1885—I have never sought to obtain redress through the courts of law. In fact, the objects pursued by the members of the Theosophical Society, and the methods of the law do not agree well together. I have kept silence in every case of defamation (save in one single instance), refusing to answer such cowardly attacks save by a contemptuous silence. But this is no longer possible, seeing that this very silence seems to have lent new strength to my enemies. But now that I have just accepted the responsible office of President of the entire European Section of the Theosophical Society, and the President-Founder has transferred in my favor all his rights over the members of our Society in Europe, it is my first duty to protect the reputation of her who is at

the head of the Theosophists; to prove that the shameful calumnies spread about her by certain ambitious members and revengeful ex-members of our Society cannot stand the light of day and truth before a jury; and finally to remove these members and separate them for ever from the Society, by requesting them to send in their resignations, or else, in case of refusal, expelling them publicly.

As I have a quiet conscience, I fear no one. It is evident that if Colonel Olcott and myself have not been afraid to expel publicly from the Theosophical Society a scholar of note, and a man as wealthy and of as great a scientific and intellectual reputation as Dr. Coues, for intrigues and calumnies, we should not hesitate a moment to do the same with every other member who deserved such treatment. In fact, a member who, forgetting the most simple duties of an honorable man, and the first of the three fundamental rules of our Statutes, spends his time in intriguing against his brothers in Theosophy, and in endeavoring to befoul the reputation and honor of the leaders of this Society, by his tittle-tattle and by lies unworthy of a gentleman, can claim no place in a fraternity composed of honorable men and women.

I conclude by announcing that, as I have in my possession all the documents which prove that we have in our midst Judases who do not blush to put on paper and over their full signatures the most shocking calumnies against myself, I advise them to withdraw from our ranks quietly. Otherwise I should have the disagreeable duty of announcing their expulsion publicly, and then summoning them before the tribunals of France, to prove, if they can, the accusations which they have allowed themselves to bring for now almost two years against the undersigned.

H. P. BLAVATSKY,

President of the European Section of the Theosophical Society.

London, Sept. 23rd, 1890.

SWEDEN.

The Swedish Branch of the Theosophical Society began its new campaign with the first meeting of the lodge on September 14th. The president greeted the audience with a few hearty words of welcome and asked them particularly to bear in their minds the great importance of an incessant work for the cause of Theosophy, but first of all to work for their own improvement, to cultivate the spirit of brotherhood in their hearts, to open them to the cry of suffering humanity, and to kill indifference, for indifference of every kind is like a stagnant water killing life and activity, and finally he hoped that the subtle plants of our work would grow up and bear fruit during the next year. As this first meeting was the opening one of the season no discussion took place, but the members were informed by the president of the establishment of the European Headquarters in London, and the Corresponding Secretary read an account of her sojourn in London, delivered the greetings from Mme. Blavatsky and her friends to the Swedish Lodge, and gave a short description of the inauguration of the new headquarters, the theosophical club at the East-end, etc., etc. The second meeting took place on the 28th of September, and was very well attended. A paper on the difficult subject of "Free will" was read, and will be further discussed in November. A paper on "Alchemy" was also read by a member. The subject of the necessity of having a theosophical monthly was discussed, and is to be taken up at our next meeting, after the committee has given its opinion. Our pamphlets have hitherto contained translations, mostly from scientific papers, but this monthly would be for articles of every kind, letters, personal experiences, and questions and answers.

A. C.

INDIA.

BERTRAM KEIGHTLEY'S TOUR.

A public meeting was held in Bombay at the Framji Cowasji Hall, on Monday the 7th inst. at 5 p.m. when Bertram Keightley delivered an address on "Theosophy in Europe and America".

The Chairman, Dr. Bhalchandra Krishnaji, introduced the lecturer as an earnest and active Theosophist working with Madame Blavatsky for the last seven years, who had lately paid a visit to America and delivered a number of public lectures in connection with the Theosophical Society at different places, and had come to India to promote the cause of Theosophy in this country. "Mr. Keightley", he said, "has not been inactive during the few days he has been in India. He has delivered a number of useful addresses at daily meetings of the Bombay branch."

The lecturer began by explaining the meaning of Theosophy. He then observed that a few years ago there were only three sleeping branches in Great Britain, but now there are a number of active branches, that Theosophy has been making a steady progress there and at a steadily increasing rate, that Theosophists in England organised a publishing company that has done an immense amount of work, that English theosophical works are, at present, quite enough in number and in intrinsic worth to constitute a separate library by themselves, whereas a few years ago there were only two such works available to the general public, that some active members there have determined not to allow a single attack on the society to pass unnoticed, and that such a course has secured for it the respectful consideration of the English press, some influential organs being now favorably inclined towards it. He then described the position of Theosophy in America, which he said was also satisfactory, and was steadily improving there being as many as forty active branches on that side. Some think, he observed, that the Theosophical Society has achieved its object in India, but that was a mistake. Caste prejudices and caste distinctions have not died away in India, brotherly feeling amongst all Indians has not yet been established, and until that is done there is undoubtedly a good deal for the Theosophical Society to do; and even after that much is achieved, much more will still remain to be done in the direction of promoting the Universal Brotherhood, Aryan wisdom, and spiritual development. At the close of the lecture the chairman informed the audience that the lecturer would be happy to reply to any questions that might be put to him in connection with Theosophy. A number of interesting questions followed, such as:—

What is the Theosophical conception of God ?

Do you believe in a personal God ?

What is the Vedantic idea of Karma ?

Is Karma mentioned in the Bible ?

What is re-incarnation ?

Why don't you believe in the probability of a man being born with the body of a brute in his next incarnation, if his Karma be bad ?

What is the distinction between soul and consciousness ?

How do you distinguish between spirit and matter ?

The audience was remarkably sympathetic and the lecturer's replies were well appreciated. At the end of the proceedings the lecturer reminded the audience, that, for the views expressed, he was personally responsible; that they were the results of his studies, and that the Theosophical Society had no particular dogmas to enforce upon its members. He believed most of his brothers would agree with him in the views expressed, nevertheless, he wished it to be distinctly understood that they

were not binding upon members, and that any member might differ from him, if he thought fit to do so; the main motive of the Theosophical movement being to furnish a broad universal platform for brotherly work.

The daily meetings of the branch held during Mr. Keightley's stay in Bombay were well attended. The first of them was held on Monday, the 1st inst., at 5.30 p.m., when Brother Keightley explained the importance of brotherhood from various points of view. He pointed out very forcibly and distinctly that the first object of the Society is of the most vital importance, and that it cannot be ignored with impunity by mystic students and by persons pursuing the third object, since the best safeguard against the dangers to which they are exposed during the infancy of their spiritual growth is earnest, active, unselfish work in the cause of humanity. After a very instructive discourse on brotherhood, spiritual development, and practical theosophic work, members were asked to put questions. A number of questions were put on that and subsequent occasions, most of them referring to difficult passages in "Secret Doctrine", "Light on the Path", and "Key to Theosophy". The questions which seemed to interest the brothers most were "Devachan and Kama Loka", "Free Will and Karma", "The Infinite and the Finite", "Eternity", and the "Fourth Dimension".

J. K. DAJI.

*General Secretary, Bombay Section of the
Theosophical Society.*

12th September, 1890.

Brother Bertram Keightley, F.T.S., reached Ahmedabad on Sept. 13th, and was received at the station by Brother N. D. Khandalvala and others. On the evening of the 13th instant he gave a public lecture at the Hunabhai Institute on "Theosophy". This was the first lecture on the subject in this city and was very largely attended, the hall of the institute being quite full. Brother Keightley very lucidly and eloquently explained some of the main principles of Theosophy and the objects of the Theosophical Society. His discourse was listened to with great attention. He dwelt on several of the misconceptions regarding Theosophy and the Society, and from the questions that were asked him at the end of the lecture it seemed that the audience appreciated his explanations. Brother Khandalvala, who presided on the occasion, ably summed up the lecture. On the next day several gentlemen called to see Brother Keightley, and discussed with him several Theosophical topics.—*From a Hindu Correspondent.*

A branch of the Society was inaugurated on August 6th at Cooch Behar, under the presidency of the Maharaja.

The President-Founder intends to publish the works of the late T. Subba Row, if there is a sufficient demand for them. The price will be Rs. 2.

C E Y L O N .

Doctor Daly, assisted by Messrs. Buultjens, B.A., Dhammapala, and Abraham Perera, is hard at work organising a scheme of theosophical activity on a large scale. Schools continue to be founded and societies to be formed.

A M E R I C A .

Charters have been issued to the "Seattle T.S., No. 1" of Seattle, Washington Ter., and to a branch at Jamestown, N.Y. There are now forty-three branches in the United States.

THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for September opens with a description and some remarks on the Eidophone by the Editor under the title "Mrs. Watts Hughes' Sound-Pictures". Fine powder is scattered on the drum of the instrument, and the vibration of the voice causes a miniature storm among the particles, which on subsiding leaves the atoms grouped in regular geometrical figures, the same note always producing the same configuration. Here we have a school-room demonstration of one of the greatest occult truths—viz., that "sound" is at the root of manifestation, or, in other words, that the "Word" or "Logos", the first-born, is that "by which all things are made". As above, so below. S. E. Gopalacharlu follows with some interesting notes on Indian and Buddhist Rosaries, of which there is a complete collection in the Adyar Library. The paper concludes with an important quotation for the students of symbolism from the "Rudrāksha Jābā-lōpanishad". The *Kumbakonam T. S.* have made a most excellent selection in their new contribution, and provide us with scholarly translations of the "Kai-vallya - Upanishad of Krishna - Yajur-Veda". We are strongly tempted to quote from it, but it is so magnificent as a whole, that selections would be invidious. This is followed by the "Amvithabindu - Upanishad of Khrishna - Yajur-Veda", from which we must quote the opening lines to show that the Upper and Lower Manas is not altogether the "invention" of the T. S.:—

"Om.—Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure one, while that which is without desire is the pure one. To men their mind alone is the cause of bondage or emancipation. That mind which is attracted by objects of sense tends to bondage, while that which is not so attracted tends to emancipation. Now, inasmuch as a mind without desire for sensual objects leads (one) to salvation, therefore an aspirant after emancipation should render his mind free from all longing after material objects."

"Higher Science" is the title of a paper in which "D." seeks to unite the three objects of the Society into one mode of life, with considerable success. This idea is worked out more thoroughly and practically in the next paper, which is a reprint of one of Bertram Keightley's addresses to the Aryan T. S., entitled "Objects of the Theosophical Society"; it is characterised by sound common sense.

Under the heading of "Adyar Lectures", we have three papers, the first by Dr. Daly on "Clairvoyance". It is an interesting compilation, but deals with nothing beyond physico-psychic clairvoyance, the possession of which is more frequently a curse than a blessing. Under the heading of "A Few Rules for Exercise", physical methods are recommended. E. D. Fawcett, in "Modern Philosophy from Kant to Herbert Spencer", belauds the young thought of the West at the expense of the ancient philosophy of the East, places Fichte and Hegel on the highest throne of wisdom, and informs us that he is indebted to Louis Figuier (!) for his original conviction as to the re-birth doctrine. He concludes by assuring us that the "doctrine of Karma and Re-birth pales into insignificance" before the "larger problems as to the conditions of experience or perception". But the doctrines of Karma, Reincarnation, and the Eternal Ego in man are inseparable, and mutually complementary. The third lecture is by Mr. Harte on "Hypnotism"; it contains a great deal of information in a small space, and makes a very readable paper. We, however, take exception to the contention of the lecturer "that whatever might be the dangers of hypnotism, its benefits were far greater". Curative Magnetism, yes, by all means; but not mechanical hypnotism, and the accompanying paralysis of the higher mind. This number completes the eleventh year of the *Theosophist*, and we wish our first-born many happy returns of the day for its next number, and that it will receive that support from the

learned members of the T. S. in India which it has always deserved.

THE PATH for September, first of all, contains the conclusion of Alexander Fullerton's paper on "Theosophy the Religion of Jesus", and thus terminates an interesting and suggestive inquiry. The mystical philosophy of true Christianity, however, cannot be understood from the garbled version of the orthodox New Testament; the rest of the evidence has yet to be laid before the public, when its light will cause the shadows to flee away. "The Lion in the Path" is a very practical paper by "Jasper Niemand", depicting those periods of depression which unerringly attend the footsteps of any student who really endeavors to practically follow out the teachings of Theosophy. The reason of such depression is not far to seek. All progress is spiral, each cycle has a zenith and a nadir; therefore, he who acts with Nature and the law *must follow the path of the law*. Mrs. Campbell Ver Plank next contributes a thrilling tale called "The Sentient Dagger", which must be read to be appreciated. "Hit the Mark" is a short but excellent paper by "William Brehon" on that wonderful passage in the "Mundaka Upanishad", which uses the simile of the bow and arrow to explain the exercise of right "contemplation". "OM is the bow, the Self is the arrow, and Brahman is called its aim." "A. P. Ril" writes from Bangkok about "Personalities". It would be well if we could do without them, it is true. But unfortunately "vehicles" are necessary for manifestation in the present stage of evolution. "Devachan" is a sensible paper by W. Q. J. in answer to some enquiries. May our stay in "Indraloka" be as short as possible, however, is our desire! "Tea Table Talk" announces the discovery of a baby occultist of four years, who owns a "Pillikatuka". We will not disclose what a Pillikatuka is, under the price of the September number of the *Path*, which we will send to any mortal who wishes to read one of the prettiest baby tales we have ever met with.

Le Lotus Bleu continues to be the link between the best Theosophical literature and the French public, by translating important articles and books. Of course this is not orthodox for a review, but it is the most practical work for the moment, especially as an offset to a review which, pretending to devote itself to Theosophy, has merely exploited theosophical teachings for the benefit of

"neo-magism" of all kinds. We have in the present number translations of the well-known article on "Practical Occultism", and from the "Key" by H. P. B., a passage from Dr. Buck's "Study of Man", a long contribution from "Magic White and Black", and a continuation of the "Posthumous Letters" of Dramard, the founder of our first lodge in France. "Egoism", and "Life and Duty", are the titles of two original contributions which reflect credit on their authors. We have great hopes that this brave little effort will shortly grow into an important magazine, for already it is a success.

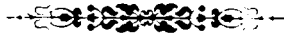
The Buddhist, in its recent numbers, contains a sensible paper by Col. H. S. Olcott on the "Life of Buddha and its Lessons", in which he writes: "His law is in harmony with the voice of Nature, and the evident equilibrium of the universe. It yields nothing to importunities, or threats, can neither be coaxed nor bribed by offerings to abate or alter one jot or tittle of its inexorable course." It should not, however, be supposed that this law is an expression of "Fatalism", for man contains or is in his highest nature *this law itself*. "The Buddhists of Ancient America", is a paper by the editor of the *Buddhist Ray*, putting forward the theory that Buddhist monks visited America by the Aleutian Islands. The evidence adduced is entirely insufficient and unreliable. How many theories have been put forward to account for the ancient civilisation of Central America! The other day we heard that Osiris was born in Yucatan, and that the Greeks, Egyptians, and the rest got their alphabet from the same locality. A "common ancestor" is a philosophical hypothesis, but to say that one of the sons is the father of the rest is absurd. The translation of "a collection of practical and moral precepts and maxims in Sanskrit verse, attributed to the great Indian sage, Vyása", is continued through the August numbers. This is one of a series of books which have been taught to the young in the schools of the monks from time immemorial in the island, and is of the highest excellence. The other translations and papers are all interesting, and the *Buddhist* shows healthy signs of progress.

Theosophical Siftings, Vol. 3, No. 11, price 3d., contains original papers on Re-incarnation, the Tarot Cards, and a reprint from *Lucifer* of Mr. Kingsland's article "Theosophy and Dogma". The

former of these articles is a most useful contribution to an exceedingly interesting subject, and should be widely and carefully read. In reply to the argument so often urged against the doctrine of Re-incarnation, viz., that one has no memory of a previous existence, our author writes, "Hypnotism will prove that the consciousness of the waking man does not show him in anything like the true range of his memory, or of his powers, and inasmuch as Hypnotism proves that both are existent in hitherto undreamed of perfection, may we not venture to suggest that some other process so far unknown to us might bring into consciousness the immeasurable ranges of past lives?" Students of the Tarot Cards will find the brief paper on this subject full of interest.

A new edition of the *Bhagavad Gītā*, based mainly upon the Wilkin's edition, is now being printed on the Aryan Press. It is not a new translation, but a selection from existing translations, the aim being greater correctness and lucidity. The price will be 75 cents, cloth.

Light, the best organ of the Spiritualists in this country, has been very sedate lately and gives less room to original matter than usual. To judge by its records there is little stirring in the spiritualistic world, and phenomena seem to be less powerful and frequent than in the palmy days of spiritualism. Nevertheless, the journal is very ably conducted by its energetic and devoted editor "M.A., Oxon." whose "Jottings" and "Notes" are always full of interest.



A FANTASIA.

The wood lent its plaintive voice to the strings ;
 The harp with liquid sweetness throbb'd ; the surf
 With a sound too low to disturb, rolled in ;
 The breath of a warm afternoon, scarce felt,
 On its noiseless pinions wafted the hum
 Of the myriad lives that live in the light
 Of a hot summer sun—to die so soon—
 And bore my rapt soul afar from those haunts
 In which strive and sweat the hardworking throng ;
 As on an ebb tide is carried to sea
 The float and the drift. Through open portals
 The varying sound of vibrant brass, and drums,
 And ever-restless strings, and mournful wood,
 Reached to the soul, peering forth, half afraid,
 And with their suggestions helped its dim sight.
 The mists first luminous grew, then away
 Slowly rolled. Veil after veil lifted up ;
 The home of the Gods, the vast Sumeru,
 Grand and portentous, with pinnacle, dome,
 And turret and tower, loomed on the sky ;
 Effulgent ; resplendent with dazzling light,
 And roofs of gold ; bejeweled here and there
 With crystal gems, pellucid lakes that shone
 Like diamonds, shooting out a living light ;
 While the aurora, a crown round its head,
 Gleamed on the veil after veil left behind.
 With rapturous gaze, entranced I beheld
 The regents of earth. From the whirl of waves
 Which on the shores of this drear life resound,
 Made free, they dwell serene. Far off is heard
 Now loud, now low, the wails, the cries of men ;
 The sobs, the moans, the shrieks ; the floods of tears ;
 Born up like tones from restless violins,

From shrilling flutes, and low-complaining horns,
 Upon the wings of strings, and brass, and wood.
 Awake, at last I see. Behold! Below,
 And far beneath are spread the busy scenes'
 Enacted in the world. Like some broad map
 Spread out it lays. And figures moving round,
 And going in and out; cold clinging mists,
 Or sun-light warm; razed fields, or thriving crops;
 Emergence here, depressions there; a glare,
 A driving rain; the lightning's blaze, the gloom
 Of moonless nights; the glow of astral light
 From Luna pouring down; majestic threads
 From Jiva pendent in a silver flow;
 All, in an ever-changing scene, depict
 That taking place within the realms here ruled.
 Awful, unmoved, majestic, calm, they sit—
 These once wayfarers on the secret path,
 But now that path become, by conquer'd sin,
 By vice subdued, by woe endur'd; attuned
 To every slightest throb of human grief;
 Responsive to each pulsing thrill; alert
 The tense and living strings—the neophytes—
 To make in tuneful harmony vibrate,
 That haply from the sounding board, the mass
 Of men, may be brought forth, some grander tones.

* * * * *

The loud finale ringeth out—once more.

* * * * *

H. T. PATTERSON, F.T.S.



OUR BUDGET.

BUILDING FUND.

Already acknowledged	£951	3	3
Pluj-Deh		5	0 0
Caroline Marshall		20	0 0
A. M.		2	18 0
W. G. W.		0	2 6
Lord Pollington		3	0 0
Euphrates		10	0 0
A Friend		1	1 0
F. W.		2	0 0
H. P. B. (from sale of books)		50	0 0
		<u>£1,045</u>	<u>4 9</u>

LUCIFER FUND.

Balance as per Balance Sheet	£218	11	6
Lord Pollington		1	0 0
— Oppermann		0	15 8
A Friend		1	1 0
		<u>£221</u>	<u>8 2</u>