

LUCIFER.

VOL. VIII. LONDON, JULY 15TH, 1891. No. 47.

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The Progress of a "dead Delusion".

IF there was one thing of which the British press was more sure than of another on the morrow of H. P. Blavatsky's departure, it was that Theosophy was dead with its "inventor", and would be blown to the winds with the smoke of the crematorium in which her body was consumed. The torch of LUCIFER was extinguished—its last number had appeared. The Theosophical Society was torn by contending factions, all quarrelling for the succession to the vacant throne—though why anyone should wish to succeed to a throne that ruled only over a dead delusion, the newspaper man was in too much of a hurry to explain. Of one thing he was absolutely certain, and he couldn't be bothered with details: THEOSOPHY WAS DEAD.

Now the Secret Wisdom has always taught that in this Universe which is Life Embodied, there is no such thing as death. Wherever we see "death", it says, we see Life in fuller activity than its then embodiment can stand without disruption, and the tearing to pieces of the no longer suitable expression causes the change that we describe as death. Really, it is transformation, not death, and its appearance is a proof of the excessive energy of the life-force. Therefore Siva is alike destroyer and regenerator, the destruction of one life-form being but the necessary travail-throe which announces the birth of another. "There would be no life possible without death, nor regeneration and re-construction without destruction" (*Secret Doctrine*, vol. i. p. 413). So speaking of the "invisible lives" which compose the atoms of the material universe H.P.B. says: "Each particle—whether you call it organic or inorganic—is a life. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready

to receive the transnigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying" (*Secret Doctrine*, vol. i. p. 261).

There is then nothing wonderful in the fact that the pupils of H.P.B., trained by her to thus regard the eternal cycle of life and death, were prompt to accept the breaking-up of her physical body as only a prelude to new activity in her real thought-body, the Theosophical Society, into which for sixteen and a half years her energy, her thought, her vital magnetism, had been poured. They quietly looked for a new rush of forces which should carry the Society onwards more rapidly than before, for well they knew that her "death", as her "life", would be given freely to the service of the cause she loved. They could afford to listen in silence to the outburst of triumphant hatred from some journals, which, trafficking in the lower passions of human nature, saw in her their most dangerous foe; for they awaited the certain answer which was to come to that outburst in the renewed success of the Theosophical movement. The press might shriek "dead delusion" as it would: the Society which had in it the very life of H. P. Blavatsky could not die.

Already has their confidence been justified by results, and Theosophy in England is gaining a hearing such as it has never had before. Not only have many journals, finding the interest aroused in the subject widespread and eager, readily printed articles on Theosophical topics, but public meetings, limited only by the size of the halls in which they were held, have attested that interest in some of the chief provincial towns. The following estimate of an audience that crowded the Mechanics' Hall at Bradford, is given in the *Bradford Observer Budget* :—

"It was truly a remarkable audience which assembled. . . . That the Mechanics' Institute should be quite filled on a June evening—and for such a quest, too, as 'the wisdom of the gods'—was something. But it was the quality rather than the size of the audience that was notable. It was not an old Bradlaugh audience, nor did it consist of sensation-lovers in search of miracles or manifestations. It was an aggregation of truth-seekers, and if among them were some few who went to scoff, there were undoubtedly many who remained to pray. . . . Here we saw an eminent Baptist, there an Independent deacon, now a Secularist, next a Swedenborgian, and then a Quaker sitting shoulder to shoulder with a churchwarden."

The same description might be given of the meetings held in Manchester, Liverpool, Sheffield, and Birmingham, all of them addressed by Mr. Judge and myself. Everywhere similar crowds, the manifestation of similar interest; and in each place enquiries following the lectures, letters from persons who had been present, asking where

further information could be obtained and literature on the subject bought. When I add that the audiences ranged from 800 to 1500 people, the amount of interest shewn may be fairly estimated. In East London, again, at the Working Women's Club, Bow, an audience of sixty odd people came to hear about Theosophy, some most intelligent questions were asked, and a desire for a course of lectures was expressed.

In all these meetings we followed the injunction given some years ago, to lay special stress on the doctrines of Re-incarnation and Karma. These, it was said, were the teachings most needed in the West, strange as this view may sound in the ears of some who think that the wisest course to pursue in Theosophical propaganda is to adapt Theosophical truth as much as possible to Western tastes, and to avoid shocking Western minds by the presentation of doctrines alien from Western thoughts. "Make the differences as little as possible", it is urged, "and try to reconcile Esoteric teachings with advanced scientific thought. Re-incarnation is too startling a theory to be put forward in the West with any hope of acceptance. You will only drive people away from the examination of Theosophical doctrines." Yet the warning from a Master might well make such Theosophists pause: "Unless less trouble is taken to reconcile the irreconcilable—that is to say the metaphysical and spiritual sciences with physical or natural philosophy. . . . no progress can be really achieved". Discretion may sometimes be the better part of valour, but certainly courage is often the better part of discretion.

Early in the present year I came to the conclusion that any effective propaganda of Theosophy among the population at large was hopeless in this country, unless we could get people to listen to the doctrine of Re-incarnation. I found that at the end of a philosophical and scientific disquisition, listeners would say: "Yes, that is all very well, but what about your belief in the transmigration of souls?" This always seemed to strike them as a peculiarly comic doctrine, and until they had settled its place in the Theosophical scheme, they declined to give the other teachings a hearing. So I told H. P. B. that I intended to take Re-incarnation as a subject for lecturing, and her prompt approbation told me that the new departure was a step in the right direction. It meant a greater shock to people's prejudices, but it also meant the clear assertion of a Truth, and Truth has a certain inherent power which justifies it in the eyes of men. "Let Truth and Falsehood grapple," said Milton, with the splendid courage of conviction, "whoever knew Truth put to the worse in a fair encounter?" Truth fails when her champions "misdoubt her strength", and by

apology and half-hearted statements impress the weakness instead of the strength of their convictions on the minds of their hearers. Let us give Theosophical Truth a fair chance, presenting her unveiled to Western eyes, and a new chapter of humanity's history will have to be written if her beauty move none to belief.

The note of our Theosophical propaganda must then be courage, if we would utilise to the utmost the impulse given by her who has well been called the lion-hearted, our leader Helena Petrovna Blavatsky. True courage, steady, calm, and strong, not vociferative nor boastful.

Again, to make the best use of the forces which are striving onwards, every member of the Theosophical Society should take some share in Theosophical work. First and foremost comes the formation of Lodges, so that in each large town, at least, may be made a centre whence Theosophical activity may spread. If only half a dozen men and women join hands to form a Lodge, they are a nucleus round which may crystallise ultimately a large number; and in the present state of opinion—when many are turning from religions because they fail to commend themselves to the intellect, and others from science because it fails to satisfy the heart—there is in many towns an atmosphere that may be compared to the saturated state of a liquid holding some salt in suspension, ready to crystallise into a solid block, if only a fragment be dropped in to serve as nucleus. As the Theosophical Society itself is to be the nucleus round which shall form the Brotherhood of Humanity, so should each Theosophical Lodge be for its own town the nucleus round which may form the Theosophical opinion of the district. Thus shall a network of these centres spread over the country, and everywhere shall be scattered the Theosophical seed. Much will be wasted, but some will bring forth fruit, and if only one seed sprouts out of a thousand sown that one may yield in turn a hundred seeds for future sowing. There can be few large towns in which there are not half a dozen people interested in the problems with which Theosophy is concerned: one earnest Theosophist might draw them together, and begin study. Let it be remembered that the only condition of membership is acceptance of the principle of Universal Brotherhood; no one need believe in the teachings of the Wisdom Religion before he joins the Theosophical Society, nor afterwards, for that Society welcomes all as students and imposes creed on none. Students may grow into Theosophists, but no one tries to force the growth. They who founded the Society built its foundations deep and wide, for it was builded not for this century only, but for centuries yet to come, and it will have accomplished its present object if it

gathers together a band of earnest students, desirous of finding a spiritual philosophy worthy the adhesion of intellectual and earnest men, among whom, perchance, may be found now here, now there, one of more evolved type, who may in course of time develop into a Theosophist.

Again, it is of very great importance that the present impulse should be utilised by the delivery of free lectures: Theosophists who are unable to do active work themselves should contribute to the Lecture Fund, in order to help in this dissemination of ideas. Just now, there are several towns that ought to be visited by Mr. Judge before he leaves England, and in which audiences as large and interested might be gathered as those we have already addressed. But to deliver successful lectures, halls must be hired and placards must be printed and posted, and local friends are not always able to raise the money for the necessary expenses. Here is a way in which Theosophists can directly serve the Cause in a most effective manner, and it should be done at once, or the best opportunity for the work will have passed away.

Another useful kind of work is the dissemination of Theosophical literature. Many of the T.P.S. pamphlets are suitable to give away to enquirers, and leaflets with the objects of the Society and a list of books suitable for students may be had by sending a stamped and addressed wrapper to the Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W. Reading Rooms, with Theosophical magazines and books on the tables, should be established, and Libraries formed. In such a room many members who cannot address public meetings might usefully enter into conversation with visitors, meeting objections, explaining difficulties, acquiring the personal influence which is often so potent in drawing those interested along the path of definite study. Again it would be very useful if each member of a Lodge would familiarise himself with the Sanskrit terms used in our literature, and be at any moment ready to give their English equivalents; so also should he be able to explain Theosophical conceptions by references to their nearest parallels in other religious systems—as, for instance, the divisions of the septenary constitution of man corresponding to the triple division into body, soul, and spirit of the Pauline epistle.

Above all, let everyone find something to do for Theosophy, and let each encourage others to work on their own lines and in their own way. In a movement that deals with every aspect of life, with every phase of thought, there must be multiplicity of methods. One person, one method, cannot be in touch with every other mind, and

the more various the tongues used the more likelihood is there that each hearer shall recognise and respond to the same tongue wherein he was born. Our own method may be the best for us, it is not necessarily the best for our neighbour nor the only true theosophical one; and his method, repugnant to us, may be just what is wanted to fill up what is lacking in ours. Any work done for Theosophy in sincerity and with goodwill must be successful in one way or another; so if someone comes along with a plan that he wants to try, and we do not think it first-rate, let us wish him good speed along his own road and put no stumbling-blocks of discouragement in his way; who can tell but that on that road there is waiting some hapless wanderer to whom he may be sent to point the way? And, after all, our love of our own methods is but one of the protean forms in which personality clothes itself; it is love of self, not love of Theosophy. I never heard our Teacher, H. P. B., check anyone who proposed a scheme to help the work, or throw cold water on any project honestly suggested; yet how often must we have seemed to her as children playing with toys, "making believe very hard". If we can learn something of her patience, of her tolerance, of her liberality, we shall make swifter progress and have fewer failures in our work.



MR. BOSCAWEN, of the British Museum, has translated a Babylonian inscription, which proves to be a prayer of King Assurnazirpal, of the nineteenth century before Christ, or 500 years before the time of Moses. The imagery and the phraseology are almost identical with many of the most beautiful passages of the Psalms of Israel. The prayer is addressed to Istar, that Queen of Heaven whose worship the Hebrew prophets so frequently denounced. Yet it breathes a high spiritual religion, a devotional spirit of the purest order, such as it has been the habit to consider the exclusive characteristic of the Hebrews among the Semitic nations.—*Echo*.

"Did you ever know," said a well-known specialist, "that the throat has a brain of its own? No? I suppose few of the laity do know it, but it's a fact. There is a small ganglion which exercises direct control over the muscles of the throat and acts as its brain. Of course it is subservient to the genuine brain, but at the same time does a good deal of independent thinking for itself. It is very timid and suspicious of any strange objects that come near the throat. For this reason it is difficult for a physician to operate thereabouts. Before anything can be done in this direction it is necessary for the operator to gain the confidence of the little brain that dominates it. It frequently takes weeks before this confidence can be secured, and until it is secured it is impossible to operate. When the little brain is finally made to understand that no harm is intended it, but that the physician is actuated by friendly motives, it will submit to almost any treatment, however painful.

"But woe be to the man who attempts rough treatment to the throat before gaining the little brain's confidence, and in spite of its protests. His operations will be resented with violent paroxysms, first of the throat, then of the diaphragm, and if the operator still persists, the patient will be thrown into convulsions. Still more curious is the fact that this little brain has a memory, and if once frightened in this way, it is almost impossible to ever gain its confidence, no matter how gentle the operator may be."

H. P. B.

H. P. B. at Enghien.

IN the spring of 1884 H. P. B. was staying in Rue Notre Dame des Champs, Paris, and in the house were living Col. Olcott, Mohini M. Chatterji and the writer. Part of the time Bertram Keightley was also there. As always since I have known H. P. B. during the past seventeen years, she was there as elsewhere engaged daily with her writing, save for an occasional drive or visit. Many visitors from all classes were constantly calling, and among the rest came the Countess d'Adhémar, who at once professed a profound admiration for H. P. B. and invited her to come to the Château owned by the Count at Enghien, just outside the city, including in her invitation myself and Mohini Chatterji. Bertram Keightley was also invited for a few days. The invitation was accepted and we all went out to Enghien, where H. P. B. was given two large rooms downstairs and the others slept in rooms on the upper floors. Every convenience was given to our beloved friend, and there she continued her writing, while I at her request carefully read over, sitting in the same room, *Isis Unveiled*, making indices at the foot of each page, as she intended to use it in preparing the *Secret Doctrine*.

A lake was at one side of the house and extensive grounds covered with fine timber hid the building from the road, part being a well kept fruit and flower garden. A slight description of the rooms is necessary. Wide stairs led up to the hall; on one side, which we may call the road front, was the billiard room, the high window of which opened upon the leaden roof of the porch; the dining room looked out at the back over the edge of the lake, and the drawing room opened from it on the other side at right angles to the side of the billiard room. This drawing room had windows opening on three sides, so that both garden and lake could be seen from it. In it was the grand piano at the end and side opposite the dining room door, and between the two side windows was a marble slab holding ornaments; between the windows, at the end near the piano, was the fireplace, and at that corner was one of the windows giving a view of the lake. Every evening it was the custom to spend some time in the drawing room in conversation, and there, as well as in the dining room, took place some phenomena which indeed were no more interesting than the words of H. P. B., whether those

were witty, grave or gay. Very often Countess d'Adhémar's sister played the piano in a manner to delight even H. P. B., who was no mean judge. I remember well one melody, just then brought out in the world of Paris, which pleased her immensely, so that she often asked for its repetition. It was one suggestive of high aspiration and grandiose conceptions of nature. Many lively discussions with the Count on one side and H. P. B. on the other had place there, and often in the very midst of these she would suddenly turn to Mohini and myself, who were sitting listening, to repeat to us the very thoughts then passing in our brains.

Count d'Adhémar did not ask for the production of phenomena, but often said that could he and a few of his friends be convinced about Theosophy perhaps much good would result in France. Some of us desired in our hearts that in the home of such kind friends phenomena might occur, but none suggested it to H. P. B. But one day at dinner, when there were present the Count and Countess, their son Raoul, H. P. B., Mohini, the Countess' sister, myself, and one other, the strong and never-to-be-forgotten perfume which intimate friends of H. P. B. knew so well as often accompanying phenomena or coming of itself, floated round and round the table, plainly perceptible to several and not perceived either before or afterwards. Of course many sceptics will see nothing in this, but the writer and others well know that this of itself is a phenomenon, and that the perfume has been sent for many miles through the air as a message from H. P. B. or from those hidden persons who often aided in phenomena or in teachings. At this dinner, or at some other during the visit, we had all just come in from the flower garden. I had plucked a small rosebud and placed it upon the edge of the tumbler between myself and the Countess' sister who was on my left, H. P. B. being seated on my right. This lady began to talk of phenomena, wondering if H. P. B. could do as related of the Indian yogis. I replied that she could if she would, but did not ask her, and added that she could make even that small rosebud bloom at once. Just then H. P. B. stretched her hand out towards the rose, not touching it, and said nothing, continuing at once her conversation and the dinner. We watched the bud until the end of the meal and saw that it grew in that space of time much larger and bloomed out into a rose nearly full grown.

On another evening after we had all been in the drawing room for some time, sitting without lights, the moon shining over the lake and all nature being hushed, H. P. B. fell into a thoughtful state. Shortly she rose and stood at the corner window looking over the water, and in a moment a flash of soft light shot into the room and she quietly smiled. Reminding me of this evening the Countess d'Adhémar writes in this month of June:—

“H. P. B. seemed wrapped in thought, when suddenly she rose from her chair, advanced to the open window, and raising her arm with a commanding gesture, faint music was heard in the distance, which advancing nearer and nearer broke into lovely strains and filled the drawing room

where we were all sitting. Mohini threw himself at H. P. B.'s feet and kissed the hem of her robe, which action seemed the appropriate outcoming of the profound admiration and respect we all felt toward the wonderful being whose loss we will never cease to mourn."

This astral music was very plain to us all, and the Count especially remarked upon its beauty and the faintness of it as it sank away into the unknown distance. The whole house was full of these bell sounds at night when I was awake very late and others had retired. They were like signals going and coming to H. P. B.'s room downstairs. And on more than one occasion as we walked in the grounds under the magnificent trees, have they shot past us, sometimes audible to all and again only heard by one or two.

The lead roof of the portico was a place where after dinner we sometimes sat, and there on some of those delightful evenings we were joined by the Countess Wachtmeister, who afterwards did so much for the comfort of H. P. B. at Würzburg and other places. Many chats were held there about occultism. In one of these we were speaking of images in the Astral Light and H. P. B. said: "Well, you know that it moves as other things in Kosmos do, and that the time comes when it floats off, as it were, letting another mass of the same 'light' take its place".

It was with a feeling of some regret that we left this delightful place where such quiet reigned and where H. P. B. was able to work amid the beauty and the stillness of nature. It cannot be blotted from the memory, because there our friend and teacher was untroubled by the presence of curiosity seekers, and thus was free to present to us who believed in her a side of her many-sided nature which pleased, instructed and elevated us all.

One incident remains to be told for which we must depend on others. I took away with me a book which could not be finished there, and just before leaving France went out to Enghien to return it. There I met the Countess d'Adhémar, who said that the peculiar and unmistakable perfume of which I spoke above had come in the house after we had all left. It was one evening about two days after H. P. B.'s departure and the d'Adhémar had some friends to dinner. After dinner they all went into the drawing room and soon noticed the perfume. It came, as they said to me, in rushes, and at once they began to hunt it out in the room, coming at last to the marble slab described, where, from one spot in the stone, they found the perfume rushing out in volumes. Such was the quantity of it that, as the Countess said to me, they were compelled to open the windows, since the odour was overpowering in large masses. In returning to Paris I told H. P. B. of this and she only said: "It sometimes happens".

WILLIAM Q. JUDGE, F.T.S.

In Memoriam.

THE first occasion on which I ever heard of H. P. B. was on reading Mr. Sinnett's *Occult World*, at the close of 1883-1884. At that time I had, with other friends in Cambridge, been studying the phenomena of spiritualism to a slight extent, and had also been reading all the books on magic which I could find in the University Library. Consequently the ideas did not come to me in an entirely new fashion, and Madame Blavatsky was less associated with the *Occult World* phenomena in my mind than with the letters which are printed in that work. It was in the spring of 1884 that I first saw her. I was then on the eve of joining the T.S., or had just done so, and was attending a meeting of the London Lodge held in Lincoln's Inn, for the purpose of settling, under the presidency of Col. Olcott, certain differences between the Oriental and Occidental views on Theosophy. During that meeting I noticed particularly a somewhat stout lady quietly enter the room and sit down near the door. Nothing occurred till some mention was made of what Madame Blavatsky had done, when this lady remarked quietly, "That's so", after which a general rush was made towards her, and she was carried off to the head of the room, while the meeting broke up in confusion. It appeared that Madame Blavatsky had found it imperatively necessary to attend that meeting; had started from Paris without luggage or attendant; had in fact arrived by the mail train and had followed her occult instinct in guiding herself to the rooms where the meeting was being held, of which she had not the address. As Madame Blavatsky returned to Paris the next day or the day after, I had no opportunity of making her acquaintance. When next I saw her she was staying at the house of Mrs. Arundale, in Elgin Crescent. I cannot say that, beyond admiring her learning very greatly, I was very closely drawn to her. Outside the fact that I was a member of the T.S., and anxious to get information, there was nothing in me to draw her attention. I was then in the midst of my medical studies, and, living outside London, had very little time to spend in visits. It was during the autumn, however, that Madame Blavatsky, together with my friends Mr. and Mrs. Cooper-Oakley, rented rooms in Victoria Road, and I there joined them for a short time previous to their departure for India. Even under such favourable circumstances I cannot lay claim to being intimate with her. So far as I could tell, I was to her the friend of Mr. and Mrs. Cooper-Oakley, with whom she might talk and chat in the evening when her work for the day was done, and nothing more. I may, I think, lay claim to the proud distinction that of all who had at that time lived in the same house with Madame Blavatsky, I was alone in never having witnessed any of the phenomena which were so frequently seen in her neighbourhood. I saw

the steamer leave the docks on the Mersey, and did not see Madame Blavatsky again till 1887, when I twice visited her at Ostende. In the meantime I had of course seen and read all that was to be heard of the S.P.R. Investigation. I was present at the meetings at which the report was read, and most certainly it made very little impression on my mind. I had been reading a good many "detective stories", and I well remember the poor impression as a story which the report made on me. As to the rest immediately concerning Madame Blavatsky, I knew her learning, wit, and cleverness. I thoroughly believed in the existence of the Masters as constituting a necessary link in human evolution, and the only effect on my mind was a still greater contempt for circumstantial evidence, hearsay reports, and working hypotheses. Theosophy was itself; Madame Blavatsky had brought it to the world, and I felt a trust in facts as opposed to appearances.

However, it was in 1887 that I was first brought in close contact with H. P. B. She was then in Ostende, engaged in writing the *Secret Doctrine*. At the time Theosophy seemed to be slowly decaying as a force in England, and together with other friends I felt that some strong step had to be taken. Consequently, after corresponding, Madame Blavatsky replied that if she found that the desire for her presence was sufficiently strong, she was willing to leave her retirement and come to London to help on the work. All of us wrote to her and finally she consented to come. At Ostende I found Madame Blavatsky and the Countess Wachtmeister living together, and was at once set to work to read some part of the *Secret Doctrine*. Almost directly on my return to London, I heard that H. P. B. had been taken suddenly ill and that her life was in danger. A slight chill had developed dangerous symptoms which by some extraordinary means disappeared, and she recovered a second time from a condition in which recovery is rarely, if ever known.

It can easily be imagined, then, that on my second visit to assist in her journey to England, I was to the last degree dismayed to find the day when we were compelled to leave damp and foggy, and that a thin misty rain was falling. It must be remembered that Madame Blavatsky had not set foot outside her rooms, she would not come out of her private room into the parlour if the window was open, and as a rule her own room was nearly unbearable to others from the heat which made it pleasant to her. However, we started and got on board the steamer with ease; the tide was full, and the steamer lay alongside the wharf at a convenient height. But Dover! There the tide was low, and many were the damp and dripping steps up which we had to climb. However, a carrying chair and porters overcame the difficulty. But her face, as she was being carried up, was a study. Imagine the circumstances, recollect Madame Blavatsky's face, and the scene is easily conjured up. Next came an even greater difficulty, crippled as her limbs were from disuse—the getting her into the railway

carriage from the low platform. However, an end comes to everything, and so it did to the journey, and she arrived safe and well at Norwood in the evening, and, further, there were no ill effects to be detected next day.

We settled down to work at Maycot, Bertram Keightley and myself, with H. P. B., her maid, and one servant, staying there till September through the heat of the Jubilee summer. Work was the order of the day, and its results are visible. A great deal of the *Secret Doctrine* was written again; it was corrected and recorrected and type-written, LUCIFER was started, and the Blavatsky Lodge was formed. Friends gathered around her and rallied to the Theosophical flag. Then came the time for expansion, for the Countess Wachtmeister was on the point of arrival, and another exodus was made to Lansdowne Road. Unintermittently the work went on, and the focus of activity steadily extended its rays, until the present condition of affairs was reached.

Thus it may be seen that for at least two years I was closely associated on intimate terms with Madame Blavatsky. It is next to impossible to convey to one who did not know her the varied sides of her personal character. To those who were merely curious about her and her work she was courteous and external, but it was not until the interest in Theosophy became real that H. P. B. showed herself as she was. Well do those who love her know that almost every fault and sin imaginable in human character have been assigned to her. Doubtless to the external and carnal observer some colour may have been given, and even then we know that nature is not all smiles and that thunder-showers clear the air. But what I distinctly affirm is that such excuses are not valid. It is not in any degree possible to comprehend the many phases of a single human character, and especially such a complex one as H. P. B. I am positive from long observation of her actions that there was a purpose in all her acts and words, and that it depended on the observers how much they might profit by the lesson. This may sound ridiculous to some, but I convinced myself that H. P. B. used the physical instrument which was called H. P. Blavatsky with distinct, untiring purpose, although the instrument grew so impaired by sickness that it became increasingly difficult to direct it.

To all who assisted her work she was ever ready to give counsel and help, and only those who received her help can appreciate it at its just value. But though they feel it, they cannot talk of it, for it is not possible to bring the deepest feelings to the surface. Personally, as I know her, I may say that I found in her the wise teacher, the loving friend who knew how to cut for the purpose of curing, and an example in practice when the need arose of how to regulate action to theosophical ideas. I may close by saying that I regard myself as most fortunate in the Karma which brought me in association with H. P. B. and enabled me to assist so far as I could in the work of the lion-hearted leader of the Cause of Theosophy.

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

H. P. Blavatsky and her Mission.

H. P. BLAVATSKY is dead, but the great soul that was embodied in her form, still lives. The woman, called "the Sphinx of the nineteenth century", because she was understood only by a few, has given up the ghost; but the great soul, the *Maha Atma*, dwelling within that mortal form and using it as an instrument for shedding rays of spiritual light into this era of mental darkness, has only left its habitation, and returned to a more congenial home, to rest from its labours.

It is doubtful whether there ever was any great genius and saviour of mankind, whose personality while upon this earth, was not misunderstood by his friends, reviled by his enemies, mentally tortured and crucified, and finally made an object of fetish-worship by subsequent generations. H. P. B. seems to be no exception to the rule. The world, dazzled by the light of her doctrines, which the majority of men did not grasp, because they were new to them, looked upon her with distrust, and the representatives of scientific ignorance, filled with their own pomposity, pronounced her to be "the greatest impostor of the age", because their narrow minds could not rise up to a comprehension of the magnificence of her spirit. It is, however, not difficult to prophesy, that in the near future, when the names of her enemies will have been forgotten, the world will become alive to a realisation of the true nature of the mission of H. P. B., and see that she was a messenger of Light, sent to instruct this sinful world, to redeem it from ignorance, folly and superstition, a task which she has fulfilled as far as her voice was heard and her teachings accepted.

Then will the historian of those times ransack the archives for the purpose of finding some bit of history of the life of H. P. B., and unless all the vilifications that have been written about her have found their way to the pile of manure from which they emanated, it is not impossible that her memory may then be besmirched by scribblers of the future, in the same way as the memory of Cagliostro, Theophrastus Paracelsus, and other great souls, has been besmirched by irresponsible scribblers of the present time. It is for this and for other self-evident reasons very desirable that something reliable in regard to the life of H. P. B. should be published by some competent person having been well acquainted with her, and being not a worshipper of personalities, but capable of studying and describing the life of the inner man. The true life of every spiritually awakened human being is not his external but his interior life. To describe merely the events that took place in the earth-life of an embodied genius and not to paint his interior life, his thoughts and feelings, is to describe merely the history of the house which that genius inhabited during its earthly career and to take

no notice of the inhabitant. Thus even the best written account of the life of H. P. B., that has been published, resembles a painting of a bird of paradise after the bird has been stripped of its plumage and dressed for the kitchen. It is the treatment of a highly poetical subject with a careful avoidance of all poetry. But the feathers of a bird are as much an essential part of the bird as its muscles and bones, and the poetical and ideal part of a man is a more essential thing in his nature than the structure of his physical body or the cut of his coat. It is H. P. B.'s inner life, her mode of thinking and feeling, that is of importance and ought to be understood; all the rest belongs to external things that are not worthy the attention of the true occultist.

Each person has a double nature, an external and an internal life, and H. P. B. formed no exception to that rule. She was neither wholly earthly nor wholly divine.

Some poet says:

Two natures are within each human being :
 One is a child of the clear light of day.
 In it is nothing dark, but all is seeing,
 There is all sunshine, nothing hid away.
 Its innermost thy eye may penetrate,
 There is no secret and no mystery ;
 In it rule wisdom, justice, love and faith :
 Spotless as crystal is its purity.

The other is a being born of night,
 Fill'd with dark clouds that change and change again.
 It baffles reason and ignores the light :
 It is a stranger in its own domain.
 Intangibly it fills our daily life
 With mocking goblins ; its discordant reign
 Begetting errors and discordant strife :
 Tangling the threads and spoiling the design.

Thus every person has at his command a terrestrial and a celestial life. To the great majority entangled in the meshes of this world of illusions, these illusions appear to be the reality and the celestial life merely a dream: but there are others in whom the interior life has awakened, and who find the celestial life the real one, and this earthly life merely a dream or a nightmare. This fact of a double existence has been recognised by every sage and saint and is known to every one in possession of the divine knowledge of self. It is referred to in many places in the *Bhagavad Gita* and in the Bible. It is that double life of the initiated, to which the apostle refers, when he says: "We live upon the earth, but our consciousness is in heaven".

There may be those in whom the light has entirely swallowed up the darkness: those in whom there exists no more "body of sin". They are the fully developed Adepts, and as such a one St. Paul presents himself in

his letter to the *Romans*, chap. vii., vv. 5 and 6,* where he says: "When we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death: but now we are delivered from the law—that being dead, wherein we were held—that we should serve in newness of spirit and not in the oldness of the letter".

Such sages and saints are the *Buddhas* and *Arhats* and the "Masters of Wisdom" with whom H. P. B. claimed to have become acquainted, and with whom everyone may become acquainted, if he outgrows his own narrow little self and rises up to their plane. The circumstance that modern society does not know anything about the existence of holy persons and that modern science has not yet discovered any saints, does not invalidate the theory that there are human beings in whom the germ of Divinity contained in every person has become so much unfolded, that a higher realm of spiritual knowledge, unattainable by those who cling only to earthly things, has become revealed to them, and that the souls of such persons, having become self-conscious in the light of the Spirit, are in possession of extraordinary faculties. Of such regenerated ones the Bible states that they cannot sin, because *they are born of God*. (1 *John* iii. 9.) And in 1 *Peter* i. 33, we read that such souls having been purified in obeying the truth through the *spirit of unfeigned love*, are "born again, not of corruptible seed, but of incorruptible, by the *Word of God*" acting in them.

H. P. B. never made any claims of wanting her personality to be regarded as a god, saint or adept, and in a letter to the author of these notes she expressly repudiates such claims, saying that she is travelling on the Path, but has not yet attained the goal. There was still a merely human nature even in H. P. B.; she could still rejoice with the joyful, and sympathise with the sorrowing, and this part of H. P. B.'s nature was made the continual object of criticism by the "psychic researcher", who knowing nothing about divinity in humanity, saw in her only his own animal image reflected. By such critics every nebulous spot in her nature was investigated and magnified by means of their own morbid imagination; but the sunny side of her nature they did not perceive, because there was no light in themselves.

The sum and substance of what they discovered, if shorn of what their own fancy added to it, was that H. P. B. was kind and generous even to a fault: that she was impulsive and energetic and sometimes allowed herself to be carried into extremes by her noble impulses. They found that she smoked cigarettes, that she spoke her thoughts without much ceremony, and absolutely refused to be like these smooth-faced, sly and hypocritical saints, going about in continual disguise and being looked upon by the world as the pillars of church and state; while behind their sanctimoniousness is

* The Bible quotations contained in this article are not intended to imply that my views are based upon speculations on the sayings of the Bible: but are merely added as corroborative evidence for those who attribute any importance to them.

hidden nothing but rottenness and conceit. The screech owls of scientific sophistry that came to interview the eagle of the Himalayas found that they could not follow its flight to mountain summits that were entirely beyond the range of their limited vision, and as they could not clip its wings, their envy became aroused and they hooted and chattered, hurling calumnies at the royal bird. In many instances these calumniators overdid their work, and the extraordinary vituperance of their vilifications contains sufficient evidence of the character of the spirit that inspired such writings, so as to render any refutation quite unnecessary.

Some such writers charged her with having committed immoral practices, and all such stories, as soon as they were invented, found their way into print and were always readily taken up and circulated by those intrepid newspaper-writers who are ever on the alert, anxious to increase the circulation of their papers, by giving to their readers something spicy and sensational. Such stories were often exquisitely absurd and caused no little hilarity among those who were acquainted with the facts. Thus I remember that while I was in India, a story made its round through some English and American papers, saying that a row had occurred among the Theosophists at Adyar, because H. P. B. had become jealous of Col. Olcott, on account of Madame Coulomb, and that Mr. Coulomb had in his rage refused to furnish any more funds to carry on the business of the Theosophical Society. Those who are acquainted with the persons referred to, and know that the Coulombs were penniless and were suffered to remain at Adyar for charity's sake, will appreciate the roar with which this "news" was received by the "Chelas".

There would have been no end of writing and wasting of time, if all the slanders about H. P. B., that were circulated by the pious missionaries of Madras and elsewhere, had had to be refuted, especially as it is far easier to make a calumnious assertion, than to disprove it. Some of these calumnies may however have been made with the best of intentions; for instance certain persons threw doubts upon H. P. B.'s veracity, for the same reason that prompted a certain African king to order the beheading of a European traveller: because the latter had told the king, that in certain parts of Europe and at certain seasons, the water of the rivers and lakes became so firm that one could walk upon it; whereupon the king decided that such a liar should not be suffered to live.

I would have but little regard for the truth, if I were to attempt to claim that none of the accusations brought forth against H. P. B. had any foundation in facts; but the principal cause that brought troubles without end upon her, was her entire want of judgment in regard to the manner in which worldly affairs must be conducted, a childlike trust that the world would look at things in the way they appeared to her; an entire disregard as to what the public would say or think about her; a desire to shield her followers from the consequences of stupidities committed by them,

&c., &c. What H. P. B. wanted she thought, and what she thought she said, and what she said she acted, regardless of any consequences. In her, as in an innocent child, thoughts, words and acts were one and in harmony.

If we were to attempt to solve the mystery of the "Sphinx of the nineteenth century" and give a history about the true *Ego* of H. P. Blavatsky, we would first of all have to learn who is the individuality, the "new creature" * that was embodied in the form of H. P. B., and know something of its previous lives, so as to be able to understand what caused it to appear in a woman's form upon this earth. We would then have to accept the theory that the soul of the regenerated is capable of living and acting beyond the limits of the physical form which is its dwelling and instrument for outward manifestation, and that the spiritual soul of such a person may be in an ethereal astral form in some distant country—say in Tibet—while the physical body is still living and acting consciously and intelligently in Europe and America. But the world is not yet ripe enough to receive a serious history, containing facts which are still a *terra incognita* to Europe and science, and whose correspondencies are to be found only in the *Acta Sanctorum*, which now-a-days are regarded even by the church as being "legendary and fabulous", or (to express it less politely) as being a tissue of lies. Such a history would require readers acquainted with the doctrines of *Reincarnation* and *Karma*; readers that had themselves conquered their own nature, and by their own experience had been enabled to realise what it means to be in the world but not of it.

But although the Bible says: that "except a man be born again he cannot see the kingdom of God" (*John* iii. 3), nevertheless the terms "rebirth" and "regeneration" have become words without any meaning to the modern religionist, and absurdities to the scientist. The religious visionary flatters himself with believing that he is already regenerated and has attained immortality. He does not know that regeneration in the spirit is accompanied with an opening of the spiritual senses, and that his "regeneration" cannot have taken place as long as he is blind to the light of the truth and deaf to the "voice of the silence". "Re-generation" now-a-days is a word without meaning to the man of the world, and to the churchman it means at best a change of belief and an improvement of morals. The modern "Christian" has no understanding for such passages of his Bible, as the following: "My little children, of whom I travail in birth again *until Christ be formed in you*". (*Galat.* iv. 19.) "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*." (*Galat.* vi. 15.) Etc., etc. They do not believe what their teacher says of his true followers, that the regenerated ones, those in whom "the Son of God has come to the measure of the stature of the fulness of Christ" (*Ephes.* iv. 13) will do the same wonderful

* *Gal.* vi. 15.

things that he performed himself. They do not believe that no one can possibly be in possession of conscious immortality, unless the "new creature" has been born in him, and they flatter themselves in presuming that their spirit is already immortal. But the Spirit immortality of the Spirit of God will not render their souls immortal, if their souls refuse to be fructified by that Spirit of God and to bring forth the divine child.

Let such "Christians" reflect about the meaning of the words of the Bible, where it says: "Marvel not that I said unto thee, Ye must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John* iii., 5.) Little will it serve the sanctimonious to believe that their spirit is immortal, as long as they have no spirit which they can properly call their own; because their soul contains no divine love or spirit, and therefore cannot generate the "new creature" which can claim immortality in the Christ. This union of the mortal soul with the immortal Spirit is the end and object of all Occultism and Theosophy. It was this regeneration that H.P.B. taught; for "*spiritual regeneration*" and "*initiation*" are synonymous terms.

But a doctrine which does not flatter men's vanity by making men believe that they are already immortal, owing to the merits of a person that lived in the past, but claims that immortality is a boon, gained only by heroic efforts in battling with the lower elements in our nature, which prevent the action of divine grace within ourselves, is not welcomed by those who prefer to run after money and pleasures and expect to ride after death into heaven upon the back of another man; and therefore the history of a regenerated soul would be believed or understood only by few. Much easier would it be to clothe such a history in the fictitious form of a novel, that makes no claims for belief and in which everyone may believe as much as he is capable of understanding and put away the rest.*

To understand the true mystery that surrounded H. P. B., it will first be necessary to understand the mystery called "Man": for the Initiate, compared with the vulgar, is like a bird in comparison with an egg. The bird knows of eggs and their history, but the eggs know nothing of the existence of birds. To solve the great mystery called man, mankind will have to crawl out of the "philosophical egg" and, by becoming free, attain the noble self-knowledge of Divinity in Humanity; but at the present time there seem to be few, even among the so-called "Theosophists", having the faintest conception of what "divine self-knowledge" means.

Owing to the universal misconception existing in regard to the true nature of man and the ignoring of all that is divine in that nature, H. P. B. has been universally misunderstood and misrepresented. After a long and

* In the "Talking Image of Urur" such facts have been portrayed. There the "Master of the Image" represents the true *Ego*, the regenerated soul, while the Image itself is merely the elementary body, the personality, through which the true *Ego* acts.

patient observation, a conviction which I persistently refused to accept forced itself upon me, namely, that in this respect far more harm has been done by H. P. B.'s over-zealous friends and admirers, than by her enemies. H. P. B. never asked to be deified, and denied the possession of miraculous powers; but there were many of her followers carrying on a fetish worship with her person, making the wildest and most extravagant statements on her behalf, which on investigation were found to be worthless, and thus only brought discredit upon her and her Society, while, with very few exceptions, these enthusiastic friends were the first ones to desert her or become her enemies, when the illusions, which they themselves had created, exploded.

According to the stories, generated, believed and circulated by such admirers, H. P. B. was continually attended by spirits; invisible "Masters from Tibet" danced attendance on her; they either *verbatim* dictated her writings to her or "precipitated" her manuscripts while she was taking her nap.* Gnomes, sylphs, undines and salamanders were at all times at her command, carrying her letters and superintending the kitchen. There was nothing going on in any part of the world which—according to their statements—H. P. B. did not know: but it was only too evident to outsiders, that H. P. B. did not know everything, and that even in her greatest troubles the fairy post did not work; but that for receiving information she, like other mortals, had to depend upon terrestrial mails and telegraphs. The fact is, that at the bottom of all such statements there was a certain amount of truth, but the facts were exaggerated beyond all limits by her over-enthusiastic friends.

H. P. B., according to her own confession, was not a learned woman. She was not even clever. On the contrary, all the great things she did were performed by her and some of her associates in the most bungling possible manner, which often spoiled the good result, and in calling her "the greatest impostor of the age" the agent of the *Soc. Psych. Res.*, who presented her with that title, merely certified to his own incapacity to judge about character, for H. P. B.—as all who were acquainted with her will testify—was never capable of disguising herself, and any imposture, great or little, which she could have attempted, would have immediately been found out, even by a child. H. P. B. was neither clever nor "smart", but she was in possession of that in which most of her critics are sadly deficient, namely, *soul-knowledge*, a department of "science" not yet discovered by modern scientists and would-be-philosophers. The soul that lived in her was a great soul, a *Mahatma* (from *Maha*, great, and *Atma*, soul). This great soul, and not the dress which H. P. B. used to wear, should be the object of our investigation, not for the purpose of gratifying scientific curiosity—but for profiting by the example.

* After the above was written, LUCIFER of May 15th comes to my hands, where I find this statement singularly corroborated by herself on page 243.

Now, it appears to me that I hear a thousand voices ask the question : What is the knowledge of the soul, and how can it be obtained ? Is there any other knowledge than that of the reasoning brain ? Can we know of any other thing than what we have been taught in our school, what we have read in books, or what we remember of having heard ? To this we would answer : Woe to the people that does not know by heart that which is good and beautiful. Woe to those who have no interior perception for justice and truth ; who cannot *feel* true love, hope and faith, and who have to study the encyclopædia to find out the meaning of the terms benevolence, charity, generosity, spirituality, virtue, etc., etc. All these things are not creations of the imagination, nor products of the physical body ; but spiritual living powers, endowing with their qualities the soul that is in possession of them. If these powers are permitted to grow and to become unfolded, then will their true nature become clear to the mind, but no amount of intellectual speculation will enable him who possesses them not, to realise what they are.

The study of these powers and the art of developing them by practice formed the science of the soul, which Madame Blavatsky taught. All the rest of her doctrines, regarding the constitution of man, the evolution of worlds, etc., etc., were merely accessories to facilitate self-knowledge ; to destroy bigotry and superstition, and by freeing the mind from prejudices, to give it a wider range of ennobling thought, and enable it to form a grander and higher conception of God, Nature and Man. What can such a study have to do with the ghost stories, psychic researchers, coffee pots, trapdoors, and other tomfooleries, that haunt the minds of those who seek in external things for tests of the existence of things which they ought to possess themselves, before they can truly deserve to be called men made in the image of God ? Verily those who became her enemies because she could not gratify their curiosity ought to be blamed themselves for their wilful rejection of divine truth.

The first thing necessary for the acquisition of soul knowledge is the *possession of a soul*, which means the power to feel. Among the opponents of H. P. B. very little of the soul element is to be found. They seem to exist entirely on the plane of the mind, that part of man which only reasons and speculates ; but which has no actual knowledge, and which the ancient writers compared with the cold moonshine, because there is nothing in it of the warm sunshine of love. The element of the soul is the will, and the divine will is universal love ; such as creates a paradise—not in the imagination, but in the hearts of those who are in possession of it. When the morning star of divine love arises within the soul, peace enters with it. Therefore it is not said, that the angels at the time when the Christ is born within the human heart sing : “Glory be to those who are well versed in science and sophistry” ; but they are said to sing : “Glory be to that God who is universal Love, and peace to all men who are of good (*i.e.* divine) will”.

A large amount of learning may be stuffed into a brain during one lifetime, and when death arrives, all this now worthless rubbish, having no value whatever in the realm of eternity, will be abandoned, but the unfoldment of the divine lotus-flower of the soul in the sunshine of divine love may require many successive incarnations. With the first ray of that love, assimilated by the soul and rendering it conscious of its own higher nature and destiny, "Chelaship" descends upon the pilgrim on the road that leads to initiation and immortality. As the fire of love is kindled within the heart, the light therefore arises and illuminates the mind, and produces certain changes even in the physical form. (*Ephes.* iv. 16.) Without this divine love all learning is useless, all efforts vain: for God is Himself Love (1 *John* iv. 8.), and there can be no unification or atonement with God if Love is rejected. (1 *Corinth.* xiii. 2.) He who finds Love finds spiritual Life (*Proverbs* viii. 35), but he who rejects love rejects light and chooses darkness and death. Man has been called a "mixed being", because he is not wholly material, but also spiritual in his nature. In him (as Jacob Böhme says) is the battleground of three kingdoms: the kingdom of light, the kingdom of darkness, and the realm of nature. "Forever the daylight shines into the darkness, and the darkness comprehendeth it not"; but when the darkness is swallowed up by the light and the Spirit in man awakens to his divine self-consciousness, then will arise in man a new set of interior faculties, a new range of spiritual perceptions and powers, and the memory that belongs to the internal re-incarnated *Ego* will come within the grasp of the terrestrial outward mind. These teachings, which are incomprehensible to the many, because they deal with things that are beyond the range of their experience, are of the highest importance for the encouragement of the few who desire to follow the path travelled by that soul which was incarnated in the body of H. P. Blavatsky, and we should therefore, instead of wasting our time with the investigation of such trivialities as belonged to her personality (for instance, the omission of a quotation-mark), attempt to study her interior life and follow her soul on its upward flight towards the throne of Divine Wisdom.

FRANZ HARTMANN, M.D.

Reminiscences of Madame Blavatsky.

IT was in December, 1879, that I had the pleasure of first seeing Madame Blavatsky, when she was on a visit to Mr. and Mrs. Sinnett, and I am glad to say that the friendship which ensued lasted without diminution until the day of her death. I had, while in England in 1878, investigated the phenomena of spiritualism, and a lady spiritualist whom I had met while investigating, suggested, when writing to me in India, that I should make Madame's acquaintance if opportunity offered. Curiosity, and a desire to meet Mr. and Mrs. Sinnett—the former of whom I had corresponded with as Editor of the *Pioneer*—induced me to take a long journey of about thirty hours to Allahabad for this purpose; and no journey in my life has ever repaid me so well, or been the source of so much and such permanent satisfaction. So many Theosophists have written eulogies on our late friend and teacher—H.P.B., as she preferred being called—that I feel it will be preferable for me to confine myself to a short account of my impressions of her character and of some of the incidents which occurred during this brief visit to Allahabad, and afterwards when we again met at Simla.

Eastern philosophy has now, very rightly, taken the chief place in connection with the Theosophical Society, and her name will be handed down to posterity rather as the exponent of these doctrines, than as a wonder worker; but at the time of which I am writing it was the phenomena which were associated with her name that attracted us to her. But it must be acknowledged that she always deprecated this craving for wonders, and spoke of such phenomena as "psychological tricks". Still our wish, and perhaps a little interest she herself had in proving her powers, induced her to show us some of these "psychological tricks", even while assuring us they were of no real value in comparison with the teaching which lay at the back of them. Mr. Sinnett's book, "The Occult World", gives so full an account of our early experiences, that I do not propose to go into any detail, but I feel that it is only due to her memory to say, in the face of the abuse which has been showered upon her both in life and after death, that I never saw anything, or have heard anything, which has led me for a moment to doubt the reality of the phenomena which occurred in her presence. And I also can say with perfect frankness, that although she was the most intellectual woman I have ever known, she was, I consider, so constituted that in her case systematic deceit was impossible. She had

neither the cunning nor the self-control needful for plotting and concealment ; and she lived so openly among her friends that the many falsehoods about her are absurd to those who have lived in the same house with her. She had the kindest of hearts, the most generous of dispositions, and without contending that she was perfect, she was one of those persons who are loved and respected most by those who know them most intimately. And you cannot pay anyone a greater compliment than this, I think. Her very failings, some of them, arose from a too open and generous nature, a too great readiness to accept every one who came to her and trust them. To myself and others it sometimes appeared strange that she seemed to have so little discernment of character ; but in some cases at least, it was a hope of doing good which probably induced her to tolerate and even appear friendly to those who afterwards turned against her and tried to injure her. How keenly she felt the shameful attacks upon her character we who knew her well, realized and regretted ; and I often tried to reason her into a feeling of indifference for the opinions of those who knew nothing of her except what they gathered from garbled and prejudiced accounts in newspapers. But although she personally felt these slanders, a large part of her suffering arose from a fear that the Cause which she had at heart, and for which she worked as I have never seen anyone else work in any other cause, would be injured by the calumnies against her. I always felt astonished at the untiring energy which she displayed ; even when ill she would still struggle to her writing-table and go on working. It fills one with contempt and anger to think that even when she was beyond the reach of slander some of the papers degraded their pages with abuse, and republished the falsehoods which have found credulous audience among a class who pride themselves on their incredulity.

I have, I find, left myself but little space for saying anything about the many interesting occurrences during our early intimacy, and perhaps on second thought a repetition of these is unnecessary, as they can be read elsewhere to better purpose. Still to show that I had ample opportunities for knowing her well, I will mention that during both her visits to Simla I saw her almost daily, in fact I was in the same house for three months, in and out of her room at any and all times of the day. She was always affectionate towards me, and I had a real affection for her, and shall always, as hitherto, defend her before the world. And we who know what a wonderful woman she was, and how interesting and profound is the philosophy which she has brought prominently forward, know also that a day will come when the world will acknowledge her greatness, and will realize that we who defend and reverence her memory are not such foolish and gullible people, as the conceited and usually ignorant public of to-day assume.

ALICE GORDON, F.T.S.

Madame Blavatsky and her Work.

IT was in April, 1884, that I first met Madame Blavatsky, and it was on the 26th of March, 1891, that I saw her for the last time, shortly before her death.

I well remember her arrival from Paris and her unexpected appearance at a meeting of the London Lodge of the Theosophical Society, which was being held at Lincoln's Inn. The impression made upon myself and others by her remarkable personality has never faded from my memory.

At that first meeting I recognised that I had met one whose influence on my life would be ineffaceable by time, and that having touched the very root and core of the inner nature that influence could never be set aside or ignored.

The few months of the summer of 1884 which she passed in our house in Elgin Crescent were marked by events of a curious and exceptional character, all alike bearing witness to the fact that the personality called Madame Blavatsky was different in most characteristics from those around, and crowds of visitors of all classes testified to the interest she evoked.

It was her custom while with us to devote the earlier part of the day to writing; she usually began at seven o'clock, but often earlier, and it was very rarely indeed that when I went into her room at about eight o'clock in the morning I did not find her already at her desk, at which she continued with a slight interval for lunch till about three or four o'clock in the afternoon. Then it was that the reception time began, and from early afternoon to late evening, one constant succession of visitors arrived. The old lady sitting in her armchair in the small drawing-room, which was barely large enough for the influx of guests, would be the centre of an enquiring circle. Many, of course, drawn by the fame of her great powers, merely came from curiosity. In those days the Psychological Research Society had not issued its famous report, and some of its members were often present, seeking the signs and wonders they so much desired to behold.

One afternoon a small party had assembled in the back drawing-room and among them some prominent members of the S.P.R. Madame Blavatsky was earnestly solicited to produce some phenomena. She laughingly answered, as she so often did to similar requests, "What do you want with phenomena? they are but psychological tricks and of little value to earnest students". However, she at length consented to try if she could do anything, and sitting among the others round the large table, she joined in conversation, and talk flowed on for a short time in the easy way it

always did when she was surrounded with intellectual minds. In a very little while a strikingly sweet and crystal-like sound known as the astral bell made itself heard, and was repeated several times, to the great delight and pleasure of those who had never heard it before. The gentlemen present belonging to the S.P.R. professed themselves more than satisfied, remarking more than once that there could be no doubt as to the genuineness of that phenomenon. I might multiply instance after instance of phenomena, but knowing the value that Madame Blavatsky herself put upon these things, it would be but a poor tribute to her memory to put that forward which is but the least part of her work. But the Psychic Society Researchers and phenomena hunters, and those who only came to see and wonder, were but one portion of the great crowd. Many earnest minds engaged in scientific or philosophic study would come again and again, attracted by the power of an intellect that showed its vast strength in the way in which she dealt with the many subjects put before her.

Grave professors from Cambridge came and spent an occasional afternoon in her company, and I can see before me now the bulky form in the loose robe in the big armchair, with the tobacco basket by her side, answering deep and learned questions on theories of cosmogony and the laws governing matter, while twisting the little cigarettes which she constantly smoked herself and gave to her guests. To those friends who were in constant and unrestrained intercourse with her, other sides of her character were observable. She had an almost childish dependence upon others, alternating with great impatience of control, and her utter disregard of ordinary conventionality rendered life in a civilised community a burden to herself, and a continual trial to her friends in the endeavour to keep her from outraging the *convenances* of society. I believe her utter abhorrence of society shams often caused her to emphasize and delight in a certain bluntness of speech and rudeness of action that was sometimes perplexing even to her best friends. With all this she was easily moved by distress or pain in others, and was very kind to any children she came across. I remember one incident showing this aspect of her many-sided nature: she was at the Zoological Gardens in a bath-chair, when the little child of a friend fell just before her, against the wheel; in her eagerness to assist the child she almost threw herself out of the chair, difficult as she always found it to move, and was not satisfied till assured there was not much harm done. Little touches like this shew plainly that in spite of her roughness of speech and manner, and the disregard she often had for the feelings of others, she had yet much sympathy towards the weak and suffering.

When she first came to us she brought with her her Indian servant (Babula), and it was an essential feature of the afternoon to see him in his native dress bring in the Russian Samovar, and hand round the cups of tea to those present; altogether the 77, Elgin Crescent of those days differed widely from what it ever was before or ever will be again.

The whole party had received an invitation from Mr. and Mrs. Gebhard, of Elberfeld, to spend the month of August at their house; accordingly, on the 16th of that month Madame Blavatsky, accompanied by Mr. M. Chatterji and several Theosophists, ourselves among the number, went to Germany. I remember well most of the incidents of that journey, the kind care of our host Mr. Gebhard, who took every precaution to render it as easy as possible to Madame Blavatsky, the pleasant and lively conversation among us all in the train, the notice we attracted at some of the stations in Germany, where we stopped and where probably no such type as Mr. Chatterji had ever been seen before, and many other details which, although interesting to those who were present, are of too personal a nature to be in place in this slight notice. It was while staying with these kind friends that the explosion of the Coulomb affair took place. The particulars of all that occurred at that time are well known, and it is quite unnecessary for me to touch on them, the more so as we had left Madame at Elberfeld and had returned to London before we heard of it.

It was in the end of September that Madame Blavatsky again came to us for a short time before going to Mr. and Mrs. Oakley, previous to their all leaving for India. She was very depressed and unwell, almost worn out with the trouble that she had gone through. In a letter that she wrote me at that time, just before leaving Elberfeld, she says: "I have resigned my corresponding secretaryship in the Society; I have disconnected myself with it publicly; for I think that so long as I am in and at the head of the Society I will be the target shot at and that the Society will be affected by it"—and she goes on to say, "My heart—if I have any left—is broken by this step. But I had to sacrifice myself to the good of the Society. The *Cause* before persons and personalities."

This devotion to the *Cause* was the keynote of her life, from which she never departed. She failed many times in the discrimination of what was for the good of the cause, as she did in this instance, when she contemplated disconnecting herself from her official position, but it is impossible to ignore the fact that, whether rightly or wrongly carried out, her motive for action was always the same devotion to the Cause and her Teachers. She was fortunately prevented from carrying out her intention, over-ruled by the wiser judgment of others who, being a little more distant from the fray, could view the situation more calmly.

There are many occasions that I remember during her stay with us of conversations or rather monologues on her side of a most interesting character. It was my custom, one which she always encouraged, to go in to her the last thing at night and I would often remain until she was asleep. At these times she would occasionally relate short stories, sometimes a kind of allegory and at other times what seemed to be incidents in a past life, either of herself or some other person, but so poetically and yet graphically related, that whether it was fact or fancy needed intuition

to decide. Question she would not brook ; if I ever attempted to question she would be silent, or say, "I have said it ; you can make what you like of it".

In November of that same year, many of us accompanied her to Liverpool, when she left for India with Mr. and Mrs. Oakley, and from that time, with the exception of a week in Würzburg and an occasional visit in London, my personal intercourse with Madame Blavatsky was over. Difficulties, trials and events of a more or less painful nature were constantly occurring during her stay with us, and yet I should be sorry not to have had this intimate association with one who, whatever her faults may have been, has certainly accomplished one of the greatest works of her time.

With respect to her work there is one aspect of it which I should wish to bring before the notice of all, whether Theosophists or not—a work which I think has hardly been sufficiently estimated and which nevertheless is of the utmost importance, whether viewed from the physical or spiritual standpoint. In our relations with the East we have hitherto only acted from the principle of give and take in self-interest. No one will deny the advantages derived on both sides from the presence of the English in India, wealth and prestige on the one, education and material development on the other. But a line of separation has been drawn between the two races, a line which has but been accentuated by the missionary in his vain endeavour to bring over the dark sons of the soil to the religion of the dominant race. The endeavour has signally failed, and yet it has perhaps more than anything else divided the East from the West. The Orientalist in his study of Eastern language, literature, and religion, has at different times attempted to pass the barrier, but his own pride of race and arrogance of knowledge have been a fatal obstacle in the way. The idea that it is only through Western interpretation that Eastern philosophy can be unravelled and that whatever that interpretation is unable to deal with is but the vain nonsense and babbling of children, is the rock against which most students of Oriental philosophy have fallen.

It has been the glorious work of Madame Blavatsky to entirely take a fresh departure. *Ex Oriente Lux* is henceforward the motto, and the light is to be found through Eastern sources, interpreted through Eastern teachers. The future of India is the future of England politically, materially, and spiritually ; and it is the drawing together of the East and the West in the bonds of spiritual philosophy, which I consider one of the most salient features for good in the work of the Theosophical Society. The marked advance in the knowledge we are gaining day by day of Indian philosophic history must be evident to all. A few years ago and there were scarcely any translations of Sanskrit philosophical works, and the knowledge of Sanskrit itself was limited to a few students here and there. The whole tendency of the teaching of Madame Blavatsky has been to awaken

India to a knowledge of its past spiritual life, and to bring that life to be better understood by the Western World. The evidences that mark the work accomplished in this direction are to be found in the various translations constantly being brought out of Sanskrit works, and the efforts of Europeans, both in and out of the Society, to seek that wisdom which has been so long forgotten in India although never completely lost. The close union of the East and the West, in the unfoldment on the one side, and on the other the acceptance of this spiritual wisdom, will go far to minimise the painful effects of that struggle which must inevitably take place as the Eastern races rise to a sense of their own power in the pursuit of material advantage.

Much more might be said on this subject, but this is not the place ; it is sufficient here to acknowledge gratefully that in this aspect, as well as others, Madame Blavatsky has been the leader in a work which we who claim to have been her pupils would do well to endeavour to carry forward.

FRANCESCA ARUNDALE.

Seeing Little ; Perceiving Much.

ANY valuable tribute to the character of Madame Blavatsky can come only from those who knew her far better than I. Yet no one who knew her at all, can be without some incidents or impressions illustrating the many-sidedness of the most marvellous personage of the century. I well remember my first words with her in August, 1887. I remarked that I naturally felt some trepidation at being in the presence of one who could read every thought. She replied that such an act would be dishonest. I said that I should not exactly call it "dishonest", though it might be unkind or intrusive. She answered, No, that it would be dishonest ; that she had no more right to possess herself of another person's secrets without his consent than of his purse : and that she never used the power unless either the person himself requested it, or the circumstances were of a kind to make it imperative. As I never had any desire to see phenomena, though fully believing in her occult prerogative, no suggestion for such ever arose. Yet on two occasions, both for a benign purpose, she made evident her occult perception. One was a verbal reference, remote but significant, to a matter known to no person living but myself. I was at the moment so astounded that I said nothing, and the subject was never re-opened—a reticence I now regret, since unrestrained conference might have resulted in great benefit to me, as was surely her design. The other occurred in a tender and beautiful letter cautioning me against misjudgment and quoting

a phrase I had used in writing to an American friend. As if to make certain to me that she spoke from occult knowledge, she added that I had used that phrase on the same day when happened an exceedingly trivial incident consequent on my stooping to pick up an article dropped to the floor. Now, dates showed that the phrase could not have been repeated to her in time for her letter to me, and, in fact, I have since ascertained that it was never repeated to any one ; the incident referred to was too insignificant for any person to transmit across the Atlantic ; and the few who knew of the incident did not know of the phrase. Both facts, as well as the concurrent date, must therefore have been seen by her in the Astral Light.

A stay of over three weeks in her household during March, 1889, brought me more closely in contact with Madame Blavatsky, and fits me to perceive how true are the certifications of her character by those who have been nearest to her. But apart from this, and as a matter of individual experience, there are two facts which, as bearing upon her worth, may be the contribution from one who knew her limitedly as I did.

The first is an enlarging conviction of her wisdom. On a number of occasions I have felt assured that her judgment was at fault, and that time would soon prove it. As to each of these, with one possible exception whereon I have not all the facts, time has proved her to have been right and me wrong. One naturally acquires confidence in a superior who is always thus vindicated at one's own expense.

The second is an ever-increasing affection for her. I had not seen her for over two years before her departure, and my expressed desire was that she should never add to her labours by writing to me. Yet I have been ever conscious of a growing personal attachment, not mere reverence or loyalty, nor even homage, but affection. Little deeds of kindness, gentle messages, thoughtful signs that no friend, however unimportant, was forgotten by the great heart which contained so much and yet lost sight of nothing, helped to feed a devotion which would anyhow have matured. If I have to bless her for great, transcendent benefit which illuminates each day of life, I can also thank her for words and acts which cheer it. And so it comes about that one who was not of those nearest her, nor yet of those long working for the Cause, can rank with those to whom no contemporary name is so tender, honoured, hallowed, sacred.

ALEXANDER FULLERTON, F.T.S.

Madame Blavatsky at a Distance.

IT was in the Spring of 1885 that I first heard the name of H. P. Blavatsky and the word "Theosophy". We were at luncheon, and my hostess began opening her mail. She tossed one pamphlet impatiently aside, with the remark:

"Why do they send me that? I am not a Theosophist."

"What is a Theosophist?" queried I.

"A follower of Madame Blavatsky's Eastern teachings."

"And, pray, who is this Madame Blavatsky?"

With an exclamation at my ignorance—an ignorance caused by circumstances which had removed me from all touch with the world of thought—my friend handed the discarded pamphlet to me, saying:

"Read that, and you will know her."

Prophetic remark! "*That*" was the Report of the Society of Psychic Research, and through it I did come to know her. Read with care, it left two distinct impressions upon my mind.

First. Its amazing weakness as a verdict. My people on both sides had been lawyers for generations. I was accustomed to hear testimony discussed. The circumstantial nature of the evidence; its fragmentary character; the insufficiency of testimony; the inadequacy of proof; the fact that a single witness, sent out for the *purpose* of discovering suspected fraud, and a witness whose account of his proceedings showed credulity and want of equipoise, all combined to fill me with surprise that any body of men should consent to issue matter so feeble as their deliberate judgment. The Report bore no evidence to my mind save that of an immense prejudice, a predetermination to arraign and condemn.

The second impression left upon me related to Madame Blavatsky herself. I saw trace of her immense activity, her intellectuality, her work, and her influence. Evidently here was a power, whether for good, or for evil. Either she was an adventuress far surpassing all the world had ever known, an original adventuress who slaved for intellectual progress and rule as others slave for nothing, not even for gold—or she was a martyr. I could see no mean between. The force of her character took hold upon my imagination, and caused desire to know what were the teachings for which this woman braved—not alone obloquy, poverty, and persecution—but also the laughter of two continents, that laughter which is the deadliest weapon of the nineteenth century. So great impatience was engendered in me, so intense was my interest in the problem before me, that I went that same afternoon to hear a talk given by Mr. Arthur Gebhard in a private

salon, and all I heard convinced me, as by illumination, that the Theosophical teachings filled a life-long want of my nature ; that they alone could reconcile me to Life and to Death.

As these teachings shed their beneficent light upon my path, I abandoned, so far as conscious thought was concerned, the fascinating Blavatsky puzzle. The attempt to solve her character ended. I had started upon an intellectual amusement ; I had found a great Truth, found a hint of the Holy Grail, and all else was forgotten in this. "It matters not what Blavatsky is," I exclaimed ; "Theosophy is the Truth. And Truth is what avails ; its adherents are nothing." It was only later on, as the philosophy opened out before me, at once the lode-star and consolation of my life, that I discovered within myself, quite by chance, as it were, a profound, a passionate gratitude to that messenger who had dared all things, given all things, endured all things to bring this priceless and eternal gift to the Western world. She was my spiritual mother, my benefactor and my guide. In the light of this thought all lesser ones were swallowed up. The need of understanding her character disappeared then, to emerge later on. For the moment she was only, to me, that soul to whom I owed the most. This indebtedness, no less than knowledge of her untiring and enormous labours, seemed to spur me on to such imitation as I could compass. For ever the idea that the only possible return I could make to my benefactress was to give to others that bread of life which she had given me, urged me to steadfast action. I seemed to feel, across the intervening distance, the vast surge of her activity, and as a thing to be sensed in all ways. It was as if what she had given was so vital that it germinated within me ; a life-impulse was imparted by her soul to mine. I never had the same experience with any other person or teaching. Only those who have passed through it can know the reality of the "multiplication of energy" as possessed by certain great souls. That which Keely has demonstrated to modern science—that the friction of inter-etheric action, and the play of molecule against molecule, atom against atom, *liberates* force instead of decreasing it, was here proven to me, upon the psychic plane and from a distance, by the energetic action of her soul upon mine. It was tangible, verifiable ; it had a pulse, ran through a scale ; alternated but never waned.

It was only at a later stage that the desire to understand Madame Blavatsky returned. The immediate cause of this emergence was attack made upon her. I felt a need to justify her, not alone to the world, but to myself. That is, I believed in her. But I wanted to be able to put the ground for that belief very clearly, to give reason (as well as intuition) for it. I found myself amply able to do this, and for a very simple reason. It became at once evident to me that the explanation of the personality of Madame Blavatsky was to be found in the philosophy taught by her. Message and messenger are one and the same thing in the laws of the

supra-natural, where, as Drummond puts it, cohesion is the law of laws. A person may *teach* a truth and yet may not *be* that truth, by virtue of living it. But he cannot impart a truth in its vitality, so that it fructifies—an energetic impulse of power—in other lives, unless he possesses that life-impulse by reason of his having become it. He cannot give what he has not. For example: after deducting, as unproven, a number of reports concerning H.P.B.—reports which time has abundantly disproven—I found that those hints of magnetico-etheric laws given by the Eastern school, would explain many of her words or ways, as endeavours to set up, alter, contract or expand given vibrations in the nerve-aura, or in the ether, both of which are dynamic agents of vast power when acted upon by certain sound-combinations known to the Adept. It was not, for instance, the philological meaning of the word she spoke which she intended to take effect upon the hearer, but its tone, or its sound, or its vibratory ratio, which set up effects upon the inner planes and met conditions therein existing which she alone could see and use to helpful ends. She always acted from the plane of the Real, and we had only physical senses wherewith to gauge her spiritual action; hence our failure. The fact that soul is independent of body, and may absent itself from the body, leaving only a residuum of force and reflected consciousness to run the body, accounted for other peculiarities; and so on through the list. Nowhere could I find incongruity when I studied her from the stand-point of the inner and less unreal planes, and when I could not follow her mighty nature, I could still discern that, being what it was, it could only exist by virtue of going with the Law and not against it. When, in addition, I allowed for my own ignorance of Law and of those sub-rays called nature's laws or forces, the problem was answered. The fact of her existence thus became the most powerful factor of mine. Where I did well, she inspired me; she, and what she gave forth. Where I did ill was where I departed from the philosophy and from her example.

I never met her, I never looked into her eyes. Words cannot picture regret. But after a time she wrote to me, of her own precedent and motion, as one who responds from afar to the longing of a friend. Prompt to reply if I asked help for another, silent only to the personal call; full of pity and anguish for the mistaken, the deserter, the suffering; solicitous only for the Cause, the Work, so I found her always. Although she had a lion heart, it bled; but it never broke. The subtle aroma of her courage spread over seas, invigorated and rejoiced every synchronous heart, set us to doing and to daring. Knowing thus her effect upon our lives, in its daily incentive to altruistic endeavour, truth and virtue, we can smile at all alien testimony. Only from kindred virtues do these virtues spring. She could never have strengthened us in these things if she had not been possessed of them in abundant measure.

To quote the words of one who lived in the house with her: "They

may say what they please about her personality. I never knew a better one. It had the sturdiness and dignity of the druidic oak, and she was well expressed by the druidic motto: '*The Truth against the World*.' Although in the flesh she remained unknown to me, she alone of all the world's Leaders gave me Truth, taught me how to find it, and to hold it "against the world". The soul that can work such a miracle at a distance is no minor ray; it is one of the great Solar Centres that die not, even though for a time we miscall it Helena Blavatsky.

J. CAMPBELL VER PLANCK.

What She taught Us.

IF I were to write this short memoir simply as an imperfect expression of what H. P. B. was to me personally, and of the influence of her life and teachings upon my own life and aspirations, I should merely be adding one more testimony to that affection and reverence which she inspired in all who learnt to understand her in some degree. There were those who were attracted to her by the magnetism of her personal influence, by her extraordinary intellect, by her conversational powers, and even by her militant unconventionality. But I was not one of these. It was her message that attracted me; it was as a teacher that I learnt to know and love her. Apart from her teachings I might have looked upon H. P. B. as an interesting and unique character, but I do not think I should have been attracted to her, had not her message spoken at once right home to my heart. It was through that message that I came to know H. P. B., not as a mere personal friend, but as something infinitely more.

Let me dwell therefore upon H. P. B. as a teacher, let me endeavour to express what it was that she set before me, and before so many others, the acceptance of which united us by ties which death cannot sever.

First, and above all else, she shewed us the *purpose of life*.

And when I say this I mean much more than might be commonly understood by this phrase. I mean much more than that she gave us an interest and a motive in this present life, and a belief or faith with regard to the next. Those who have learnt the lesson of the illusory nature of that which most men call *life*, whether here or hereafter, need to draw their inspiration from a deeper source than is available in the external world of forms. But to the born Mystic there is often a long period of waiting and seeking before that source is found. Many years are spent in testing and rejecting first one system, then another, until it seems perchance as if life could be naught but a hopeless problem. And perhaps just when all seemed darkest and most hopeless, when it even appeared best to abandon

the quest, to take up the position, "we do not know, and we cannot know", just then it has been that the light has dawned, the teacher has been sent, the word has been spoken, which has recalled the lost memory of that hidden source of truth for which we have been seeking; and we have taken up once more, at the point at which we dropped it in a previous life-time, that great task which we have set ourselves to accomplish.

And thus she did something more than teach us a new system of philosophy. She drew together the threads of our life, those threads which run back into the past, and forward into the future, but which we had been unable to trace, and showed us the pattern we had been weaving, and the purpose of our work.

She taught us *Theosophy*—not as a mere form of doctrine, not as a religion, or a philosophy, or a creed, or a working hypothesis, but as a *living power in our lives*.

It is inevitable that the term *Theosophy* should come to be associated with a certain set of doctrines. In order that the message may be given to the world it must be presented in a definite and systematic form. But in doing this it becomes *exoteric*, and nothing that is *exoteric* can be permanent, for it belongs to the world of form. She led us to look beneath the surface, behind the form; to make the *principle* the real motive power of our life and conduct. To her the term *Theosophy* meant something infinitely more than could be set before the world in any *Key to Theosophy*, or *Secret Doctrine*. The nearest approach to it in any of her published works is in *The Voice of the Silence*; yet even that conveys but imperfectly what she would—had the world been able to receive it—have taught and included in the term *Theosophy*.

The keynote of her teachings, the keynote of her life, was—*Self-sacrifice*.

"But stay, Disciple . . . Yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal . . . Now bend thy head and listen well, O Bôdhisattva—Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'"

And thus though doctrinal Theosophy speaks of *Devachan* and *Nirvana*: of rest for the weary storm-tossed pilgrim of life; of a final goal of bliss past all thought and conceiving; yet, to those who are able to receive it, it says that there is something higher and nobler still, that though thrice great is he who has "crossed and won the Aryahata Path", he is greater still, who having won the prize can put it aside, and "remain unselfish till the endless end".

And so H. P. B. often pointed out to us those men and women who were true Theosophists, though they stood outside of the Theosophical movement, and even appeared antagonistic to it. Already in the world a

Theosophist has come to mean someone who believes in Re-incarnation and Karma, or some other distinctive doctrine. But the term was never so limited in its application by the great founder of the Theosophical Society. She taught these doctrines in order that men might dissociate themselves from *all forms* of doctrine, and reach "Alaya's Self". There is no older doctrine than this of Divine Compassion, of Universal Brotherhood. It is the essence of all the teachings of all the Buddhas and Christs the world has ever known. It is above all doctrines, all creeds, all formulas; it is the essence of all religion. Yet men ever miss it, miss the one principle which alone can save the world, and take refuge instead in the selfish desires of their lower nature.

Individualism is the keynote of modern civilization; competition and survival of the fittest, the practical basis of our morality. Our modern philosophers and scientific teachers do all that is possible to reduce man to the level of an animal, to show his parentage, his ancestry and his genius as belonging to the brute creation, and conditioned by brutal laws of blind force and dead matter. What wonder then that one who believed so ardently in the divine nature of man, in the divine law of love, should oppose with scornful contempt the teachings of both religion and science which thus degrade humanity.

And she paid the inevitable penalty. Misunderstood, slandered, and vilified to the last degree, she lived a hero's life, and died a martyr's death. Only those who were her intimate friends knew how she suffered, mentally and bodily. The man who dies with his face to the foe, fighting to the last though covered with wounds, is accounted a hero. But in the heat of battle there is oblivion of pain, there is a superhuman strength of madness and frenzy. How much more should she be accounted a hero who could hold on to life, and work as no other woman has worked, through years of physical and mental torture.

Some few years ago she was at death's door. Humanly speaking, she ought to have died then. She was given up by the doctors; she herself knew she was dying, and rejoiced greatly. But the Master came to her, showed her the work that must still be done, and gave her her choice—the bliss of dying or the cross of living.

She chose the cross. And thus not merely did she teach us the meaning of Theosophy by precept, but also by example. She was herself the greatest of the Theosophists, not merely because she founded the movement, and restored to the world the treasures of ancient wisdom, but because she herself had made the "*Great Renunciation*".

WILLIAM KINGSLAND, F.T.S.

From India.

[BABULA, H. P. B.'s Hindu servant, writing from Adyar, sends a leader that appeared in the *Indian Mirror* of May 13th. "Humanity", he says, "has sustained an irreparable loss from her sudden death. With tears in my eyes I wrote this brief note." We print the leader among these memorial articles as a testimony from the East that she loved so well.]

"Gone is the glory from the grass,
And splendour from the flower!"

HELIONA PETROVNA BLAVATSKY has ceased to exist on this earthly plane. She is gone from among us. Madame Blavatsky's death is a blow to all the world. She was not of this nation or that. The wide earth was her home, and all mankind were her brothers, and these brothers are now plunged in mourning for the loss of a priceless sister. For ourselves, dazed as we are with blinding grief, it is all impossible for us to realise the enormity of this loss. Our affection for Madame Blavatsky was so personal, we were so longing to see her in flesh once more in India, and to press her hallowed hand, that now that this desire has been cruelly crushed by death, a stupor has crept over all our senses, and we are writing as if it were mechanically. We recall the features of the dear lady, who is assuredly a saint now, her quick movements, the rapid flow of words, those light, glowing eyes, which saw through you and, at a glance, turned you inside out—anon we behold her, kind and gentle as a mother, and wise as a father, pouring faith, hope, and consolation into your ears, as you mention to her your doubts and your anxieties—there Madame Blavatsky, or H. P. B., as she loved to be called, and as loving friends always called her in affection, there H. P. B. stands before us now, all herself, free from disease, and seems to whisper to us the larger faith, which animated her through life, that trust in the infinite purpose, which is both the *karma* and the destiny of the Divine Man!

Madame Blavatsky was decidedly the most remarkable person that this age has produced. The whole of her life was simply extraordinary. There is no existing human standard by which to judge her. She will always stand out alone. There was only one Madame Blavatsky, there never will be any other. It was always difficult to understand her at all points, she was often the greatest puzzle to her most intimate friends, and the mystery of her life is yet only partly revealed. But future generations will have come at a sufficient distance of time to free them from circumstantial prejudices, and to pronounce an accurate judgment on Madame Blavatsky's life and work, and we say confidently that before many years have gone by, she will be regarded as an Avatar, a holy incarnation, and divine honours will be paid to her memory.

The story of Madame Blavatsky's life appeared while she was yet alive, and has been read with wonder everywhere. There is no parallel to such a biography as Mr. Sinnett has related. It is a story of a wayward and fanciful child, slowly budding into womanhood, enjoying curious experiences, and astonishing and frightening in turns the inmates of a noble and fashionable Russian home. Then comes the marriage with General Blavatsky, whom the girl took for husband for very frolic, and ran away from immediately after without allowing him time or opportunity to enforce his conjugal rights. Then we follow the high-souled and eccentric woman in her wanderings in the East, obedient to the occult call, which she heard far back in her childhood. And the East has claimed her as its very own ever since. But her bones have not been laid in the East. Our readers will remember that such a hope had been expressed by us only a few days ago, but, at that time, we had no fears that her death would occur so soon. In fact, we were preparing to invite her back, and entreat her to pass her declining years in India. For India, or rather Tibet, was the promised land for Madame Blavatsky. It was there that she acquired her extraordinary learning and her wonderful knowledge of the world-old religions and philosophies of the East, and ever humbly and gratefully she professed herself to be the slave and the worldly instrument of the Masters, who received, taught and protected her. But for the Masters, she would have died before long, for during her world-wide wanderings she had contracted germs of many and complicated diseases. Before her final departure from India, her life had been given up, and it was a veritable marvel to her physicians that she did pull through. But at that time, she had not yet completed her life-work. The message of the Masters had not yet been fully delivered. It was subsequently given to the world in that monumental work, *The Secret Doctrine*.

Madame Blavatsky may be literally said to have lived and died for India. The Theosophical Society was founded expressly for disseminating the religious and philosophic truths of Vedanta and Buddhism among the Western nations. But those truths were known very partially in this country itself. Madame Blavatsky was accordingly required to transfer her labours among us, and for several years she became a living sacrifice for the sake of the Hindus, who, however, turned away most ungratefully from her, when she most needed their support. But now they have been rightly punished. Their land is not made sacred, as English ground has been, by her tomb or cenotaph. And English Theosophists have been certainly much more faithful to her than we in India have been. Theirs is and will be the exceeding great reward. But shall we not endeavour to wipe away the reproach and the shame? It can only be by raising such a memorial to Heliona Petrovna Blavatsky's memory as shall show the strength and extent of our repentance, and our appreciation of all that she ever did for India.



Resolutions on the death of H. P. B.

THE following resolutions have been received at Headquarters during the past month:—

ENGLAND.

BRIGHTON LODGE, *June 21st, 1891.*

We, the members of this Lodge, desire to express our deep sense of the loss incurred through the death of Madame Blavatsky, and to record our very high estimate of the services to Theosophy, resulting from her literary contributions and untiring energy in every department of work, to unite in sympathy with the members of her family, now suffering under this bereavement.

Signed, EDWARD ELLIS, *Chairman of the Lodge.*

AMERICA.

The following Resolutions were unanimously passed at Malden (Massachusetts, U.S.A.) Branch of the Theosophical Society at its regular meeting held Monday, May 18th, 1891:—

Whereas, for some reason unknown to us, our Teacher H.P.B. has left the physical body, therefore,

Be it *resolved* by the Malden Branch of the Theosophical Society:

That we will not allow our deep sorrow at her removal from physical sight to impede in any way our work for the cause she had so deeply at heart; that our gratitude to her as well as our sense of duty to our Higher Self shall cause us to strive the more earnestly to overcome our own failings, and to spread the Truth;

Resolved, that we hope and ask that her departure from the physical body shall in no way prevent more light from coming to us to point out our onward and upward path.

Attest, GEORGE D. AYERS, *President and Secretary, pro tem.*

SAN JOSE, *May 19th, 1891.*

We, the members of the Excelsior Branch of the T.S., recognise in this departure of Madame Blavatsky, the end of a life faithfully and freely given to humanity. Although we are seemingly cut loose from our anchorage, we should see wisdom and justice in this separation, and realise that now is the time of trial for each one of us. If our souls have taken root in, and we are fully resolved upon a truly theosophical life, we will go on, and find strength for the work; by so doing we will be carrying out what Madame Blavatsky has tried so hard and faithfully to accomplish. We believe there can be no higher tribute to her memory than by faithfully following in the path she has so selflessly shown us.

May 18th, 1891.

Resolutions on the death of Madame Blavatsky, adopted by the first Cincinnati Theosophical Society:—

Whereas, this Branch of the organization in America feels deeply, in common with every Theosophist throughout the civilized world, that a great

and noble soul has left us, one from whom we have drawn the deepest wisdom in spiritual thought, as well as the sublimest sentiments of brotherly love toward all mankind,

Resolved, that this Society must ever hold in the profoundest love and veneration, the memory of the great expounder of Divine Wisdom, Madame Blavatsky, who sacrificed her life to enlighten and uplift the human race.

Resolved, that the President and Secretary of the first Cincinnati Theosophical Society, be requested to forward a copy of these resolutions to the acting head of the Society in London.

ROBERT HOSEA, *President*.

THOMAS M. STEWART, *Secretary*.

GOLDEN GATE LODGE, T.S.

SAN FRANCISCO, CALIFORNIA, U.S.A., *May 18th*, 1891.

Resolved, that in the departure of Madame H. P. Blavatsky, the Theosophical Society has sustained an irreparable loss, and humanity been deprived of one of its truest visible friends.

Resolved, that while we realize the inadequacy of language to express our sincere sorrow at the departure of our Teacher, Friend and Leader, we still desire to reverently proclaim our fullest belief that she was the chosen of the MASTERS to convey the message of Theosophy to the world, and that her departure was not made until she had fully discharged her high office.

Resolved, that we also recognize that the MASTERS who inspired and aided her altruistic labours for the uplifting of humanity, are still the Real Head of the Theosophical Society; that They will not remain without a Representative, and that to the successor of Madame H. P. Blavatsky in her relation to the Society, we pledge our unwavering loyalty and support, whomsoever he or she may be.

Resolved, that we do now pledge ourselves to carry out the spirit of the Teachings as already given out by Madame H. P. Blavatsky, and that we will earnestly endeavour to emulate her life of fidelity to an ideal as high as ever actuated an inspired Worker for humanity and true Server of the LAW.

Resolved, that copies of these Resolutions be sent to Wm. Q. Judge, Secretary of the American Section, and to the *Path*, *Lucifer*, and the *Theosophist*, for publication, and to the Secretaries of each Branch of the American Section of the T.S.

JEROME A. ANDERSON, M.D., *President*.

ALLEN GRIFFITHS, *Secretary*.

DHYANA LODGE.

LOS ANGELES, CAL., *May 24th*, 1891.

Resolved, that in the departure from this mode of life of our noble sister, friend, teacher, and leader, Madame H. P. Blavatsky, we, both as members of the Theosophical Society and as individuals in humanity, have sustained a seemingly irreparable loss.

Resolved, that our sense of this loss shall serve to strengthen and accentuate our efforts in promulgating the teachings, the key-note of which is UNIVERSAL BROTHERHOOD and harmonious self-unfoldment, and which she, with heroic self-sacrifice, has for so long laboured to bring to the aid of mankind.

Resolved, that notwithstanding this loss of the mouth-piece and visible instrument of the Masters we have firm faith in this—that the Masters will

continue to have perfect control of the great movement inaugurated by them for the redemption of our race.

Resolved, that we hereby pledge ourselves, in loyalty to the spirit of these teachings, to be earnest and faithful co-workers with and supporters of whomsoever the Law shall direct to fill her place in the Theosophical Society.

Resolved, that copies of these resolutions be sent to Wm. Q. Judge, Secretary of the American Section, and to the *Path, Lucifer*, and the *Theosophist*, for publication.

J. H. TURNER, *President*.

KATIE J. SHANKLIN, *Secretary*.

The following Resolution was unanimously passed at a meeting of the Krishna Theosophical Society, Philadelphia, Pa., U.S.A., on May 17th, 1891:—

Whereas, the Angel of Death has come suddenly to the relief of our honoured teacher, Helena Petrovna Blavatsky, and whereas our confidence in the animating spirit of the Theosophical movement inaugurated under her guiding hand, as well as our confidence in the officers of the Society, and of the American Section in particular, remains unshaken.

Now therefore be it *Resolved*, that while we realize that in her death the Society has met with an apparent loss, we know that for her it is but a promotion to higher spheres of usefulness, and in remembering her indomitable energy and untiring devotion to the Cause of Truth, we find an inspiration for each individual member to renewed effort to perpetuate a movement so dear to her heart, and so beneficent for humanity.

ALEX. W. GOODRICH, *President*.

STIRLING WILSON, *Secretary*.

BOSTON THEOSOPHICAL SOCIETY.

BOSTON, MASS., *May 14th*, 1891.

At a meeting of the Society held this evening, at our Rooms, No. 152, Boylston Street, the following Resolutions were unanimously adopted:

Resolved, whereas, for reasons unknown to us, Madame H. P. Blavatsky, the late associate President Founder of the Theosophical Society, has withdrawn from physical communication with the different Branches of the Society throughout the world; therefore be it

Resolved, that we, the members of the Boston Theosophical Society, do hereby express our humble appreciation of, and gratitude for, the valuable teachings transmitted to us through her, and for the great work that she has done.

Resolved, that we recognise in her work an unselfishness, a loyalty, and a devotion to the sacred cause of truth, such as have seldom been recorded in the annals of modern times; and also a scorn of place and power that all the more clearly demonstrates the high and solemn nature of the trust committed to her hands, by those whose servant she was.

Resolved, that we recognised her, living, as the source and origin of the entire Theosophical movement, and that now, though her body may be dead, we acknowledge her work as the only means by which the Wisdom Religion has again been disclosed to all the earth.

Resolved, that we, who know her best, look with suspicion upon those who presume to question the honesty and sincerity of Mdme. H. P. Blavatsky, and deprecate most strongly the attempts of those editorial writers on the public press, who, in ignorance, presume to give opinions on facts of which they admittedly know nothing, and thus belittle or

besmirch the character of a woman, whose brilliant genius and vast erudition have been unreservedly devoted to humanity.

Resolved, that we condemn as cowardly and unmanly, the vindictiveness which, as in the case of the *New York Sun*, stops not at death, but seeks to pursue its innocent object, a woman, beyond the grave.

Resolved, that a copy of these resolutions be sent to the daily papers of Boston, the *Path* of New York, *Lucifer* of London, *Theosophist* of Madras, India, and *Le Lotus Bleu* of Paris.

A. B. GRIGGS, *President*.
ROBERT CROSBIE, *Secretary*.

INDIA.

BLAVATSKY LODGE, T.S.

CHURCH GATE STREET, FORT, BOMBAY,

May 16th, 1891.

Resolved, that this Lodge deeply grieves for the loss of our revered Co-Founder, Madame H. P. Blavatsky, in whose death the Society has suffered an irreparable loss, whether we look to her piety and unselfish and heroic devotion to the cause of humanity, or to her profound learning and literary gifts, or to her self-sacrificing labours, which have contributed so much to the promotion of Theosophic knowledge throughout the world. Each member of this Lodge feels that in Madame Blavatsky he has lost a beloved and revered mother.

M. M. SHROFF, *Secretary*.



WESTERN Scientists are slowly arriving at the long-known fact that Egyptian Temples were oriented. Herr Nissen admits the idea—is said to have been the first to suggest it!—and Mr. Norman Lockyer agrees. He compares the apertures in the pylons of these temples to the apertures in the partitions of a telescope, the object being to secure the entrance of a pure sunbeam into the sanctuary. The *Globe* remarks that “the ancient Egyptians were, of course, sun-worshippers”. Of course. Probably some centuries hence—if Western buildings last so long—our astronomical observations will be accepted as definite proofs that the English of the nineteenth century were worshippers of the sun and stars.

A GIGANTIC pyramid, the most interesting relic to the antiquarian now on the American Continent, lies a few miles to the west of Pueblo, Old Mexico. The spot is easy of access, and has been visited by every traveller of note, either American born or foreign, who has interested himself in the least in hoary antiquities. It rises suddenly from the plain and is built of huge adobes, or large unburned bricks. Although mutilated and overgrown with trees, the massive base and four stories of the gigantic structure are yet almost entire. Humboldt describes it as a work of such magnitude and vastness as, next to the pyramids of Egypt, has never before been seen in the world. Its height is 172 feet, and the sides of its base 1,355 feet, being 275 feet lower than the great Pyramid of Cheops, and 627 feet longer.

The brick material is interspersed with layers of stone and mortar, and the four stories are connected with each other by broad terraces. These are ascended from bench to bench by regular and oblique flights of steps, which lead to a little chapel at the top, which has been dedicated to the Virgin of Remedios. In straightening out the road which leads from the City of Mexico to Pueblo, it became necessary to traverse a portion of the base of this ancient monument. In cutting down a section of the base an interior chamber, built of stone and roofed with beams of cypress, was laid bare. In it were found skeletons, idols of clay, stone and bronze, and a number of pottery vessels, curiously varnished and painted.—*St. Louis Republic*.

Theosophy and the Law of Population.

HUMAN lives may be builded on many foundations, but the life must always consist with the foundation if its conduct is to be orderly and coherent. In our social and political institutions we are wont to change our foundations and leave on them much of the old superstructures, heedless of the anachronisms perpetrated—as though a man were to walk about in frock-coat and top-hat with the bib and bottle of his infancy tied round his neck. But the individual is on the whole, perhaps, more consistent than the community, lack of congruity being more glaring in the small organism than in the large. And it is certainly both wise and necessary to review opinions formed on one intellectual basis, if that basis is changed for another, since the logical and rightful outgrowth of the one may be illogical and wrong when transplanted to the other.

Twice, during my own intellectual life, I have changed the basis of my philosophy, on each occasion, as it seems to me, rising a step upwards on the side of the mountain on the summit of which stands the white Temple of Truth. Starting as a Christian, I accepted the ascetic and mystical side of Christianity, and had my dreams of treading in the steps of the saints and martyrs of the Church. Terrible was the price paid as purchase-money of intellectual freedom, the wrench from the old faith, the breaking with the beliefs that had made life sacred, and with the friends that had made it beautiful. Followed thereon the rebuilding of a theory of life on the basis of Materialism, the judging of all by its effect on human happiness now and in future generations. The object of life became the ultimate building up of a physically, mentally, morally perfect man, by the cumulative effects of heredity, mental and moral tendencies being regarded as the outcome of material conditions, to be slowly but surely evolved by rational selection and the transmission to offspring of qualities carefully trained in and acquired by parents. The most characteristic note of this serious and lofty Materialism was struck by Professor W. Kingdon Clifford in his noble article on the "Ethics of Belief".

Taking this view of human duty to the race, it became of the first importance to rescue the control of the generation of offspring from mere blind brute passion, and to transfer it to the reason and intelligence; to impress on parents the sacredness of the parental office, the tremendous responsibility of the exercise of the creative function. And since, further, one of the most pressing problems for solution in the older countries is that of poverty, the horrible slums and dens into which are crowded and in which are festering families of eight and ten children, whose parents are

earning an uncertain ten, twelve, fifteen, twenty shillings a week; since immediate palliative is wanted, if popular risings impelled by starvation are to be avoided; since the lives of men and women of the poorer classes and of the worst-paid professional classes are one long heart-breaking struggle to "make both ends meet and keep respectable"; since in the middle-class, marriage is often avoided or delayed till late in life from the dread of a large family, and late marriage is followed by its shadow, the prevalence of vice and the moral and social ruin of thousands of women; for these, and many other reasons, the teaching of the duty of limiting the family within the means of subsistence is the logical outcome of Materialism. Seeking to improve the physical type, it would forbid parentage to any but healthy married couples; it would restrict child-bearing within the limits consistent with the thorough health and physical well-being of the mother; it would impose it as a duty never to bring children into the world unless the conditions for their fair nurture and development are present; and regarding it as hopeless, as well as mischievous, to preach asceticism, and the conjunction of nominal celibacy with widespread prostitution as inevitable, from the constitution of human nature, it—quite rationally and logically—advises deliberate restriction of the production of offspring while sanctioning the exercise of the sexual instinct within the limits imposed by temperance, the highest physical and mental efficiency, the good order and dignity of society, and the self-respect of the individual.

In all this there is nothing which for one moment implies approval of licentiousness, profligacy, unbridled self-indulgence. On the contrary, it is a well-considered and intellectually defensible scheme of human evolution, regarding all natural instincts as matters of regulation, not of destruction, and seeking to develop the perfectly healthy and well-balanced physical body as the necessary basis for the healthy and well-balanced mind. If the premisses of Materialism be true there is no answer to the neo-Malthusian conclusions, for even those Socialists who have bitterly opposed the promulgation of neo-Malthusianism—regarding it as a "red herring intended to draw the attention of the proletariat away from the real cause of poverty, the monopoly of land and capital by a class"—admit that, when Society is built on the foundation of common property in all that is necessary for the production of wealth, the time will come for the consideration of the population question. Apart from the Socialist antagonism, two main objections against neo-Malthusianism have been raised by thoughtful people as possibly valid:—(1) That it would lessen the struggle for existence, and so destroy the natural selection by which progress has been made in the past; (2) that only the more rational would adopt the theory, and so the production of offspring would diminish among the thoughtful while remaining as before among the ignorant and brutal, with the result that the population would be chiefly recruited from its baser instead of from its nobler elements. To the first objection the answer is

that progress is made more rapidly and more economically by rational than by natural selection, and the time has arrived for man to control his own evolution instead of leaving it to the blind forces of nature. To the second, that already the least developed men and women are, as a rule, the most prolific, that high intellectual development is usually associated with a low rate of reproduction, and that we must face the inevitable; further, that the well-bred and carefully tended children of the thoughtful survive in much larger numbers than the neglected and poorly vitalised children of the vicious and the brutal, thus diminishing the original disproportion of numbers.

The famous trial of Mr. Charles Bradlaugh and myself for republishing a pamphlet on the subject written early in the century by Dr. Knowlton, an American physician, was the commencement of a great popular movement on the subject. We published the pamphlet because it was attacked by the police, and that did not seem to us the fashion in which such a question should be settled. We accordingly reprinted the tract, and sent notice to the police that we would personally sell them the pamphlet, so as to put no technical difficulties in the way of prosecution; we did so, and the trial was removed to the Court of Queen's Bench, on the writ of the Lord Chief Justice, who, after reading the pamphlet, decided that it was a scientific work, not an "obscene" one, in the ordinary sense of the word. To use his own phrase, it was a "dry physiological treatise". The prosecution was led by Sir Hardinge Giffard, the Solicitor General of the then Tory Government, who used every art of political and theological animosity against us; the judge, Sir Alexander Cockburn, Lord Chief Justice of England, was in strong sympathy with us, and summed up for us in a charge to the jury that was really a speech for the defence; the jury returned a special verdict completely exonerating us but condemning the book, and the judge reluctantly translated this into a verdict of Guilty. Obviously annoyed at the verdict he refused to give judgment, and let us go on our own recognisances. When we came up later for judgment, he urged us to surrender the pamphlet as the jury had condemned it; said our whole course with regard to it had been right, but that we ought to yield to the judgment of the jury. We were obstinate, and I shall never forget the pathetic way in which the great judge urged us to submit, and how at last, when we persisted that we would continue to sell it till the right to sell it was gained, he said that he would have let us go free if we would have yielded to the court, but our persistence compelled him to sentence us. We gave notice of appeal, promising not to sell till the appeal was decided, and he let us go on our own recognisances. On appeal we quashed the verdict and went free; we recovered all the pamphlets seized and publicly sold them; we continued the sale till we received an intimation that no further prosecution would be attempted against us, and then we dropped the sale of the pamphlet, and never took it up again. I wrote the "Law of

Population" to replace it, and my pamphlet was never attacked, except in Australia, where the attack ignominiously failed, Justice Windeyer of the Supreme Court deciding in its favour in a remarkable judgment in which he justified the pamphlet and the neo-Malthusian position in one of the most luminous and cogent arguments I have ever read. The judgment was spoken of at the time in the English press as a "brilliant triumph for Mrs. Besant", and so I suppose it was; but no legal judgment could undo the harm wrought on the public mind by malignant and persistent misrepresentation in England. No one save myself will ever know what that trial cost me in pain: loss of children (though the judge said that my atheism alone justified their removal), loss of friends, social ostracism, with all the agony felt by a woman of pure life at being the butt of the vilest accusations. On the other hand there was the passionate gratitude evidenced by letters from thousands of poor married women—many from the wives of country clergymen and poor curates—thanking and blessing me for shewing them how to escape from the veritable hell in which they had lived. The "upper classes" of society know nothing about the way in which the poor live; how their over-crowding destroys all sense of personal dignity, of modesty, of outer decency, till human life, as Bishop Fraser justly said, is "degraded below the level of the swine". To such and among such I went, and I could not grudge the price which seemed to be the ransom for their redemption. It meant indeed the losing of all that made life dear, but it seemed to be also the gaining for them of all that gave hope of better future. So who could hesitate, whose heart had been fired by the devotion to an ideal Humanity, inspired by the Materialism that is of love and not of hate?

Unfortunately, the ideal Humanity was raised on a false pedestal, on the belief that Man was the outcome of purely physical causes, instead of their master and creator. Related but to terrestrial existence, he was but the loftiest organism of earth, and failing to see his past and his future, how should my eyes have not been blinded to the deep-lying causes of his present woe? I had brought a material cure to a disease which appeared to me to be of material origin. But how when the evil was of subtler origin, and its causes lay not in the material plane? And how if the remedy set up new causes for future evil, only drove in the symptoms of the disease while intensifying the virus hidden out of sight? That was the new problem set for solution when Theosophy unrolled the story of man, told of his origin and his destiny, and shewed the true relation between his past, his present and his future.

For what is man in the light of Theosophic truth? He is a spiritual intelligence, eternal and uncreate, treading a vast cycle of human experience, born and reborn on earth millennium after millennium, evolving slowly into the Ideal Man. He is not the product of matter but is encased in matter, and the forms of matter with which he clothes himself are of his own

making. For the intelligence and the will of man are creative forces (not creative *ex nihilo*, but creative as is the brain of the painter), and these forces are exercised by man in every act of thought; thus he is ever creating round him thought-forms, moulding subtlest matter into shape by these energies, forms which persist as tangible realities for those who have developed the senses whereby they are cognisable. Now, when the time for rebirth into this earth-life approaches, these thought-forms pass from the mental to the astral plane, and become denser through the building into them of astral matter; and into these astral forms in turn are built the molecules of physical matter, which matter is thus moulded for the new body on the lines laid down by the intelligent and volitional life of the previous, or of many previous, incarnations. So does each man create for himself in verity the form wherein he functions, and what he is in his present is the inevitable outcome of his own creative energies in his past.

It is not difficult to see how this view of man will affect the neo-Malthusian theory. Physical man in the present being largely the result of mental man in the past, complicated by the instincts physically transmitted and arising from the needs of the physical body, and being only the tool or medium wherethrough the true self works on the physical plane, all that man needs to do is to keep his tool in the best working order for his highest purposes, training it in responsiveness to the impulses of the noblest that is in him. Now the sexual instinct that he has in common with the brute is one of the most fruitful sources of human misery, and the satisfaction of its imperious cravings is at the root of most of the trouble of the world. To hold this instinct in complete control, to develop the intellectual at the expense of the animal nature, and thus to raise the whole man from the animal to the human stage, such is the task to which humanity should set itself. The excessive development of this instinct in man—far greater and more constant than in any brute—has to be fought against, and it will most certainly never be lessened by easy-going self-indulgence within the marital relation, any more than by self-indulgence outside it. It has reached its present abnormal development by self-indulgence in the past, all sexual thoughts, desires, and imaginations having created their appropriate thought-forms, into which have been wrought the brain and body molecules which now give rise to passion on the material plane. By none other road than by that of self-control and self-denial can men and women now set going the causes which on their future return to earth life shall build for them bodies and brains of a higher type. The sooner the causes are started the sooner the results will accrue; from which it follows that Theosophists should sound the note of self-restraint within marriage, and the restriction of the marital relation to the perpetuation of the race. Such is the inevitable outcome of the Theosophic theory of man's nature, as inevitably as neo-Malthusianism was the outcome of the Materialist theory. Passing from Materialism to Theosophy, I must pass

from neo-Malthusianism to what will be called asceticism, and it is right to state this clearly, since my name has been so long and so publicly associated with the other teaching. I have refused either to print any more or to sell the copyright of the "Law of Population", so that when those that have passed beyond my control have been disposed of by those who bought them, no more copies will be circulated. I only lately came to this definite decision, for I confess my heart somewhat failed me at the idea of withdrawing from the knowledge of the poor, so far as I could, a palliative of the heart-breaking misery under which they groan, and from the married mothers of my own sex, the impulse to aid whom had been my strongest motive of action in 1877, a protection against the evils which too often wreck their lives and bring many to an early grave, worn old before even middle age has touched them. Not until I felt obliged to admit that the neo-Malthusianism teaching was anti-Theosophical, would I take this step: but, having taken it, it is right to take it publicly, and to frankly say that my former teaching was based on a mistaken view of man's nature, treating him as the mere product of evolution instead of as the spirit, intelligence and will without which evolution could not be.

Many will be inclined to ask: "Are you not sorry that you suffered so much for what was based on a mistaken view of human life?" Frankly, no. From that arduous and painful struggle, into which I entered against all the instincts of my nature and in defiance of my social training, from the sole desire to help the poor and the suffering, I have learned lessons which I would not have missed for the sake of any escape from pain. I learned in it to stand alone, careless of ill-informed or self-seeking opinion; to face opprobrium for the sake of principle, social ostracism for the sake of duty, hatred for the sake of love. The method was mistaken, but the principle was right, and this at least is the fruit of that past bitter struggle—the strength to embrace an unpopular cause, to face ridicule and stem opposition, strength which may have its place for service in defence of that Cause to which my Leader and Teacher H.P.B. judged me worthy to dedicate my life.

ANNIE BESANT.



THE sacred mountain of Omei, in Ta-t sien-lu, South West China, is 11,100 feet high, and supports nearly eighty temples. On one side there is an immense precipice, about 11.3 miles in height, from the edge of which may be seen the phenomenon called the "Glory of Buddha". Looking down into a sea of mist which filled the valley below, may be seen about 150 feet below the golden disc of the sun surrounded by rings of rainbow-coloured light. This effect is the great marvel of Mount Omei, and the proof of its peculiar sanctity.

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN".

BY DR. N. I. PIROGOFF.*

(Continued from the June Number.)

VI.

ON THE UTILITY OF ILLUSIONS, ON WILL, DESIRE,
AND PURE REASON.

(Continued.)

February 12th, 1880.

ONLY is it all indeed, just as I imagine it ?

Is not precisely that which seems to us incomprehensible, namely, infinitude, illimitation and eternity, an illusion ? Beginning and end, birth and death, we meet and realize at every step. All our existence on earth is in constant dependence on things determined, finite and temporary. Our chief means for the knowledge of things—our senses—are constructed exclusively for the fixing and measurement of the limits of space, time and motion. Where then, is there any illusion in this ? The best we can do is to see no illusion, and failing to perceive it to act as if there were none. This would be practical, for to reason oneself into the belief that we live in a world of illusions, leads to nothing, or rather it leads more to evil than to good. All this is so ; but then it is enough for me to throw a glance heavenward for infinitude to become in my sight an incontrovertible fact ; suffice it for me to think of the universe, the force and substance it contains, and the thought of the eternal, immutable principle involuntarily appears before me, striking my thought with its fathomless depths. And if the illimitable eternal is not only a postulate of our reason but a gigantic fact in itself, how then are we to reconcile the existence of the limited and temporary with this fact ? The illusion lurks just in this : limited, conditioned and evanescent are only the manifestations of the illimitable and eternal principle, and even that which is limited and finite in them in truth is only their changes of form. These manifestations, owing to eternal motion, and the incessant passage of forces and substance and their transformation into one another, cannot be constantly the same. The universe

* Translated from the Russian by H.P.B.

is a colossal, ever-revolving kaleidoscope. The figures change incessantly, but its guiding thought and energy are eternal and immutable.

It is thus that my mind and fancy, which I take to be inseparable, convince me of the existence of an infinite and eternal Principle. Without fancy even the minds of a Copernicus and a Newton would have been inadequate to give us that inkling of the Universe which has now become the property of the whole civilized world. Nothing great in this world has ever been achieved without the participation of fancy. And it is to this argument-loving fancy that we have to turn for the solution of the unsolvable question concerning the relation of substance to this eternal universal Principle.

And I maintain, that in the mental analysis helped by fancy, substance is volatilized, so to speak, and, instead of its atoms, force remains in our imagination. What this force is, we know no more than we do what the fundamental atoms of substance are. One thing I feel certain of, and this is that neither this imaginary basic force, nor these imaginary fundamental atoms have, nor can they have, the same sense-faculties, which experiment, observation and science discover in the surrounding universe. This basic force and basic substance are just as much of an abstraction as are the universal mind and the principle of life—but an abstraction, which manifests in the mind involuntarily and unavoidably whenever we reflect and imagine, and then also involuntarily (I am ready to say “unconsciously”, though I regard the term as nonsensical) our mind finds itself, along with the aspirations toward an aim and plan peculiar to it—outside of itself. Such is the faculty of the mind. But it is endowed with it, just because this faculty exists outside of it (our mind) in the whole universe, or, in other words, because our human mind is only the manifestation of another, higher, universal mind.

February 16th, 1880.

I catch myself still talking, in my world-speculations, of Universal Mind and Universal Thought, but where is the Universal Brain? Thought without brain and speech! What a fallacy in the mouth of a physician! Nevertheless, the insect world thinks without a brain, and the animal kingdom cerebrates, in its way, without expressing its ideas in words. If you choose to limit the term *thought* only to the brain-produced, speechified, wordy, human and humanly-conscious thought, in my turn I refuse to do so. For me, human thought is but a radiation of the World-Thought, universally diffused, creating and ruling all. Brain itself and even speech, regarded by us as the organ and condition of thought, are the productions of this World-Thought—and most assuredly no chance creations. If, for a reason unknown to us, the construction of organisms was necessary, then it stands to reason that creative Thought had to find, for the expression of itself by word and consciousness, some substratum or other, the best fitted for its design, and such a substratum, as we now find—is the brain in man

and animal. Why human cerebration necessitated just such convolutions, cells, glands and tissues as we have and no others, this we do not know; just as we are unaware why the evolution of the actual, and not of some other animal types was found necessary. We cannot know it, just because as the formation of our organ of thought, so the evolution of specified animal types is the production of a higher, Universal Thought, conceivable to us only through its manifestations. As said many a time before, in discovering at every step outside of ourselves an (in our sense) unconscious thought, we get gradually accustomed to regard it as our own humanly conscious ideas.

Meanwhile, we know now for a certainty, that in our actions, especially in the activity of the organ of sight, the so-called unconscious cerebration participates considerably; without it, we could not sense and conceive of the objects we see, such as they are, or as they seem to us to be. We reason, calculate, imagine, remember, desire, in many a case unconsciously; doubtless we can also feel unconsciously, as reflex action shows, or forget the moment of the sensation at its very beginning. It seems to me that the time has come when we ought to discern the consciousness of our *I* from other psychic acts, such as sensation, cerebration, will and imagination, without mentioning the fact that the degrees of consciousness itself may be very different. I believe that the brain is exclusively the organ of individual consciousness*; and our cerebration depends on the brain, in so far as it is the organ of speech and sensations conveyed to it by other organs. But neither the brain nor the other organs sense themselves consciously. Whence then the consciousness of our *I* in the brain? What is this strange transformation of various outer and inner sensations conveyed to the (*per se*) unconscious brain-stuff, into a feeling of our personality! Perchance it, too, is brought to us from without. I mean, may not this personal consciousness be communicated to the organism from without, along with other element-bearers of the Life Principle?

The Life Principle, or Life Force, the Spirit of Being, call it as you will, can have of course no personal *I*; nor can it have an individually human consciousness. It is universal; but in guiding the forces and elements toward the formation of organisms, this organising Principle of life becomes self-sensing, self-conscious, universal or individual. Even in every animal species there exists, besides the consciousness (more or less clear) of its individuality, that of its own kind; and in man, besides the consciousness of the individual *I*, there exists that of human kind, or one common to all humanity. These different forms of consciousness, the organs of which are mostly the nervous centres, are, in my view, nothing less than the embodiment of the world-thought actioned by life force. This is no empty statement in my opinion. I have a right to believe it; firstly, because I know of no other explanation of the origin of our *I*; secondly,

* Theosophists would say "of *personal* consciousness", individuality pertaining exclusively to the higher Ego, and personality to the *I* of Dr. Pirogoff.—[TRANSL.]

it is impossible to doubt the existence of a life-principle (of a force) as the x that rules substance in the organism, and the physical forces, and directs them toward a given, determined aim, namely, toward the support and the preservation of the organism; thirdly and finally, the substance ruled and directed by the life principle, is organised according to a general and determined plan into various given types; and does not this mean that the organisation of types and forms represents in itself the expression and embodiment of a creative world-thought? But as this Thought is not, and owing to its essence, cannot be an individuality, therefore it has no need, very naturally, of a special organ such as our brain, the latter being exclusively appointed for individuals. Nor is there any more need for the expression of the World-Thought, of words, speech, or sensations, which are necessary for our personal cerebration.

Generally speaking, we have no right to maintain that such or another organ is formed for such purpose, or for such function as our experiments and scientific observations attribute to it. We cannot maintain that our legs are given us to walk, our brain to think; for we walk because we have legs, and think because we have a head. But to argue that we have a head, in order that we should think, is equivalent to saying that the creative force of life had no other means but the one chosen by it for its purpose. We have to remember that we are ignorant of the reason why that creative force has consciously embodied itself in the type and form of man and not in any other; and at the same time we have no right to maintain that man is the last expression of the divine creative thought, or that its embodiment is limited to man in whom it has developed and culminated as self-consciousness. We have no cause to reject the possibility of the existence of organisms endowed with such properties as would make of them the direct embodiment of the Universal Mind, a perfection inaccessible to our consciousness or human mind.

(To be continued.)



“If we can discover in the past the key to some of the riddles of the present; if we can link the past to the present by the strong chains of cause and effect; if we can unite the broken and scattered links of tradition into one continuous wire, then the electric spark of human sympathy will flash from one end to the other. The most remote antiquity will cease to be remote. It will be brought near to us, home to us, close to our very heart. We shall be the Ancients of the world, and the distant childhood of the human race will be to us like our own childhood.

“And mark the change, the almost miraculous change, which oriental scholarship has wrought among the ruins of the past. What was old has become young; what was young has become old.”—*The Enormous Antiquity of the East*, Prof. Max Müller.

The True Church of Christ, Exoteric and Esoteric.

V.—THE KARMA OF THE CHURCH.

TO some minds it may seem as though the analogy of the Church to the material body, albeit sanctioned, as we have seen, by the writers of the early Church and adopted by the philosophers and schoolmen of the Middle Ages, and in strict accordance with the Church's conception of itself, is somewhat strained and fantastic, and is, moreover, unscientific. The following references to modern scientific works where the analogy is insisted on from the opposite side, *viz.*, of a material body to a community, may be useful. “. . . . What is the organism? A community of living cells, a little state, well provided with all the appurtenances of upper and under officials, servants and masters, great and small.”* “There is evidence that the semi-independent cells which go to make up a complex organism are not destitute of intelligence. A complex organism may be said to be a community of cells.”† A correspondence sanctioned by the use of primitive fathers and theologians, mediæval philosophers and logicians, and by the latest modern scientists, can hardly, one would think, be summarily dismissed as fantastic even for the purposes of polemical rhetoric.

It will be useful now to see what species of body it was that the early Churchmen took as the analogy to the visible Church, and as to this they leave no doubt whatever. It was the body of Christ, as described in the Gospels. Here observe that no question of the historic truth of the Gospel narrative is involved; that belongs to a totally different part of the argument. All we need now is (1) The Church, being an association which had provided itself with definite machinery for ascertaining and declaring its will and its thought, deliberately adopted a certain number of books, calling them canonical. (2) Four of these books contain a narrative of the earth-life of the alleged Master or founder of the Church. (3) According to these accounts the visible body of that founder passed through certain adventures, and had certain characteristics. (4) This body is taken as typical of, or analogous to, the body composed of individual members united in an association. Though it be said that the whole Gospel narrative is a fairy-tale or allegory, this part of the argument is untouched. In that body so described lay what the association chose to adopt as the microcosmic

* Virchow, *Vier Reden*, p. 55, and see to the same effect Hanstein, *Botanische Ztg.*, 1872, Nos. 2 and 3. Maudsley, *Physiology of Mind*, p. 180. Sutton, *General Pathology*, p. 127.

† Syme on the Modification of Organisms, p. 136.

type of its own life, and such, therefore, must be considered to be the Church's thought of itself.

Now, one great and prime characteristic of the body so described was suffering: "Made perfect through suffering", says St. Paul. And the suffering of a physical body means disunion and disharmony of its molecules, whether arising from some of them being only imperfectly governed by, or in active opposition to the central will (the semi-independence of cells spoken of by Syme) or from the presence of some foreign body either passively or actively hostile to the common life.

IX.—THE CONSTITUENT ELEMENTS OF THE CHURCH, LIKE THOSE OF THE HUMAN BODY, ARE DRAWN FROM THE ENVIRONMENT, AND AS THESE ARE MORE OR LESS IN HARMONY WITH THE IDEAL FORM, AND RESTRAINED BY THE CENTRAL WILL, SO WILL THE BODY OR THE CHURCH BE MORE OR LESS HEALTHY AND FREE FROM TROUBLE.

Demonstration.—Of the animal or human body the proposition is clear. A jelly-fish, for example, is merely the concentration in certain proportions of the elements of the water it floats in, retained in shape by the occult life principle permeating its plastic cells. The physical body of a man born and kept continuously in the heart of a great city, is a different thing from one born and kept continuously breathing the ozone of mountain regions. So if some influence causes men to unite in an association for a given purpose, the character of the association will vary according to the characteristics of the men who form it. This is not saying that the association is merely the synthesis of its component parts—this idea has been already disproved—but that it is coloured thereby; in other words the spirit of the colony, whether it be of cells forming a body, or of human beings forming an Association, has a more or less perfect tool to work with. If the conditions of heredity, surroundings, all in fact which goes to make up what is known as *Sthula Sharira*, be healthy and harmonious in themselves, and adapted to the special requirements of the incarnating Monad, then the latter has an excellent instrument to carry out its earthly task.

X.—PAIN AND SUFFERING IN THE HUMAN BODY CORRESPOND TO DISUNION, REBELLION AND SCHISM IN THE CHURCH, AND ARE THE RESULT OF KARMIC LAWS.

Demonstration.—This follows from the correspondence of individual human beings to the molecules of an organic body. In the healthy human being every molecule is permeated by the corporate life, and consequently perfectly fulfils its function. But directly any molecule is cut off wholly or partially from these life-currents and becomes separate, its semi-independent becomes a wholly independent condition with the self strongly accentuated, consequently a foreign body. Immediately by the laws of its being there is a great effort to cast out the foreign body and more or less of the tissues become involved in the struggle, inflammation and

suffering result. All the pathology of disease may practically be reduced to the presence in the organism of molecules which do not obey the central will, and this disease and suffering is in strict accordance with Karmic laws. If then, nations and associations have their Karma as well as human individualities, the presence in an association of members whose conduct, ideas, &c., are out of accord with the spirit of the association and its purposes, whether these be actually foreign bodies (so to speak) or members from whom the spirit has departed, the result is the same, disease and suffering proceeding from Karmic laws, though we may be unable to see where the Karma was generated.

Notes and Illustrations.

1. The counter proposition to Prop. X. is almost Protean in its forms and seldom distinctly formulated. It may be briefly put thus: "As the Church is analogous to the body of Christ, and as Christ was without sin, so ought the Church to be without sin, otherwise it is no true representative of its founder, and seeing that the Church is manifestly not without sin, therefore the pure faith of Christ is not to be found there". The fallacy here lies in the failure to see that the real analogy is between the *suffering* of the physical body, and the *disunion* and *schism* of the members of the Church. Christ suffered, according to the story of his life which the Church accepts and teaches, *i.e.*, there was disharmony and trouble among the molecules of his physical body. We cannot say that an individual molecule suffers from this disharmony; rather if it have lost the corporate life and become a foreign body, we should say (if the metaphor be not too strained) that it sinned, and sinned by selfishness. So there is disharmony and trouble among the molecules of that other body, the Church, and so far as this proceeds from any molecule (member) thereof setting up self in the place of authority, and cutting himself off (schism) from the corporate life of the body which he yet remains physically part of, to this extent he sins himself, and causes suffering and trouble to the Church.

2. The Church's own earliest accounts of its own origin and mission are consistent with the above, and here be it said that in quoting from the Bible I do not wish to make any dogmatic assertions or to enter on any critical dispute as to the date or authorship of particular books; it is enough for my present purpose that by an Œcumenical Council of the undivided Church the canon of Scripture as we now have it was accepted. The evidences of its historic truth seem quite clear but belong to another part of the subject; all I here assert here is that at the date the canon was settled these books must be taken to represent the then opinion of the Church as to its mission and *raison d' être*.

3. This theory may be formulated as follows, keeping it as broad as possible, that at a certain period of human development that Power which strives on earth to bring about the reunion of the higher and lower self, to

save the Monad by uniting it with the One Supreme, communicated with mankind through seers and prophets. At a later period and under different conditions, it became advisable to speak to man as man, and to suffer and work after man's method, that is to say, the teaching required a visible human medium and to be entrusted to visible human envoys. It was this particular stage of progress which mankind (or it may be certain races or nations thereof) had reached which made this mode appropriate at the particular time, and this is the meaning of the text, "God, who in times past spake unto the fathers by the prophets hath in these last days spoken unto us by his Son".* Hence also Mohler says, "The Church as the institution of Christ hath never erred, hath never become wicked, and never loses its energy; which it ever preserves though the proof may not always be so obvious to the eyes. To exhibit the kingdom of God upon the earth and to train mankind for the same, she has to deal with men who are all born sinners and were taken from a more or less corrupt mass. Thus she can never work outside the sphere of evil, nay, her destination requires her to enter into the midst of evil and put her renovating power continually to the test."†

4. The theory or doctrine of reincarnation makes the whole position much clearer, but even without touching this it is clear that the human Monad coming into a human body finds that body ill-adapted to carry out the desires and will of the Monad and in particular difficult to control, and apt to go its own way in spite of the will of the inward spirit. Karma explains why this is and reincarnation explains Karma in a way that need not be laboriously insisted on for the readers of *LUCIFER*. But whatever be the ultimate cause (the acts of prior incarnations, or any other) unless we assume that the world is the sportive creation of a malignant devil we must assume that this state of things is absolutely just, the ethical result of some certain cause, and moreover essential for the Monad's development.

5. So the spirit that has from the first animated the Church, finds as St. Paul found "a law in its members warring against the law of the Spirit". The Spirit of the Church, like the Captain of our Salvation, has to be "made perfect by suffering", and that suffering is the presence of molecules (men and women) mechanically part of its organism but not polarized to the vital currents (Schisms and Heresies). When these rebellious members are cast out the Church is weakened but ceases to suffer from them; nevertheless it is like bleeding a fever patient, or cutting off a diseased limb which admits of cure.

6. The cure in the human body is the strengthening of the life principle, the vitality, till it dominates and subjugates every molecule to the good of the whole body. The cure in the case of the Association is similar by promoting brotherhood and unity, by subjecting every individual to the life currents animating the Association, by checking us from self-assertiveness,

* Hebrews i. 1. † Mohler, Vol. II., p. 29.

from rebellion, from vainglorious striving after power, in a word by killing the self. In the ideally perfect church every member bows to the authority of the Church and seeks no power or honour for himself apart from his brethren. The Church speaks through and by the priests, but the priests seek neither power, nor honour, nor wealth for themselves, but are simply the organs of speech whereby the association communicates with living men.

7. Such an ideal has never been realized any more than any ideally perfect man has ever yet lived. The Church of Rome in old days did not escape the contamination of the times. Italy was the most civilized and refined country in the world and also the wickedest. No political morality was possible under a Macchiavelli. The secession to Avignon and the great schism shook the confidence of Europe. Then came the era of neopaganism from Nicholas V. in 1447, and Laurentius Valla up to Leo X. In all this the student who merely looks at the outside sees gigantic abuses and corruptions in the ecclesiastical system and looks to its total destruction as the only possible hope for humanity. The clearer sighted occultist sees the working of a great spirit of purity and love striving amid the intolerable mass of corruption, not outside of it, not as an adviser who stands far enough off to preserve his shining robe from stain, but actually working *in* the mass of evil; whose evil indeed is only after all the utter selfishness of each separate unity of the mass; striving in them and among them, by generating strong and health-giving currents, to heal and purify the disease and corruption. Were this not so how could the Church ideal, the very thought of the Association, have survived the days of the Borgias and Pope Julius, *et hoc genus omne*.

8. The priests who in former times and even now prostitute their high calling for wealth or power; the people who profess to belong to the Church and lead lives wholly at variance with their profession; those who calling themselves Churchmen deny the vital doctrines of the Church and so weaken its power—all these and many more are simply diseased molecules; they are the cause of pain and suffering to the Church as an entity, and the Church by the laws of its existence, which are the same as the laws of the existence of any living body, must either bring them into subjection to the influence of the vital currents of its corporate life or must endeavour to cast them out. Probably, as in the case of the molecules of a human body, neither process is wholly accomplished, but the *via medicatrix* in both cases works gently and lovingly, striving at first rather to heal than destroy, rather even partially to bring the molecules into the sweep of the life currents so that they may be endured, though it be with pain, than to cast them out. If, however, they are wholly separate they must go, even though the process of casting them out cause violent inflammation.*

* For a most suggestive account of the way in which the Amoeboid cells (Leucocytes) behave in inflammation, on the analogy of a battle, see Dr. Suttons' *General Pathology*.

9. A molecule or congeries of molecules from which the vital currents have departed or ceased to influence, then forms the simplest instance of disease of the body corporate. It is obvious, however, that molecules may be taken in, which are directly hostile to the common life, such as germs or bacilli in the living body. These may form colonies increasing with marvellous rapidity, breaking down the tissues and taking the place of healthy flesh, and finally causing death if not expelled. In such circumstances it may become a question whether the intruders can be destroyed or cut off and yet leave a living body, or whether the operation must be fatal to the latter. Of this sort were many of the heresies which vexed the infant Church. A single heretic or a small group could be easily dealt with, but when a wide spread heresy pervaded a large section of the Church, especially when, as was often the case, only a small amount of error was mixed with great ethical goodness and high spiritual truth, but so inextricably mixed that the elimination of the one without the other became practically impossible, then it was as though a large amount of tissue had become involved with some malignant disease and needed to be extirpated, though much healthy flesh and blood were lost in the process.

10. Note carefully that there is here no condemnation of heresy on general ethical grounds. Doctrines which are heretical in the visible Church of Christ, may be right and most beneficial among other communities (*i.e.*, those races or nations for whom the particular mode of communication of divine truth by a visible human medium is not at the time in question, the most appropriate). Assuming that the Church has a definite and ascertainable body of teaching to which it is pledged, it is not at the option of any member according to his own fancy to accept some and reject other parts of this teaching, such "picking out", *αἰρέσις*, heresy puts him to that extent outside of and in opposition to the currents of Church life. His presence within the Church then becomes an anomaly—he is a foreign body who must be either "mended or ended". This argument would be precisely the same though the opinions of the heretic could be proved superior to the doctrines of the Church. Thus St. Paul avows that as regards the Jewish theocracy he was a heretic. "After the way which ye call heresy"; he did not however continue in that communion but was at the time a Christian, therefore not really a heretic.

XI. THE MESSAGE WHICH THE CHURCH WAS FOUNDED TO TELL TO THE WORLD IS CONTAINED IN THE ETHICAL PRECEPTS ASCRIBED TO JESUS CHRIST IN THE FOUR GOSPELS; THE METHOD OF COMMUNICATION IS BY PHYSICAL MEANS APPEALING TO HUMAN ORGANS, AND A TYPE OR MODEL OF THIS METHOD IS SET FORTH BY THE CHURCH IN THE HISTORY OF JESUS CHRIST, WHO SET FORTH THOSE DOCTRINES BY THE SAME PHYSICAL MEANS.

Demonstration.—This proposition has practically been fully demonstrated already in what has gone before; it is essential, however, to insert it here as bringing the different threads of argument together with a view to what

follows. It is most essential to keep clear in the mind the distinction between the thing communicated and the method of communication. Thus your message may be exactly the same though you speak it to a blind man, tell it in sign language to a deaf man, write it to a man over seas. Hence it follows that acceptance of the Church involves (1) a belief in the beneficial quality of the message to be communicated. (2) A belief that there are, at all events, a considerable portion of humanity for whom that particular method of communication is specially adapted. The working of a spiritual force through and in a material body is a great difficulty for human reason, and the teachings on the *modus operandi* constitute the dogmatic theology of the Church. The imperfections inseparable from a material body and which limit its operations in this method of communication are the Karma of the Church.

It remains to see how the great divisions arose whereby the voice of the Church is for the present silenced.

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

(To be continued.)



ABSTRACTION.—“ We have remarked that persons of high intellectual endowment are capable of abstracting the attention from external objects, and of so applying it to the objects of thought as to become insensible to those of sense. On this power of abstraction depends the degree and success of studious habit. By it reason expands the scope of her vision, and acquires increased sagacity in every fresh exercise of her faculties. Fixing the attention on abstract truths is like lifting the veil between the world of sense and the world of spirit. By endeavouring to look, we see further along the vista of life, and by abstraction we place ourselves in a position to be actuated by new influences. By striving and urging after truth, we get more and more familiar with her footsteps. When we would learn more of some mystery important to us, we turn away from all other subjects, and cast our attention in upon the consciousness of our own spirits, as if expecting there to discover a reply to our enquiry; and by thus standing, as it were, in the attitude of expectation, to observe thoughts as they pass before us, we often discover great secrets and find our moral nature enlightened and enlarged by new convictions and new desires; for by this mental retirement we become most susceptible of spiritual impressions. *But*, by some mysterious reaction, this strong awakening of the mind renders it more conscious of the body, when the abstraction is over, and hence the most intellectual are generally also the most sensitive of mortals.”—From *The Power of the Soul over the Body*, by George Moore, M.D., 1845.

Fragments from an Indian Note Book.

A VISIT TO THE TEMPLES.

I HAVE just returned from a visit to some very beautiful stone temples here, at Barakar, Bengal; the idols are all defaced, probably owing to Mohammedan vandalism. This place once belonged to the Rajah of Pancha Kote. The temples are four in number, built of sandstone, and the idols, though defaced, still show signs of exquisite workmanship. There is one thing very peculiar about them—Durga (save her four hands) looks just like the Greek Minerva. There is a difference between Durga with ten hands, and Durga or Jagat Dhatri, the mother of the Cosmos, with four hands; in the former she stands on her lion and kills the Asura with different kinds of weapons in each of her ten hands. This symbolizes the battle between the upper triad and the lower self. The ten hands contain ten Siddhis (occult powers) to conquer Avidya (ignorance). Singha, the lion, means Gnânam (knowledge). The Goddess then became Jagat Dhatri, the Divine Mother, the Lady of the Lotus. The Asura has disappeared. She is seen sometimes seated on the lion, sometimes standing without it. The four hands are the four Vargas, *viz.*, Dharma (law), Artha (physical enjoyment), Kâma and Moksha. The Mother is the giver of Light, Life and Wisdom, she is yellow or orange, while the Asura is dark green with a red cloth on his loins. The Goddess is always represented as three-eyed.

What impresses us so much as the things which the senses take cognizance of? Here the senses themselves have been made to serve the higher purpose of life. Is there a Hindu so brutalized as not to be deeply moved when he contemplates all that the Divine Image means? Is he a Hindu and does not feel moved when with a still heart he pronounces the magic word Mother?

Let the West talk of its respect for women, its female liberty and the rest; it has no conception of our deep feeling for our mothers, feeling which is too deep for words.

Says the sage Chanakya:—"He only can be called learned who regards others' wives as mothers, others' wealth as mere pebbles, and all Jivas (lives) as Atmâ or his own Self". Does not this far outshine the precept "Do to others," &c.?

The temples are now deserted, the idols not worshipped, the descendants of the worshippers, the priests, now eke out a miserable living by serving generally, at Rs. 10 to Rs. 25 per month, with hard treatment and abuse from their hard-hearted superiors; the miseries of the Hindu race have certainly reached the highest limit.

CREATION ACCORDING TO THE VAISHNĀVAS.

(1) That which is called Tat (the word can neither be pronounced nor translated in the English language) has three aspects ; to the Jnānis (Wise) it appears as Brahmā (neuter), to the Yogis as Atmā, and to the Bhaktas as Bhagavan.*

(2) The Waves of Sristi (creation) and Pralaya (dissolution) are eternal and their duration equal.

(3) This Bhagavan is Eternal and is the Lord of all. He has a body composed of—not matter, or even its potential condition, but—of Suddha Sattva (literally Pure Be-ness). He can be sensed by those that are advanced enough.

(4) During Cosmic Pralaya he sleeps a particular kind of sleep called Yoga-nidra, and awakens at the dawn of creation.†

(5) Then from the left side of Bhagavan or Sri Krishna issues a female of transcendental beauty, his eternal consort, called Radha or Adya Sakti or Mula Prakriti.

(6) From Bhagavan issue three males called Shiva, Vishnu, and Brahmā (male) ; from Radha four females, called Durga, Maha Lakshmi or Sri, Savitri, and Sarasvati or Vāch.‡

(7) Then the original two embrace each other, during which drops of sweat fall from the Mother, which become an ocean, the ocean of undifferentiated cosmic matter.

(8) The result of the union is an Egg, which the Mother drops into the ocean ; within the Egg is born Maha Vishnu, the Son.§

(9) Maha Vishnu floats on the surface of the ocean of matter, his body is divided into Seven Lokas—the highest, the head, is Satyaloka, the abode of Brahmā ; the lowest is Bhuh or the physical world.

(10) In every pore of his skin is a world, or rather an egg containing a system of worlds. This Maha Vishnu divides himself, or more properly, is reflected into the now differentiated matter, and becomes Jiva.

(11) The Jivas are divided into two kinds ; those under the control of Māya, called Baddha, and those that are not, called Mukta.

(12) The Lord has three chief Saktis or potentialities, viz., Chit, Jiva, and Māya, or Para, Kshetrajna and Aparā.¶

(13) Every system of worlds has its own Brahmā, the creator ; Vishnu,

* Brahma (neuter) is from *Brih*, meaning greatness or expansion. Atmā means Self as distinct from our personality. Bhagavan means the Supreme Lord with six transcendental qualities. Bhakti may be roughly translated as the Path of Devotion and Love. The Bhaktas are the followers of Bhakti.

† Compare this with the *Secret Doctrine* Vol. I, Sloka I. 8.—“Alone the one form of existence stretched boundless, infinite, ceaseless, in dreamless sleep.”

‡ The Seven are produced from both the Father and the Mother, for they are inseparable.

§ Of course the Father energised the egg by a peculiar process called Viryadhanam. Compare this with the *Secret Doctrine* Vol. I, Sloka III. 3.

¶ Or Spirit, Soul and Body in the highest metaphysical sense.

the preserver; and Rudra, the destroyer; and the number of faces of Brahmā, the creator, is determined by the number of the worlds he has control over (the slokams are somewhat obscure here), our Brahmā has only four faces, and is rather low in dignity.

(14) The Supreme Lord resides in a Loka, which is above the Seven Lokas, the uppermost of which is Satya. This Loka is called Go-loka or the Abode of the Word. This is the tenth, the two lower are Vaikuntha and Kailasha. The three are all above the Seven Lokas, and are all eternal; but during Cosmic Pralaya Vaikuntha and Kailasha remain empty and Sri Krishna alone sleeps the dreamless sleep of Yoga-nidra in Go-loka.

THE PARABLE OF THE POOR MAN.

And the Teacher said to his disciple:—"I will illustrate my meaning by a parable:—

"Once upon a time there lived a man who was very poor. His father had died in a strange land and could not tell him (his son) about his treasure. And the treasure lay hidden in the residence of the son. Then there came a Sarvagna (one who knows all about everything, an astrologer), who told the poor man,

"'Why are you so wretched, you have got treasure left by your father?'

"Then the Sarvagna told the man how to get at the treasure; he said:

"'The treasure is in this spot,' and pointed out the place to the poor man.

"Then said the Sarvagna:—'Do not dig at the Southern side; the hornets and wasps will rise and you will not get at the treasure. Do not dig also at the Western side, there is a Yaksha (monster), who would prevent your getting at the treasure. Do not dig on the North side either, there is a large black serpent who would, if you disturb him, devour you, and you would not get at the treasure. Dig, therefore, on the East side, you will find the treasure after a few inches of earth.'"

That treasure is the treasure of Love of Sri Krishna, the Paramâtma. The instructions of the Sarvagna are the teachings of the *Vedas* and the *Purānas*, by following which one may get (or be one with) Sri Krishna, and the Jiva is the poor man who was (or imagined himself) poor because he knew not that he had treasure. The East side here represents our attachment to family, and the wasps and hornets—our children and relatives. It pictures the difficulties of a man of Karma to liberate himself. The Yaksha on the West is perhaps the bewildering metaphysics born of Ignorance which we mistake for Gnānam. The Path of Gnānam is very difficult, on account of continued obstructions from this Yaksha who guards the treasure on that side. On the North side lies that Black Serpent, our Lower Self, who is continually devouring those that try to enter Yoga Marga, the Path of Yoga. (Vide *The Voice of the Silence*, page 46.)

The only easy path for the weak is the Path of Bhakti, the Path of Devotion and Love, which purifies our lower nature and concentrates all our energies towards the Supreme Soul or Paramâtma.

The following, from the *Theosophist* for August, 1886, may interest my readers in this connection :—

“A love for it (occult study) should be made to spring up like the love of an artist for his art. This kind of glowing affection for a *higher spiritual life* is the firmest basis on which a neophyte can take his stand.”

The parable is taken from one of the Shastras of the Vaishnâva Sect of Bengal, who are not favourably disposed towards caste rules, and who make Bhakti Yoga the greatest of all means for spiritual progress. They do not want Mukti, and hold it inferior to serving and loving Sri Krishna, whom they call Paramâtma, and Radha, the Light of the Logos, the Para of the *Gita*.*

The highest aim of these Vaishnâvas is to retain their full consciousness while remaining near Sri Krishna and Radha, loving and serving them, while loved by them in return. And the greatest sin which a Vaishnâva can commit is to injure in *any* way another Vaishnâva.

K. P. MUKHERJI, F.T.S.

Berhampur, Bengal.



“Mr. Browning did treat Paracelsus in his own way; and in so doing produced a character—at all events a history—which, according to recent judgments, approached far nearer the reality than any conception which had until then been formed of it. He had carefully collected all the known facts of the great discoverer's life, and interpreted them with a sympathy which was no less an intuition of their truth, than a reflection of his own genius upon them. We are enabled in some measure to judge of this by a paper, entitled ‘Paracelsus, the Reformer of Medicine,’ written by Dr. E. Berdoe for the Browning Society, and read at its October meeting, 1888. . . . Dr. Berdoe reminds us that we cannot understand the real Paracelsus without reference to the occult sciences so largely cultivated in his day, as also to the mental atmosphere which produced them; and he quotes in illustration a passage from the writings of that Bishop of Spanheim who was the instructor of Paracelsus, and who appears as such in the poem. The passage is a definition of divine magic, which is apparently another term for alchemy; and lays down the great doctrine of all mediæval occultism, as of all modern theosophy—of a soul-power, equally operative in the material and immaterial, in nature, and in the consciousness of man.”—*Life and Letters of Robert Browning*, by Mrs. Sutherland Orr.

* The philological meaning of Radha, from Ra and dha, is—The Way to Nirvâna.

The Esoteric Christ.

III.

THE ESOTERIC CHRIST.

(1) *His Nature and Generation.*

NOW, to speak of the man spiritual and substantial is to speak of the Esoteric Christ, and therein of that mystery which has been at once the "mystery of the ages", the "mystery of godliness" and—to use another expression of Paul's—the Theosophy or "wisdom of God" (*σοφία θεοῦ* I. Cor. ii., 7). For it is to speak of that supreme secret, which from before the beginning of history has been the most jealously guarded treasure of colleges innumerable of sacred mysteries, being by their initiates at one and the same time revealed, concealed and perpetuated in symbol, allegory, legend and myth, embodied in sacred scriptures and religious systems, represented in the forms of obelisk, pyramid, sphinx and temple, and depicted upon the face both of earth and of sky. For while they mapped out whole lands in accordance with it, they wrote it also on the stars. Thus, as the pyramid is a Bible constructed of stone, so is the planisphere of the Zodiac a Bible constructed of constellations, having for their common theme the genesis, nativity, history and glorification of that which has ever been for mystics the Esoteric and true Christ; namely, the human Ego redeemed, perfected and made divine, by the process in all ages called Regeneration, or the New Birth from matter to spirit; and this is a process which, while they held it essential to salvation, they also held it to be within man's power to facilitate and ensure, by means of due co-operation with the spirit within him.

The system of thought represented by this term Regeneration, was equally removed from the two other systems which alone have ever maintained a place in the world. These are the systems sacerdotal and materialistic, each of which has been its bitter foe. It differs from sacerdotalism in that while this posits a foreign and extraneous personality as the agent of salvation, and the priest as the indispensable intermediary; esotericism or mysticism insists upon a change of interior condition to be wrought within the man by forces inhering in himself. This was the fundamental doctrine of that system of thought which, under the name of the Gnosis, constituted the basis and controlled the expression of all the sacred mysteries, scriptures and religions of antiquity; the system which, after having "gone down into Egypt" from the East to make for itself a new departure in the rising world of the West—attaining its fullest formula-

tion in the Hermetic Scriptures—was saved by the transplantation anew which we know as the flight of Moses from Egypt. It is the system, therefore, their failure to observe which brought upon Israel prophetic denunciation and national disaster: the system, the confession of his ignorance of which by Nicodemus elicited from Jesus the exclamation, "Art thou a Master of Israel and knowest not these things!" and the withholdment and suppression of which by its official guardians and exponents, brought upon them the bitter reproach of Jesus, "Ye have taken away the key of knowledge" (the Gnosis, τῆς γνώσεως), "Ye have not entered in yourselves, and those who would have entered ye have hindered." And it is, lastly, the system by the observance of which Christ becomes Christ.

According to the Hermetic formulation of this Gnosis, man has within himself the seed of his own regeneration, and the power to effectuate it.* As this is the seed of which the Esoteric Christ is the matured and perfected product, it is necessary here to consider its nature, and therein to take up the challenge of Isaiah, "Who shall declare his generation?" The question involved is nothing less than the stupendous one of the nature of the constituents of being, whether divine or human. It is in dealing with this question that the differences will most clearly appear between the systems under exposition and that known as materialism, to the complete exposure and discomfiture of the latter, and therein of the dominant philosophy of the day.

Now the materialistic hypothesis is that which, while rightly denying miracle as ordinarily understood, and insisting on orderly evolution as the universal method of nature, proceeds to posit unliving, unconscious, unintelligent matter as the sole, original, eternal, self-subsistent entity, and then, by a stupendous miracle, utterly subversive of the idea of evolution, orderly or otherwise, derives therefrom a universe teeming with life, consciousness and intelligence. Meanwhile the propounders of this hypothesis fail utterly to perceive that in thus endowing matter with the power to transcend itself, so far from getting rid of the God-idea they actually enhance and exaggerate it, seeing that even Deity has never been credited with the power of self-transcension.

Now with regard to the science of the day this, for the mystic, is indubitably true. When that science pronounced the word "Evolution" as the key to the method of nature, it set its foot upon the track of the Esoteric Christ. But upon this Christ it turned its back, thereby hopelessly cutting itself off from its proper goal—the interpretation of Man—when, following the fallen because materialistic sacerdocies, it set up afresh on its own account the "Abomination of Desolation in the holy place" of God and the Soul, by making matter and appearance all, to the exclusion

* This is the "precious jewel" said by Shakespeare to be worn by the toad in its forehead, the toad being an alchemic expression for Matter.

of substance and reality, For, thus doing, it ignored the crowning stage of evolution, namely involution, and the higher possibilities therein implied. For inasmuch as evolution is the manifestation of that which is inherent, and not merely of that which is apparent, it is only by involution that evolution can be completed and the potentialities of Substance realised.

But even this indictment does not exhaust the list of the philosophic sins of the science of the day. For, on its hypothesis, evolution itself is impossible. It has already been pointed out that in order to produce the results claimed for evolution, matter must rise above and transcend itself. But science has left out of the account any power whereby matter could be made to do this. Such being the logical incoherence of the science in vogue, it is no cause for wonder that its votaries should show themselves so heedless of congruity as, while believing in evolution and admitting their total ignorance of the nature both of the force and of the substance by and in which evolution occurs, to presume to assign limits to evolution!

Now, it is precisely with the nature of the force and the substance by and in which evolution occurs, that this exposition is concerned, seeing that as man's potentialities necessarily depend upon the character of his constituent principles, the Esoteric Christ as the highest realisation of those potentialities, must be similarly dependent.

For the Esoteric Christ is not, like the orthodox Christ, a being abnormal and inscrutable, summoned into existence by an arbitrary fiat to meet a special or unforeseen emergency, and as regards his nature and function unamenable to any process of human thought and void of correspondence in human experience. He is, on the contrary, the product of a process and represents a principle, each universal and indefeasible, being inherent in the very nature of being, and bound, therefore, under due conditions, to find realisation and manifestation. Wherefore that which is involved in him is not a religion only, it is also a science, a philosophy and a morality. It is a science because it represents exact knowledge, based upon experience—the experience of the soul. It is a philosophy because it deals systematically with causes and reasons and powers and laws, which are those of Being in itself. It is a morality because it appoints as rules of conduct eternal principles instead of personal preferences and expediences, and appeals always to the highest motive. And it is a religion because it refers science, philosophy, and morality, and man himself alike to God as their common source, subject and end.

The current restriction of the term "science" to things physical and sensible, is wholly arbitrary and unwarrantable. There is a science of things moral and spiritual as well as of things material, a science of Man himself, as well as of his external conditions; and man possesses the faculties requisite for its elaboration and formulation. Physical science but betters man's conditions to leave man himself unbettered. And so far from

its assumption being true, that man is the result of his conditions, the contrary is the fact ; his conditions are the result of himself ; his exterior of his interior state.

The contention of the materialist that man cannot have positive, exact, scientific knowledge of God, the soul and immortality, is true of man as materialist, but it is not true of man as man. This is because such knowledges appertain to a plane in man's nature of which the materialist has yet to evolve the consciousness. All that he is in a position to affirm respecting them is that he himself does not know—himself and his kind. To deny the possibility of such knowledge on the ground of his own ignorance and incapacity, is to make himself the measure of humanity, and non-experience instead of experience the basis of conclusion. He is entitled to point out any flaw, should he find one, in the reasoning of the mystic—for logic is the same for all planes—but he is not entitled to question his facts. In regard to the relation of the mind and the senses the two parties coincide. Each of them alike corrects the senses by the mind when they agree that the earth is not the stationary centre of a daily revolving universe, notwithstanding the concurrent testimony of the two senses, sight and feeling, uncontradicted by any other. For we *see* the heavens revolve every twenty-four hours, and *feel* the earth motionless beneath us.

But here they part company. The materialist, having developed the consciousness only of the phenomenal, takes that which *appears* for that which *is*, and accordingly rests in the belief that the material is the all, finding neither in the universe nor in himself any substantial being.* The mystic, on the contrary, who has developed the consciousness of the substantial as well as of the phenomenal, of the real as well as of the apparent, complements and corrects the conclusions of the mind by the perceptions of the soul, just as the materialist corrects the senses by the mind ; and he knows accordingly that that which *appears* is not that which *is*, but is the instrument only of its manifestation. And in virtue of his ability to discern the substantial content within and beyond the phenomenal vehicle, he knows the true and real being, or Ego, alike of himself and of the universe. And by means of this Ego he obtains the experiences which are the basis of its conclusions. Now it is with this Ego, its nature, genesis and elaboration that this exposition is primarily concerned ; and only secondarily with the man in and through whom it finds manifestation.

IV.

(2) *His Substance.*

Now between the orthodox and the esoteric definitions of the Christ are these two points in common, one, that Christ is the manifestation of God in man ; the other, that the man concerned is a particular kind of

* The word Substance is used throughout to denote that which *sub-stands* and appears in the phenomenal.

man. But when orthodoxy proceeds to restrict such manifestation to a particular individual man, and to give it a physical and physiological application, the other parts company with orthodoxy, on the ground that, as regards the former point, any particular instance is but the exemplification of a principle which, being inherent, is of universal application; and, as regards the latter point, that the Christ is, by his nature, a being spiritual and substantial, not physical and phenomenal; and that he is this whether incarnate or discarnate. This is because the physical body, needful though it be as the vehicle of his manifestation in the flesh, is no part of the Christ-nature and consequently no part of the Christ. Hence he "can lay it down and take it up again" without ceasing meanwhile to be Christ; because, as Christ, he is constituted not of matter but of substance—the potential essence of matter—and is thereby of spiritual nature. For that which is essential is spiritual, and being spiritual, is spirit.

Now Spirit, whether considered as Energy or as Substance—for it subsists under both modes—is not only conscious but is consciousness, in the essential, as distinguished from the radical, sense of the term. Wherefore to posit Spirit as the substance of being, is to posit consciousness as the *condition* of being, and to identify non-consciousness with non-being. The esoteric doctrine does this, and thereby directly reverses the materialistic hypothesis, with the result of solving the problem of existence in both of its departments, Creation and Redemption. For it exhibits these as equally resulting from the nature and method of Spirit, and also as complementary to each other. And this, too, in such wise that the comprehension of the one involves that of the other. So that only when we understand creation do we understand redemption, and only when we understand redemption do we understand creation. Understanding these, we understand God and man.

For to say that Spirit is the Substance of being, or is, itself, Being, is to say that Deity is that Substance and that Being. For "God is Spirit". Not *a* spirit; to use the indefinite article would be to individualise God, making Him one of many spirits; whereas God is universal. He is Spirit, not *a* spirit. He is Being, not *a* being. He is God, not *a* god. Without Him is no being; and His only possible antithesis is not-being.

The readiness with which people style themselves "Atheists" now-a-days, is due no less to hastiness of expression than to superficiality of thought. What they really mean—when their meaning is analysed—is that they disbelieve in the orthodox or some other presentation of God. But they do not, therefore, disbelieve in God. To believe in anything at all is, in such measure, to believe in God, defining God as the essential being of all that is, and of whom, therefore, all things are manifestations, after their kind. To make the limitations of any such manifestation a pretext for imputing limitations to its substanding reality, is equivalent to disbelieving in mathematics on account of one's own failure in the

application of mathematics, as by the inability to solve some mathematical problem. Whereas mathematics is necessarily infallible and perfect. And so with God. The failure to recognise the perfection of God is a failure only of perception in oneself. And inasmuch as mathematics is an element in and an aspect of God—being inherent in Being—and, so far as it goes, *is* God and *God is* Mathematics—a belief in the perfection of Mathematics is really a belief in the perfection of God; and this both considered as Mathematics and in all other respects; since that which is absolute in one of its aspects must be absolute in all and as a whole. However defective any manifestation in Nature may appear, we have to consider, first, that inasmuch as manifestation is of time and place, no manifestation can adequately represent the infinite and eternal reality; and, next, that, seen from its true standpoint, that which from our standpoint appears defective, may be found perfect. The Mystic extends to God, as the Whole of Being, the same absolute reliance which the mathematician does in that department or aspect of God or Being, which is denoted by the term mathematics; and he would no more think of impugning the perfection of the divine order when he found himself baffled by some inscrutable providence, than the mathematician would think of impugning the perfection of mathematical science when he found himself baffled by some insoluble problem. Such confidence is, for the Mystic, “Faith”.

But while all things are God by reason of their being constituted of the Force and Substance which are God, or otherwise representing principles in God, all things are not in the condition of God. This is the qualification, the omission of which has led to the stultification of Pantheism, otherwise a true doctrine. The right statement is that, while all things are God as to *constituents*, all things are not God as to *condition*.

The cause of this last is Creation. For Creation represents, and is the result of, the projection by the Divine Will of the divine Substance into conditions and limitations, which, being limitations of God, are limitations of good; and being limitations of Spirit, are limitations of consciousness, and, therein, of Being, which, according as they increase and prevail—graduate off into the not-God, not-consciousness, not-being.

(*To be continued.*)

EDWARD MAITLAND.

SCENE.—*Outside Hall of Science, ½ to 7 p.m.*

Theosophist distributing Notices of Convention.

Enter poor woman—face eager yet hopeless.—“Be them papers about Annie Besant?—Give me one.” Abruptly—“Do *you* believe we’ve got a Spirit to live after we’re dead?”

T.—“Most certainly I do. You *must* live, you can’t help it, and you will have to come back and live on this earth again, as you have done many times before.”

W.—“Lord, help us, I *hopes* not—I’ve a got the roomatticks bad enough now, praps I’d get the gout next time! Look at my poor hands—No! when I dies I goes clean out and done with it, leastways I *opes* so! Do you love Annie Besant? Ah! well, nobody *can’t* love her more’n what I does, nor grieve more over her going off after *that there* (infinite scorn) Thee-o-sóphy!!” (Exit to left grumbling.)

The Unity of the Universe.

The Absolute : the Conditioned : Periodicity : the "Outbreathing and Inbreathing" : Manvantaras.

(A Paper read before the "Blavatsky Lodge" T.S.)

THESE is a beautiful passage in the *Secret Doctrine* (I., 120), quoted from one of the old books. It is in the form of a catechism between teacher and pupil and runs as follows:—

"Lift thy head, O disciple; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O teacher; I see countless undetached sparks shining in it."

"Thou sayest well. And now look round and into thyself. That light which burns inside thee, dost thou feel it different in any wise from the light that shines in thy Brother-men?"

"It is in no way different, though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul'."

And the text adds: "The radical unity of the ultimate essence of each constituent part" of the Universe—"from Star to mineral Atom, from the highest" Spiritual Entity "to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual, or physical worlds—this (Unity) is the one fundamental law in Occult Science."

And this also is the fundamental concept of Theosophy according to all the greatest religious, philosophical and scientific systems of the world. For if this postulate is denied and the sceptic refuses to grant the essential *unity* of all things, in their ultimate analysis, he will be compelled to suppose an absolute difference of essence in all phenomena, and thus, at best, be reduced to the embarrassing and illogical position of admitting an eternal and infinite *duality* in the nature of things. The consequences of such a hypothesis would be disastrous in the extreme. Such conceptions as Deity and Nature, Infinite and Finite, would thus be *eternally* contradictory and mutually exclusive. We should have to face the terrors of two Absolutes, and be compelled to stultify our intellect by giving the name of Infinite to that which would, by the very nature of this unceasing dualism, be eternally limited and opposed by the Finite. Deity also in its turn would have logically to be impotent and finite, for it would be as eternally limited by Nature as the eternal Infinite by the eternal Finite.

From all such bewildering and absurd contradictions there is but one escape. All pairs of opposites, as light and darkness, life and death, being

in themselves contradictory and mutually exclusive, are unthinkable as being so eternally. The "cursed number", two, cannot be an eternal verity, and such pairs of opposites can only be reconciled by a third and mysterious conception which cannot be even so much as hinted at, except by a paradox, for at the same time it both excludes and includes both opposites and yet in its very statement remains a duality.

This requires some further explanation. Observe how a flash of lightning comes from non-existence into existence, and returns to non-existence and darkness again. Yet though this flash *exists* but for a moment of time, it *is* eternally. For though the flash has ceased to exist, or manifest itself, in the outer phenomenal universe, yet it is still always in the noumenal universe, though in a state of non-existence for our physical senses; this is proved by the fact that it can be recalled to memory. When we recall the flash to memory, it is immediately present though on a different and more subtle plane of consciousness, *viz.*, that of memory, the active state of which must be a present state of consciousness.

And if this example should be judged insufficient the example of oxygen and hydrogen being present in water, though non-existent as such, will serve our purpose.

Now, if we consider existence and non-existence as the two poles of Being, we are still bound to postulate a further state, *viz.*, of Non-Being, for without it the state of Being which we have postulated, could not be conceived. Thus then we have again two opposites, a duality, Being and Non-Being. But the mind of man, impelled by an innate Will which refuses to be confined within any limits short of the All, pushes back the problem once more, by postulating again an essence of Being and Non-Being which for lack of a better term Theosophical students have called "Be-ness", and so the process can be continued infinitely for all eternity.

The Vedânta school of Hindu philosophy calls this indefinable something or rather no-thing (this will of the mind to transcend itself)—Parabrahm, or that which is beyond Brahmâ the manifested germ of differentiation or of the Universe. As the author of the T. P. S. pamphlet, "Parabrahm" (I., 18), cleverly puts it:—

"That which is at the same time both ego and non-ego, spirit and matter, subject and object, cause and effect, finite and infinite, moment and eternity, all and nothing, might—if it could be named—be called Parabrahmi. And yet it could not be said to *be* so, since it is both being and non-being. To essay its praises would be a vain and impious blasphemy, were it not at once both that which speaks, and that which hears, and speech itself."

Such then is the stupendous "intuition" of Eastern philosophy which the West has dwarfed into the conception of the Absolute. The student of Oriental Wisdom, however, who is slowly endeavouring to fabricate a nomenclature for ideas, which in many cases are entirely strange or totally lacking to the West, would prefer to substitute the term "Absolute-

ness", as at any rate one step further in the right direction, for Absoluteness is at least the potentiality or essence of the more definite term "the Absolute". For the Absolute cannot be conceived or exist without the contrast of the Relative or Conditioned. And so, as already said, we might push the problem or mystery further and further back, calling the conception of that which is both Being and Non-Being, by the newly-coined term Be-ness, or contenting ourselves with the simple Vedic term, "That".

But what is the most important point, is to realize that we are in error in the very fact of our enquiry; for if everything is essentially the All, each of us who essays the enquiry, is in fact and reality, acting under the influence of Māya or Illusion, for such enquiry is simply Parabrahm striving to conceive of Itself by Itself.

It is not in place here to mention the many synonyms, or word symbols, for this innate and stupendous tendency of the intuitional and spiritual mind, which we find in all the great systems of the past; such a task would exceed the limits of this paper. It is, however, right to mention that the evidence is very vast and as destructive to monotheism as it is conclusive for the establishment of pantheism on an impregnable basis.

Such then is the fundamental conception of the philosophical system we are preparing to examine, and such is the reason why the feeling of "separateness" between men has been stigmatised by the sages as the "Great Heresy".

We have, therefore, so far demonstrated that IT is "unknowable" to our present consciousness. Perhaps, then, someone may ask how does this tenet differ at all from the "Unknowable" of modern Western philosophy, *e.g.*, that of Herbert Spencer? The answer is not far to seek. While the term "Unknowable" is applied by the Western thinkers to everything outside the normal physical senses and consciousness of man, the schools of the East admit no limit to this consciousness; for them *the mind is the man*, and as his consciousness is essentially of the same nature as the All-consciousness (which to our present limited faculties is absolute "Unconsciousness"), this consciousness of man is claimed to have the potentiality of expanding into that All-consciousness. Therefore as the field of the knowable is thus capable of infinite extension, their unknowable does not confine us to the narrow limits of our present physical consciousness, but presents us with a vista of infinite progress.

We have now to face the most difficult part of our enquiry, probably the most difficult problem the mind of man has ever essayed to solve. How are we to bridge over the gap between "The One in Many" and "The Multitude in One"? How are we, so to speak, to get from that which is beyond, or out of relation to, space, time and consciousness to space, time and consciousness? Or in other words, from the Unconditioned to the Conditioned?

What again are the actual facts before us in the enquiry? In every such investigation, we have before us a thinker, thinking of a problem, which is the object of his thought. We cannot start with less than these three factors, *viz.*, the Thinker, the Thought and Thing, or object thought of. In every ultimate analysis we are brought face to face with this triple-bound wall, and yet, although we cannot transcend this primal triad or differentiation, still we are compelled to feel that there is no essential difference between its three factors. For in transcending this Trinity we should no longer think but become, if anything, pure Thought itself, and thus out of relation to all Objects of Thought and all Thinkers. In other words, when the mind cognizes no object of perception it reposes in itself, and thus becomes pure Thought.

Again, we cannot *begin* with the Unconditioned, which is neither first nor last; neither beginning, nor end, nor middle; and, therefore, we are compelled to make our beginning where it naturally is, *viz.*, in this trinity of Mind, which is common to both Man and the Universe. This Universal Mind is the essential nature of all differentiation, that is of the Conditioned. This Universal Mind is the "Great Principle" which differentiates and synthesizes; which conditions itself and yet is of the nature of the unconditioned, or Absolute. This divine principle of Mind is the only means to reconcile or bridge over, or bring into relation, the Unconditioned and the Conditioned. It is by the Mind that we, in our physical environment, through actual experience, know the Conditioned every moment of our lives, and yet it is this same Mind which constantly transcends these outer conditions, or effects, and searches for the causes or reasons of external things—causes which are in their turn but the effects of other less finite causes, and so on in infinite series unto the unsearchable causeless cause of all.

As said in the *Secret Doctrine* (I., 44):—

" 'The Causes of Existence' mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist. . . . This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive."

Therefore, it would be well to cease all speculation on this Reason of Reasons, this supreme "Why" of the Universe, refusing even to entertain the thought that "Desire arose in It", the All, or that the reason of the existence of the universe is the desire in Deity for self-knowledge.

We have now, with the light of the preceding, to examine a misconception very prevalent among the religionists of the West, but which no Eastern sage, nor Western philosopher, worthy of the name, would

entertain for a moment. It is the strange conception of a *Personal God*, an infinite, omnipotent, all-good and eternal First Cause, who moreover created the world out of nothing.

As everything exists by its opposite, the conception of personality cannot exist without that of impersonality. Thus we shall see that the Deity cannot be both personal and also infinite. For if the deity is a personal god, it is evident that he cannot be also the All which includes the idea of impersonality as well as of personality. Therefore, a Personal God falls short of the All, and being *limited, viz.*, by the conception of impersonality, is *not* infinite, but on the contrary, limited and finite. Again, if the Deity created the world out of nothing, either he was not infinite before that creation, for the creation coming afterwards added to the sum of existence, or else he ceased to be infinite when he brought creation into existence.

Again, as evil prevails and good men suffer, if the creator is omnipotent, he cannot be supremely good, and conversely if the deity is supremely good, he cannot be omnipotent.

In brief, to attach any attribute or quality to Deity is to limit it, and he who thus blasphemes is immediately involved in self-evident contradictions.

But while, on the one hand, Theosophy rightly refuses to predicate attributes to "Absoluteness", on the other hand, it is ever striving to expand the limits of the Conditioned, and to dive within the depths of the mysterious Trinity which presents itself to our present consciousness as the Thinker, the Thought, and the Thing thought of. Striving to transcend the limits of our present conception of Time, Space and Consciousness, it endeavours to approach the essence of these conceptions. It, therefore, postulates Absolute Duration which is the germ or root of the conception of Time, Absolute Space which is the germ of the conception of Space, and Absolute Motion, representing unconditioned consciousness which is the germ of the conception of consciousness; and regards these three as aspects or symbols of the "Absolute". Nor should it be supposed that these terms connote any material ideas, for on the contrary they transcend the highest and most subtle conceptions not only of matter but also of spirit. In other words, these abstract metaphysical conceptions are the outcome of the effort to discover the "thing in itself", the reality, type or idea, which is found manifesting in infinite forms in nature. This idea is magnificently expressed in the catechism already referred to in the *Secret Doctrine* (I., 11).

" 'What is that which ever is?' 'Space, the eternal Anupadaka, (*i.e.*, parentless).' 'What is it that ever was?' 'The Germ in the Root.' 'What is it that is ever coming and going?' 'The Great Breath.' 'Then there are three Eternals?' 'No, the three are one. That which ever was is one, and that which is ever being and becoming is also one; and this is Space.' "

The "Germ in the Root" is that of which the Mind of the Universe (and everything therein), or Universal Mind, is but a reflection. It is called in esoteric philosophy the Logos or Word. The subtle metaphysics of this system conceive of three Logoi. The "Germ in the Root", or the unmanifested Logos, being the first, and Universal Mind in manifestation being the third. The three correspond respectively to the ideas of Potentiality, Potency and Act. All of which naturally requires a long explanation outside the scope of the present enquiry which is linked to the conceptions of the Great Breath, and of Kalpas and Manvantaras.

The Great Breath, then, is the Law of Eternal Nature, the "ever-becoming". Its Outbreathing is the Manifestation of a Universe, and its Inbreathing the dissolution or re-absorption of a Universe. Every atom of our body is continually in motion, or undergoing change, and this law holds good for metaphysical as well as physical atoms, from the smallest of the small to the greatest of the great, from a molecule to a Universe. Thus universe succeeds universe, each fresh cosmic effort being grander and on a higher scale than the one preceding it. As with perennial plants, year after year, when spring returns and the snows of winter are ended, the young shoot bursts through the soil, flowers with the heat of summer, and again perishes, while its energy retires within its root on the approach of the succeeding winter; so do the Universes issue and return to the root of Nature.

In the Oriental Scriptures such periods of activity are called Kalpas and Manvantaras, while the corresponding periods of rest are known as Pralayas. There are many such periods of activity and rest, of outbreathing and inbreathing. The longest periods are known technically as Kalpas, of which there are many kinds. The term Manvantara also is generic, and means literally "between two Manus" or humanities. The whole period of activity of a Universe is called a Great or Maha Kalpa, which is followed by a corresponding period of inactivity called the Universal, Great or Maha Pralaya. There are also periods of less duration, such as of a system, a sun, a planetary chain, a round, a humanity, &c., and a corresponding series of Pralayas. A chronology based on such stupendous conceptions is naturally of an astonishing character to one used to the modern speculations of Astronomy concerning the age of the sun, moon, &c. For instance, in the exoteric Hindu Chronology the age of Brahmā or Maha Kalpa is said to be 311,040,000,000,000, years of men, a row of fifteen figures! At its conclusion all the gods, Brahmā, the great principle of cosmic mind, included, are said to disappear and be absorbed in the One Reality. In other words, the Universe re-enters into its primal or inmost essence or root, and naught remains "save ceaseless eternal breath which knows itself not", for it is All-knowledge.

Thus then, as stated in the *Secret Doctrine* (I., 16), Esoteric philosophy postulates :—

“The Eternity of the Universe *in toto* as a boundless plane; periodically ‘the playground of numberless Universes incessantly manifesting and disappearing’, called ‘the manifesting stars’, and the ‘sparks of Eternity.’ ‘The appearance and disappearance of worlds is like a regular tidal ebb of flux and reflux.’

“The second assertion of the *Secret Doctrine* is the absolute universality of the law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of Nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.”

In conclusion I would observe that it is not to be expected that the fundamental conceptions of generations of the most profound philosophers of which the world has record, can be grasped in a single hearing. On the contrary, it requires the closest study, not only of a life time, but of many lives; for the conceptions have not only to be grasped but *realized*. Nor should it be supposed that the study of metaphysics of this nature is barren of practical results. True spiritual metaphysics, or the realization of ideas, is the only means of approaching the reality of things.

Finally, seeing that man has within himself the Universe potentially, or in other words, that the principles of Man, the Microcosm, correspond with the principles of the Universe, the Macrocosm, the attempt to realize these mighty concepts is in reality progress on the Path of true Self-knowledge; that is, in the knowledge of that Divine Self in man which is immortal throughout the ages.

G. R. S. MEAD, F.T.S.

Correspondence.

MUSIC.

To the Editor of LUCIFER.

HAVING been much interested of late in the Theosophical movement and in studying with mingled admiration and wonder (admiration, for her fortitude in the face of the cruel denunciations published by the Psychical Research Society; wonder at her vast and stupendous knowledge of all things pertaining to this life and evident insight into matters spiritual and intangible to the materialistic world) the phenomenal constitution of the founder of your Society, the late Madame Blavatsky, and regarding the fact that one of the objects of the Theosophical Society is to investigate the psychic powers of man, I venture to ask if, in your interviews with the late H. P. B., she has given expression to sentiments in reference to Music and its claims to rank among the psychic powers? May I be permitted also to ask—not being a member of your Society, whose noble aims I am entirely in sympathy with—the views of some of your members regarding Music as a refining and spiritually elevating medium? I feel sure that this is a subject worthy the consideration of Theosophists, and one which, if ventilated in the pages of LUCIFER, would prove to be of very great interest to the public at large.

W. HERBERT LANYON.

Theosophical Activities.

EUROPEAN SECTION.

FIRST ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN EUROPE.

The date of the Convention is unfortunately too late to make it possible to give a report of the proceedings in our present issue. We have, however, every reason to expect that this Congress of Theosophists will be one of the most important and representative that has yet met. Colonel Olcott, the President-Founder, and Bertram Keightley, General Secretary of the Indian Section, have arrived respectively from Australia and India. Dr. Archibald Keightley has returned from his tour in America, and, as our readers are aware, William Q. Judge, Vice-President T.S. and General Secretary of the American Section, is already with us. Two Fellows are expected from Sweden, three from Germany and Austria, three from France, one from Belgium and one from Spain. Delegates are also coming from almost every Lodge in Great Britain. These, together with a large number of members in London and the neighbourhood, and the Staff and residents at Headquarters, should make a very full Convention, whose deliberations cannot fail to do much good for the future development of the Society all over the world.

ENGLAND.

The Blavatsky Lodge has concluded its last syllabus of lectures with much success, and its meetings, in spite of the summer evenings, are invariably crowded. It is proposed to carry on the regular meetings of the Lodge during the summer as usual and the Council have issued the following syllabus of lectures :

THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY.

- (1) *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste or Colour.*
 - JULY 2.—“Brotherhood.” Annie Besant.
 - 9.—“Reincarnation in its Relation to Universal Brotherhood.” William Q. Judge.
 - 16. “Karma in its Relation to Universal Brotherhood.” H. S. Olcott.
 - 23.—“Ethics.” Herbert Burrows.
 - 30.—“The Great Renunciation.” G. R. S. Mead.
- (2) *To promote the study of Aryan and other Eastern Literatures, Religions and Sciences.*
 - AUG. 6.—“*Ex Oriente Lux.*” H. S. Olcott.
 - 13.—“The trans-Himalayan School of Adepts.” Archibald Keightley.
 - 20.—“The Religious Systems of the Orient.” E. T. Sturdy.
 - 27.—“The East and the West: the Future of the Theosophical Society.” Annie Besant.
- (3) *To investigate unexplained laws of Nature, and the psychical powers of man.*
 - SEPT. 3.—“Theosophy and Occultism.” G. R. S. Mead.
 - 10.—“The Seven Principles in Man.” Wm. Kingsland.
 - 17.—“States of Consciousness: Dreams, etc.” W. R. Old.

SEPT. 24.—“Psychic and Noëtic Action: Magic Black and White.” Annie Besant.

CLAUDE F. WRIGHT, *Hon. Sec.*

During the month Annie Besant and William Q. Judge have visited several of the Branches, and have addressed large public meetings. The first of these was held in the Mechanics' Institute, Bradford, a large hall which was crowded in every part. Liverpool was next visited, and the huge Rotunda there was filled, or as the *Liverpool Post* said, “crowded to excess” with an attentive and much interested audience. Sheffield gave a big audience in the Music Hall, and the interest aroused has been evidenced by many letters of enquiry. Then came Birmingham, where a large meeting gathered in the Temperance Hall, and much intelligent questioning followed the addresses. At Brighton a drawing-room meeting was held, and a most pertinent and useful discussion ensued. In London, successful meetings have been held at Brixton, Bow and Battersea. In addition to these Annie Besant has lectured twice at the Blavatsky Lodge; at Manchester on “Ethics from a Theosophical Standpoint”; at Greenwich on “What Education should be”, basing her remarks on re-incarnation; three times at the Hall of Science, London, on “Civilisation and Human Happiness” (founded on H. P. B.'s articles), “Dangers menacing Society”, and “A page of forgotten Eastern Philosophy”. She lectured also before the London Spiritualist Federation on “Where Materialism breaks down”. In addition to the meetings recorded above W. Q. Judge has spoken at Battersea and at a drawing-room meeting in London.

G. R. S. Mead has also been active, and has visited the Brighton, Scottish and Newcastle Lodges. The Scottish Lodge is a decidedly strong body, numbering perhaps more professional men than any other Lodge in the United Kingdom, and its meetings are of the most interesting character. Newcastle and Brighton are far smaller bodies, but both possess materials for good, earnest work. In fact the bearing of the members of all three Lodges was that of extreme earnestness, all seemed convinced that Theosophy was something more serious than a mere amusement for the curious, and desirous of aiding in whatever way they can the spread of Theosophical principles. It is hoped that a scheme may be perfected for regular visits to the Lodges by members of the Headquarters Staff.

Annie Besant has issued a notice that she cannot stand for re-election to the London School Board, as she intends to devote her life wholly to the Theosophical movement. Much friendly regret has been expressed by the press.

New Lodges are formed at Manchester, at Croydon, and at Battersea.

SCOTLAND.

Scottish Lodge.—The Summer Session has been a fairly busy and fruitful one. During the regular Lodge meetings the readings of the “Key to Theosophy” have been proceeded with, and the subjects of Reincarnation and Karma, Kâma Loka and Devachan have been fully and carefully discussed. Corrections have been made with full citation of authority in one or two passages where a popular idea has been put forward as a theological dogma, and the real nature of dogma and the tests for ascertaining what is and what is not a dogma were explained.

The increase of the Lodge has been steady. Five new Fellows of the Society have been enrolled. Guests have matured into associates and new faces appear among the guests. The visit of our excellent Corresponding Secretary, Brother Mead, was much looked forward to and greatly appreciated. The Annual General Meeting of the Lodge takes place on the 18th, when officers for the ensuing year will be elected, and the work of the general Convention will be reported to the Lodge and discussed. The group

engaged in studying the esoteric interpretation of the gospels is making good progress. It is satisfactory that several of the clergy of the Anglican Church take part in the work of this group and study with great interest the leading works and the thoughts of Theosophical writers—especially on the topics of Reincarnation and Karma. The efforts of the Lodge to promote better knowledge of Eastern thought in the missionaries sent to the East, and to commission them not to destroy, but to conserve and build upon the ancient systems of the East in the spirit of brotherhood, have already borne fruit, and the change in the spirit of missionary sermons in several churches has been widely noticed. It is to be hoped that a corresponding advance may be made from the East to meet the change in the same fraternal spirit. Other Sections connected with the Lodge have also been working, and a system of correspondence has been initiated, whereby the Scottish Lodge may be kept in touch with all centres of Theosophical thought in Scotland.

HOLLAND AND BELGIUM.

Brother M. A. Oppermann of Courcelles has had the *Information to Strangers* printed in French.

The *Key to Theosophy* and the *Astral Light* are being translated into Dutch.

AMERICA.

THEOSOPHICAL LEAGUE OF WORKERS.—The New York League, a part of the General League which was started at Boston Convention last April, is hard at work. Brother Patterson is deeply engaged in it with his friends, and they find the people with whom they work, who are all poor, interested in Theosophy. So much interest is felt that there is already talk of forming a Branch in that part of the town. Brother Patterson has taken up his residence there until October so as to get fully in touch with those with whom the work is carried on. At present children and others are helped and amused and mothers' meetings are held. There is a Literary Association for young men; chorus singing, fancy work, reading, have their place; and so gladly was the scheme welcomed that twelve days after the League was started 262 children and nearly 100 adults had been enrolled. It is hoped soon to have cubicles arranged for and to employ a matron in charge who is one of the people herself. This really practical theosophical work must result in great good not only to those people but also to the society. The English counterpart to this is at the Theosophical Women's Club at Bow.

The Gray's Harbour T.S. of Hoquiam, Washington Territory, the 53rd Branch on the American list, has just been chartered.

A Theosophical Sunday School has been opened in Oakland, California.

The Oriental Department has engaged Professor Manilal N. Dvivedi as its Pandit, and it is arranged that he shall send articles regularly for publication in America. As a Sanskritist and a Brahmin, he should be well qualified for his post.

INDIA.

The SUPPLEMENT to *The Theosophist* has the following :

BLAVATSKY LODGE T.S.

CHURCH GATE STREET, FORT, BOMBAY, May 18th, 1891.

B. KEIGHTLEY, ESQ., *General Secretary, T.S.*

Indian Section, Adyar, Madras.

DEAR SIR AND BROTHER,

I beg to communicate to you the following Resolution unanimously passed at a meeting of this Lodge held on the 17th instant, for your information and necessary action.

“ 1. To mark our sense of the untold labours and sacrifices for the good of the Theosophical Society by our beloved benefactor and guide, Madame H. P. Blavatsky, when she was alive, and our sense of the loss the Theosophic world has sustained in her death, it is fitting and just, as a duty towards ourselves no less than towards her, to honour and perpetuate her memory by a suitable memorial. It is therefore proposed to raise funds for this purpose, to which, it is hoped, every brother Theosophist will contribute to the best of his ability, as it will be remembered that this is the first and the last occasion on which we shall have an opportunity of paying our tribute of admiration and gratitude to one whose ardent and unflinching devotion to the cause of Humanity, whose heroic courage in the face of the most powerful opposition and hatred of sceptics and enemies, open and marked, and whose lofty character, aims and ideals, as exemplified in her life and teachings, have been in constant evidence before us Theosophists and the world ever since the Theosophical Society was founded in 1875. As Madame Blavatsky's name and fame have been widely known and cherished in India, in which she has personal friends among outsiders as well as Theosophists, it is desirable that the subscription list should be open to Fellows as well as the outside public: and it is therefore earnestly requested that we should give the widest publicity to the starting of this fund among wealthy citizens and others in India.

“ 2. All funds raised should be placed in the hands of the General Secretary of the Indian Section, who will account for them to the credit of the *Blavatsky Memorial Fund*, and acknowledge their receipt in the names of the subscribers in the *Theosophist*.

“ 3. The disposal and appropriation of the funds should be for some object which, whilst it may fittingly perpetuate Madame Blavatsky's memory, should also be one which may be in harmony with the known wishes of Madame as expressed by her during her life.

“ 4. That the General Secretary of the Indian Section should be requested, through the Headquarter authorities at Adyar, to communicate with the General Secretaries of the European and American Sections, apprising them of the action of the Society in India and our willingness to use all the funds raised throughout the world for one common purpose as may be decided by the next Convention at Adyar, to which delegates from all parts of the world may be invited to consider and decide on the form of the memorial as suggested in paragraph 3.

“ 5. That this Lodge, whilst expressing its deepest grief at the loss of our revered and beloved Co-founder, unhesitatingly avows its loyalty and devotion to all duly constituted authorities, and shall continue to work with unabated zeal and integrity of purpose in the cause of Theosophy.

“ 6. That the General Secretary of the Indian Section should be requested to forward a copy of this Resolution to our beloved and revered President Founder, Col. H. S. Olcott; also to the General Secretaries of the European and American Sections, to the Provincial Secretaries, and to all the leading Branches in India and Ceylon, with a request that they would take all proper and suitable action for the raising of the funds in their respective districts.”

I beg to remain,

Dear Sir and Brother,

Yours ever fraternally,

M. M. SHROFF.

Secretary, *Blavatsky Lodge T.S., Bombay.*

SECUNDERABAD, *May 18th, 1891.*

DEAR SIR AND BROTHER.

I beg to inform you that a regular meeting of the Theosophical Society of this place was held yesterday in my premises, when the following resolution was unanimously passed :—

“ That this meeting deeply regrets the unexpected death of the most erudite and highly respected Head and Founder of the Theosophical Society—Madame Blavatsky—and sincerely sympathises with Colonel Olcott, the President Founder, for the great and irreparable loss he and others having the welfare of the Society at heart, have suffered by her untimely end. The meeting further records its deep sense of gratitude to the universally lamented deceased for the great blessings conferred on the members thereof by initiating them into the mysteries of Theosophy, and opening up invaluable treasures of knowledge before them in the shape of *Isis Unveiled*, *Secret Doctrine*, and several other kindred publications, the fruits of her prolific pen.”

I remain,

Dear Sir and Brother,
BEZONG ADERJI, *President.*

Extract from the Proceedings of a Meeting of the Krishna Theosophical Society, Guntur, dated 14th May, 1891.

“ The members present deeply lament the loss they have sustained in the death of Madame Blavatsky, the Co-Founder of the Theosophical Society, and they wish to place on record their recognition of the valuable services rendered by her to India and to Humanity.”

Extract from the Proceedings of a Meeting of the Trichinopoly Branch, dated 17th May, 1891.

“ *Resolved*, that this branch do record the extreme sorrow felt by the members for the irreparable loss which the death of H. P. B. has occasioned to the Theosophical movement.”

DUMRAON THEOSOPHICAL SOCIETY, *15th May, 1891.*

MY DEAR SIR AND BROTHER,

A meeting of the Fellows and sympathisers of the Dumraon Theosophical Society was held in the premises of Babu Devi Prasad, on Wednesday, the 13th May, 1891. They all in a body heard this heart-rending news of the death of our most revered Sister, Madame Blavatsky, with deepest regret. Her untimely death, before fulfilling her mission, is not only a heavy loss to the Society, but to the whole world at large.

May God rest her soul in peace in the abode of everlasting bliss.

Yours faithfully,

OMRAO ALI.

Secretary, Dumraon Theosophical Society.

Telegrams condoling on the death of Madame Blavatsky were received from many members and branches, and they will be published in detail in the next *Theosophist*.

Our Bombay Fellows have issued the following protest in answer to Anglo-Indian prejudice.

To the Editor of the *Times of India*.

SIR,—The lamentation and grief with which the news of Madame Blavatsky's death will be heard by Theosophists throughout the world have been greatly intensified by the wild aspersions and wanton insults

with which you have sought to stain her pious memory in a libellous paragraph which appears in the editorial columns of your issue of the 11th inst.

You call Madame Blavatsky an "arch-impostor", a "professional impostor", &c., when you evidently do not know anything of her history, her writings, or her life. But Theosophists who know all these, and have held her in reverence and affection as a benign and devoted mother, are far more competent than you to estimate her life and character. In an age in which Mammon is universally and ardently worshipped and unrestrained licence to enjoy all sensual passions is the prevailing religion, it cannot be expected that Madame Blavatsky's sublime and lofty teachings, as to human life, its destiny, and duty, should evoke from modern materialistic writers any other obituary than is conveyed in such epithets as those with which you have chosen to stain her deathless memory.

As to your libellous statement that Madame Blavatsky "disappeared from Madras with a large sum of money collected from her dupes in India and Ceylon", every Theosophist knows the truth, and will not fail, at any expenditure of money, to vindicate her character from this base calumny. She had to leave Madras against her wishes, in a most critical state of health, on the urgent remonstrances of her medical advisers; and far from her having received a pie from anybody, she gave freely of her own resources towards the support of the Society; and if you had cared to know the truth, you could have easily ascertained it for yourself from the statements of receipts and expenditure which have been published from time to time in the *Theosophist* magazine for the information of the public.

As to the "cabinet trick" which emanated from the imagination of two employés dismissed from the service of Madame Blavatsky, it is not necessary to give any refutation to malicious statements that have been often authoritatively proved untrue.

That Madame Blavatsky always enjoyed the confidence, affection, and reverence of all Theosophists who knew her, and studied her writings, has been attested at every Convention, whether in Bombay, Adyar, London or America, at which Theosophists have met. We who have for years enjoyed the privilege of membership in the Society, and have full information concerning her personality and about the Society's affairs, are better able to sift the truth from falsehood than any journalist, however able, who has not made Theosophy a special study. The only effect of such aspersions as yours, to judge from past experience, is to give a renewed impulse to the Theosophical movement, which, notwithstanding the calumnies of enemies and detractors who are unable to appreciate its true significance and character, has marvellously expanded, and which may achieve yet greater triumphs than it has hitherto done, in the world of literature, science and philosophy.—We are, &c.

Tookaram Tatyā.
K. M. Shroff.
Pherzshaw Rustomjee Mehta.
J. N. Unwalla, M.A.
C. L. Peacocke, Lieut.,
Royal Artillery.
W. Beale, Lieut., 5th B. L.I.
J. K. Daji, L. M. & S.
Jamshedjee F. Madon.
Martandrow Babaji Nagnath.
Panachand Anandji Parekh.
V. C. Lonakar.
Darabshaw D. Writer, L.M.
& S.
Pestonji Muncherji Gadiāli,
B.A.

Rustomji K. Modi.
Pherozshah Navroji Unvala.
Rustomji Muncherji Mobedji.
Sorabji Framji Madon.
Hormasji Jamshedji Unvala.
Dinshaw Dorabji.
Manchersha Kavasji Doctor.
Chagan Kheraj.
Nasarwanji Framji Bilimoria.
Bomonji Hormusji Mistri.
Dhunji Khimji.
S. Ragavendrao.
M. M. Shroff.
Jamshedji D. Karani.
D. D. Jussawalla.
Khodabux Sheermahomed.

Rustomji Navroji Unwalla.
 Samuel Hyem.
 Pestonji D. Mahaluxmivala.
 Hormasji Dadabhoy Suntook.

Pestonji Hormasji Master.
 Jannadas Premchand Nanavati,
 L. M. & S.
 Abbasali A. Hathiwala.

*•• In the interests of fair play we have no objection to allow Madame Blavatsky's admirers to have their say, especially when they have the courage to sign their names. We cannot, however, open our columns to a discussion on the subject.—*Ed. T. of I.*

CEYLON.

Mrs. Elise Pickett, of Melbourne, and Miss Pickett have both come to Ceylon to assist in the work of the "Women's Educational Society". So that when Mrs. Musæus Higgins arrives from the United States we shall have three experienced teachers and Theosophists to carry on the work.

CEYLON LETTER.

(From our own correspondent.)

We were very grieved to hear the news of the death of our revered Madame H. P. B. through Reuter's local agency. The news spread far and wide and a sad gloom was cast on all Buddhists, who hold the deceased in grateful remembrance. The local Press chronicled the event, giving short sketches of the life of the deceased lady, with particulars gathered mainly from Mr. Sinnett's Memoir of Mdme. Blavatsky.

No sooner was the news received in the metropolis than telegrams announcing the sad event were despatched to our country stations, and all Buddhist Schools were closed for two days as a mark of respect to the memory of one deeply loved by us all.

The Colombo Theosophical Society called a special meeting of its members, and there it was resolved that, in accordance with the native customs and ceremonies, the rites performed after the death of a person be carried out locally every year, on the 17th of May, to commemorate the sad event, and besides the Society has it in contemplation to erect a Brass Tablet in the Theosophical Hall at the Pettah in memory of the deceased lady.

On the night of the 16th May, at the usual weekly sermon preached at the Theosophical Hall, there was a good gathering present, despite the inclemency of the weather. The service that night was conducted by H. Dewamitta Thero, Vice Principal of the Oriental College, and before the sermon the officiating monk made an excellent and very touching reference to the death of Mdme. Blavatsky. On the following day—Sunday—in accordance with our customs, the Society invited twenty-seven monks to partake of their food and accept alms. For the mid-day meal the monks arrived and the Committee of the T.S. as stewards waited on the Priests and distributed the food. One of the monks was also presented with the *Atapirikara*—the eight articles or things which a Buddhist Priest is entitled to possess during his life on earth. These were a begging bowl, a one-fold robe, a two-fold robe, a waist cloth, a waist band, a needle and some thread, a razor and a water strainer.

Then a feast to a large number of beggars, who swarm in the streets of Colombo, was given, and with their dismissal the proceedings terminated. Great credit is due to Brother W. F. W. Wijeysekera, the Secretary, for the excellent manner he carried out the programme of the day. This day next year and the following years the same ceremonies will be held in sacred memory of our revered Mdme. H. P. Blavatsky.

Grand preparations are going on for the celebration of the Wesak Festival, which will take place on the 23rd. Wesak is the name of the month corresponding to the English May. The festival falls on the full

moon day of that month, when the Lord Buddha was ushered into the world to preach his sublime philosophy. Midday, the anniversary of his birth, is celebrated with great *éclat* by all Buddhists. The day is a public holiday throughout Ceylon and the Buddhists spend it right loyally.

We have just now heard that Mr. Keightley, General Secretary of the Indian Section, is shortly expected at Colombo. He is coming, I believe, to meet Col. Olcott, who is on his way from Australia to Colombo.

To-day, May 23rd, is the day of the Wesak Festival. It has dawned with much brightness and has cheered the hearts of all. The day has passed with great success. The *Times of Ceylon*, of May 25th, writes thus of the Festival:—"The Festival this year was observed with great enthusiasm by the Buddhists, the decorations were more variegated and more profuse than on previous occasions. The Theosophical Hall and the Sangamitta Girls' School, two strongholds of the Buddhists, were prettily decorated and their illuminations at night were brilliant; the Buddhist flag, representing the colours of the halo of Buddha, was suspended from every Buddhist housetop or porch. The temples were thronged with a crowd of devotees, *upāsikas* and followers. In the Colombo District the Kelany Temple was visited by several thousands of followers, their pilgrimage commencing from Friday night and ending on Saturday night. This temple is much resorted to owing to a belief among the Buddhists that it was visited by this Great Teacher years ago, and the place therefore is a very popular resort. Besides the large number of pilgrims that travelled down to Kelany by special trains, a larger number found their way to the ancient *Vihāra* in bullock waggons, hackeries, rickshaws, and carriages. Among the pilgrims were a large number of Tamil Hindus. Several European ladies and gentlemen also drove down to the place to see the sight, which was one well worth witnessing.

"Entering the *Vihāra* you pass the outer hall and come to the *Sanctum Sanctorum*, where on a slight elevation is placed a colossal image of Buddha, in a recumbent position. At the shrine here the pilgrims make their floral offerings, which they bring in with their arms uplifted. The graceful flower of the areca nut is chiefly used in these offerings. A procession with elephants bearing on their backs pretty *stūpa*-like receptacles, containing relics, paraded the Temple yards, and the scene was brought to a close when the huge animals knelt down and touched the ground with their heads opposite the *Vihāra* door as a tribute to Gautama Buddha. When the elephants knelt the crowd of worshippers shouted '*Sadhu! Sadhu!*' with one accord and then wended their way."

SINHALA PUTRA.

"Sangamitta" School,
Maradana, Colombo, Ceylon.
May 12th, 1891.

To the Editor of LUCIFER.

DEAR MADAME AND SISTER,

We were pained to hear of the sad news of the death of our dearly beloved and revered Madame H. P. Blavatsky, conveyed to Ceylon by Reuter yesterday as a Press Telegram.

A sad gloom has been cast by the painful news, and we beg on behalf of the Women's Educational Society to record our sense of the deepest regret at the irreparable loss sustained by us all, at the death of our dear and revered sister.

The Girls' Schools under the Society's direction, all over Ceylon, were

closed to-day, and teaching will be suspended till the day after to-morrow, out of respect to the memory of the deceased lady.

We are,

Yours sorrowfully,

O. L. G. A. WEERAKOON, *President.*

D. L. JAYASINHA, *Secretary.*

J. HEWAWITARANA, *Treasurer.*

AUSTRALASIA.

The President-Founder is reported to have greatly profited in health by his tour in Australia, and to feel almost his old self again. Five new and strong branches are the result of his holiday so far.

THE FORMATION OF AN AUSTRALASIAN SECTION.

The tour of the President-Founder in Australia has already achieved very successful results. On the arrival of Col. Olcott at the antipodes he found a charter of the society extant in Queensland, which had been granted to the late C. Hartmann, under the name of the "Toowomba T.S." Mr. Hartmann had also endeavoured to found a Branch at Brisbane, the capital, had held some meetings and a charter had been issued, but both these efforts had proved abortive. Subsequently a Branch had been founded at Melbourne owing to the exertions of Mrs. Elise Pickett. There were also Branches at Wellington, N.Z., and Hobart, Tasmania, each of which contained some excellent people in their membership.

On the President's arrival, therefore, there were only three active Branches of the T.S. in Australasia, and much prejudice existed against the Society. But the President's settlement of the Hartmann Bequest to the T.S., by which he returned £4,000 of the £5,000 to the heirs of our late brother, completely changed the tide of public opinion. Great interest was manifested and Col. Olcott was invited to lecture in the capitals of Australia, where he founded Branches, the membership of which were of the best, both as to social position, influence and education. On the President's return he left behind him active Branches at Toowomba, Brisbane, Sydney, Melbourne, Wellington and Hobart, seven in all. The news of H. P. B.'s departure prevented the Colonel visiting New Zealand and Tasmania as he had intended; all arrangements had been made and additional Branches were to be founded. There being seven Branches on the roll, the President issued an order for the formation of an Australasian Section of the T.S. and appointed Dr. A. Carroll, of Sydney, a well-known scientific man, as General Secretary, and Mr. T. H. Willans as Assistant General Secretary.



Theosophical

AND

Mystic Publications.

THE THEOSOPHIST for June devotes the first page to a deep black-bordered notice of the departure of H.P.B. with the legend "She loved Humanity better than herself". Bertram Keightley leaves to Colonel Olcott the task of writing on H.P.B.'s life and work in the next number. The first paper is entitled "The Theosophical Society and H.P.B.", and is from the pen of our brother J. D. Buck.

He writes as a student of Theosophy for over thirteen years, and as one who has never known H.P.B. personally, and therefore is free from any charge of any personal bias. He judges her by her written works and public acts, and pens a warm tribute of admiration and respect to one who was the greatest among us when alive, and who is now immeasurably beyond our greatest. Rama Prasad con-

tinues his learned and somewhat abstruse series of essays on "Astrology" according to the Hindus. He deals with the "celebrated five inductive methods, the triumphs of the Baconian system of Logic", and says, "Many people will be pained to know that they were known to ancient Indian Logic, and that their enunciation in the fifteenth century of the Christian era was only a very remarkable and striking illustration of the oft-repeated but practically never-admitted truism, that there is nothing new under the sun". But some surprised reader may say, "What on earth has Logic to do with Astrology?" Nothing in the West assuredly, but everything in the East, for the Hindus do not keep their arts and sciences in water-tight compartments, but make them mutually interdependent. The connection between the two is found in the Law of *Vāsana*, "the dwelling or fixing of some sort of vibratory motion in any substance—body or *mind*"; students of the philosophy of the *Tatwas* will find no difficulty in the statement. Anna Ballard follows with a paper on "Jacob Boehme" from Franz Hartmann's last work on the great German seer. All students of mysticism should know something of Boehme, the greatest of the untrained seers of the West. Nakur Chandra Bisvas writes on "Tulsi Das", the greatest of the Hindi poets, who flourished *circa* 1600 A.D., and wrote the great Hindi epic poem, the *Ramayana*; the paper is to be continued. "Martyrs, Victims, and Deserters" is a well-written and sensible paper by G. A. H. Johnston, in which the various classes of people who join the T.S. are passed in review, and the necessary characteristics of a true student of Theosophy interestingly sketched, together with the conditions of his progress. Purnendu Narayan Sinha next calls attention to the "Linga Purana", but in a somewhat uninteresting strain. We thought the "Obeah" papers were finished but find another contribution. *Jam satis!* The contribution of the Kumbakonam T.S. is a translation of the "Yoga-Tatwa Upanishad of the Krishna-Yajur Veda". It has a decidedly Hatha Yoga colouring. S. E. Gopala Charlu continues his learned papers on "The Daily Prayers of the Brahmins", and gives translations and commentaries of several very interesting Mantrams, and adds some legends in connection with them. Mr. Fawcett continues his scientific chat on "A Sleeping Titan", and expatiates on volcanoes and earthquakes.

THE PATH for June is headed by an article on "H.P.B.", by our respected colleague, William Q. Judge. It is the

truest estimate of her character we have yet seen in print, and is written by one who knew what H.P.B. was. Katherine Hillard writes on "Reincarnation", treating particularly of "what it is that reincarnates", in a short but sensible paper. Harij concludes his interesting papers on the "Loss of the Soul". Speaking of the misunderstood dogma of the vicarious atonement, he says: "*Christos* (Buddhi-Manas) suffers not *for us*, but has suffered *like unto us*; has reached the state of at-one-ment through like passions and trials, and through overcoming evil as we must also overcome it. How else could he be our 'elder brother'? The sympathy and helpfulness of *Christos* dwell in the 'man of sorrows' who *remembers* the poor and the afflicted, the sinning and the sorrowing *which he once was*. *Christos* must have been at one with humanity through suffering, before he could be at one with divinity through participating in the divine nature." "The Echoes that Remain" is the title of a pretty story of the vision of a past love returning to him in his present incarnation. The story is pretty, but we do not think the philosophy sound. The love dreams of *one* incarnation are sufficient illusions to the occultist. W. Q. J. continues his important "Hidden Hints in the *Secret Doctrine*", one of these is: "as the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man". Under the title, "The Theosophical Society", the editor writes: "All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *theosophical education*. These are solely in the hands of its members. The first gives that resistless strength which is found only in union, the second gives that judgment and wisdom needed to properly direct energy and zeal." "Tea Table Talk" contains a beautiful and instructive story of a "Butterfly" that learned to soar to higher things. Our brother Alexander Fullerton writes on H.P.B., under the heading of "Tests of Character". They of her immediate circle, he says, "speak in no measured tones of her generosity, kindness, forgiveness of injuries, freedom from resentment, her patience with learners, her condemnation of wrong, selfishness, and incontinence, her amazing and ceaseless energy, her self sacrifice, her indifference to money, her refusal to accept gifts, her cheerful poverty that her work may be sustained, her unreserved renunciation of ease, income, rest, and health for the cause of Theosophy. They, and such of us as have like, though less, experience, are uniform in testimony as to these.

points. Strange that all such should be deceived, and that the true interpreters of her character should be journalists who never read a page of her writings, never attended a meeting of the Society she founded, never passed a day in her household, never even looked upon her face. The friends of Madame Blavatsky, those who knew and loved her, do not ask that the world should take her at their valuation. They ask merely that the rules of palpable common-sense should be admitted in any judgment of her, that testimony from those who know much should be thought weightier than testimony from those who know nothing, that every well-established principle in the interpretation of human character shall not be reversed in her case, that the unsupported assertion of a daily newspaper shall not be conceded the authority of a Court or the infallibility of a Scripture."

LE LOTUS BLEU for June contains a short life of H.P.B., mostly drawn from the *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett. The translation of the *Voice of the Silence* is continued; it keeps faithfully to the original for the most part, but there are one or two important mistakes which are, however, excusable in so difficult a subject. The major part of this number is taken up with Mme. de Neufville's sound translation of the *Key*, and an original paper, entitled "Les Barabbas d'Hier et d'Aujourd'hui", appears from the pen of "A. D."

THEOSOPHICAL SIFTINGS, Vol. vi, No. 6, contains a pleasantly-written and interesting paper on "Marriage in the Mineral World", by "E. A. W." The male and female poles are traced in metals, and shown to behave in the same way as in the more advanced kingdoms of nature. "Theosophy in Home Life" is by F. A. Brodie-Innes, and points out the duty of Theosophists in trying to foster every possible home sympathy. E. Frances Williams writes on "Happiness". She says, "Happiness is not pleasure, nor sensation, nor change, nor activity, nor gain, nor play, nor work, for these are fleeting, and happiness, to be happiness, must be lasting." In Vol. IV., No. 7, Dr. Franz Hartmann contributes an interesting compilation on "The Kingdom of Light and the Secret of Love", dealing with the Light of the Sages and its correspondences in the various mystical and religious systems. Jacob Böhme is still strongly in the Doctor's mind and he quotes many interesting passages. A curious mistake, however, is the identification of the term Jesus with the terms Logos, Iswara, etc., a correspondence that should

be reserved for the Christos. The rest of the number is devoted to "Evolution and the Monad", by Katharine Hillard. It is a study from the *Secret Doctrine*, and far too condensed to be clear to the class of readers for whom the T.P.S. is intended. For those who know their *Secret Doctrine*, however, it is a useful digest.

Vol. IV., No. 8, contains a paper on "Eastern Psychology" by G. R. S. Mead. The writer endeavours to show that in it is to be found the "missing link" between religion and science. The writer of "The Astral Plane in the Physical Plane" seems occasionally to go wool-gathering. It is translated from the French, and is not a sound paper. To take an example: "Go", the author writes "to a distant provincial capital and try when there to think on those subjects which were the subject of your meditation in Paris, and you will instantly perceive the difference in the quality of ethereal matter which floats in the atmosphere in the two places. Without knowing why, you will find that you are less intelligent, that your ideas are less abundant in the provincial capital than they were in Paris." Occultly this is absolutely untrue, unless the writer makes his remarks apply to the lower intelligence only, and to "ideas" born of *Kîma-Manas*.

THE THEOSOPHICAL FORUM, No. 24, speculates about the incarnation of adepts, and speaks about the "Astral Form" coming over with little change from one birth to another, so that the physical memory is preserved. This entirely depends upon the meaning given to the term "Astral Form". H.P.B. has taught us not to confuse the terms Astral Body and Astral Soul. Does A. K. by "Astral Form" mean the latter or former? We have much, however, yet to learn of the *Chhaya*, *Linga Sharira*, Astral Soul, Astral Form, and Astral Body; the days of such a simple recital of the "principles" as "Body, Double, Life, Animal Soul", &c., are past. "A Friend" queries, "Is *The Forum* entirely certain that logic and reason are the surest paths to Truth, that is, to the highest truths", and gets courteously corrected for questioning *The Forum's* "rationalism", which, after all, appears to have been waved about more as a Chinese-dragon flag to frighten the uninitiated than for any other reason. On the whole *The Forum* is a most instructive and common-sense little monthly.

THE VAHAN, No. 14, deals in the portion assigned to the "Enquirer" with some interesting queries, such as the advantages of cremation over interment, the difference between Western and Eastern

Occultism, and the Great Renunciation. There is no doubt that this is the most interesting department of the *Váhan* and that it should be extended. No. 15 deals with questions on thought transference, "the kind of food best adapted to supply the physical condition for the education of the mind on theosophic principles", and the basis of the first object of the T.S.

ESTUDIOS TEOSOFICOS, No. 9, contains a well-written article by Nemo, entitled "To those who come": it prints a translation of the address at the cremation of H.P.B.'s body, and continues the translation of Mrs. Ver Planck's "Theosophical Catechism". No. 10 contains a very useful article on "Karma and Reincarnation", which is to be continued. H.P.B.'s address to the American Convention is translated and the general news of the Society is given. This useful periodical is without doubt the right thing in the right place and at the right time.

THE SPHINX for July is an interesting number. Dr. Carl du Prel reviews with critical approbation a lately-issued "History of Occultism," by Carl Kiesewetter; we note that Dr. du Prel claims spiritualism as a German more than an American science. Dr. Liébault concludes his articles on clairvoyance, giving some interesting illustrations. A cleverly-written but somewhat ghastly story is contributed by Hilarion Smerdis. We have received an advance proof of next month's editorial, entitled "The Theosophical Society in India and H. P. Blavatsky", by Dr. Frank Hartmann. Sketching the objects of the T.S., the writer speaks of the great services done by H. P. Blavatsky in drawing attention to Aryan philosophies, and proceeds to distinguish between her powers and the phenomena occurring in the presence of "mediums": "That which happens with mediums unconsciously and involuntarily, happened with her consciously and voluntarily. The phenomena of H.P.B. are as distinct from those of Spiritualists as the movements of a healthy person from those of an epileptic." The article is most interesting, and might well be issued in English for the benefit of those who do not read German.

As copies of the *Buddhist*, the *Prasannottara* and the *Teosofisk Tidskrift* have unfortunately not reached us this month, we are unable to notice them.

EL SILENCIO, No. 2, appears in a most artistic form and has already doubled its size. It continues the article of

Thomas Williams on "Theosophy," and commences the translation of Olcott's "The Buddhist Catechism," by Memo. A feature of this number is the translation of some gems from the Sacred Books of the East and the works of theosophical authors. *El Silencio* is a well-written, well-printed and captivating little magazine.

The New Californian is a Monthly Journal of Art, Literature and Ethics, published at San Francisco. The major part of the journal is taken up by articles by our own Fellows. Mrs. Mercie M. Thirds writes on "The Old Mission of San Diego", Dr. Jerome A. Anderson contributes a paper, entitled "From Orient to Occident" and Allan Griffith pens a grand tribute to H.P.B. The number is headed by a verse from *The Voice of the Silence*. Can it be that we have another theosophical magazine? Anyhow, we cordially wish all success to *The New Californian*.

H. P. Blavatsky and the Theosophical Society is the title of a four page leaflet and the substance of a paper read before the Brooklyn T.S. and Aryan T.S. of New York, by Bro. William Main. It is an exceedingly well-composed paper and deals especially with the value of H. P. B.'s written works, the author being both a scientist and a scholar and therefore fully competent to give an opinion. He concludes his admirable paper as follows:—No soldier leading a 'forlorn hope', no Arnold Winkelreid breaking the phalanx by gathering the spears to his own heart, showed the heroism of H. P. Blavatsky, as for long years she sacrificed all that makes personal existence dear, endured all that makes life bitter, that we, and through us others, might be free.

"Our leader's work is done, and the world says, 'That is the end of Theosophy'. It is for us to make that idle prophecy either true or false. We may press on with renewed life and courage in the way that has been so wonderfully opened, or we may stand with nerveless hands and see that dull, heavy phalanx close again as it has done so many times in the past."

The Goodwill is the title of a new weekly issued under the auspices of the Calcutta Psycho-Religious Society. The objects of the Society, which has been in existence some three years, are to a great extent identical with our own. The Indian *Statesman*, of February 28th, says: "Its whole aim is to collect and study religious and psychological truths; and as a proof that its labours are appreciated, we may refer to the fact that the institution has a new local habitation, with a reading and

lecture room capable of accommodating about a hundred members. The past year was busily employed in the collection and examination of voluminous Sanskrit works, and in the preparation of lectures for delivery and publication. A paper on the medical aspects of the *Tantras* with a catalogue of metals, minerals and medicinal plants, investigated by the *Tantriks*, is also being compiled, and altogether the society shows unmistakable signs of vitality and progress." Some of their studies have been already printed in the *Theosophist* and *Indian Mirror*. We meet with many familiar names in the pages of *The Goodwill*, and evidently members of the T.S. have no inconsiderable share in the proceedings. The subscription is Rs. 4-8, and all communications should be addressed to Babu Kristo Chunder Bose, 82, Sham-Bazar Street, Calcutta. We wish every success to the new venture, but should like to see a Hindu title to the paper, and also the removal of a picture on the first page which is most unlovely, and in the style that the "dear spirits" much affect.

The Problem of Life is a monthly magazine "devoted to Spiritual Science and Philosophy as related to Universal Human Progress", and is edited by W. J. Colville and A. A. Chevallier, and published by Lovell and Co., 142 and 144, Worth Street, New York City. It is certainly one of the most advanced periodicals of its kind. The June number contains an appreciative article from the pen of the senior editor, entitled "Helena Petrovna Blavatsky; the woman and her work: a brief tribute by W. J. Colville". Mr. Colville has also lectured in the Memorial Hall, Cleveland, Ohio, and in Berkley Hall, Boston, on the "Life and Writings of Mme. Blavatsky", and writes, "The interest in Theosophy at the present moment is intense; on the occasion of the delivery of this lecture, standing room was at a premium and all the city papers gave lengthy reports the following day. This address is not, properly speaking, a panegyric or eulogy, it is a temperate, candid review of the career of a world-renowned celebrity."

Our Budget.

SUBSCRIPTIONS TO EUROPEAN CONVENTION.

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Already acknowledged	17 18 6	Frs. 65	H. A. V. - - -	1 1 0	
Green, T. - - -	0 5 0		Schwickert, Lieut. F. - -	0 1 6	Gldn. 2
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				EDWARD T. STURDY, Treasurer.	