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On the Watch-Tower.

STEADILY, as the century nears its closing hours, and as the first five thousand years of the Kali Yuga draw to their end, comes sign after sign that a corner of the veil of ISIS is being raised, and that the day of justification approaches for some of the minor tenets of the Esoteric Philosophy. One of these many straws that show that the wind is blowing from the East is an article in the *English Mechanic* for June 17th, entitled "Shall we ever have a Thought-Machine?" Prof. Edwin J. Houston, "the well-known exponent of electrical science in America," has been promulgating certain speculations of his, and "as they are based upon proper scientific analogies," they "must be taken seriously." Theosophical students will find them familiar and even elementary, but, as they have often been derided for saying the same thing, they may be amused to see their own teachings welcomed with respect when they fall from lips scientific. Thought, says the Professor, is accompanied by molecular vibrations in the gray matter of the brain, and these brain molecules, like everything else, are immersed in and interpenetrated by ether; this being so, their vibrations must set up wave-motions in the ether and these must spread out from the brain in all directions. Further, these brain-waves, or thought-waves being thus sent out into space, will produce some phenomena, and reasoning by analogy we may expect that—as in the case of sound-waves—sympathetic vibrations will be set up in bodies similar to that which generates the waves, if those bodies are attuned to respond. Again reasoning by analogy we may expect—as in electric resonance—that such oscillations would be set up as are found when electric waves are sent out and, meeting a circuit

in consonance with them, set up in that circuit oscillations like their own.

In view of these facts, which are well ascertained, Prof. Houston considers that it does not seem improbable that a brain engaged in intense thought should act as a centre for thought-radiation, nor that this radiation, proceeding outwards in all directions, should affect other brains on which they fall, provided that these other brains are tuned to vibrate in unison with them, and thus produce in them sympathetic vibrations resulting in various or similar thought phenomena.

Dr. Richardson, if his eye falls on Prof. Houston's speculations, will certainly come to the conclusion that the Professor's brain is tuned to vibrate in unison with his thoughts on nervous ether.

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But this is not all. Light waves are etheric vibrations, and it would seem that these brain-waves should "partake of the nature of light." If so, why should it not be possible to obtain, say, by means of a lens, a photographic impression of them?

Such a thought-record suitably employed might be able to awaken at any subsequent time in the brain of a person submitting himself to its influence thoughts identical to those recorded.

A person who should, two years ago, have suggested such a "thought-phonograph" would have been dubbed a madman, and here we have it suggested as among future possibilities.

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All these discussions about etheric waves would start from a firmer basis if it were generally remembered that such names as light, sound, electrical disturbance, etc., are all descriptive, not of the phenomena, but of their effect upon us. In Nature they are all etheric vibrations; translated through our sense-organs they appear as many differing sensations. Imagine etheric vibrations passing outwards from a centre of disturbance; some of these are translated by us into electrical sensations; others, which strike on the eye, we call light; others, which dash the air particles against the tympanum, we call sound; and so on. Our differentiated sense-organs modify the effects of the etheric waves, and so mask from us the identity of external action. Everywhere motion, the coming and going of the Life-Breath of the Universe, and we give this motion different names as we sense it through the various openings of our "nine-doored house." And so everywhere we are surrounded by *Mâyâ*, illusion, because we do not know the things around us, but only the impressions they make on us. And these very things themselves, what are they but illusive appearances veiling the One Life? Alter our sense-organs and what is now light might become

sound, fragrance might become visible. And with different ears we might listen to the morning stars singing together, and see in many-coloured radiance the harmonious concert of the birds.

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There is a very terrible fact brought to light by the criminal statistics of late years, and attention was drawn to it in a very useful article in *Science Siftings* some time since. This fact is the appearance of a large class of violent and homicidal criminals of comparatively tender years. During the last ten years a type has appeared in Europe which is new—youths who murder in the most cold-blooded fashion; the growth of this class of juvenile criminals has been marked in Paris, and the unprovoked and brutal violence of gangs of youths in such towns as Liverpool is a phenomenon with which our Judges seem unable to cope effectually. It is stated that alcoholism in the parents tends to reappear as homicidal mania in the children, and that the use of the more maddening drinks, absinthe, brandies, etc., is "creating a very large and fearfully growing class of emotional maniacs—sound in will and intellect, but as cruel in nature as a drunkard when intoxicated." Dr. Paul Garnier, the Chief Medical Examiner of the Prefecture of Police in Paris, states that "alcoholic insanity is now twice as prevalent as it was fifteen years ago," and a stage on the road to what is recognized as insanity is the absence of the moral sense. The following case is given:

A few months ago I was present in Dr. Garnier's consulting room, watching the prisoners from the *depôt* filing past. We were informed that a child had been brought in by its parents to be examined. These people belonged to the respectable working class, and were both quiet and well-mannered. The man was driver of a dray, belonging to one of the railway stations, and had all the appearance of a stalwart working man. The boy was barely six years old; he had an intelligent, rather pretty face, and was neatly dressed. "See here, Monsieur le Docteur," said the father, "we have brought you our boy. He alarms us. He is no fool; he begins to read. They are satisfied with him at school; but we cannot help thinking he is insane, for he wants to murder his little brother, a child of two years old. The other day he nearly succeeded in doing so. I arrived just in time to snatch my razor from his hand." The boy stood listening, with indifference and without hanging his head. The doctor drew the child kindly toward him and inquired: "Is it true that you wish to hurt your little brother?" With perfect composure the little one replied: "I will kill him—yes, yes, I will kill him." The doctor glanced at the father and asked in a low voice: "Do you drink?" The wife indignantly exclaimed: "He, sir! Why he never enters a public-house; and has never come home drunk." Nevertheless, the doctor said, "Stretch out your arm." The man obeyed; his hand trembled. The story goes on to show that these people really intended to tell the truth; but the man was a deliverer of packages, and all day, at private houses, he was offered a drink for his trouble. He had

become a drunkard without knowing it, and the poison that had entered his blood was at that moment filling the head of his little child with the dreams of an assassin.

There is no doubt that parents poisoned with alcohol build into the physical bodies of their children materials soaked with this poison, and so provide a "physical basis of mind" of a most evil type. The student of the Esoteric Philosophy, however, sees in these youthful criminals more than the outcome of a physically poisoned body. Believing in Reincarnation, he sees that we must look for the influx of a numerous and depraved class, from those who lived amid the rotting ruins of Roman civilization, the brutal, cruel, dissolute youth of Rome, of Constantinople, of Alexandria, and of many another city. The thought-bodies then formed are the moulds into which will be and are being built the sad prison-houses of those Egos, and the alcohol-soaked and poisoned materials provided by our drunken classes form the fittest bricks for such gloomy edifices. Dark are the years that stretch before us as our population is recruited from the ranks of those who lived in the fourth and fifth and sixth centuries after Christ. Our race-courses, our gambling hells, our gin-palaces, seem fitting environment, alas! for such a population. Well is it that nobler, purer types are also coming hitherwards, to fight against the evil and strengthen the force for good.

* * *

Mr. Sala thinks that

It is high time that the Home Secretary looked after the mesmerists. At Rhyd the other day a youth of sixteen was charged with burglary, and sent to prison for fourteen days. It was stated by the defence that the unhappy youth had been suffering from mental affliction, as the result of being mesmerized at an entertainment last year. From this time forward he had manifested a vacant and strange manner; and on this ground the magistrates were urged to take a lenient view of the case. . . . If by the exercise of the mystic art candidates are to be produced for the ranks of the criminal classes, the sooner this dangerous form of public amusement is prohibited the better.

The sooner the better, indeed. Mesmeric entertainments, at which volunteers who "go for a lark" are mesmerized and made to perform absurd and offensive antics, are a very real source of public danger. Ill-balanced minds are peculiarly susceptible to the influence of a strong and steady will, and may easily be thrown off such balance as they have when they pass under mesmeric control in the excitement of a crowded meeting. Apparently restored to themselves as they may be, the harm has been done, and the mesmerizer, going off "to fresh fields and pastures new," leaves behind him the seeds of nervous disorder and obscure brain disturbance.

Those who know most of the force now known by the name of the ill-used Mesmer will be likely to echo most heartily the wish that public mesmeric entertainments should be forbidden by law.

* * *

Since Balaam amid the army of Balak, hired to curse remained to bless, surely no organization can have been more surprised than must have been the Society for the Propagation of the Gospel in Foreign Parts on the 16th of June, when assembled to listen to the Archbishop of Canterbury on the importance of its missionary work. The Archbishop boldly told his Christian hearers that

the religious tone in any nation was the upgrowth of many generations, had been gradually formed, and was the offspring of old traditions conveyed by teaching and by early habits,

and that in approaching communities educated in their own various forms of belief, missionaries should be very careful how they destroyed the religious tone prevalent therein.

They ought to do their utmost to understand the religions with which they had to deal. These religions embodied the best thoughts and feelings and aspirations of man through many ages, and it was not true that they were wicked, except by contrast.

The last three words were rather a concession to the prejudices of his hearers than to truth, for certainly Zoroastrianism, Hindûism, and Buddhism do not suffer, either in theory or in practice, by contrast with Christianity. And this the Archbishop appeared to recognize, for he went on:

There were, as they knew, great wickednesses in connection with all religions, and there had been such things in Christianity. In the Christian Church itself had been vice and wickedness which had gone far to make Christianity intolerable to students and observers. He deprecated very much Christian people setting to work—and he did not believe they would ever succeed if they did set to work—in the belief that all the religions which God had allowed to grow up apart from the Christian Church until Christianity was ready to approach them, ministered to pride and lust and cruelty.

These were brave words, spoken to such an audience as listened to them, and they hold out the hope of more brotherly sympathy than has hitherto been characteristic of Christian Missions. If the Christians can learn to respect the philosophical conceptions of religions that were in some cases hoary with age ere their own was born, a great step forward will have been made in that brotherly sympathy and mutual understanding that are far more religious than the shibboleths of the creeds.

* * *

Meanwhile, all decent persons should discountenance outrages such as that recorded in *The Bearings*, an American cycling journal,

as perpetrated by a representative of the Kenwood Company, a firm manufacturing cycles. This man was at Kamakura, in Japan, and managed to paste on the breast of a sacred image—which, standing fifty feet high, offered a striking situation for a placard—an advertisement of his wares. He then photographed the image, with the vulgar placard on its breast, and pasted some more of his bills on the gateway of the Shinto temple. He was caught, and imprisoned for ten days, and—I rejoice to add—completely failed in doing any business, for nobody would have anything to say to him. An English cycling paper, the *Northern Wheeler*, rightly characterizes the action of the American as “a most outrageous piece of barbarism.” How far was it from the sympathetic utterance of the generous Pagan: “Nothing human is foreign to me.” Some day we shall all learn tenderness for every thought and symbol which has been precious to a human heart or has lightened a human sorrow. Cross and Crescent, Buddha and Christ, Isis and Mary, Mithra and Fohi: what matters the name, if they ministered to humanity in its upward strivings towards the Truth, if they lightened its burden, if they were verily the Helpers and Beloved of men?

* * *

More skeletons! not hidden in a closet, but wrangled over in a Court of Law as though they were family ones. The Court is concerned with their ownership; LUCIFER with their antiquity and their size. They were found under les Rochers Rouges, near Mentone, limestone grottoes that have already contributed other skeletons from the past, skeletons buried under stalagmite, twenty-nine feet in thickness. The three, over which the lawyers are wagging their learned heads—or at least their wigs—are large beyond the measure of ordinary men. One, unfortunately headless, yet stands seven feet nine inches high without his cranium; another, a woman, stands six feet three inches; the third is that of a lad, who promised, had he lived, to have rivalled his elders in stature. The skeletons represent well-formed and nobly-proportioned folk, and the crania found are of a good type, and they must have belonged to a race of high intelligence. It is alleged that they cannot be less than eighty thousand years old, and may be a million, so that they may belong to the later Atlanteans. Thus from time to time does Mother Earth give up her dead, to confirm the teachings of the Esoteric Philosophy.

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The "Clapham Conference" is an annual gathering of earnest but narrow-minded Christians, intent on the "signs of the times" as concerned with the "return of our blessed Lord." Among these signs of the times are "Theosophy, spiritualism, political anarchy and ecclesiastical apostasy." We append the summary of the address on Theosophy, as given in the *Christian World*, adding a few notes thereto:

WHAT IS THEOSOPHY? WHO PROMULGATED IT? AND TO WHAT
DOES IT LEAD?

In reply to the first question, he showed, from the writings of Theosophists themselves, that it is "Wisdom Religion," handed down from a succession of initiates and adepts all over the world, now for the first time promulgated so as to become a subject of common inquiry and discussion. It presents a belief in a supreme, inscrutable, all-pervading, and absolute Deity, from which all nature, visible and invisible, proceeds, and unto which it will return; and a belief in man as an imperishable entity of Divine origin, and of infinite potentiality as a progressive manifestation of the Divine nature (1). In fact, everything is God. Theosophy includes also a belief in certain psychical powers in men, connected with celibacy and vegetarianism, and in initiations into certain mysteries. In every age these mysteries have existed, with a priestly class at their head, from Babel downwards. Satan is the real head (2). Under this system Christianity is abominable; the truth is to be found with Zoroaster, Buddha, and in the worship of Egypt (3). The system was practically promulgated in England by Madame Blavatsky—said to have received the teaching from initiates in Thibet—a woman of eccentric habits, and connected with impostures detected by the Psychical Investigation Society. The English Theosophists avow unquestioning submission to her teaching as authoritative and decisive, and declare that her personal character is a matter of indifference to them (4). Theosophy comes into direct collision with the teaching of the Bible. God ordains marriage, animal food, and atonement; Theosophy, celibacy, vegetarianism, and human merit. The Scriptures teach that there are none righteous, that Christ is the one true light; Theosophy, that all are good, that Mahomet and others are sources of light. God teaches that Satan is the prince of darkness; Theosophy deifies Lucifer, or Satan, as the great source of light (5).

(1) This is a well-worded and correct presentment of the teaching of the Esoteric Philosophy on this head, and it is well that such a theory as to man should have found place in a gathering to which the idea of man's essential divinity would probably be new and strange. (2) This is very funny. "Psychical powers connected with celibacy and vegetarianism" is a little crude, but perhaps some may have pierced to the true idea that if psychical powers requiring for manifestation high rates of vibration are to work through a physical body, the physical body will probably need some special training to enable it to respond. But why should Satan be the real head of celibates and vegetarians? Licentiousness and drunkenness would seem more consonant with the traditional

Satan. (3) Here our critic, who began so well, but got a little confused in his excursion into the Occult, has quite lost himself. Theosophy finds truth in all religious systems, in all overlaid with error; Christianity has truth at its core, as have the religions of Zoroaster and Buddha, but all have added much error and superstition to the pure teachings of the Initiates who founded them. (4) Poor Psychological Research Society! it will only live by its connection with Mme. Blavatsky, and as the clouds clear away and it is seen that she deceived none, its supposed discoveries of imposture will become matter for laughter. It is a pity; for it has done some useful work, and might have played an admirable part in opening the eyes of materialistic Science to new realms of life and mind. Nothing could be more untrue in fact than the second sentence of this paragraph; Mme. Blavatsky's teachings are not accepted by "English Theosophists" with unquestioning submission, for many members of the Society do not accept them at all; and most certainly few would be found to declare that her personal character is a matter of indifference. Those who do accept her teachings affirm the purity and honesty of her life, and reverence her character as well as her wisdom. (5) "God" and "Theosophy" are here put in an antithesis that sounds strange from the mouth of a believer in "God"; Theosophy, however, does not ordain celibacy and vegetarianism; in some Occult researches these are necessary, but the general Theosophical teaching urges self-control and temperance, not asceticism. "Lucifer" is the star of the morning, a title given in *Revelation* to Jesus, so that our critic is acting rather rashly in identifying it with Satan; further, in the *Old Testament*, Satan is God's great Angel of Judgment, and he is even identified with Jahveh on one famous occasion. So one might point out as to the "teaching of the Bible," that both Jesus and Paul put celibacy above marriage, and that animal food was not "ordained" until the time of Noah, who also seems to have introduced drunkenness, so that animal food and alcohol came in together. If men are going to found themselves exclusively on the literal meaning of the Hebrew and Christian Bible, they should not ignore all the passages from which they dissent.

Old Philosophers and Modern Critics.

[The following article was written by H. P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from *Isis Unveiled*, but the large additions and corrections give it an independent value.—ED.]

IN one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a *Mahâ-Pralaya* (general dissolution) the Great Soul, *Param-Âtmâ*, the Self-Existent, that which can be "apprehended only by the suprasensual," becomes "*manifest of itself*."¹

The Hindûs give this "Existence" various names, one of which is *Svayambhû*, or Self-Existent. This *Svayambhû* emanates from itself the creative faculty, or *Svâyambhuva*—the "Son of the Self-Existent"—and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call *Virâj*, or the Universe.² This incomprehensible Trinity became later anthropomorphized into the *Trimûrti*, known as *Brahmâ*, *Vishnu*, and *Shiva*, the symbols of the creative, the preservative, and the destructive powers in Nature—and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the *Tridanda*, the triply manifested Unity, which gave rise to the orthodox *AUM*, which with them is but the abbreviated *Trimûrti*. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes *Shârîra*, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. "Let the *Brâhmans* know the Sacred Syllable [*Aum*], the three words of the *Sâvitri*, and read the *Vedas* daily."³

After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form. . . .

When having again reunited the subtle elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.

It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.⁴

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The

¹ See *Mânava Dharma Shâstra (Laws of Manu)*, i. 5, 6, 7, 8, *et seq.*

² Every student of Theosophy will recognize in these three consecutive emanations the three *Logoi* of the *Secret Doctrine* and the Theosophical Scheme.

³ Compare *Manu*, iv. 125.

⁴ Compare *Manu*, i. 50, and other shlokas.

mystic Decad ($1+2+3+4=10$) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Let us see how the Brâhmanical ideas tally with pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers, who lived thousands of years before himself, with its metaphysical expression. Vyâsa, Jaimini, Kapila, Patanjali, and many others, will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindû Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor. "Men, in proportion to their intellect, have admitted his transcendent claims"; yet his commentators, almost with one consent, shrink from every passage which implies that his Metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [*Noûs*, *Nous*, the Spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe—who is called, by way of preëminence and excellence, the Supreme Good, the God (*ὁ θεός*), "the God over all" (*ὁ ἐν παντί θεός*).¹

It is not difficult for a Theosophist to recognize in this "God" (a) the UNIVERSAL MIND in its cosmic aspect; and (b) the Higher

¹ Cocker, *Christianity and Greek Philosophy*, xi. 377.

Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; *i.e.*, the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.¹ We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven—he says—was produced according to the eternal pattern of the "Ideal World," contained, like everything else, in the dodecahedron, the geometrical model used by the Deity.² With Plato, the Primal Being is an emanation of the Demiurgic Mind (Nous), which contains within itself from eternity the "Idea" of the "to-be-created world," and this Idea it produces out of itself.³ The laws of Nature are the established relations of this Idea to the forms of its manifestations. Two thousand years later, we find the great German philosopher Schopenhauer borrowing this conception when stating that :

These forms are time, space and causality. Through time and space the idea varies in its numberless manifestations.

Thus, if Theology has often disfigured ancient Theosophy, Modern Psychology and Modern Science have disfigured Ancient Philosophy. Both borrowed without any acknowledgment from the Ancient Wisdom and reviled and belittled it whenever they could. But, for lack of comprehension of the great philosophical and theosophical principles, the methods of Modern Science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it recoils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher abstract types*. The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archæus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Is it the sad perception of this truth, the recognition and the adoption of which by any man of Science would now prove suicidal, that makes so many Scientists and famous scholars confess how powerless is Physical Science, even over the world of Matter?

¹ This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated.

² Compare *Timæus Locrius*, p. 97.

³ See *Movers' Explanations*, p. 268.

Almost a century separated Plato from Pythagoras,¹ so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, Kurios was the God-Mind (Nous). "Now Koros (Kurios) signifies the pure and unmixed nature of intellect—wisdom," says Plato in the *Cratylus*. Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, the despair of modern Orientalism, Plato declares, in the *Gorgias* and *Phædo*, that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great Philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstitions concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it,

Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.²

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the Nous, Spirit, or Rational Soul of man, being "generated by the Divine Father," possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by Philosophy—the love of wisdom. The love of truth is inherently the love of good; and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. Says Plato in the *Theætetus*:

¹ Pythagoras was born in 580 and Plato in 430 B.C.

² *India in Greece*, Preface, p. ix.

This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the pre-existence of the Spirit or Nous. In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite or two-fold; the *thumos*, or epithumetic part, formed from the substances of the world of phenomena; and the *thumocides* (*θυμοειδής*), the essence of which is linked to the eternal world. The present earth-life is a fall and a punishment. The Soul dwells in "the grave which we call the body," and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the *Republic*, our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Mâyâ*, or the illusion of the senses in physical life, which is so marked a feature in Hindû Philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

The interior spirit has some dim and shadowy recollection of its ante-natal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenthral the Soul from the bondage of sense, and to raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the Philosopher [or student of the higher truth] alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect—an initiate into the diviner wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neoplatonic School, was taught and illustrated in the MYSTERIES.¹ Many

¹ "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the faggot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god *Dinos* into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods." But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

have questioned and even denied this; and Lobeck, in his *Aglaophomus*, has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, has exploded such assertions. He declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato reïncarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the præexistent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul, and its restoration to divine bliss, or reünion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I. the previous purification; II. the admission to participation in the arcane rites; III. the epoptic revelation; IV. the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which anyone receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings.¹

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his time—that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great Philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean Numbers. Some of his speculations are not found

¹ Thomas Taylor, *Eleusinian and Bacchic Mysteries*, p. 47.

in the written *Dialogues*; but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavoured to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitudes to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is entirely correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences—real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness—τὸ ἀγαθόν. "Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason."¹ Nor did he ever say that "forms are numbers." What he did say may be found in the *Timæus*: "God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers."

It is recognized by Modern Science that all the higher laws of Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

¹ *History of Philosophy*, by Cousin, I. p. ix.

The key to the Pythagorean dogmas is the *general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in few words.* Even the apostle Paul accepted it as true. "Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα" — *Out of him and through him and for him all things are*—though the pronoun "him" could hardly have been used with regard to the Universal Mind by an Initiate—a "Master Builder."

The greatest ancient Philosophers are accused of shallowness and of superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn oath.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves for conveying sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic sceptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus*, honestly remarks that the modern Physical Philosopher

hardly allows to his notions the merit of being "the dead men's bones" out of which he has himself risen to a higher knowledge;¹

forgetting how much the Metaphysics of olden times have helped the "physical" Sciences of the present day. If, instead of quarrelling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato's works, we analyze them carefully, the *Timæus* alone will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of Modern Science; for, according to Prof. Jowett, the specific discovery that the blood flows out from one side of the heart through the arteries,

¹ Jowett, *The Dialogues of Plato*, ii. 508.

and returns to the other through the veins, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

Plato's method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observation and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old Philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and could demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendour which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue. Every Science having been revealed in the beginning of time by a *divine* Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures. The relative practical unprofitableness of most modern scientific research is evinced in the fact that while our Scientists have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of them are unable to tell us anything definite about the Vital Force which produces the changes in these several kingdoms. It is unnecessary to seek further than

the works of our highest scientific authorities themselves for corroboration of this statement.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the Ancients, in the face of a public sentiment which is content with nothing less than their abasement. When we meet with a case of the kind we gladly give the bold and honest scholar his due. Such a scholar is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,¹ upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of the animals, was held by Anaximenes in the sixth century before Christ." Professor Jowett might have added that this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldeans, who taught it *exoterically*, as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.² But in both cases the statements are *blinds*. That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the "Seven Sages," and therefore an Initiate as were these two Masters—that which Anaximenes meant by "animals" was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present day theories is thus shown to be not entirely original with Darwin. Professor Jowett goes on to show "that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars resolving in space." Thus Galileo—studying some Pythagorean fragments, which are shown by Reuchlin to have still existed in the days of the Florentine mathematician;³ being, moreover, familiar with the doctrines of the old Philosophers—but reasserted an astronomical doctrine which prevailed in India in the remotest antiquity.

¹ *Conflict between Religion and Science*, p. 240.

² "The Wisdom of Nebo, of the God my instructor, all-delightful," says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

³ Some Kabalistic scholars assert that the original Greek Pythagoric sentences of Sextus, which are now said to be lost, existed at that time in a convent at Florence, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on Astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some Rufinus got hold of it, he would no doubt have perverted it, as Presbyter Rufinus has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor's Introduction to Iamblichus' *Life of Pythagoras*, p. xvii.

4. The Ancients "thought that there was a sex in plants as well as in animals." Thus our modern Naturalists had but to follow in the steps of their predecessors. 5. "That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number." 6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number." 7. "That the annihilation of matter was denied by them, and held to be a transformation only." "Although one of these discoveries might have been supposed to be a happy guess," adds Prof. Jowett, "we can hardly attribute them all to mere coincidences." We should think not; for, from what he says elsewhere, Prof. Jowett gives us a full right to believe that Plato indicates (as he really does) in *Timæus*, his knowledge of the indestructibility of Matter, of the conservation of energy, and the correlation of forces. Says Dr. Jowett:

The latest word of modern philosophy is continuity and development, but to Plato *this is the beginning of and foundation of Science*.¹

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the *Old* and partially the *New Testament* included, belonging to the most advanced notions of morality, and religious "revelations." While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timæus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus*, *Cratylus* and *Parmenides*, and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the Universal Mind diffused through all things*, and the dogma of the soul's immortality, are the leading features

¹ Introduction to *Timæus*, *Dialogues of Plato*, i. 59c.

in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect," says he in the *Phædrus*.¹

He took no pains to conceal his displeasure that the Mysteries had become less secret than they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.² While mentioning the Gods on every page, his "Pantheistic Monism" is unquestionable, for the whole thread of his discourse indicates that by the term "Gods" he means a class of beings far lower in the scale than the One Deity, and but one grade higher than external man. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:

Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit anyone of the other poets into the "Commonwealth," and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting the *One* [Deity].³

Those, therefore, who can discern the true spirit of Plato's Philosophy, will hardly be satisfied with the estimate which Prof. Jowett, in another part of his work, lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-Platonists. He would have us believe that the hidden meanings which they found in this Dialogue, are "quite at variance with the spirit of Plato." This is equivalent to the assumption that Prof. Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he does not penetrate it at all. If, as he tells us, the Christians seem to find in his work their Trinity, the Word, the Church, and the creation of the World, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the Philosopher's teaching has fled, and we

¹ Cory, *Phædrus*, i. 328.

² This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents" (Plato, *Ep.* ii. p. 312; Cory, *Ancient Fragments*, p. 304).

³ Josephus, *Against Apion*, ii. p. 1073.

would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth must, before, like the Phœnix of old, it revives from its own ashes. Every translator of Plato's works has remarked the strange similarity between the Philosophy of the Esoteric and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman Church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology, "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived six hundred years before Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy.

H. P. B.

(To be concluded.)

Self-Evident Truths and Logical Deductions.

No man can be self-conscious of any other state of existence than the one in which he for the time being exists.

By means of perceiving with our external or internal senses we may become conscious of the presence of beings differing in their qualities from our own, but we cannot be self-conscious of the true nature of their existence unless we ourselves enter the state in which they exist. The animal elements in man can realize nothing above the animal plane of existence until they cease to be animal and become human or divine; only the human elements in the constitution of man can form a true conception of humanity; only the divine principle in man can become self-conscious of that which is divine, because it exists itself in that state.

Any one may form an opinion about that which is above his knowledge; but to obtain self-consciousness and self-knowledge of a higher state of existence there is no other way but to enter that state; and no one enters a higher state as long as he remains in a lower one, nor can any one enter a higher state unless he has the power to do so. To merely imagine that one knows a thing is not actual knowledge; to fancy that one is united with Brahm is not actual conscious unification with Him. A merely imaginary state may appear to be a reality, but it is nevertheless imaginary after all.

NOTE.—By the sense of sight we may perceive the forms and external qualities of beings that approach us or come within our sphere, but only by the sense of interior feeling can we become self-conscious of their true nature. We may become conscious of heat, light, sound, electricity, magnetism, life, thought, will, etc., because these activities existing beyond our sphere may induce corresponding vibrations within our own organism. There are sensitive persons who can feel the presence of a mineral or metal, because the same mineral- or metal-principles exist in their own constitution; there are others in whom the animal elements may feel the presence of a corresponding animal even in the dark; in a sensitive person the unseen presence of another person may induce sympathetic or antipathetic vibrations that may come to his consciousness; the evil elements in man will co-vibrate in the presence of evil, and that which is divine in man can recognize that which is divine in all things. Love or hate may induce vibrations of love or hate in another person; the thoughts of one person may induce similar thoughts in the mind of another who is in harmonious relation with him, the life of a healthy person may induce healthy life-action in another, and the will of one may give a similar direction to the will of another. Each particle of the microcosm of man has its own state of being, either unconscious, semi-conscious, conscious, or self-conscious, and the sum and substance of these various states of consciousness produce the ever-changing and illusive self-consciousness of individual man; but the real universal self-consciousness, that can be realized only by those who have become regenerated in the spirit, is beyond the comprehension of those elements in man which have not yet attained that state. He who has not yet attained conscious immortality asks for logical proofs why he should believe that the spirit of man is immortal. He in whom the spirit has become self-conscious of its own immortality requires no other proof; he knows that he is immortal because he is in possession of such a knowledge, he knows that truth which is self-existent in him. But man does not obtain conscious immortality by merely imagining that he is in possession of it, nor does he acquire any spiritual powers by fancying that he has them already acquired. Imaginary knowledge, love, will, etc., are not real things, they exist merely in the imagination. Real spiritual powers are self-existent and independent of the imagination of man. Such powers are love, faith, hope, patience, free will, etc., all culminating in divine wisdom; they are not created, but may be obtained by man by spiritual exercise, and spiritual exercise means the exercise of these spiritual powers. The exercise of an imaginary power can have only an imaginary result. True spiritual powers produce true results, but they cannot be effectually used by man before he has attained possession of them.

No one is in possession of any other power but that which he possesses.
Not in the shadowy realm of external or internal illusions, only

at the innermost centre of our own being can we find the divine power from which all our powers originate. Not in temples and sacred books must we look for the knowledge of God. He in whom the divine spirit has attained self-knowledge will recognize God in everything; he who cannot find God within his own self will find Him nowhere in the universe.

To know the powers that exist in ourselves we must look for them within ourselves; no one can find his own perfection anywhere but within himself; only when he has attained a certain degree of perfection can he recognize in others the same degree. It is far more important to attain self-knowledge than to attempt to borrow the knowledge of others. Why should we trouble ourselves so much to learn whether a man is perfect or imperfect, as long as we have no perfection ourselves? Why should we be so anxious to know what this or that man knows or is imagined to know, as long as we do not know ourselves? Only that which we realize ourselves constitutes our real self-knowledge.

NOTE.—All natural forms grow from a centre, all powers have one common origin. That which exists beyond us does not belong to us as long as it has not come into our possession. From the spark of divine fire existing in the centre of man's constitution originate all his powers, intellectual, emotional and physical motion. Money, fame, social position and other external things do not constitute the real power of man; it is they who exercise their powers through him who enters into their possession. By their connection with him they endow him temporarily with certain powers, which he imagines to be his own; but if that connection is broken, that imaginary power departs. He who depends for power on external conditions is dependent on these conditions; he who can unconditionally control the powers that exist in himself is in possession of real power; he is his own master and free. Real knowledge is independent of the opinions of others; free will is one with the law; real love is always free and not bound by any selfish desire; real patience does not need to be kept alive with false hopes, and real hope and faith are coëxistent with knowledge.

There are very few people who are in possession of knowledge, the vast majority imagine they know, but live only in the realm of opinion. Our age claims to treat mere belief with contempt, and nevertheless nearly all its so-called knowledge is nothing else but belief, resting upon certain theories which are accepted as being self-evident.

Science says: There are certain things which you cannot see, and which we ask you to believe. We give you certain reasons why you should believe what we say; we give you logical deductions in the place of direct perception. We give you reasons why you should believe in the existence of truths which you cannot know by the power of direct perception, because you do not possess that power.

One of the fundamental doctrines upon which our science is based, is that things actually are what they appear to be. We know of no other world but the world of phenomena, and imagining these phenomena to be realities we believe ourselves to be in the possession of real knowledge.

Religion says: We ask you to believe what we say, and we decline to give you any satisfactory reasons for it, because the things in which we ask you to believe are beyond your understanding. As God has not revealed Himself to you, you must believe in Him because it is said

that He has revealed Himself to others. To believe in God it is necessary that you should believe in the veracity of our statement. Your faith in God depends on the amount of faith you put in the trustworthiness of your minister.

Wisdom says: I teach you nothing except my own being. Take me in your possession and you will know all that is worth knowing. If you are now blind and in darkness, try to open your eyes and to see for yourself; the light is around you and in you and everywhere; all that you have to do is to make yourself receptive for it. Let the truth identify itself with your being; you will then know it and be able to dispense with your logic; learn to see by the light of reason, and your speculation and theories will become useless to you; if the eternal truths are now beyond your understanding, learn to know that which is divine and eternal in yourself, and through it you will come to its understanding.

Words and letters are shadows; wisdom is light. He who speaks much wastes much force; he who absorbs wisdom gains power. The intellect is the shadow of the light of intelligence, it deals only with shadows as long as it is not illuminated by wisdom. Reason requires no arguments, it knows because it is, and it is because it knows itself.

To be perfect, that which is already perfect requires no change, but that which is imperfect requires to be changed.

God, i.e., *the absolute* in its aspect as absolute perfection is what it is and does not need to become. Being self-existent, eternal and universal, it is independent of any external conditions, if such conditions were imaginable where God includes the all and where there can therefore be nothing external. The one is the all in which everything exists and there can be no outside to it, for if there were anything outside the all, the all would not be what it is. Everything exists in the one and is a manifestation of the one beyond which nothing exists; but not in everything is a manifestation of the absolute perfection of the one, because perfection cannot manifest itself fully in imperfect forms. The absolute is independent of conditions, but its manifestations depend on conditions. The one manifests itself in a stone as a stone, in a plant as a plant, in an animal as an animal, in a man as a man, in a God as a God, in a devil as a devil. The one in its own essence is unchangeable, but the forms of his activities and manifestations are subject to change, and a higher activity requires for its manifestation a more perfect form. Forms and activities change, but the centre in which is rest remains for ever unchanged.

NOTE.—If all that exists is one, then everything that exists in the one and seems to differ from other things therein can be nothing else but modifications of the original activity in the one within itself. These modifications are exceedingly numerous, and may take place unconsciously, consciously, or with self-consciousness, according to the conditions in which they are manifesting themselves; they may proceed in straight or curved lines, in circles or spirals, and in an endless variety of vibrations such as constitute the various unconscious, semi-conscious, conscious, and self-conscious forces in nature: motion, heat, light, sound, electricity, magnetism, life, thought, will, love and wisdom, with all their inter-relations and correspondences. If a progressive vibration meets with an obstacle, its direction will be changed,

and if it is surrounded by obstacles from all sides, it will then necessarily move around its own centre and constitute a stationary vibration of the same eternal and universal substance, that is to say, an *atom* of matter.

A great many misconceptions arise continually from the old habit of looking upon matter and motion as if they were two essentially different things, instead of merely two aspects of the eternal one. Absolute rest is as unthinkable as absolute motion. Matter without motion is to the philosophically thinking mind as inconceivable as motion without substance. Matter, motion, and space cannot be conceived one without the other; they are eternally one; even the smallest atom of matter must have motion and extension and is subject to laws; or to express it in other words, even the smallest atom, as well as the greatest solar system, is an organized whole in which the eternal one manifests itself, and there can be nothing dead or immovable in the universe. There can be no absolute death or annihilation, for motion can never cease; it is self-existent with matter and space.

All forces in nature are modifications of that manifestation of the one which is called "motion"; all substances are modifications of that manifestation of the one which is called "matter." All forms are instruments in and through which the one is manifesting itself. In an unconscious form the one manifests itself in an unconscious state, in a form capable to live as a living power, in a sensitive form as emotion, in the intellect as intelligence, in the wise as the light of wisdom. By improving the form we do not create a new force, we merely establish conditions under which the eternal one may manifest itself in a higher mode of action. The eternal one which may manifest itself as heat in a stone, as light in the fire, as magnetism in iron, may manifest itself as emotion in the soul, as thought in the mind, as self-knowledge in the spirit. All is essentially one, from mechanical motion up to intelligence and divine wisdom, only the modes of its manifestation differ from each other according to the prepared conditions. God is one and cannot be changed or improved by man, but man may prepare within himself the conditions so that God may manifest His divine power in him. For a higher manifestation of power a more perfect form is required, and therefore imperfect forms die, but that which is eternal and self-existent remains, because it is not its existence but merely its manifestation that depends on condition; it is itself unconditional, universal, and permanent.

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THIS Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seems now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters.—*Letters that have Helped Me.*

“The Word.”

“I am the way, the truth and the life: no man cometh unto the Father, but by me.”—*St. John, xiv.6.*

SYMBOLS and parables have ever been a much favoured mode of imparting a deeper knowledge of religious truths. By addressing itself directly to the reflective powers and thus often leading the inquiring mind to an intuitive perception of the subject, this method attains its aim by a shorter and more certain way than by the alternative of many lengthy dissertations. The student's sympathy with his work is quickly awakened and rapidly stimulated by the consummate judgment shown in the choice of representative signs, whose appropriate fitness never ceases to be a source of growing amazement to him. On closer examination it will be found that the wisdom displayed in the selection of these allegorical glyphs is greatly assisted by the fact, that a perfect correspondence exists between the effects produced by cosmic forces at work on different, but parallel lines of the universe, and that in consequence, ideas arising on the various evolutionary planes can be expressed with an astonishing amount of analogy, which finds itself only checked by the limits a denser medium imposes on more ethereal projections, and acts as a reminder that reasoning ought not to transgress its legitimate bounds.

The gradual evolution of the “Word” has often been selected by ancient writers for expressing highly metaphysical operations. Thus Indian philosophy teaches that the “Word” or “Vâch,” in its *Parâ*, *Pashyanti*, *Madhyamâ* and *Vaikhari* forms can be likened to the most abstract stages of divine emanation and differentiation the human mind dare approach, and hence, through this channel an unlimited field for abstruse speculation is thrown open. But likewise, and more urgently for our present purpose, does the complex constitution of the ordinary or human “word” demand our consideration before we may attempt to trace the parallel meanings of its symbolical value on any higher lines. Starting with the above Indian classification we may roughly adapt it to the “word” in its various phases of origin, birth and growth, as “*latent*,” “*showing symptoms of life*,” “*existing in thought*” and “*manifesting in actual speech*.” Our attention will now only be directed to the two latter stages, when the “word,” issuing from thought and impinging on our senses, gains access to our consciousness.

Before the invention of any kind of writing, the only way of conveying a “word,” to any fellow-creature was necessarily by sound, and to this day speech remains the simplest, as well as the most effective, mode of expression. None the less can a “word” equally appeal to

our sight by letters and images, which, when rendered with a raised surface, can be brought to the cognition of the blind. Further, it will require but a slight effort of imagination, to suppose the existence of a code of particles and essences, by which a "word" could be made accessible to our senses of taste and smell; and however circuitous this process might appear to us, in comparison with the known and therefore simpler methods, the fact would be established that so soon as our senses are "opened," or qualified, the "word" in one way or another becomes the vehicle for the transmission of a mental vibration to our physical organism. Hence the "word" appears to us as a stepping-stone for the transfer of a higher life-impulse to one of lower grade; but if so, it can likewise be used for an ascent from below; indeed the perceiving mind may ascertain more than the superficial sense of the message, by trying to follow it towards its inner source. When familiar to us, a "word" will be instantly conveyed to our brain by our senses; if the reverse, it will strike us as mere empty sound and fail to deliver its intellectual gift. This occurs, when a "word" is spoken in a, to us, foreign tongue, and we have to seek outside help to assist our efforts at comprehension until, should we wish to master the new "word" in all its hidden potentialities, we succeed in overcoming the obstacles in our way by familiarizing ourselves with its pronunciation, till our utterance of it becomes perfect in ease and purity, when by analyzing its etymological values, and by grasping it like the guiding thread in an intricate maze, we may be enabled to wrest from it its esoteric secrets of sound and meaning.

The importance of the symbol consists therefore, besides the link it forms between subjective Thought and objective Matter, in being more than an intellectual flash proceeding from a higher plane, being indeed a call addressed to our inner energies to arouse themselves to their utmost extent.

The "Vâch" of the Indians, the "Logos" of the Gnostics, and the "Word" of the Christians, are analogous, if not identical, in their meaning, as they all embody the idea of the mystic Christos; and although this doctrine possesses a universal character, it will be unnecessary to examine it here from other than a purely Western or Christian standpoint.

The Christian Church identifies the "Word" with Jesus, but having lost the key to the dogma of Christhood, fails to furnish a satisfying explanation for the same mystery in another form, and if elucidation of the enigma be desired, we must apply for light to Esoteric Wisdom.

The "Word" or the "Christ" are designations for the divine Spirit under its aspect of manifestation within the highest regions of the human or rational soul, which under the symbol of "Jesus" represents the required conditions of purity and power for receiving the spiritual light from above or within. In Jesus we have to see not only

the purified type which our race may hope to emulate in ages to come, but also the rare instance when individual man proves, by his own life, that the union of the human with the divine is within the reach of those very few who even now may be fully prepared for the stupendous task.

The difficulty for the Western mind to comprehend the true nature of Jesus is created less by the sceptics in their denial of any gifts and powers of a transcendental kind which pass the limits of their circumscribed mental horizon, than by the injudicious zeal of his followers, who, at a loss to find for him a location sublime enough to accord with their emotional faith, identify him with the Almighty himself. It may be acknowledged that Jesus, proclaimed by a "voice from heaven" as "my beloved son," raising the dead, healing the sick, and performing other miraculous acts, crucified for our sakes, suffering ignominious death, and being raised again to life, calls forth such deep sensations of admiration and devotion, that fervour is not to be restrained by reason. It may also be granted that the language of most writers on mysticism, always misunderstood by the uninitiated reader, is apt to mislead unless carefully checked and interpreted by a true knowledge of the diverse potentialities in man. It is not only by a close and discriminating examination, but by the opening of our inner understanding, that we gain a clearer view of the nature of Jesus, and are forced to the conclusion that even *he* was subject to the universal law of evolution, and that only by conquering the last faint traces of his lower self under the ordeal of suffering, was he rendered fit to reach the perfection of his spiritual altitude. Though Jesus was bathed in the heavenly light, he was not yet self-luminous; though he spoke with divine voice, he was not yet the "Word"; and though his standard was immeasurably above that of any of his fellow-men, he had yet to ascend to the more elevated grade, whither his disciples could not follow him. Only when "Judas" departed into the darkness of "the night" was Jesus enabled to become glorified,¹ while the temporary nature of this condition is attested by his prayer later on for glorification.²

The scene of anguish in the Garden of Gethsemane likewise bears witness that some small remnants of his human self still adhered to him, and could only be radically removed by the destruction of his "body."

If it be conceded that Jesus started on his life-journey from the highest human level, richly equipped with all the required qualifications for his mighty task, and upheld by an unequalled determination to reach the desired goal, we shall secure a coign of vantage whence a clearer comprehension will be gained of the culminating phases of his career in their connection with the subject under consideration.

¹ *St. John*, xiii. 30, 31.

² *St. John*, xvii. 1, 5.

By his crucifixion, death and resurrection, Jesus reaches the final stages of his upward course, and receiving the crown of Christhood as the reward or result of his arduous struggle, his human nature undergoes a "God-like" conversion. The work of regeneration is accomplished, the "new birth" on the spiritual plane has taken place, and his ardent aspirations for the divine are realized in the act of possession; for merging his spirit completely into the condition of the Christ, he *becomes* the *Christ*, is the "Word," and within a short interval will ascend to the "Father in heaven."

To speak of stages and degrees of development may be somewhat misleading, but we have to do so in order to humour our intellect, which can only discern evolution and growth by marked results, as milestones assist the wayfarer in ascertaining the extent of his progress on his journey. The divine light that abode in Jesus, ever since it gained access to his responsive soul, permeated him with increasing intensity as he advanced towards the central source of all life; it gave him occasional glimpses of his future glory, and endowed him temporarily and by anticipation, so to speak, with those high attributes that fell within his grasp in all their fulness when he became the "Christ." Thus a radiance spreading over the whole life of Jesus and corresponding in effulgence with the growth of his spirituality, marks him already on earth with the divine impress, and it is under this aspect that he appears to us as the "Christ" manifest in man, or *the* "Word made flesh."

Moreover, though we can distinguish the principle from the individual, before they are joined in union, we can no longer separate the individual from the principle after they have coalesced. We can trace Jesus through his progress upwards from purely human beginnings, but so soon as he has gained the supreme spiritual condition by right of conquest, we are unable in our mind to remove him from that plane of consciousness which henceforth must form the permanent abode of his spirit.

The value accruing from this point of view, namely, of following the natural growth of Jesus towards his spiritual height, consists in the ideal it places before us, which though far beyond our present reach, is yet not altogether excluded from the possibilities the inner eye of faith may be able to discern in the faint distance of the future. Between our present lowly starting point, and every advanced station on the road leading towards the heavenly goal, Jesus forms the *link* without whose aid our vision would have remained closed, and our aspirations lifeless. He not only built the bridge that spans the vast gulf dividing the human from the spiritual sphere, but becomes the indispensable guide whose trusty hand we require to lead us across in safety.

The one pass-word he requires is the true imitation of the example he himself has set.

Unless our whole nature, in all its physical and mental sluggishness, be lifted up to a gradually rising standard of purity and spirituality, unless our unflagging efforts be directed towards leading an altruistic, self-sacrificing life, and unless in truth we become "Jesus-like" as much as it lies within our feeble power to approach so ideal a prototype, the key must ever be withheld that opens the gate to the Beyond. All teachings of Jesus on this point are characterized by excessive clearness and directness.

Once the divine germ awakened in the human soul by his call, the road of regeneration can only be trodden by the purified and reformed man, who only by complete assimilation to the mediator, or by identification with the "Word," can hope to scale the clear heights, whence the "promised land" appears in view. Thus Jesus, or "the Word," is the way, the door, the only channel for access to the "Father," the vine whose vivifying sap alone produces fruit, the heavenly food on which we have to build up our spiritual frame.

This is the celestial message ever proceeding from its living source, perpetually trying to penetrate into the human heart, and to fan into a bright flame the latent spark of the divine essence. This is the spiritual thrill whose growth we have to foster by "practising" "the Word" and whose guiding ray we have to follow into the higher regions whence it descended.

With the advancing perfection of our spiritual nature, we may then hope to draw closer within the radiance of that divine light, which forms the centre of energy and attraction called "the Word."

H. A. V.

Simon Magus.

(Continued from page 323.)

PART I.

SOURCES OF INFORMATION.

II.—*The Simon of the Fathers.*

v. [Hippolytus (?)] (*Philosephumena* vi. 7-20). (Continued.)

12. For, he says, he considered that all the parts of the Fire, both visible and invisible, possessed perception¹ and a portion of intelligence. The generable cosmos, therefore, was generated from the ingenerable Fire. And it commenced to be generated, he says, in the following way. The first six Roots of the Principle of generation which the generated (*sc.*, cosmos) took, were from that Fire. And the Roots, he says, were generated from the Fire in pairs,² and he calls these Roots Mind and Thought, Voice and Name, Reason and Reflection, and in these six Roots there was the whole of the Boundless Power together, in potentiality, but not in actuality. And this Bound-

¹ φρόνησις, consciousness?

² Syzygies.

less Power, he says, is He who has stood, stands and will stand; who, if his imaging is perfected while in the six Powers, will be, in essence, power, greatness and completeness, one and the same with the ingenerable and Boundless Power, and not one single whit inferior to that ingenerable, unchangeable and Boundless Power. But if it remain in potentiality only, and its imaging is not perfected, then it disappears and perishes, he says, just as the potentiality of grammar or geometry in a man's mind. For potentiality when it has obtained art becomes the light of generated things, but if it does not do so an absence of art and darkness ensues, exactly as if it had not existed at all; and on the death of the man it perishes with him.

13. Of these six Powers and the seventh which is beyond the six, he calls the first pair Mind and Thought, heaven and earth; and the male (heaven) looks down from above and takes thought for its co-partner, while the earth from below receives from the heaven the intellectual fruits that come down to it and are cognate with the earth. Wherefore, he says, the Word oftentimes steadfastly contemplating the things which have been generated from Mind and Thought, that is from heaven and earth, says: "Hear, O heaven, and give ear, O earth, for the Lord hath said: I have generated sons and raised them up, but they have set me aside."¹

And he who says this, he says, is the seventh Power, He who has stood, stands and will stand, for He is the cause of those good things which Moses praised and said they were very good. And (the second pair is) Voice and Name, sun and moon. And (the third) Reason and Reflection, air and water. And in all of these was blended and mingled the Great Power, the Boundless, He who has stood, as I have said.

14. And when Moses says: "(It is) in six days that God made the heaven and the earth, and on the seventh he rested from all his works," Simon arranges it differently and thus makes himself into a god. When, therefore, they (the Simonians) say, that there are three days before the generation of the sun and moon, they mean esoterically Mind and Thought—that is to say heaven and earth—and the seventh Power, the Boundless. For these three Powers were generated before all the others. And when they say, "he hath generated me before all the Æons," the words, he says, are used concerning the seventh Power. Now this seventh Power which was the first Power subsisting in the Boundless Power, which was generated before all the Æons, this, he says, was the seventh Power, about which Moses says: "And the spirit of God moved over the water," that is to say, he says, the spirit which hath all things in itself, the Image of the Boundless Power, concerning which Simon says: "*The Image from the incorruptible Form, alone ordering all things.*" For the Power which moves above the water, he says, is generated from an imperishable Form, and alone orders all things.

Now the constitution of the world being with them after this or a similar fashion, God, he says, fashioned man by taking soil from the earth. And he made him not single but double, according to the image and likeness. And the Image is the spirit moving above the water, which, if its imaging is not perfected, perishes together with the world, seeing that it remains only in potentiality and does not become in actuality. And this is the meaning of the Scripture, he says: "Lest we be condemned together with the world."² But if its imaging should be perfected and it should be generated from an indivisible point, as it is written in his *Revelation*, the small shall become great. And this great shall continue for the boundless and changeless eternity (æon), inasmuch as it is no longer in the process of becoming.³

¹ *Isaiah*, i. 2.² *1 Corinth.*, xi. 32.³ τὸ μηκέτι γινόμενον.

How and in what manner, then, he asks, does God fashion man? In the Garden (Paradise), he thinks. We must consider the womb a Garden, he says, and that this is the case, the Scripture tells us when it says: "I am he who fashioned thee in thy mother's womb,"¹ for he would have it written in this way. In speaking of the Garden, he says, Moses allegorically referred to the womb, if we are to believe the Word.

And, if God fashions man in his mother's womb, that is to say in the Garden, as I have already said, the womb must be taken for the Garden, and Eden for the region (surrounding the womb), and the "river going forth from Eden to water the Garden,"² for the navel. This navel, he says, is divided into four channels, for on either side of the navel two air-ducts are stretched to convey the breath, and two veins³ to convey blood. But when, he says, the navel going forth from the region of Eden is attached to the fœtus in the epigastric region, that which is commonly called by everyone the navel⁴ and the two veins by which the blood flows and is carried from the Edenic region through what are called the gates of the liver, which nourish the fœtus. And the air-ducts, which we said were channels for breath, embracing the bladder on either side in the region of the pelvis, are united at the great duct which is called the dorsal aorta. And thus the breath passing through the side doors towards the heart produces the movement of the embryo. For as long as the babe is being fashioned in the Garden, it neither takes nourishment through the mouth, nor breathes through the nostrils. For seeing that it is surrounded by the waters (of the womb), death would instantly supervene, if it took a breath; for it would draw after it the waters and so perish. But the whole (of the fœtus) is wrapped up in an envelope, called the amnion, and is nourished through the navel and receives the essence of the breath through the dorsal duct, as I have said.

15. The river, therefore, he says, which goes out of Eden, is divided into four channels, four ducts, that is to say; into four senses of the fœtus: sight, (hearing),⁵ smelling, taste and touch. For these are the only senses the child has while it is being formed in the Garden.

This, he says, is the law which Moses laid down, and in accordance with this very law each of his books was written, as the titles show. The first book is *Genesis*, and the title of the book, he says, is sufficient for a knowledge of the whole matter. For this *Genesis*, he says, is sight, which is one division of the river. For the world is perceived by sight.

The title of the second book is *Exodus*. For it was necessary for that which is born to travel through the Red Sea, and pass towards the Desert—by Red the blood is meant, he says—and taste the bitter water. For the "bitter," he says, is the water beyond the Red Sea, inasmuch as it is the path of knowledge of painful and bitter things which we travel along in life. But when it is changed by Moses, that is to say by the Word, that bitter (water) becomes sweet. And that this is so, all may hear publicly by repeating after the poets:

"In root it was black, but like milk was the flower. Moly the Gods call it. For mortals to dig it up is difficult; but Gods can do all things."⁶

¹ See *Jeremiah*, i. 5.

² *Genesis*, ii. 10.

³ Veins and arteries are said not to have been distinguished by ancient physiologists.

⁴ A lacuna unfortunately occurs here in the text. The missing words probably identified "that which is commonly called by everyone the navel" with the umbilical cord.

⁵ This is omitted by Miller in the first Oxford edition.

⁶ *Odyssey*, x. 304, seqq.

16. Sufficient, he says, is what is said by the Gentiles for a knowledge of the whole matter, for those who have ears for hearing. For he who tasted this fruit, he says, was not only not changed into a beast by Circe, but using the virtue of the fruit, reshaped those who had been already changed into beasts, into their former proper shape, and re-struck and recalled their type. For the true man and one beloved by that sorceress is discovered by this milk-white divine fruit, he says.

In like manner *Leviticus*, the third book, is smelling or respiration. For the whole of that book treats of sacrifices and offerings. And wherever there is a sacrifice, there arises the smell of the scent from the sacrifice owing to the incense, concerning which sweet smell the sense of smell is the test.

Numbers, the fourth book, signifies taste, wherein speech (or the Word) energizes. And it is so called through uttering all things in numerical order.

Deuteronomy, again, he says, is so entitled in reference to the sense of touch of the child which is formed. For just as the touch by contact synthesizes and confirms the sensations of the other senses, proving objects to be either hard, warm, or adhesive, so also the fifth book of the Law is the synthesis of the four books which precede it.

All ingenerables, therefore, he says, are in us in potentiality but not in actuality, like the science of grammar or geometry. And if they meet with befitting utterance¹ and instruction, and the "bitter" is turned into the "sweet"—that is to say, spears into reaping hooks and swords into ploughshares²—the Fire will not have born to it husks and stocks, but perfect fruit, perfected in its imaging, as I said above, equal and similar to the ingenerable and Boundless Power. "For now," says he, "the axe is nigh to the roots of the tree: every tree," he says, "that bringeth not forth good fruit, is cut down and cast into the fire."³

17. And so, according to Simon, that blessed and imperishable (principle) concealed in everything, is in potentiality, but not in actuality, which indeed is He who has stood, stands and will stand; who has stood above in the ingenerable Power, who stands below in the stream of the waters, generated in an image, who shall stand above, by the side of the blessed and Boundless Power, if the imaging be perfected. For three, he says, are they that stand, and without there being three standing Æons, there would be no setting in order⁴ of the generable which, according to them, moves on the water, and which is fashioned according to the similitude into a perfect celestial, becoming in no whit inferior to the ingenerable Power, and this is the meaning of their saying: "*Thou and I, the one thing; before me, thou; that after thee, I.*"

This, he says, is the one Power, separated into the above and below, generating itself, increasing itself, seeking itself, finding itself, its own mother, its own father, its sister, its spouse; the daughter, son, mother, and father of itself; One, the Universal Root.

And that, as he says, the beginning of the generation of things which are generated is from Fire, he understands somewhat in this fashion. Of all things of which there is generation, the beginning of the desire for their generation is from Fire. For, indeed, the desire of mutable generation is called "being on fire." And though Fire is one, yet has it two modes of mutation. For in the man, he says, the blood, being hot and yellow—like fire when it takes form—is turned into seed, whereas in the woman the same blood (is changed) into milk. And this change in the male becomes the faculty of generating, while that in the female (becomes) nourishment for the child. This, he says, is "the flaming sword that is turned about to keep the way of the tree

¹ λόγος.² Cf. *Isaiah*, ii. 4.³ Cf. *Luke*, iii. 9.⁴ Or adorning.

of life."¹ For the blood is turned into seed and milk; and this Power becomes mother and father, father of those that are born, and mother of those that are nourished, standing in want of nothing, sufficient unto itself. And the tree of life, he says, is guarded by the fiery sword which is turned about, (which tree), as we have said (is) the seventh Power which proceeds from itself, contains all (in itself), and is stored in the six Powers. For were the flaming sword not turned about, that fair tree would be destroyed and perish; but if it is turned into seed and milk, that which is stored in them in potentiality, having obtained a fitting utterance,² and an appointed place in which the utterance may be developed, starting as it were from the smallest spark, it will increase to all perfection, and expand, and be an infinite power, unchangeable, equal and similar to the unchangeable Æon, which is no more generated for the boundless eternity.

18. Conformably, therefore, to this reasoning, for the foolish, Simon was a god, like that Libyan Apsethus; (a god) subject to generation and suffering, so long as he remained in potentiality, but freed from the bonds of suffering and birth, as soon as his imaging forth was accomplished, and attaining perfection he passed forth from the first two Powers, to wit heaven and earth. For Simon speaks distinctly concerning this in his *Revelation* as follows:

"To you, therefore, I say what I say, and write what I write. And the writing is this.

"Of the universal Æons there are two shoots, without beginning or end, springing from one Root, which is the Power invisible, inapprehensible Silence. Of these shoots one is manifested from above, which is the Great Power, the Universal Mind ordering all things, male, and the other, (is manifested) from below, the Great Thought, female, producing all things.

"Hence pairing with each other,³ they unite and manifest the Middle Distance, incomprehensible Air, without beginning or end. In this is the Father who sustains all things, and nourishes those things which have a beginning and end.

"This is He who has stood, stands and will stand, a male-female power like the preëxisting Boundless Power, which has neither beginning nor end, existing in oneness. For it is from this that the Thought in the oneness proceeded and became two.

"So He⁴ was one; for having her⁵ in himself, he was alone, not however first, although preëxisting, but being manifested from himself to himself, he became second. Nor was he called Father before (Thought) called him Father.

"As, therefore, producing himself by himself, he manifested to himself his own Thought, so also the Thought that was manifested did not make the Father, but contemplating him hid him—that is to say the Power—in herself, and is male-female, Power and Thought.

"Hence they pair with each other being one, for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought.

"In the same manner also that which was manifested from them,⁶ although being one is yet found as two, the male-female having the female in itself. Thus Mind is in Thought—things inseparable from one another—which although being one are yet found as two."

19. So then Simon by such inventions got what interpretation he

¹ *Genesis*, iii. 24.

² λόγος; also reason.

³ ἀντιστοιχοῦντες; used in Xenophon (*Ana.* v. 4, 12) of two bands of dancers facing each other in rows or pairs.

⁴ He who has stood, stands and will stand.

⁵ Thought.

⁶ The Middle Distance.

pleased, not only out of the writings of Moses, but also out of those of the (pagan) poets, by falsifying them. For he gives an allegorical interpretation of the wooden horse, and Helen with the torch, and a number of other things, which he metamorphoses and weaves into fictitious concerning himself and his Thought.

And he said that the latter was the "lost sheep," who again and again abiding in women throws the Powers in the world into confusion, on account of her unsurpassable beauty; on account of which the Trojan War came to pass through her. For this Thought took up its abode in the Helen that was born just at that time, and thus when all the Powers laid claim to her, there arose faction and war among those nations to whom she was manifested.

It was thus, forsooth, that Stesichorus was deprived of sight when he abused her in his verses; and afterwards when he repented and wrote the recantation in which he sung her praises he recovered his sight.

And subsequently, when her body was changed by the Angels and lower Powers—which also, he says, made the world—she lived in a brothel in Tyre, a city of Phœnicia, where he found her on his arrival. For he professes that he had come there for the purpose of finding her for the first time, that he might deliver her from bondage. And after he had purchased her freedom he took her about with him, pretending that she was the "lost sheep," and that he himself was the Power which is over all. Whereas the impostor having fallen in love with this strumpet, called Helen, purchased and kept her, and being ashamed to have it known by his disciples, invented this story.

And those who copy the vagabond magician Simon do like acts, and pretend that intercourse should be promiscuous, saying: "All soil is soil, and it matters not where a man sows, so long as he does sow." Nay, they pride themselves on promiscuous intercourse, saying that this is the "perfect love," citing the text "the holy shall be sanctified by the . . . of the holy."¹ And they profess that they are not in the power of that which is usually considered evil, for they are redeemed. For by purchasing the freedom of Helen, he (Simon) thus offered salvation to men by knowledge peculiar to himself.²

For he said that, as the Angels were misgoverning the world owing to their love of power, he had come to set things right, being metamorphosed and made like unto the Dominions, Principalities and Angels, so that he was manifested as a man although he was not really a man, and that he seemed to suffer³ in Judæa, although he did not really undergo it, but that he was manifested to the Jews as the Son, in Samaria as the Father, and among the other nations as the Holy Ghost, and that he permitted himself to be called by whatever name men pleased to call him. And that it was by the Angels, who made the world, that the Prophets were inspired to utter their prophecies. Wherefore they who believe on Simon and Helen pay no attention to the latter even to this day, but do everything they like, as being free, for they contend that they are saved through his (Simon's) grace.

For (they assert that) there is no cause for punishment if a man does ill, for evil is not in nature but in institution. For, he says, the Angels who made the world, instituted what they wished, thinking by such words to enslave all who listened to them. Whereas the dissolution of the world, they (the Simonians) say, is for the ransoming of their own people.

20. And (Simon's) disciples perform magical ceremonies and (use) incantations, and philtres and spells, and they also send what are called "dream-sending" dæmons for disturbing whom they will.

¹ There is a lacuna in the text here.

² *διὰ τῆς ἰδίας ἐπιγνώσεως.*

³ Undergo the passion.

They also train what are called "familiar,"¹ and have a statue of Simon in the form of Zeus, and one of Helen in the form of Athena, which they worship, calling the former Lord and the latter Lady. And if any among them on seeing the images, calls them by the name of Simon or Helen, he is cast out as one ignorant of the mysteries.

While this Simon was leading many astray by his magic rites in Samaria, he was confuted by the apostles. And being cursed, as it is written in the *Acts*, in dissatisfaction took to these schemes. And at last he travelled to Rome and again fell in with the apostles, and Peter had many encounters with him for he continued leading numbers astray by his magic. And towards the end of his career going . . . he settled under a plane tree and continued his teachings. And finally running the risk of exposure through the length of his stay, he said, that if he were buried alive, he would rise again on the third day. And he did actually order a grave to be dug by his disciples and told them to bury him. So they carried out his orders, but he has stopped away² until the present day, for he was not the Christ.

vi. Origenes (*Contra Celsum*, i. 57; v. 62; vi. 11). Text (editit Carol. Henric. Eduard); Lommatzsch; Berolini, 1846.

i. 57. And Simon also, the Samaritan magician, endeavoured to steal away certain by his magic. And at that time he succeeded in deceiving them, but in our own day I do not think it possible to find thirty Simonians altogether in the inhabited world. And probably I have said more than they really are. There are a very few of them round Palestine; but in the rest of the world his name is nowhere to be found in the sense of the doctrine he wished to spread broadcast concerning himself. And alongside of the reports about him, we have the account from the *Acts*. And they who say these things about him are Christians and their clear witness is that Simon was nothing divine.

v. 62. Then pouring out a quantity of our names, he (Celsus) says he knows certain Simonians who are called Heleniani, because they worship Helen or a teacher Helenus. But Celsus is ignorant that the Simonians in no way confess that Jesus is the Son of God, but they say that Simon is the Power of God, telling some marvellous stories about the fellow, who thought that if he laid claim to like powers as those which he thought Jesus laid claim to, he also would be as powerful among men as Jesus is with many.

vi. 11. For the former (Simon) pretended he was the Power of God, which is called Great, and the latter (Dositheus) that he too was the Son of God. For nowhere in the world do the Simonians any longer exist. Moreover by getting many under his influence Simon took away from his disciples the danger of death, which Christians were taught was taken away, teaching them that there was no difference between it and idolatry. And yet in the beginning the Simonians were not plotted against. For the evil dæmon who plots against the teaching of Jesus, knew that no counsel of his own would be undone by the disciples of Simon.

vii. Philastrius (*De Hæresibus*, i). Text: *Patres Quarti Ecclésiæ Saculi* (editit D. A. B. Caillau); Paris, 1842.

Now after the passion of Christ, our Lord, and his ascension into heaven, there arose a certain Simon, the magician, a Samaritan by birth, from a village called Gittha, who having the leisure necessary for

¹ *παρῆγοροι*; C. W. King calls these "Assessors." *The Gnostics and their Remains*, p. 70^a

² This is presumably meant for a grim patristic joke.

the arts of magic deceived many, saying that he was some Power of God, above all powers. Whom the Samaritans worship as the Father, and wickedly extol as the founder of their heresy, and strive to exalt him with many praises. Who having been baptized by the blessed apostles, went back from their faith, and disseminated a wicked and pernicious heresy, saying that he was transformed supposedly, that is to say like a shadow, and thus he had suffered, although, he says, he did not suffer.

And he also dared to say that the world had been made by Angels, and the Angels again had been made by certain endowed with perception from heaven, and that they (the Angels) had deceived the human race.

He asserted, moreover, that there was a certain other Thought, who descended into the world for the salvation of men; he says she was that Helen whose story is celebrated in the Trojan War by the vain-glorious poets. And the Powers, he says, led on by desire of this Helen, stirred up sedition. "For she," he says, "arousing desire in those Powers, and appearing in the form of a woman, could not reäscend into heaven, because the Powers which were in heaven did not permit her to re-ascend." Moreover, she looked for another Power, that is to say, the presence of Simon himself, which would come and free her.

The wooden horse also, which the vain-glorious poets say was in the Trojan War, he asserted was allegorical, namely, that that mechanical invention typified the ignorance of all the impious nations, although it is well known that that Helen, who was with the magician, was a prostitute from Tyre, and that this same Simon, the magician, had followed her, and together with her had practised various magic arts and committed divers crimes.

But after he had fled from the blessed Peter from the city of Jerusalem, and came to Rome, and contended there with the blessed apostle before the Emperor Nero, he was routed on every point by the speech of the blessed apostle, and being smitten by an angel came by a righteous end in order that the glaring falsity of his magic might be made known unto all men.

viii. Epiphanius (*Contra Hæreses*, ii. 1-6). Text: *Opera* (edidit G. Dindorfius); Lipsiæ, 1859.

1. From the time of Christ to our own day the first heresy was that of Simon the magician, and though it was not correctly and distinctly one of the Christian name, yet it worked great havoc by the corruption it produced among Christians. This Simon was a sorcerer, and the base of his operations was at Gittha, a city in Samaria, which still exists as a village. And he deluded the Samaritan people with magical phenomena, deluding and enticing them with a bait by saying that he was the Great Power of God and had come down from above. And he told the Samaritans that he was the Father, and the Jews that he was the Son, and that in undergoing the passion he had not really done so, but that it was only in appearance. And he ingratiated himself with the apostles, was baptized by Philip with many others, and received the same rite as the rest. And all except himself awaited the arrival of the great apostles and by the laying on of their hands received the Holy Spirit, for Philip, being a deacon, had not the power of laying on of hands to grant thereby the gift of the Holy Spirit. But Simon, with wicked heart and erroneous calculations, persisted in his base and mercenary covetousness, without abandoning in any way his miserable pursuits, and offered money to Peter, the apostle, for the power of bestowing the Holy Spirit by the laying on of hands, calculating that he would give little, and that for the little (he gave), by bestowing the

Spirit on many, he would amass a large sum of money and make a profit.

2. So with his mind in a vile state through the devilish illusions produced by his magic, and weaving all kinds of images, and being ever ready of his own villany to show his barbaric and demoniacal tricks by means of his charms, he came forward publicly and under the cloak of the name of Christ; and pretending that he was mixing hellebore¹ with honey, he added a poison for those whom he hunted into his mischievous illusion, under the cloak of the name of Christ, and compassed the death of those who believed. And being lewd in nature and goaded on through shame of his promises, the vagabond fabricated a corrupt allegory for those whom he had deceived. For picking up a roving woman, called Helen, who originated from the city of the Tyrians, he took her about with him, without letting people know that he was on terms of undue intimacy with her; and when he was involved in bursting disgrace because of his mistress, he started a fabulous kind of psychopompy² for his disciples, and saying, forsooth, that he was the Great Power of God, he ventured to call his prostitute companion the Holy Spirit, and he says that it was on her account he descended. "And in each heaven I changed my form," he says, "in order that I might not be perceived by my Angelic Powers, and descend to my Thought, which is she who is called Prunicus³ and Holy Spirit, through whom I brought into being the Angels, and the Angels brought into being the world and men." (He claimed) that this was the Helen of old, on whose account the Trojans and Greeks went to war. And he related a myth with regard to these matters, that this Power descending from above changed its form, and that it was about this that the poets spake allegorically. And through this Power from above—which they call Prunicus, and which is called by other sects Barbero or Barbelo—displaying her beauty, she drove them to frenzy, and on this account was she sent for the despoiling of the Rulers who brought the world into being; and the Angels themselves went to war on her account; and while she experienced nothing, they set to work to mutually slaughter each other on account of the desire which she infused into them for herself. And constraining her so that she could not reäscend, each had intercourse with her in every body of womanly and female constitution—she reincarnating from female bodies into different bodies, both of the human kingdom, and of beasts and other things—in order that by means of their slaying and being slain, they might bring about a diminution of themselves through the shedding of blood, and that then she by collecting again the Power would be enabled to reäscend into heaven.

3. And she it was at that time who was possessed by the Greeks and Trojans; and that both in the night of time before the world existed, and after its existence, by the invisible Powers she had wrought things of a like nature. "And she it is who is now with me, and on her account have I descended. And she was looking for my coming. For she is the Thought,⁴ called Helen in Homer." And it was on this account that Homer was compelled to portray her as standing on a tower, and by means of a torch revealing to the Greeks the plot of the Phrygians. And by the torch, he delineated, as I said, the manifestation of the light from above. On which account also the wooden horse in Homer was devised, which the Greeks think was made for a distinct purpose, whereas the sorcerer maintained that this is the ignorance of the Gentiles, and that like as the Phrygians when they

¹ A medicinal drug used by the ancients, especially as a specific against madness.

² The conducting of souls to or from the invisible world.

³ *προυνικος*: *προυνικος* is one who bears burdens, a carrier; in a bad sense it means lewd.

⁴ Or the conception (of the mind).

dragged it along in ignorance drew on their own destruction, so also the Gentiles, that is to say people who are "without my wisdom," through ignorance, drawn ruin on themselves. Moreover the impostor said that Athena again was identical with what they called Thought, making use forsooth of the words of the holy apostle Paul—changing the truth into his own lie—to wit: "Put on the breastplate of faith and the helmet of salvation, and the greaves and sword and buckler";¹ and that all this was in the mimes of Philistion,² the rogue!—words uttered by the apostle with firm reasoning and faith of holy conversation, and the power of the divine and heavenly word—turning them further into a joke and nothing more. For what does he say? That he (Philistion) arranged all these things in a mysterious manner into types of Athena. Wherefore again, in making known the woman with him whom he had taken from Tyre and who had the same name as Helen of old, he spoke as I have told you above, calling her by all those names, Thought, and Athena, and Helen and the rest. "And on her account," he says, "I descended. And this is the 'lost sheep' written of in the Gospel." Moreover, he left to his followers an image, his own presumably, and they worship it under the form of Zeus; and he left another in like manner of Helen in the guise of Athena, and his dupes worship them.

4. And he enjoined mysteries of obscenity and—to set it forth more seriously—of the sheddings of bodies, *emissionum virorum, feminarum menstruorum*, and that they should be gathered up for mysteries in a most filthy collection; that these were the mysteries of life, and of the most perfect Gnôsis—a practice which anyone who has understanding from God would most naturally consider to be most filthy conduct and death rather than life. And he supposes names for the Dominions and Principalities, and says there are different heavens, and sets forth Powers for each firmament and heaven, and tricks them out with barbarous names, and says that no man can be saved in any other fashion than by learning this mystagogy, and how to offer such sacrifices to the Universal Father through these Dominions and Principalities. And he says that this world (æon) was constructed defectively by Dominions and Principalities of evil. And he considers that corruption and destruction are of the flesh alone, but that there is a purification of souls and that, only if they are established in initiation by means of his misleading Gnôsis. This is the beginning of the so-called Gnostics. And he pretended that the Law was not of God, but of the left-hand Power, and that the Prophets were not from the Good God but from this or the other Power. And he lays it down for each of them as he pleases: the Law was of one, David of another, Isaiah of another, Ezekiel again of another, and ascribes each of the Prophets to some one Dominion. And all of them were from the left-hand Power and outside the Perfection,³ and every one that believed in the *Old Testament* was subject to death.

5. But this doctrine is overturned by the truth itself. For if he were the Great Power of God, and the harlot with him the Holy Spirit, as he himself says, let him say what is the name of the Power or in what word⁴ he discovered the epithet for the woman and nothing for himself at all. And how and at what time is he found at Rome successively paying back his debt, when in the midst of the city of the Romans the miserable fellow fell down and died? And in what scripture did Peter prove to him that he had neither lot nor share in the heritage of the fear of God? And could the world not have its

¹ Cf. 1 *Thess.*, v. 8.

² A famous actor and mime writer who flourished in the time of Augustus (circa A.D. 7); there are extant some doubtful fragments of Philistion containing moral sentiments from the comic poets.

³ πλήρωμα.

⁴ Scripture.

existence in the Good God, when all the good were chosen by him? And how could it be a left-hand Power which spake in the Law and Prophets, when it has preached the coming of the Christ, the Good God, and forbids mean things? And how could there not be one divine nature and the same spirit of the *New* and *Old Testament*, when the Lord said: "I am not come to destroy the Law, but to fulfil it"?¹ And that He might show that the Law was declared through Him and was given through Moses, and that the grace of the Gospel has been preached through himself and his carnal presence, He said to the Jews: "If ye believe Moses, ye should also believe me; for he wrote about me."² There are many other arguments also to oppose to the contention of the sorcerer. For how will obscene things give life, if it were not a conception of dæmons? When the Lord himself answers in the Gospel to those who say unto him: "If such is the case of the man and the woman, it is not good to marry." But He said unto them: "All do not hold this; for there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens."³ And He showed that natural abstinence from union is the gift of the kingdom of the heavens; and again in another place He says with respect to righteous marriage—which Simon of his own accord basely corrupting treats according to his own desires—"Whom God has joined together let no man put asunder."⁴

6. And how unaware is again the vagabond that he confutes himself by his own babbling, not knowing what he gives out? For after saying that the Angels were produced by him through his Thought, he goes on to say that he changed his form in every heaven, to escape their notice in his descent. Consequently he avoided them through fear. And how did the babbler fear the Angels whom he had himself made? And how will not the dissemination of his error be found by the intelligent to be instantly refuted by everyone, when the scripture says: "In the beginning God made the heaven and the earth"?⁵ And in unison with this word, the Lord in the Gospel says, as though to his own Father: "O Father, Lord of heaven and earth."⁶ If, therefore, the maker of heaven and earth is naturally God, the Father of our Lord Jesus Christ, all that the slanderer Simon says is vain; to wit, the defective production of the world by the Angels, and all the rest he has babbled about in addition to his world of Dæmons, and he has deceived those who have been led away by him.

ix. Hieronymus (In *Matthæum*, IV. xxiv. 5). Text: *S. Eusebii Hieronymi Comment.*; *Migne Patrol. Græc.*, VII. col. 176.

Of whom there is one Simon, a Samaritan, whom we read of in the *Acts of the Apostles*, who said he was some Great Power. And among the rest of the things written in his volumes, he proclaimed as follows:

"I am the Word of God; I am the glorious one, I the Paraclete, the Almighty, I the whole of God."

x. Theodoretus (*Hereticarum Fabularum Compendium*, I. i.). Text: *Opera Omnia* (ex recensione Jacobi Simondi, denuo edidit Joann. Ludov. Schulze); Halmæ, 1769.

¹ *Matth.*, v. 17.

² *John*, v. 46, 47.

³ *Matth.*, xix. 10-12.

⁴ *Matth.*, xix. 6.

⁵ ἀρχή; the same word is translated "dominion" when applied to the æons of Simon.

⁶ *Genesis*, i. 1.

⁷ *Matth.*, xi. 25.

Now Simon, the Samaritan magician, was the first minister of his (the Dæmon's)¹ evil practices who arose. Who, making his base of operations from Gittha, which is a village of Samaria, and having rushed to the height of sorcery, at first persuaded many, by the wonder-working he wrought, to attend his school, and call him some divine Power. But afterwards seeing the apostles accomplishing wonder-workings that were really true and divine, and bestowing on those who came to them the grace of the Spirit, thinking himself also worthy to receive equal power from them, when great Peter detected his villainous intention, and bade him heal the incurable wounds of his mind with the drugs of repentance, he immediately returned to his former evil-doing, and leaving Samaria, since it had received the seeds of salvation, ran off to those who had not yet been tilled by the apostles, in order that, having deceived with his magic arts those who were easy to capture, and having enslaved them in the bonds of their own legendary lore,² he might make the teachings of the apostles difficult to be believed.

But the divine grace armed great Peter against the fellow's madness. For following after him, he dispelled his abominable teaching like mist and darkness, and showed forth the rays of the light of truth. But for all that the thrice wretched fellow, in spite of his public exposure, did not cease from his working against the truth, until he came to Rome, in the reign of Claudius Cæsar. And he so astonished the Romans with his sorceries that he was honoured with a brazen pillar. But on the arrival of the divine Peter, he stripped him naked of his wings of deception, and finally, having challenged him to a contest in wonder-working, and having shown the difference between the divine grace and sorcery, in the presence of the assembled Romans, caused him to fall headlong from a great height by his prayers and captured the eye-witnesses of the wonder for salvation.

This (Simon) gave birth to a legend somewhat as follows. He started with supposing some Boundless Power; and he called this the Universal Root.³ And he said that this was Fire, which had a twofold energy, the manifested and the concealed. The world moreover was generable, and had been generated from the manifested energy of the Fire. And first from it (the manifested energy) were emanated three pairs, which he also called Roots. And the first (pair) he called Mind and Thought, and the second, Voice and Intelligence, and the third, Reason and Reflection. Whereas he called himself the Boundless Power, and (said) that he had appeared to the Jews as the Son, and to the Samaritans he had descended as the Father, and among the rest of the nations he had gone up and down as the Holy Spirit.

And having made a certain harlot, who was called Helen, live with him, he pretended that she was his first Thought, and called her the Universal Mother, (saying) that through her he had made both the Angels and Archangels; and that the world was fabricated by the Angels. Then the Angels in envy cast her down among them, for they did not wish, he says, to be called fabrications. For which cause, forsooth, they induced her into many female bodies and into that of the famous Helen, through whom the Trojan War arose.

It was on her account also, he said, that he himself had descended, to free her from the chains they had laid upon her, and to offer to men salvation through a system of knowledge peculiar to himself.

And that in his descent he had undergone transformation, so as

¹ "The all-evil Dæmon, the avenger of men," of the Prologue.

² Mythologies.

³ "Rootage," rather, to coin a word. *ρίζωμα* must be distinguished from *ρίζα*, a root, the word used a few sentences later.

not to be known to the Angels that manage the establishment of the world. And that he had appeared in Judæa as a man, although he was not a man, and that he had suffered, though not at all suffering, and that the Prophets were the ministers of the Angels. And he admonished those that believed on him not to pay attention to them, and not to tremble at the threats of the Law, but, as being free, to do whatever they would. For it was not by good actions, but by grace they would gain salvation.

For which cause, indeed, those of his association ventured on every kind of licentiousness, and practised every kind of magic, fabricating love philtres and spells, and all the other arts of sorcery, as though in pursuit of divine mysteries. And having prepared his (Simon's) statue in the form of Zeus, and Helen's in the likeness of Athena, they burn incense and pour out libations before them, and worship them as gods, calling themselves Simonians.

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

(To be continued.)

Basudebamanana; or, the Meditation of Basudeva.

Translated by Two Members of the Kumlakanam T.S.

(Continued from p. 315.)

VARUNAKA VI.—(Continued.)

NOW we find that in Sushupti (the dreamless sleeping state) Jñâna and Ajñâna both coëxist without any conflict between themselves. How then can wisdom remove non-wisdom? Though there is no opposition between Jñâna and Ajñâna by themselves, yet there is opposition between them when the former is coupled with Vritti-jñâna. As the wisdom that enters Vritti-wisdom is Svarûpa-wisdom itself, how can there be a conflict between it and Ajñâna (non-wisdom)? As the rays of the sun do not burn cotton, dried grass, etc., though exposed to them, and yet do burn them when such rays are transmitted to them through a lens, so Svarûpa-wisdom, though not by itself antagonistic to Ajñâna (non-wisdom), becomes its enemy the moment the former commingles with Vritti-wisdom.

Here occurs a difficulty: If through Vritti-wisdom Ajñâna (non-wisdom) and its effects are destroyed, then there remain Vritti-wisdom and Jñâna (pure spiritual wisdom), which entered the former. How then, in the face of these (two) can non-duality (of Atmâ) be predicated? Like (the analogy of) clearing nuts (which being rubbed in water in a vessel precipitate the sediment to the bottom and then vanish along with them), Vritti-wisdom having annihilated non-wisdom and its effects, itself perishes. If Vrittis (mental actions) cease, then

the wisdom (Jñāna) which reflected itself in the Vrittis attains its real state—Svarūpa-wisdom. Then there remains the non-dual reality of Ātmā alone. Thus is Ajñāna destroyed through Jñāna.

Such a kind of (real) wisdom arises through an enquiry into Ātmā alone, but not through Karmas, religious austerities or the practice of Yoga. Jñāna (spiritual wisdom) is of (or proceeds from) Ātmā. Therefore it is impossible to add to or take from it, or change it into another. Yoga, invocation, and worship of deities and others are of (or originate from) men. Therefore it is possible to add to or take from them or change them into another. Through these a man is able to keep in the same state (or at one spot) his Chitta (or fluctuating thought), and to acquire the eight-fold psychical powers, such as Animā (making oneself small), etc., but he is not able to acquire Jñāna through them. As Yoga, etc., are merely the actions of the lower mind (internal organ), they are of the form of Karmas and do not therefore pertain to Ātmā. Therefore Jñāna (wisdom) which flows from Ātmā does not arise through Karmas, but only through the spiritual intuitive enquiry (into Ātmā). The excellence of Shālagrāma¹ stones, rubies, gold, etc., can be tested only by an examination of their qualities and by a touchstone, and not by ablutions, performance of daily rites or Prānāyāma (control of breath), etc. Likewise the Jñāna (wisdom) of Ātmā can be obtained only through the discrimination of Ātmā and Non-Ātmā, and not through Yoga and other Karmas. Therefore an aspirant after salvation, having relinquished all other duties, should always devote himself to the discrimination of Ātmā and Non-Ātmā through the three methods of Shrāvana (hearing the Vedas), etc. Whoever pursues this line of enquiry alone, is released even in this life from all bonds of mundane existence, and becomes emancipated in an embodied state, and (then) in a disembodied one. Thus do all the Vedāntas proclaim with one unanimous voice. Having heard and clearly understood all these with a willing mind he should be Absolute Consciousness itself. He should never arrogate to himself the functions of agent (or doer).

VARUNAKA VII.

OM. In this seventh chapter will be treated the true discrimination of Ātmā and Non-Ātmā, the spiritual wisdom of Ātmā which flows from it and the Kaivalya (isolation or emancipation) of Brahma which results from the latter.

Now it has been stated that the spiritual wisdom of Ātmā results from the discrimination of Ātmā and Non-Ātmā. What is the Ātmā (mentioned herein)?

¹ These are spherical stones found in the river Gandaki and imparting a very pure magnetic influence. They are used by the Hindus in their Pūjā or worship. These stones have a small hole through which may be seen two spiral convolutions overlapping one another within and meeting at their centre.

Atmâ has not the characteristics of the three bodies. It is witness to the three Avasthâs (states). It is other than the five Koshas (or sheaths). It has the characteristic of Sachchidânanda. Non-Âtmâ, on the contrary, is only the three bodies. Its characteristics are unreality, inertness and pain. It is differentiated by (the two divisions of) the macrocosmic (or collective) and the microcosmic (or segregate). Though these two divisions were exposed in the first chapter, they are again exposed here (for a better understanding of the text). A forest is collective while a tree in it is segregate. All together are collective while each separately is segregate. Similarly the three bodies are collective and segregate (or macrocosmic and microcosmic). There are six kinds of bodies (in all); the macrocosmic Gross, Subtle and Kârana (Causal) Bodies, also the microcosmic Gross, Subtle and Kârana Bodies. The state of Atmâ as Īshvara through the vehicle of the macrocosm, and as Jīva through the vehicle of the microcosm, is not real, inasmuch as Ātmâ is one only. It is only through the vehicle of Mâyâ (matter) that Ātmâ manifests itself as Īshvara, and through the vehicle of Avidyâ that Ātmâ manifests itself as Jīva (Ego). So long as one labours under the delusion that such manifestations are real, he is not liberated from the bondage (of worldly existence). The Shrutis, the mother of all men, inculcate as follows: "Himself (Ātmâ), becoming Mâyâ and Avidyâ, causes himself to be made Jīvas (Egos) and Īshvara." There is no Abhimâna (the identification of self with all objects) for Īshvara in his macrocosmic Causal Body, inasmuch as in Mahâ-Sushupti (the Great "Deluge") the notion of "I" perishes. This Īshvara who presides over the macrocosmic Causal Body goes also by the names of Avyakrita (the actionless) and Antaryanû (the latent). He is worshipped by the best of devotees among men. Those who are unable to devote themselves to contemplation upon Īshvara in this state are enjoined by the Vedas to worship him in his macrocosmic Subtle Body. Then he is called Hiranyagarbha, Sûtrâtmâ and Mahâ-Prâna. Then has Īshvara (now called Hiranyagarbha) any Abhimâna in this macrocosmic Subtle Body? No. Though the notion of "I" which generates Abhimâna is then present, Īshvara has no Abhimâna in this Subtle Body, as it is then a Svapna (dreaming) state, and the Gross Body which is the seat of Abhimâna is then not existent. On those that are unable to concentrate their mind on Īshvara in this Subtle Body the Shrutis enjoin that they should worship him in his macrocosmic Gross Body. Īshvara in this Gross Body goes by the several appellations of Virât, Virâja and Vishvânara. Now if we enquire into the question as to whether he has Abhimâna in this macrocosmic Gross Body there will be no reply, as he is the sole embodiment of the bodies of all men and as there is no compeer of him in the field.

Further, it is enjoined by the Shrutis that those who are unable to devote themselves to contemplation upon Īshvara in the macrocosmic

bodies referred to before, should devote themselves to worshipping Īshvara in his incarnation in the physical forms of (Matsya) Fish, (Kūrma) Tortoise,¹ etc., for the purpose of extirpating the vicious and preserving the virtuous—which incarnations took place through the three Gunas, Rajas, Sattva and Tamas, as Brahmâ, Vishnu and Rudra (the three aspects of Īshvara), who are respectively the creators, preservers and destroyers (or regenerators) of the Universe. Now Īshvara that assumes to itself the several bodies of Brahmâ, etc., has Abhimâna in the respective bodies it takes. Should he have no Abhimâna in those bodies, he would not be able to perform the functions of creation etc., in them. Hence Abhimâna does exist in them (the three bodies, Causal, etc.) for Īshvara.

Then how are we to distinguish between the Abhimâna of Jīvas (Egos) and Īshvara if it is to be found in both of them? The difference is as follows. In the case of men the conception of "I" and "mine" is always existent in their bodies, but in the case of Īshvara, he assumes Abhimâna through his own will whenever it is necessary for the preservation of the world, like as an opera dancer the dress he puts on. Thus there is a great difference between the Abhimâna of Īshvara and of Jīvas (Egos).

Then again those that are unable to concentrate thus are asked to worship him in his embodied form of idols made of copper and other metals. Therefore, all who worship idols, do so thinking them to be Īshvara himself. That sole and supreme Lord (Īshvara), who is latent in all forms and in all idols, bestows fruits on all devotees (according to their deserts). But some ignorant persons not knowing the power of Īshvara to manifest himself under all forms, make all sorts of wrangling disputations,² as if there were many Īshvaras in different places. Īshvara that is latent in all is only one.

If Īshvara is one and the same, how are we to account for the differences of form and worship of Īshvara as ordained by the Shâstras (and obtaining in the world)? The distinctions are made simply for the purpose of training the minds of people by slow degrees from external sight (on idols, etc.) to introvision (of Âtmâ), whereby they may be led on at last to cognize the identity of Jivâtmâ and Paramâtmâ (the lower self and the higher self). Therefore it is that the Hindû religious books, admitting (at first) the differences of form existing in the minds of men from a very remote period, enjoin upon them the different forms of worship, according to their capabilities, and not on the ground that they should conform for ever to such a course.

¹ This refers to the ten incarnations of Mahâ Vishnu, or the Logos, as a Fish, Tortoise, Boar, Man-lion, Vâmana (Dwarf), Parashurâma, Râma, Krishna, Buddha and Kalki, of which the first nine have already taken place.

² The arguments in this chapter on idol worship by the author will dispel all the wrong notions entertained by persons of the Hindûs being idolaters.

Thus has been described the ways by which Īshvara,¹ the Param-
ātmā, attained the three states through the vehicles of the three bodies.

Now we shall describe how the one Paramātmā attains the state of Jīva (the Ego) through the three microcosmic bodies. Paramātmā associated with the microcosmic Kāraṇa (Causal) Body goes by the names of Prajña, Paramārthika (the real), Avidyā and Avachchinna (lit., the cut off). When he (Paramātmā) is associated with the microcosmic Subtle Body he goes by the names of Taijasa, Svapna-Kalpita (dream-maker), and Pratibhāsika (the reflected, or the unreal). When he is associated with the microcosmic Gross Body, he goes by the names of Visva, Vyavakāra (the worldly) and Chidabhāsa (reflected consciousness).

Then of what avail are these three bodies to Jīva (the Ego)? They avail it much. That which is reflected in Antalikarana (the internal organs or the lower mind) is Jīva only. Therefore it is quite necessary that Jīva should at first possess a Subtle Body. Then (physical) actions have to be performed to gratify the desires emanating from the Subtle Body. Hence the necessity for a Gross Body wherewith to act. And as these two bodies which produce effects should have their cause, the Kāraṇa (or Causal Body) is inevitable. Thus it is necessary that Jīva should possess these three bodies.

Then comes the question. Does the Jīva possess any Abhimāna in these three microcosmic bodies? On enquiry we find it does. (As has been proved before), if Jīva has no Abhimāna for body in the performance of actions, no agency can arise to it; if no actions and agency are generated, then there can be no formation of body; and without body the state of Jīva is impossible. Hence Jīva has Abhimāna. Thus we find that the one Paramātmā manifests itself as Jīvas (Egos or men) and Īshvara through the vehicles of the microcosm and macrocosm respectively.

For instance, the same person going by the name of Devadatta is called father and grandfather through the vehicle of (his begetting) children and grandchildren; so also Ātmā through the vehicles of Māyā and Avidyā attains the state of Īshvara and Jīva. This example only illustrates the fact that one may pass through many forms.

Now we shall give an illustration exemplifying the universal wisdom (of Īshvara) and the limited wisdom (of Jīva). The large expanse of water in a lake possesses the power of preserving the inhabitants of a whole village, whereas the same water, though less in quantity, in a vessel, possesses the lesser power of preserving a family. Again the light of a large torch is able to illuminate a vast area, whereas the light from the small wick of a lamp is able to illuminate only a house. In the same way the universal wisdom of Īshvara arose

¹ It is not Īshvara in the fourth or Turiya state (spoken of by T. Subba Row), for the author does not take that state into consideration in this book.

through the vehicle of Mâyâ, the grand cause, and the limited wisdom of Jīva through the vehicle of Avidyâ, the lesser effect. But it must not be supposed that there are really two Atmâs, one of universal wisdom and another of limited wisdom. Therefore it is that Vedântic books affirm the partless nature (or identity) of the terms "Tat" (That or Īshvara) and "Tvam" (Thou or Jīva) through the three kinds of relationship. The three kinds of relationship (as stated in Sanskrit logic) are the relationship of identity (or equality) of two (words or objects) in a sentence, the relationship of the existence of the qualifier and the qualified of two substances, and the relationship of Lakshya (that aimed at) and Lakshana (the characteristics) of Brahma to two words or two substances. Thus there are three kinds of relationship.

Take for example "Soyam Devadattah." Analyzing the sentence we get as its meaning "That (is) this Devadatta." Here the identical object conveyed by the two terms "that" and "this" is the body of Devadatta (a certain personage). Therefore there is in this sentence the state of relationship (of identity pointing) to the same object between the two words. Likewise (in the sacred sentence, "Tattvamasi," or "That art thou"), as the one consciousness is common to the terms "That" (Tat) and "thou" (Tvam), therefore there is here the state of relationship (of identity) between the two words. Coming to the second kind of relationship we find from the same sentence—"That (is) this Devadatta"—that there is a contrast brought out between the meaning of the word "that," which stands for the Devadatta that was seen at one time and place and the meaning of the word "this," which stands for the Devadatta seen at another time and place. Therefore there is here the relationship of the existence of the qualifier and the qualified. Likewise (in "Tattvamasi"), when the difference in meaning between "That," which signifies the consciousness having universal wisdom and direct cognition, and "thou," which signifies the consciousness having limited wisdom and indirect cognition, is shown in relief, there is, then, here the relationship of the existence of the reciprocity of the qualifier and the qualified. Coming to the third kind of relationship, we find we have to take into consideration the whole mass of Devadatta alone which represents the two words "that" and "this" in the sentence or the meaning of those words, and to reject all dissimilars (or contraries) in the same sentence. This process of aiming at Devadatta alone, which is the one object aimed at, is the third kind. So also (in "Tattvamasi") the third kind of relationship exists. As in taking into consideration the one partless Sachchidânanda (of Brahma) which represents the two words "That" and "thou," or the signification of these two words, the one consciousness alone is considered without the dissimilars (or contraries) ("That" and "thou") in the (above) sacred sentence. This third kind of relation-

ship goes also by the names of Bhâga-tyâga-Lakshanâ¹ or Jaha-ajaha-Lakshanâ.

(Now we shall dwell upon this more fully.) In Sanskrit logic, in order to truly understand the meaning of a sentence, there are three ways (Vrittis)—the Primary, the Guna (quality) and Lakshana (characteristics). In illustration of the first we may cite the sentence—"The King goes." Here when elephants, soldiers, flags, etc., are passing along, one man asks another—"What is all this?" The other replies—"The King goes." As the King is the chief of all these and represents them all, therefore the King is the primary or important Vritti (in this sentence.) As regards the second we may cite as example "Nilotpala" (blue lotus) and "Agni-mânavaka" (shining lad). Here Nilotpala is compounded of the two words "Nila" and "utpala" which mean blue flower. Instead of this general signification this term should be taken to mean only a particular kind of flower which is blue, viz., the blue lotus, taking into consideration the Guna. So also in Agni-mânavaka, it merely means—the lad (who is) fire itself. Instead of that we should take the Guna (or quality) of fire and mean by that word a lad who is shining like fire. The third kind is again subdivided into three, Jaha (giving up), Ajaha (not giving up) and Jaha-ajaha (a mixture of both). In illustration of these three may be cited the following three sentences respectively—"There is a hamlet on the Ganges"; "The red runs"; and "That is this Devadatta." In the first case the hamlet cannot be on the current Ganges itself, but only on the bank near which the current flows. Hence there is the first Lakshana (characteristic) in the sentence which gives up the current when referring to the real position of the hamlet. In the second case—when a question is asked by one as to whether a red cow or a black horse runs, another replies by saying, "The red runs." Here "the red" meaning only the red cow, the Lakshana is not given up. In the third case there is both the giving up and the not giving up. We first do not give up the difference in thought between "that" person whom we saw at one time and place, and "this" person whom we see now at another time and place, and then as it is impossible to identify those two as the one Devadatta alone without giving up the conception of that difference, we arrive through such giving up at the identical one only. Applying these tests (to the sentence before us), as there will ensue a contradiction by taking only the primary meaning (viz., the first means) we shall have to take up the last means only (viz., Lakshana).

Now what are the expressed meaning (Vâchyartha), and the indicated meaning (Lakshyartha) of the words "That" and "thou" in the above sacred sentence? Mâyâ, that which is reflected in it (or Īshvara), and Brahma the seat of Mâyâ, are all the expressed meaning of the

¹ A kind of Lakshana or secondary use of a word by which it partly loses and partly retains its primary meaning (*vide* Apte's Dictionary).

word "That," while Brahma alone is its indicated meaning. Avidyâ, that which is reflected in it (or Jîva), and the witness intelligence (Âtmâ) that is the seat of Avidyâ, is the expressed meaning of the word "thou," while the witness intelligence (Sâkshi) Âtmâ alone is its indicated meaning. Therefore in the true understanding of the meaning of the words "That" and "thou," the sacred sentence ("Tatvamasi") inculcates the identity of Brahma and Kûtastha¹ (Âtinâ in man and others), through the indicated meaning of the oneness of the consciousness of them both, leaving aside all conception of dissimilarity between them which arises through their expressed meaning. Just as a person when he is freed from the vehicle of (or his connection with) son and grandson ceases to be called father or grandfather and remains the pure Devadatta (the personage he was born); just as water when it is freed from its vehicle (or environment) of a large lake or pot, remains the pure water having the qualities of cold, taste and volatility; just as fire when it is freed from the vehicle of a large torch or small wick, remains that pure fire, being red, hot and bright, so also when one is freed from the vehicle Mâyâ or Avidyâ, he becomes that pure Atmâ which is Sachchidânanda. That exalted person in whom dawns the self-cognition that the "All-full Pratyagâtma (Higher Self) is of my (viz., his) nature; I alone am Brahma; Brahma alone is myself"—he is an emancipated person. He alone has performed what ought to be done. He only is a Brâhman. Thus do all the Vedas proclaim as with a trumpet.

(To be continued.)

A Zuñi Folk-Tale of the Underworld.

TRANSLATOR'S INTRODUCTORY.

HERETOFORE I have withheld from publication such single examples of Zuñi folk-lore as the following, in order that a completer series, only a part of which is now accessible to me, might be brought forth in the form of an unbroken collection, with ample introductory as well as supplementary chapters, absolutely essential, it has seemed to me, for the proper understanding by ourselves of the many distinctively Zuñi meanings and conceptions involved in the various allusions with which any one of them teems.

Without such introduction or explanations the shortest tale must prove both misleading and obscure, however freely or fully translated.

¹ Kûtastha (lit., that which remains fixed) is defined in *Sarîasaropaniṣad* thus—"Kûtastha is he who is found animating without exception the mind of all creatures from Brahma to ants, who is the Âtmâ which is the seat of the Sâkshi (witness) of all (creatures), mind and who is (self) shining."

Without them, also, much scientific data for a philosophical analysis of these myths, singly or as a whole, is unattainable.

Yet, to avoid encumbering the present example with any but the briefest of notes, I must ask leave to refer the reader to more general yet detailed chapters I have already written in the main, and with which, there is reason to hope, I will ere long be able to present all the tales in question. Meanwhile I would refer likewise to the essay I have recently prepared, for a forthcoming report of the Bureau of Ethnology, on the Zuñi Myths of Creation and Migration in their Relation to Primitive Dance and other Dramaturgic Ceremonials.

Ever one of my chief story-tellers was Waí-hu-si-wa, of the priestly kin of Zuñi. He had already told me somewhat more than fifty of the folk-tales, long and short, of his people, when, one night, I asked him for "only one more story of the grandfathers." Wishing to evade me, he replied with more show than sincerity:

"There is a North, and of it I have told you *té-la'-p-na-we*.¹ There is a West; of it also I have told you *té-la'-p-na-we*. There are the South and East; of them likewise have I told you *té-la'-p-na-we*. Even of the Above have I not but lately told you of the youth who made love to his eagle and dwelt a space in the Sky-world? And of the great World-embracing Waters, you have been told of the hunter who married the Serpent maiden and voyaged to the Mountain of Sunset. Now, therefore, my word-pouch is as empty as the food-pack of a lost hunter, and——"

"Feel in the bottom of it, then," interposed my "elder brother," Pá-lo-wah-ti-wa, who was sitting near, "and tell him of the Underworld!"

"*Hi-ta!* (Listen) brother younger," said Waí-hu-si-wa, nonplussed, but ever ready; "did you ever hear tell of the people who could not digest, having, forsooth, no proper insides wherewithal to do so? Did you ever hear of them, brother younger?"

"Nay, never; not even from my own grandfathers," said I. "*Sons é-so* to your story; short be it, or long?"²

"*Sons é-so tse-ná!*"—"Cool your '*sons é-so!*' and wait till I begin."

ZUÑI INTRODUCTORY.

It seems—so the words of the grandfathers say—that in the Underworld were many strange things and beings, even villages of men, long ago. But the people of those villages were *unborn-made*—more like the ghosts of the dead than ourselves, yet more like ourselves

¹ *Té-la'-p-na-we*.—From *té-na-la-a*, time or times of, and *pé-na-we*, words or speeches (tales): "tales of time."

² "*Sons é-so* to your story."—The invariable formula for beginning a folk-tale is by the raconteur, "*Són ah-tchi!*" ("Let us take up")—*té-la'-p-na-né*, or "a folk-tale," being understood. To this the auditors or listeners respond, "*É-so!*" ("Yea, verily!"). Again by the raconteur: "*Sons i-nó-o-tó-ná! Tem,*" etc., "Let us (tell of) the times of creation! When," etc. Again, by the listeners, "*Sons é-so! Té-á-tú!*" ("Yea, let us, verily! Be it so").

than are the ghosts of the dead, for as the dead are more finished of being than we are, they were less so, as smoke, being hazy, is less fine than mist, which is filmy; or as green corn, though raw is soft, like cooked corn which is done (like the dead), both softer than ripe corn which, though raw, is hardened by age (as we are of meat).

And also, these people were, you see, dead in a way, in that they had not yet begun to live; that is, as we live, in the daylight fashion.

And so, it would seem, partly like ourselves, they had bodies, and partly like the dead they had no bodies, for being unfinished they were unfixed. And whereas the dead are like the wind, and take form from within of their own wills (*yán-te tsc-man*), these people were really like the smoke,¹ taking form from without of the outward touching of things, even as growing and unripe grains and fruits do.

Well, in consequence, it was passing strange what a state they were in! Bethink ye! Their persons were much the reverse of our own, for wherein we are hard, they were soft—pliable. Wherein we are most completed, they were most unfinished; for not having even the organs of digestion, whereby we fare lustily, food in its solidity was to them destructive, whereas to us it is sustaining. When, therefore, they would eat, they dreaded most the food itself, taking thought not to touch it, and merely absorbing the mist thereof. As fishes fare chiefly on water and birds on air, so these people ate by gulping down the steam and savour of their cooked things whilst cooking or still hot; then they threw the real food away, forsooth!

HOW THE TWINS OF WAR AND CHANCE, Á-HAI-YÚ-TA AND MÁ-TSAI-LÉ-MA, FARED WITH THE UNBORN-MADE MEN OF THE UNDERWORLD.

Now, the Twain Little-ones, Á-hai-yú-ta and Má-t sai-lé-ma,² were ever seeking scenes of contention; for what was deathly and dreadful

¹ "These people were really like the smoke."—The Zuñi classification of states of growth or being is as elaborate as that of relative space in their mythology: both extremely detailed and systematic, yet when understood purely primitive and simple. The universe is supposed to have been generated from haze (*Mi-wai-a*) produced by Light (of the All-container, Sun Father), out of Darkness. The observed analogy of this in nature is the appearance of haze (both heat and steam) preceding growth in Spring-time; the appearance of the world, of growing and living things, through mist seemingly rising out of the darkness each morning. In harmony with this conception of the universe is the correlative one, that every being (as to soul at least) passes through many successive states of becoming, always beginning as a *shl-u-na há-i* (haze being) and passing through the Raw or soft (*k'yá-pi-na*), the Formative (*k'yá-yu-na*), Variable (*thlim-ni-na*), Fixed or Done (*dk-na*), and Finished or Dead (*á-shl-k'ya*) states; whilst the condition of the Surpassing beings (Gods) may be any of these it will (*i-thlim-na*, or *thlim-nah-na*, etc.). There are many analogies of this observed by the Zuñi, likening as he does the generation of being to that of fire with the fire-drill and stick. The most obvious of these is the appearance, in volumes, of "smoke-steam" or haze just previously to ignition, and its immediate disappearance with ignition. Further, the succession of beings in the becoming of a complete being may be regarded as an orderly personification of growth phenomena as observed in plants and seeds, for example, in corn, which is characterized by no fewer than thirteen mystic names, according to its stages of growth. This whole subject is much more fully and conclusively set forth in the writings to which I have already referred the reader.

² "Á-hai-yú-ta and Má-t sai-lé-ma."—For the mythic origin of these two chief Gods under the Sun, as his Right-hand and Left-hand being, their relation to chance, war, games, etc., I again refer the reader to further writings.

to others was lively and delightful to them; so that cries of distress were ever their calls of invitation, as to a feast or dance is the call of a priest to us.

On a day when the world was quiet, they were sitting by the side of a deep pool. They heard curious sounds coming up through the waters, as though the bubbles were made by moans of the waters affrighted.

"*Uh!*" said the elder. "What is that?"

The younger brother turned his ear to the ground and listened.

"There is trouble down there, dire trouble, for the people of the Underworld are shrieking war-cries like daft warriors and wailing like murder-mourners. What can be the matter? Let us descend and see!"

"Just so!" said *Á-hai-yú-ta*.

Then they covered their heads with their cord-shields¹—turned upside down—and shut their eyes and stepped into the deep pool.

"Now we are in the dark," said they, "like the dark down there. Well then, by means of the dark let us go down"—for they had wondrous power, had those twain; the magic of in-knowing-how-thought had they!

Down like light through dark places they went; dry through the waters; straight toward that village in the Underworld.

"Whew! The poor wretches are already dead," said they, "and rotting"—for their noses were sooner accustomed to the dark than their eyes which they now opened.

"We might as well have spared ourselves the coming, and stayed above," said *Á-hai-yú-ta*.

"Nay, not so," said *Má-tsai-lé-ma*. "Let us go on and see how they lived, even if they are dead."

"Very well," said the elder; and as they fared toward the village they could see quite plainly now; for they had made it dark—to themselves—by shutting their eyes in the daylight above, so now they made it light—to themselves—by opening their eyes in the darkness below, and simply looking. It was their way, you know!

"Well, well!" said *Má-tsai-lé-ma* as they came nearer and the stench doubled. "Look at the village; it is full of people; the more they smell of carrion the more they seem alive!"

"Yes, by the clut of an arrow!" exclaimed *Á-hai-yú-ta*. "But look here! It is *food* we smell; cooked food, all thrown away, as we throw away bones and corn-cobs because they are too hard to eat and profitless withal! What, now, can be the meaning of *this*?"

¹ "Cord-shields."—*Há-la-ue* (cord or cotton shields), evidently an ancient style of shield still surviving in the form of sacrificial net-shields of the Priesthood of the Bow. But the shields of these two Gods were supposed to have been spun from the clouds which, supporting the Sky-ocean, that, in turn, supported the Sky-world as this world is believed to be supported by under waters and clouds, were hence possessed of the power of floating—upward when turned up, downward when reversed.

"What, indeed! Who can know save by knowing," replied the younger brother. "Come, let us lie low and watch."

So they went very quietly close to the village, crouched down and peered in. Some people inside were about to eat. They took fine food steaming hot from the cooking pots and placed it low down in wide trenchers; then they gathered around and sipped in the steam and savour with every appearance of satisfaction; but they were as chary of touching the food or of letting the food touch them as though it were the vilest of refuse.

"Did you see that?" queried the younger brother. "By the delight of Death,¹ but——"

"Hist!" said the elder. "If they are people of that sort, feeding upon the savour of food, then they will hear the *suggestions* of sounds better than the sounds themselves, and the very Demon Fathers would not know how to fare with such people, or to fight them, either!"

Hah! But already the people had heard! They set up a clamour of war, swarming out to seek the enemy; as well they might, for who would think favourably of a sneaking stranger under the shade of a house wall watching the food of another! Why, dogs growl even at their own offspring for the like of that!

"Where? Who? What is it?" cried the people, rushing hither and thither like ants in a shower. "Hah! There they are! There! Quick!" said they, pointing to the Twain who were cutting away to the nearest hillock. And immediately they fell to singing their war-cry.

Ha-a! Sus'-ki!
Ó-ma-ta
Há-wi-mo-a!
Ó-ma-ta,
Ó-ma-ta Há-wi-mo!²

sang they as they ran headlong toward the two, and then they began shouting:

"Tread them both into the ground! Smite them both! Fan them out! *Ho-o! ha-a! ha-wi-mo-o ó-ma-ta!*"

But the Twain laughed, and quickly drew their arrows and loosed them amongst the crowd. *P'it! tsok!* sang the arrows through and through the people, but never a one fell!

"Why, how now is this?" cried the elder brother.

"We'll club them, then!" said Má-tsai-lé-ma, and he whiffed out his war-club and sprang to meet the foremost, whom he pommelled

¹ "*Hí-lu-ha-pa!*"—From *hí-lu*, or *é-lu*, "hurrah," or "how delightful!"—and *ha-pa*, a Corpse demon; Death.

² "*Ha-a! Sus'-ki! Ó-ma-ta,*" etc.—This, like so many of the folk-tale songs, can only be translated etymologically or by lengthy paraphrasing. Such songs are always jargonistic, either archaic, imitative, or adapted from other languages of tribes who possibly supplied incidents to the myths themselves; but they are, like the latter, strictly harmonized with the native forms of expression and phases of belief.

well and sorely over the head and shoulders. Yet the man was only confused (he was too soft and unstable to be hurt); but another, rushing in at one side, was hit by one of the shield-feathers and fell to the ground like smoke driven down under a hawk's wing!

"Hold, brother, I have it! Hold!" cried Á-hai-yú-ta. Then he snatched up a bunch of dry plume-grass, and leaped forward! Swish! Two ways he swept the faces and breasts of the pursuers. Lo! right and left they fell like bees in a rainstorm, and quickly sued for mercy, screeching and running at the mere sight of the grass straws.

"You fools!" cried the brothers. "Why, then, did ye set upon us? We came for to help you and were merely looking ahead as becomes strangers in strange places, when lo! you come running out like a mess of mad flies with your '*Ha-a sus-ki óma-ta*'! Call us coyote-sneaks, do you? But there! Rest fearless! We hunger; give us to eat."

So they led the Twain into the court within the town, and quickly brought steaming hot food for them.

They sat down and began to blow the food to cool it; whereupon the people cried out in dismay: "Hold! Hold, ye heedless strangers; do not waste precious food like that! For shame!"

"Waste food? Ha! This is the way *we* eat!" said they; and clutching up huge morsels they crammed their mouths full and bolted them almost whole. The people were so horrified and sickened at sight of this, that some of them sweated furiously—which was their way of spewing—whilst others, stouter of thought, cried, "Hold! Hold! Ye will die; ye will surely sicken and die if the stuff do but touch ye!"

"Ho! ho!" cried the two, eating more lustily than ever. "Eat thus and harden yourselves, you poor, soft things you!"

Just then there was a great commotion. Every one rushed to the shelter of the walls and houses, shouting to them to leave off and follow quickly.

"What is it?" asked they, looking up and all around.

"Woe, woe! the gods are angry with us this day and blowing arrows at us. They will kill you both! Hurry!" A big puff of wind was blowing over, scattering slivers and straws before it; that was all!

"Brother," said the elder, "this will not do. These people must be taught to eat and be hardened. But let us take a little sleep first, then we will look to this."

They propped themselves up against a wall, set their shields in front of them, and fell asleep. Not long after they awakened suddenly. Those strange people were trying to drag them out to bury them, but were afraid to touch them now, for they thought them dead stuff—more dead than alive.

The younger brother punched the elder with his elbow, and both

pretended to gasp, then kept very still. The people succeeded at last in rolling them out of the court, like spoiling bodies, and were about to mingle them with the refuse when they suddenly let go and set up a great wail, shouting, "War! Murder!"

"How now?" cried the two, jumping up. Whereupon the people stared and chattered in greater fright than ever at seeing the dead seemingly come to life!

"What's the matter, you fool people?"

"*Akaa! kaa!*" cried a flock of jays.

"Hear that!" said the villagers. "Hear that, and ask, 'What's the matter?' The *jays* are coming; whoever they light on dies!—run you two *Aii!* Murder!" And they left off their standing as though chased by demons. On one or two of the hindmost some jays alighted. They fell dead as though struck by lightning!

"Why, see that!" said the elder brother—"these people die if only birds light on them!"

"Hold on there!" said the younger brother. "Look here! you fear-some things." So they pulled hairs from some scalp-locks they had, and made snares of them, and whenever the jays flew at them, caught them with the nooses until they had caught every one. Then they pinched them dead and took them into the town and roasted them.

"This is the way," said they, as they ate the jays by morsels. And the people crowded around and shouted, "Look! look! why they eat the very enemy—say nothing of refuse!" And although they dreaded the couple they became very conciliatory and gave them a fit place to bide in.

The very next day there was another alarm. The two ran out to learn what was the matter. For a long time they could see nothing, but at last they met some people fleeing into the town. Chasing after them was a cooking pot with earrings of onions.¹ It was boiling furiously and belching forth hot wind and steam and spluttering mush in every direction. If ever so little of the mush hit the people they fell over and died.

"*He!*" cried the Twain.

Té-k'ya-thla-k'ya
Í-ta-wa-k'ya
Äsh-she-shu-kwa!

"As if food-stuff were made to make people afraid!" Whereupon they twitched the earrings off the pot and ate them with all the mush that was in the pot, which they forthwith kicked to pieces vigorously.

¹ "Earrings of onions."—The onion here referred to is the dried, south-western leek-clove which is so strong and indigestible that, when eaten raw and in quantity it gives rise to great distress, or actually proves fatal to any but mature and vigorous persons. This, of course, explains why it was chosen for its value as a symbol of the vigour (or "daylight perfection" and invincibility) of the twin Gods.

Then the people crowded still closer around them, wondering to one another that they could vanquish all enemies by eating them with such impunity, and they begged the Twain to teach them how to do it. So they gathered a great council of the villagers, and when they found that these poor people were only half finished, . . . they cut vents in them (such as were not afraid to let them), . . . and made them eat solid food, by means of which they were hardened and became men of meat then and there, instead of having to get killed after the manner of the fearful, and others of their kind beforetime, in order to ascend to the daylight and take their places in men born of men!

And for this reason, behold! a new-born child may eat only of wind-stuff until his cord of viewless sustenance has been severed, and then only by sucking milk, or soft food first and with much distress.

Behold! And we may now see why like new-born children are the very aged; childish withal—*á-ya-⁷a-⁷i¹*—not only toothless, too, but also sure to die of diarrhœa if they eat ever so little save the soft parts and broths of cooked food. For are not the babes new-come from the *Shi-u-na* (hazy, steam-growing) world; and are not the aged about to enter the *Shi-po-lo-a* (mist-enshrouded) world, where cooked food unconsumed is never needed by the fully dead?

There are others of these mythic "reasons" which throw still more light on primitive observations and conceptions thereof, but which are better discussed more freely and at length in the general chapters to which I have before referred.

FRANK HAMILTON CUSHING.

The Druids have been accustomed to absent themselves from war, nor do they pay taxes as others do. They have immunity from military service and from all burdens. Allured by such great advantages, many submit themselves of their own free will to this training, or are sent by their parents and guardians. There they are said to learn a great number of verses, and therefore many remain twenty years in training. Moreover they do not think it right to entrust these things (the teachings) to writing, for in almost all matters, public or private, they make use of Greek characters. They seem to me to have done this for two reasons; because they do not wish their teaching to spread abroad among the vulgar, nor do they wish those who are studying to depend on manuscripts, and give too little attention to memory. Because, it often happens that many persons relying upon written information relax their diligence in learning and their memory. . . . Especially they (the Druids) teach that souls do not die, but transmigrate from one body to another after death; and they think that this induces greatly to bravery, since thereby the fear of death is removed. Moreover, they argue upon, and teach to the young men (disciples), many things concerning the stars and their motions, concerning the size of the world and of countries, concerning the nature of things and concerning the strength and power of the immortal Gods.—CÆSAR, *Gallic War*, book vi. c. 14.

¹ Dangerously susceptible; tender; delicate.

A Rough Outline of Theosophy.

(A Lecture delivered at South Place Institute.)

IN dealing with a great theme within narrow limits one has always to make a choice of evils: one must either substantiate each point, buttress it up with arguments, and thus fail to give any roughly complete idea of the whole; or one must make an outline of the whole, leaving out the proofs which bring conviction of the truth of the teaching. As the main object of this paper is to place before the average man or woman an idea of Theosophy as a whole, I elect to take the inconvenience of the latter alternative, and use the expository instead of the controversial method. Those who are sufficiently interested in the subject to desire further knowledge can easily pass on into the investigation of evidences, evidences that are within the reach of all who have patience, power of thought, and courage.

We, who are Theosophists, allege that there exists a great body of doctrine, philosophical, scientific, and ethical, which forms the basis of, and includes all that is accurate in, the philosophies, sciences, and religions of the ancient and modern worlds. This body of doctrine is a philosophy and a science more than a religion in the ordinary sense of the word, for it does not impose dogmas as necessary to be believed under any kind of supernatural penalties, as do the various churches of the world. It is indeed a religion, if religion be the binding of life by a sublime ideal; but it puts forward its teachings as capable of demonstration, not on authority which it is blasphemy to challenge or deny.

That some great body of doctrine did exist in antiquity, and was transmitted from generation to generation, is patent to any investigator. It was this which was taught in the Mysteries, of which Dr. Warburton wrote: "The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means." To speak of the Initiates is to speak of the greatest men of old; in their ranks we find Plato and Pythagoras, Euclid and Democritus, Thales and Solon, Apollonius and Iamblichus. In the Mysteries unveiled they learned their wisdom, and gave out to the world such fragments of it as their oath allowed. But those fragments have fed the world for centuries, and even yet the learned of the modern West sit at the feet of these elder sons of wisdom. Among the teachers of the early Christian Church some of these men were found; they held Christianity in its esoteric meaning, and used exoteric dogmas merely as veils to cover the hidden truth. "Unto you it is given," said Jesus, "to know the mystery of the king-

dom of God, but unto them that are without, all these things are done in parables" (*Mark*, iv. 11). Clemens Alexandrinus and Origen both recognized the esoteric nature of the underlying truths of Christianity, as before them did Paul. In West as in East exoteric religions were but the popular representations of the Secret Wisdom. But with the triumph of ecclesiasticism, the Secret Wisdom drew back further and further into the shade, until its very existence slowly faded from the minds of men. Now and then one of its disciples appeared in Christendom, and gave to the world some "discovery" which started thought on some new and fruitful line; thus Paracelsus, with his "discovery" of hydrogen, his magnetic treatment for the cure of disease, and his many hints at secrets of nature not even yet worked out. Trace through the Middle Ages, too often by the lurid light of flames blazing round a human body, the path along which the pioneers of Science toiled, and it will be found that the "magicians" and "wizards" were the finger-posts that marked the way. Passing strange it is to note how the minds of men have changed in their aspect to the guardians of the Hidden Wisdom. Of old, in their passionate gratitude, men regarded them as well nigh divine, thinking no honours too great to pay to those who had won the right of entrance into the temple of the Unveiled Truth. In the Middle Ages, when men, having turned from the light, saw devils everywhere in the darkness, the Adepts of the Right-Hand Path were dreaded as those of the Left, and wherever new knowledge appeared and obscure regions of nature were made visible, cries of terror and wrath rent the air, and men paid their benefactors with torture and with death. In our own time, secure in the completeness of our knowledge, certain that our philosophy embraces all things possible in heaven and earth, we neither honour the teachers as Gods nor denounce them as devils: with a shrug of contempt and a sniff of derision we turn from them, as they come to us with outstretched hands full of priceless gifts, and we mutter, "Frauds, charlatans!" entrenched as we are in our modern conceit that only the nineteenth century is wise.

Theosophy claims to be this Secret Wisdom, this great body of doctrine, and it alleges that this precious deposit, enriched with the results of the investigations of generations of Seers and Sages, verified by countless experiments, is to-day, as of old, in the hands of a mighty Brotherhood, variously spoken of as Adepts, Arhats, Masters, Mahâtmas, Brothers, who are living men, evolved further than average humanity, who work ever for the service of their race with a perfect and selfless devotion, holding their high powers in trust for the common good, content to be without recognition, having passed beyond all desires of the personal self.

The claim is a lofty one, but it can be substantiated by evidence. I leave it as a mere statement of the position taken up. Coming to the

Western world to-day, Theosophy speaks far more openly than it has ever done before, owing to the simple fact that, with the evolution of the race, man has become more and more fitted to be the recipient of such knowledge, so that what would once be taught to only a small minority may now find a wider field. Some of the doctrine is now thrown broadcast, so that all who *can* receive it *may*; but the keys which unlock the Mysteries are still committed but to few hands, hands too well tried to tremble under their weight, or to let them slip from either weakness or treachery. As of old so now, the Secret Wisdom is guarded, not by the arbitrary consent or refusal of the Teachers to impart instruction, but by the capacity of the student to understand and to assimilate.

Theosophy postulates the existence of an eternal Principle, known only through its effects. No words can describe It, for words imply discrimination, and This is ALL. We murmur, Absolute, Infinite, Unconditioned—but the words mean naught. SAT, the Wise speak of: BE-NESS, not even Being nor Existence. Only as the Manifested becomes, can language be used with meaning; but the appearance of the Manifested implies the Unmanifested, for the Manifested is transitory and mutable, and there must be Something that eternally endures. This Eternal must be postulated, else whence the existences around us? It must contain within Itself That which is the essence of the germ of all possibilities, all potencies: Space is the only conception that can even faintly mirror It without preposterous distortion, but silence least offends in these high regions where the wings of thought beat faintly, and lips can only falter, not pronounce.

The universe is, in Theosophy, the manifestation of an aspect of SAT. Rhythmically succeed each other periods of activity and periods of repose, periods of manifestation and periods of absorption, the expiration and inspiration of the Great Breath, in the figurative and most expressive phraseology of the East. The outbreathing is the manifested worlds; the inbreathing terminates the period of activity. The Root-Substance differentiates into "spirit-matter," whereof the universe, visible and invisible, is built up, evolving into seven stages, or planes, of manifestation, each denser than its predecessor; the substance is the same in all, but the degrees of its density differ. So the chemist may have in his receiver water held invisible: he may condense it into a faint mist-cloud, condense it further into vapour, further yet into liquid, further yet into solid; throughout he has the same chemical compound, though he changes its condition. Now it is well to remember that the chemist is dealing with facts in Nature, and that his results may therefore throw light on natural methods, working in larger fields; we may at least learn from such an illustration to clarify our conceptions of the past course of evolution. Thus, from the Theosophical standpoint, "spirit" and "matter" are essentially one,

and the universe one living whole from centre to circumference, not a molecule in it that is not instinct with life. Hence the difficulty that scientists have always found in defining "life." Every definition they have made has broken down as excluding some phenomena that they were compelled to recognize as those of life. Sentiency, in our meaning of the word there may not be, say in the mineral; but is it therefore "dead"? Its particles cohere, they vibrate, they attract and they repel: what are these but manifestations of that living energy which rolls the worlds in their courses, flashes from continent to continent, thrills from root to summit of the plant, pulses in the animal, reasons in the man? One Life and therefore One Law everywhere, not a Chaos of warring atoms but a Kosmos of ordered growth. Death itself is but a change in life-manifestation, life which has outworn one garment and, rending it in pieces, clothes itself anew. When the thoughtless say, "He is dead," the wise know that the countless "lives" of which the human body is built up have become charged with more energy than the bodily structure can stand, that the strain has become too great, that disruption must ensue. But "death" is only transformation not destruction, and every molecule has pure life-essence at its core with the material garment it has woven round itself of its own substance for action on the objective plane.

Each of the seven Kosmic planes of manifestation is marked off by its own characteristics; in the first pure "spirit," the primary emanation of the ONE, subtlest, rarest, of all manifestations, incognizable even by the highest of Adepts save as present in its vehicle, the Spiritual Soul: without form, without intelligence, as we use the word—these matters are too high, "I cannot attain unto them." Next comes the plane of Mind, of loftiest spiritual intelligence, where first entity as entity can be postulated; individualism begins, the Ego first appears. Rare and subtle is matter on that plane, yet form is there possible, for the individual implies the presence of limitation, the separation of the "I" from the "not I." Fourth, still densifying, comes the plane of animal passions and desires, actual forms *on their own plane*. Then, fifthly, that of the vivid animating life-principle, as absorbed in forms. Sixthly, the astral plane, in which matter is but slightly rarer than with ourselves. Seventhly, the plane familiar to all of us, that of the objective universe. [I have reckoned the planes here from one to seven in order of increasing density. It is more usual to start from the densest and count upwards to the most subtle. Thus: first, the physical; secondly, the astral: thirdly, the life-principle; fourthly, the passional; fifthly, the mind; sixthly, the Spiritual Soul; seventhly, the Spirit.]

Let us delay for a moment over this question of "planes," for on the understanding of it hinges our grasp of the philosophical aspect of Theosophy. A plane may be defined as a state marked off by clear

characteristics; it must not be thought of as a place, as though the universe were made up of shells one within the other like the coats of an onion. The conception is metaphysical, not physical, the consciousness acting on each plane in fashion appropriate to each. Thus a man may pass from the plane of the objective in which his consciousness is generally acting, on to the other planes: he may pass into the astral in sleep, under mesmerism, under the influence of various drugs; his consciousness may be removed from the physical plane, his body passive, his brain inert; an electric light leaves his eyes unaffected, a gong beaten at his ear cannot rouse the organ of hearing; the organs through which his consciousness normally acts in the physical universe are all useless, for the consciousness that uses them is transferred to another plane. But he can see, hear, understand, on the astral plane, see sights invisible to physical eyes, hear sounds inaudible to physical ears. Not real? What is "real"? Some people confine the real to the tangible, and only believe in the existence of a thing that can knock them down with a lesion to prove the striking. But an emotion can slay as swiftly as an arrow; a thought can cure with as much certainty as a drug. All the mightiest forces are those which are invisible on this plane, visible though they be to senses subtler than our own. Take the case of a soldier who in the mad passion of slaughter, the lust for blood, is wounded in the onward charge, and knows not the wounding till his passions cool and the fight is over; his consciousness during the fight is transferred to the fourth plane, that of the emotions and passions, and it is not till it returns from that to the plane of the physical body that pain is felt. So again will a great philosopher, his consciousness rising to the plane of intelligence, become wholly abstracted—as we well say—from the physical plane; brooding over some deep problem, he forgets all physical wants, all bodily appetites, and becomes concentrated entirely on the thought-plane, the fifth, in Theosophic parlance.

Now the consciousness of man can thus pass from plane to plane because he is himself the universe in miniature, and is built up himself of these seven "principles," as they are sometimes called, or better, is himself a differentiation of consciousness on seven planes. It may be well, at this stage, to give to these states of consciousness the names by which they are known in Theosophical literature, for although some people shrink from names that are unfamiliar, there are, after all, only seven of them, and the use of them enables one to avoid the continual repetition of clumsy and inexact descriptive sentences. To Macrocosm and Microcosm alike the names apply, although they are most often found in relation to man. The Spirit in man is named *Atmâ*, cognizable only in its vehicle *Buddhi*, the Spiritual Soul; these are the reflexions in man of the highest planes in the universe. The Spiritual Intelligence is *Manas*, the Ego in man, the immortal entity, the link

between Atmâ-Buddhi and the temporary personality. Below these come in order Kâma, the emotional and passional nature; Prâna, the animating life-principle of the personality; Linga Sharîra, the "astral body," the double of the physical, but formed of the somewhat more ethereal "astral" matter; lastly, Sthûla Sharîra, the physical body. These seven states are grouped under two heads: Atmâ-Buddhi-Manas make up the trinity in man, imperishable, immortal, the "pilgrim" that passes through countless lives, the *individual*, the True Man. Kâma, Prâna, Linga Sharîra, and Sthula Sharîra form the quaternary, the transitory part of the human being, the *person*, which perishes gradually, onwards from the death of the physical body. This disintegrates, the molecules of physical, astral, kâmic, matter finding all new forms into which they are builded, and the more quickly they are all resolved into their elements the better for all concerned. The consciousness of the normal man resides chiefly on the physical, astral, and kâmic planes, with the lower portion of the Mânasic. In flashes of genius, in loftiest aspirations, he is touched for a moment by the light from the higher Mânasic regions, but this comes—only comes—to the few, and to these but in rare moments of sublime abstraction. Happy they who even thus catch a glimpse of the Divine Augoeides, the immortal Ego within them. To none born of women, save the Masters, is it at the present time given by the law of evolution to rise to the Âtmic-Buddhic planes in man; thither the race will climb millenniums hence, but at present it boots not to speak thereof.

Each of these planes has its own organisms, its own phenomena, the laws of its own manifestation; and each can be investigated as exactly, as scientifically, as experimentally, as the objective plane with which we are most familiar. All that is necessary is that we should use appropriate organs of sensation, and appropriate methods of investigation. On the objective plane we are already able to obey this rule; we do not use our eyes to listen to sounds, and then deny that sounds exist because our eyes cannot hear them; nor do we take in hand the microscope to examine a distant nebula, and then say that the nebula is not there because the field of the microscope is dark. A very slight knowledge of our own objective universe will place us in the right mental attitude towards the unknown. Why do we see, hear, taste, feel? Merely because our physical body is capable of receiving certain impressions from without by way of the avenues of sense. But there are myriads of phenomena, as "real" as those we familiarly cognize, which are to us non-existent, for the very simple reason that our organs of sensation are not adapted to receive them. Take the air-vibrations which, translated into terms of consciousness, we call sound. If an instrument that emits successive notes be sounded in a room with a dozen people, as the notes become shriller and shriller one person after another drops out of the circle of auditors, and is wrapped in silence

while still a note is sounding, audible to others there; at last a pipe speaks that no one hears, and though all the air be throbbing with its vibrations, silence complete reigns in the room. The vibration-waves have become so short and rapid that the mechanism of the human ear cannot vibrate in unison with them; the objective phenomenon is there, but the subjective does not respond to it, so that for man it does not exist. Similar illustrations might be drawn in connection with every sense, and it is surely not too much to claim that if on the plane to which our bodies are correlated, phenomena constantly escape our dull perceptions, men shall not found on their ignorance of other planes the absolute denial of their existence. Ignorance can only justify silence, suspension of judgment; it cannot justify denial. Knowledge is necessary for rational belief, but the verifiable assertions of those who claim such knowledge are surely more weighty than the mere denial of ignorance. As in all other branches of scientific enquiry, investigation should precede the formation of opinion, and those who would understand and experiment in the Occult regions of nature must, by long, steady, and patient courage, become Occultists. Only informed opinion is of any weight in discussion, and in Occult Science, as in every other, the mere chatter and vituperation of uninformed criticism do not count. The Occultist can be no more moved thereby than Professor Huxley by the assertions of a fourth-standard schoolboy. Those who have time, ability, and courage, can develop in themselves the senses and the capacities which enable the consciousness to come into touch with the higher planes, senses and capacities already evolved and fully at work in some, and to be in the course of ages the common inheritance of every child of man. All the so-called phenomena which have been so much spoken of in connection with H. P. Blavatsky were but the simple outcome of her highly evolved nature, her control over the forces of the objective plane being exercised as naturally and carelessly as the electrician utilizes his knowledge to bring about results that would seem miraculous to the African savage. They were but sparks flung outwards by the fire that ever steadily burned within, as difficult for her to smother as for us to live down to a level of civilization far below our own. I know that the exercise of these powers often arouses in the minds of people convinced of their reality an eager desire to possess them, but only those who will pay the price can attain possession. And the first instalment of that price is the absolute renunciation of all that men prize and long for here on earth; complete self-abnegation; perfect devotion to the service of others; destruction of all personal desires; detachment from all earthly things. Such is the *first* step on the Right-Hand Path, and until that step is taken it is idle to talk of further progress along that thorny road. Occultism wears no crown save that of thorns, and its sceptre of command is the seven-knotted wand, in which each knot marks the payment of a price from which

the normal man or woman would turn shuddering away. It is because of this that it is not worth while to deal with this aspect of Theosophy at any length. What does concern us is the general plan of evolution, the "pilgrimage" of the Ego, of the individual, encased in the outer shell of the personality.

The evolution of man consists in the acquirement by the Ego of experience, and the gradual moulding of the physical nature into a form which can readily respond to every prompting of the Spirit within. This evolution is carried on by the repeated incarnation of the Ego, over-shadowed by the Spirit, in successive personalities, through which it lives and acts on the objective plane. The task before it when it starts on the wheel of life on this earth, during the present cycle, is to acquire and assimilate all experience, and so to energize and sublimate the objective form of man that it may become a fit instrument and dwelling for the Spirit; the complete assimilation of the Ego with the Spirit, of Manas with Âtmâ-Buddhi, being the final goal of the long and painful pilgrimage. It is obvious that such work cannot be accomplished in one lifetime, or in a few. For such gigantic task countless lives must be required, each life but one step in the long climbing upward. Each life should garner some fresh experience, should add some new capacity or strengthen some budding force; thus is builded up through numberless generations the Perfect Man. Hence the doctrine of Reïncarnation is the very core and essence of Theosophy, and according to the hold this belief has on life, so will be the grasp of the learner on all Theosophic truth.

The term Reïncarnation—expressive as it is of the encasing of the Ego in the man of flesh—is very often misunderstood. It implies the indwelling of the Ego in many successive personalities, but it does not imply the possibility of its incarnation in the brute. In many places and at many times this travesty of the doctrine has prevailed, and it has been taught that the reïncarnating Ego may, as penalty for the transgressions of the human personality with which it has been linked, be flung into the vortex of the brute world and inform some lower animal. But this idea is against Theosophical teaching, according to which the Mânasic entity can inhabit only man; it is, indeed, the indwelling of this entity which is the distinction between the man and the brute, a distinction which is ever preserved.

There is no doctrine in the range of philosophy which throws so much light on the tangled web of human life as does this doctrine of Reïncarnation. Take, for instance, the immense difference in capacity and in character found within the limits of the human race. In all plants and in all animals the characteristic qualities of a species may vary, but within comparatively narrow limits; so also with man, so far as his outer form, his instincts, and his animal passions, are concerned. They vary of course, as those of the brute vary, but their broad outline

remains the same. But when we come to study the differences of mental capacity and moral character, we are struck with the vast distances that separate man from man. Between the savage, counting five upon his fingers, and the Newton who calculates the movements of a planet and predicts its course, how wide and deep a gulf as to intellect! between a barbarian dancing gleefully round the bleeding body of his foe, as he mangles and torments the living tissues, and the Howard who gives his life to save and aid the lowest fallen of his people, how vast the difference as to character! And this leaves out of account those living men, who are as far ahead of Newton and of Howard as these are above the least evolved of our race. Whence the great divergencies, unparalleled among the rest of the organisms on our globe? Why is man alone so diverse? Theosophy points in answer to the reincarnation of the Ego, and sees in the differing stages of experience reached by that Ego the explanation of the differing intellectual and moral capacities of the personality. "Baby Egos"—as I have heard H. P. Blavatsky call them with reference to their lack of human experience—inform the little-evolved humanity, while those who dwell in the more highly developed races are those who have already garnered much rich harvest of past experience and have thereby become capable of more rapid growth.

The Ego that has completed a span of earth-life, and has shaken off the worn-out personality that it informed, passes into a subjective state of rest, ere reëssuming "the burden of the flesh." Thus it remains for a period varying in length according to the stage of evolution it has reached. When that period is exhausted, it is drawn back to earth-life, to such environment as is suitable for the growing of the seed it has sown in its past. As surely as hydrogen and oxygen rush into union under certain conditions of temperature and of pressure, is the Ego drawn by irresistible affinity to the circumstances that yield opening for its further evolution. Suitable environment, suitable parents to provide suitable physical body, such are some of the conditions that guide the place and time of reincarnation. The desire for sentient life, the desire for objective expression, that desire which set the universe a-building, impels the Ego to seek renewed manifestation; it is drawn to the surroundings which its own past has made necessary for its further progress. Nor is this all. I have spoken of the fact that each plane has its own organisms, its own laws; the Mânasic plane is the plane on which thoughts take forms, objective to all who are able to perceive on that plane. All the experiences of a life, gathered up after death, and the essence, as it were, extracted, have their appropriate thought-forms on the Mânasic plane; as the time for the reincarnation of the Ego approaches, these with previous unexhausted similar thought-forms pass to the astral plane, clothe themselves in astral matter, and mould the astral body into form suitable for the working

out of their own natural results. Into this astral body the physical is builded, molecule by molecule, the astral mould thus, in its turn, moulding the physical. Through the physical body, including its brain, the reincarnated Ego has to work for the term of that incarnation, and thus it dwells in a tabernacle of its own construction, the inevitable resultant of its own past earth-lives.

To how many of the problems that vex thinkers to-day by the apparent hopelessness of their solution, is an explanation suggested if, for the moment, Reincarnation be accepted even as a possible hypothesis. Within the limits of a family hereditary physical likeness, often joined by startling mental and moral divergencies; twins, alike as far as regards heredity and pre-natal environment, yet showing in some cases strong resemblance, in others no less dissimilarity. Cases of precocity, where the infant brain manifests the rarest capacities precedent to all instruction. Cases of rapid gain of knowledge, where the knowledge seems to be remembered rather than acquired, recognized rather than learned. Cases of intuition, startling in their swiftness and lucidity, insight clear and rapid into complicated problems without guide or teacher to show the way. All these and many other similar puzzles receive light from the idea of the persistent individual that informs each personality, and it is a well-known principle in seeking for some general law underlying a mass of apparently unrelated phenomena that the hypothesis which explains most, brings most into accord with an intelligible sequence, is the one most likely to repay further investigation.

To those, again, who shrink from the idea that the Universe is one vast embodiment of injustice, the doctrine of Reincarnation comes as a mental relief from well-nigh unbearable strain. When we see the eager mind imprisoned in an inefficient body; when we note the differences of mental and moral capacity that make all achievement easy to one, impossible to others; when we come across what seems to be undeserved suffering, disadvantageous circumstances; when we feel longings after heights unattainable for lack of strength; then the knowledge that we create our own character, that we have made our own strength or our own weakness, that we are not the sport of an arbitrary God or of a soulless Destiny, but are verily and indeed the creators of ourselves and of our lot in life—this knowledge comes to us as a support and an inspiration, giving energy to improve and courage to endure.

This immutable law of cause and effect is spoken of as Karma (action) in Theosophy. Each action—using the word to include all forms of activity, mental, moral, physical—is a cause and must work out its full effect. Effect as regards the past, it is cause as regards the future, and under this sway of Karmic law moves the whole life of man as of all worlds. Every debt incurred must be duly paid in this or

in some other life, and as the wheel of life turns round it brings with it the fruit of every seed that we have sown. Reincarnation under Karmic law, such is the message of Theosophy to a Christendom which relies on a vicarious atonement and a swift escape to Paradise when the grave closes on the dead. Reincarnation under Karmic law, until the fruit of every experience has been gathered, every blunder rectified, every fault eradicated; until compassion has been made perfect, strength unbreakable, tenderness complete, self-abnegation the law of life; renunciation for others the natural and joyous impulse of the whole nature.

But how, it may be asked, can you urge to effort, or press responsibility, if you regard every action as one link in an infrangible chain of cause and effect? The answer lies in the sevenfold nature of man, in the action of the higher on the lower. The freewill of man on this plane is lodged in the Mânasic entity, which acts on his lower nature. Absolute freewill is there none, save in the Unconditioned. When manifestation begins, the Universal Will becomes bound and limited by the laws of Its own manifestation, by the fashion of the expression It has chosen as Its temporary vehicle. Conditioned, it is limited by the conditions It has imposed on Itself, manifesting under garb of the universe in which It wills to body Itself forth. On each plane Its expression is limited by the capacities of Its embodiments. Now the Mânasic entity in its own sphere is the reflexion, the image, of the Universal Will in Kosmos. So far as the personality is concerned, the promptings, the impulses, from the Mânasic plane are spontaneous, have every mark of freedom, and if we start from the lowest plane of objective nature, we shall see how relative freedom is possible. If a man be loaded with chains, his muscles will be limited in their power of movement. They are constrained in their expression by the dead weight of iron pressing upon them; yet the muscular force is there, though denied outward expression, and the iron cannot prevent the straining of the fibres against the force used in their subdual. Again, some strong emotion, some powerful impulse from the Kâma-Mânasic plane, may hold rigid the muscles under lesion that would make every fibre contract and pull the limb away from the knife. The muscles are compelled from the plane above them, the personal will being free to hold them rigid or leave them to their natural reâction against injury. From the standpoint of the muscles the personal will is free, and it cannot be controlled save as to its material expression on the material plane. When the Mânasic entity sends impulse downwards to the lower nature with which it is linked, conflict arises between the animal desire and the human will. Its interferences appear to the personality as spontaneous, free, uncaused by any actions on the lower plane; and so they are, for the causes that work on it are of the higher not the lower planes. The animal passions and desires may limit its

effective expression on their own plane, but they cannot either prompt or prevent its impulses; man's true freedom is found when his lower nature puts itself into line with the higher, and gives free course to the will of the higher Ego. And so with that Ego itself: able to act freely on the planes below it, it finds its own best freedom as channel of the Universal Will from which it springs, the conscious willing harmony with the All of which it is part. An effect cannot be altered when the cause has appeared; but that effect is itself to be a cause, and here the will can act. Suppose a great sorrow falls on some shrinking human heart; the effect is there, cannot be avoided, but its future result as cause may be one of two things: Kâma may rebel, the whole personal nature may rise in passionate revolt, and so, warring against the Higher Will, the new cause generated will be of disharmony, bearing in its womb new evil to be born in days to come. But Kâma may range itself obediently with Karmic action; it may patiently accept the pain, joyfully unite itself to the Higher Will, and so make the effect as cause to be pregnant with future good.

Remains but space for one last word on that which is Theosophy in action—the Universal Brotherhood of Man. This teaching is the inevitable outcome of the doctrines of the One Universal Spirit common to all humanity, Reïncarnation and Karma. Every distinction of race and sex, of class and creed, fades away before the essential unity of the indwelling Spirit, before the countless incarnations under all forms of outward garmenture, making the experience of prince and beggar part of the training of all in turn. Here is to be found the motive-spring of action—love for all mankind. In each child of man the true Theosophist recognizes a brother to be loved and served, and in the Theosophical Society, Theosophists, under the direction of the Masters, have formed a nucleus for such Brotherhood of Humanity, and have made its recognition the only obligation binding on all who enter. Amid class hatreds and warring sects it raises this sublime banner of human love, a continual reminder that essentially all humanity is one, and that the goal to which we travel is the same for all. Without this recognition of Brotherhood all science is useless and all religion is hypocrisy. Deeper than all diversity, mightier than all animosity, is that Holy Spirit of Love. The Self of each is the Higher Self of all, and that bond is one which nothing in all worlds can avail to break. That which raises one raises all; that which degrades one degrades all. The sin and crime of our race are our sin and crime, and only as we save our brethren can we save ourselves. One in our inception, one in our goal, we must needs be one in our progress; the “curse of separateness” that is on us it is ours to remove, and Theosophy alike as religion and philosophy will be a failure save as it is the embodiment of the life of Love.

ANNIE BESANT, F.T.S.

Islam and Theosophy.

AMONG the great religious teachers known to history there is, probably, none who has been so thoroughly and grossly misrepresented and misunderstood by Christian writers as Mohammed, and among the masses of the English-speaking world ignorance as to the true character of his life and teachings, and deep-seated prejudice, born of bigotry and intolerance, have heretofore prevented many, who were anxious to learn the truth, from infusing into their investigations the proper spirit of enquiry. The Western half of the world has become so closely wedded to the idea that Mohammed was a sensual, ambitious materialist and impostor that it has considered it a waste of time to give the subject anything like an independent, earnest, unprejudiced investigation, and has accepted the current opinions and writings of prejudiced Christians without question.

This statement should, of course, be accepted in its general sense, for there have been some notable exceptions to the rule, and there is, at this time, thanks to the Theosophical Society and other liberal movements, a rapidly growing disposition manifesting itself among the broad-minded thinkers of Europe and America to rise above the enslaving prejudices of the past, to accept so-called history *cum grano salis*, and to look facts, concerning the Oriental religions, squarely in the face without regard to the opinions of others. Islam certainly is an Eastern religion, and it and its literature must surely come within the purview of the second object of the T. S.

Before proceeding further it may be proper to interject the explanation that I am writing for Theosophists, and those generally who understand the meaning of the three objects of the T. S., and who are willing to accept truth wherever it may be found. Those who believe that the prime purpose of the Society is to propagate any exoteric form of religion will find nothing in this article of any value to them. It is not my purpose to enter into an exhaustive description of the life of Mohanuned, nor an extended dissertation upon the doctrines of the system he taught, but I desire simply and plainly to point out a few facts which may guide the Theosophist in his investigations, if he is disposed to make any, in the direction of Islam. If I could take the reader by the hand and lead him along the path I have travelled, pointing out and explaining the different landmarks in passing, I feel assured that I could convince him that, to be a Theosophist, one must be a follower of Islam.

It is also unnecessary to attempt to refute any of the accusations made by Christians, and ignorant people generally, against the Arabian Prophet, for he who seeks calmly and honestly and earnestly for the truth will find them amply refuted by the well-authenticated facts with which he will come into contact, even among the writings of those whose ostensible purpose has been to bring Mohammedanism into ridicule and contempt. One cannot expect an orthodox Christian to know much about Islam, or to write fairly concerning it; but if the latter dips into history at all he must handle facts which have a tendency to invalidate his opinions and arguments, and he is reasonably sure to embody them in his work, in spite of himself. This fact is fully and perfectly illustrated in the works of Sale and Irving on Islam. Both declare their belief that Mohammed was an impostor and a bad man generally, and in the next breath admit that they are utterly unable to comprehend or analyze his character, much less his teachings. Had they been attentive students of the spiritual philosophies of the East they would not have been forced into such a humiliating and contradictory position.

Circumstantial evidence is entitled to our confidence and respect if it is consistent with reason and harmonizes with what we have come to understand as common-sense. If we are told that the moon is made of green cheese we are justified in doubting the truth of the assertion, because we can see nothing in the moon nor in its manifestations that harmonizes with what we know, from actual experience, to be the properties or attributes of a green cheese. Again, if a man declares that he is a Spaniard and he speaks no language but the Spanish, and has the national characteristics of the Spaniard, we are forced to believe that he really is a Spaniard.

In our investigations of Mohammed's life and teachings we have the advantage of a reasonable degree of assurance that there are on record a series of well-authenticated facts which, if carefully weighed, cannot fail to give us a clearly defined idea of the truth as to the Prophet's mode of life, the nature of his teachings, the kind of people who were taught by him, the prevalent social customs, and his own personal characteristics.

Dr. Leitner very truthfully says: "Fortunately we are not dealing with a legendary individual but with a historical personage whose almost every act and saying is recorded into the *Haduses*, or collections of traditions, which, next to the *Koran*, form a rule of Mohammedan conduct. These 'Acts of the Apostles' are subjected to the most stringent rules of criticism as to their authenticity, and unless the story of an act or saying of the Prophet can be traced to one of his own companions, it is thrown out of the order of traditions which form the subject of critical investigation, as to their actual occurrence, adopted by Mohammedan commentators. We have certainly far less

authority, of a secular character, for the sayings and doings of our Lord Jesus Christ.”

Sir Syed Ahmed, and other erudite Moslem writers, show even more explicitly the extreme caution used in recording words and deeds of the Prophet, and we are thus in possession of a chain of facts which are indisputable in themselves. The character of the conclusions drawn from those facts depends, of course, largely upon the condition of the investigator's mind, the character of his previous readings, the strength and nature of his prejudices, the degree of intelligence with which he is endowed, and the extent of his ability to analyze facts and theories. Viewed from the standpoint of the Theosophist, there is nothing in the life or teachings of Mohammed that is not strictly in harmony with an intelligent conception of the requirements of spiritual development.

Mohammed was born at a time when the religious systems of the East were grossly corrupted and perverted, and when the masses of the people of Arabia were given up to the coarsest idolatry and the most degrading vices. There was nothing in the prevalent religious or social customs, with which he came into contact, calculated to lead anyone to the higher life. We find him, as a boy, distinguished above his playmates for his quiet, thoughtful demeanour, and, as a youth, for his chaste and refined manner, and for his singular freedom from the vices and frivolities of the time. There is abundant evidence to show that his life was a model of chastity, purity of thought, charity, industry, honesty and probity. And this fact puzzles some of the Christian historians greatly, for they cannot understand how so good a young man could turn out as badly in his old age as they try to believe he did. They take it for granted that he *must* have been a bad man, because he was not an orthodox Christian. In fact his reputation was free from reproach, and he was regarded with the greatest love, respect and esteem until he began his work of religious reform.

Between the age of thirty and forty we find him turning aside from his commercial career, in which he had been so remarkably successful that he was the second richest man in Mecca, and devoting himself to protracted prayer, fasting and meditation. He battled earnestly and persistently with the weaknesses of humanity within himself, and showed conclusively that his sole purpose was to arrive at a complete realization of spiritual truth.

He sacrificed all that man holds dear in this life, and became a poor man, bitterly despised and cruelly persecuted by those who had been his friends, and yet he persisted in preaching a pure doctrine of brotherly love and perfect devotion to God.

Some of the Christian writers, notably Washington Irving, assure us that Mohammed lived a chaste and holy life until he was past fifty years of age, when his whole character changed and he became ambi-

tious and sensual to the last degree. The absurdity of this opinion is manifest in view of the authentic record. It is clearly established that up to the last day of his life he persistently avoided display, dressed modestly and poorly, gave away to the poor all the money and property that came to his hands, except what he used for his own actual and meagre necessities, and supported life almost exclusively with milk, dates and boiled barley. It is needless to say that he might have lived amidst the most luxurious surroundings and with the means of gratifying, to the fullest extent, every possible sensual desire had he been inclined to such a life. The last years of his life were largely given up to prayer and meditation, and he died in a hut the floor of which was the bare ground and the furniture barely sufficient for his actual needs. These are facts beyond dispute. Was there anything in such a course of life indicative of the ambitious, intolerant fanatic or the bestial sensualist? There certainly is in it much that should command the most careful thought and searching investigation on the part of the Theosophist who has given any attention to Eastern spiritual philosophy.

And here let us touch briefly the subject of polygamy over which the average Christian becomes intensely horrified. It is a question which has too many sides to permit of its extended discussion here; when one becomes familiar with it and its effects and bearing upon the social systems of the East, it presents quite a different aspect from that which it seems to assume when viewed from the standpoint of Western Christian civilization.

"It has been shown," says Dr. Leitner, "that living among the 'heathen' Arabs, when the grossest sensuality prevailed, Mohammed remained perfectly chaste until, at the age of twenty-five, he married a woman of forty (equivalent to one of fifty in Europe) because she was his benefactor; that during the whole period of his marriage with her—twenty years—he remained absolutely faithful to her, and that it was not until he was fifty-five, and after her death, that he took unto himself other wives. But is it not fair to assume that in the case of a man who had shown such self-control till that age, there may be reasons other than those assigned by Christian writers for his many marriages? What are these reasons? I believe that the real cause of his many marriages, at an old age, was charity, and in order to protect the widows of his persecuted followers."

Here is the starting point of a train of investigation which, if followed in the proper spirit, will surely overturn the accusation of lustful wedlock.

Every student of the world's religions, and every observer of the methods and practices of religious controversy, recognizes the valuelessness of mere assertions, as well as the futility of attempting to establish spiritual or doctrinal truths in the minds of others by argu-

ment. The average man stands on his own ground, folds his arms and shouts: "Bring on your facts!" when he should, metaphorically, take off his coat, roll up his sleeves, and go out into the fields in search of facts, if he is mentally capable of analyzing them fairly after he has found them. This, I take it, is the course usually adopted by the Theosophist, and hence I feel that making assertions regarding Mohammed, without attempting to support them by argument, will not be a waste of time, as some of the members of the T. S. will undertake to ascertain for themselves whether these assertions are true or false.

A course of investigation extending over a period of nearly three years led me to the positive conviction that Mohammed was all that he ever claimed to be, *i.e.*, a man who had so developed his nature that he came into communion with God, and obtained a degree of the higher spiritual knowledge which no man can acquire unless he lives a pure and holy life and cultivates his higher aspirations. With the attainment of that knowledge came the wisdom which led him to formulate a system of religious worship suited alike to the people of his time and country and to the natural instincts and inclinations of humanity in general. He never claimed to be a God, nor to differ physically or mentally from those around him, but he repeatedly declared that he was only a preacher of the religion of Abraham, of Moses and of Jesus. His whole career showed that he understood the spiritual needs of humanity and that he fully comprehended the difficulties lying in the way of bringing all mankind into the path of life and truth. The belief that he did not teach publicly to the masses all he knew, is well founded, and the conclusion is inevitable that he taught just so much, and in such a manner, as would secure the best results. His wisdom in this respect is apparent when one comes to a full understanding of, and familiarity with, the inherent tendencies of the Moslem system of worship, and its social laws and usages, and the beneficial effect upon the morals of its followers in all parts of the world.

But with exoteric or popular Mohammedanism we need not deal further now. Syed Ameer Ali, in the preface to his most excellent work, *The Spirit of Islam*, very wisely says: "Unitarianism and Theism are neither more nor less than the Islam of Mohammed, shorn of the disciplinary rules framed for the guidance of the common folk. For these, in every land, something more is needed than mere philosophy; they require practical rules and positive directions for their daily life." And there is no religious system that presents a more rigid and unalterable code of such rules than Mohammedanism.

The very meaning of the word "Islam"—resignation to the will of God—is suggestive of a direct and positive development of the higher spiritual principles and the cultivation of ideas which have held a prominent place in Theosophical literature for many years.

Manila.

ALEXANDER RUSSELL WEBB, F.T.S.

Reviews.

A NEW CREED.¹

THIS is a book that may throw light on some great facts in Nature, for those who have not studied the Esoteric Philosophy. The author, in his Introduction, postulates the existence of a universal element, which "has not even been recognized." "It is a volatile and spiritual-like substance pervading the realms of soul and body, and is highly sensitive to every emotion and thought—a latent force in which lurk all the psychological secrets of nature." Every student will see, as he reads the description that follows, that the author is merely describing one of the forms of Akâsha; and one can only suppose, when he says that its existence has not yet been recognized, that he has confined his reading wholly to modern Western literature. He rightly says that the "vibrations of a nation's feelings are conveyed through it, national emotions are thrilled upon it like telegrams over the wire," for these are among the functions discharged by the Akâsha in its lower plane of Ether or Astral Light. A curious idea of "God" comes out in connexion with this element:

The Deity is a *Person* in whose image we are made: no person can be in two places at one time: much more impossible is it for a *person* to be diffused over space. The Deity—our Father, being a person, cannot be everywhere, and is not therefore, in the ordinary sense of the word, *omnipresent*. Yet, by means of this Etheriform element (whose time and space as we understand them are annihilated), He is in constant communication and contact with every thing and being, and, by it, is ever cognizant of everything, and thus is justly said to be everywhere.

Anthropomorphism can scarcely go further, and we need not say that we wholly dissent from this view.

This universal element is called "sympathy" by the author, a somewhat awkward name, considering the ordinary connotations of the word, as expressing a feeling rather than the medium by which feelings are conveyed from one to another. But the fact is the important thing rather than the name, and this universal element does exist, and does far more than our author dreams of.

The "new creed" is based on this belief, and has three axioms: "All men suffer; all men worship; all men believe union is strength." The first statement is certainly true; the second would be better worded if it stood: "all men aspire"; the third is true, taken as explained by the writer as the "necessity for society." Suffering, the author argues, can be diminished by sympathy, which is "the requisite motive power for producing true human happiness," and "sympathy is the bond of true life between God and man, and man and man." Christ is regarded as "the highest possible medium through whom sympathy can come to man from its divine source; and therefore human happiness, irrespective of the question of religion, is best attainable through Him and the etheriform element." Such is the author's theory, and while it has elements of truth in it, it is not one, with its dwarfing conceptions of Akâsha, of the Divine Life, and of a unique "Christ," which the student of the Esoteric Philosophy will be likely to accept. To many, however, as being a wider conception than the ordinary ecclesiastical one, it may be helpful, and it is for such that it is written.

¹ Anonymous. Digby Long and Co., 18, Bouverie Street, Fleet Street, London.

LOVE'S SEASONS.¹

MOST of this book runs on lines far away from the subject to which this magazine is devoted, but we notice that Reincarnation forms part of the author's thought, and he has some pages of argument on the existence in man of the higher brain, as showing that man is more than a brute and has a higher nature for the manifestation of which this brain exists. This "spirit-man," Mr. Hyatt argues, has the soul for its body—"vehicle," the Hindû would say—and is himself "the breath of God"; "eternal life" means the continuance of the Divine Breath in the soul, the latter being dead separated from the Divine spark. This "spirit-man" dwells in the human body, part of the animal world, and by overcoming matter wins immortality for the soul.

The poems, of which the bulk of the book is composed, shew considerable literary faculty, but have been hastily thrown off and lack polish. This is frankly admitted in the preface, and thus criticism is warded off.

Theosophical Activities.

INDIAN SECTION.

NOTE FROM COL. OLCOTT.

GULISTAN, OOTACAMUND, INDIA,

May 25th, 1892.

To Theosophists.

I have just received a digest of the Resolutions passed by the American Convention relative to my retirement and Mr. Judge's re-election as General Secretary of the Section. As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it—save as I have been forced to do temporarily in the financial interest of the Society—until a long enough time has been given me to see what effect the invigorating air of these lovely mountains will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement. Besides the meeting of the European Convention in July, I am expecting other important events to happen and I shall give no answer until then. Meanwhile, however, my heart is touched by the universal tokens of personal regard and official approval which have reached me from all parts of the world.

H. S. OLCOTT.

"White Lotus Day" was celebrated in many of the Branches. Dr. Rakhal Chander Sen, of the Bengal T. S. (Calcutta), read a biographical sketch of H. P. B., translated into Bengâli. There were also read portions of the *Vishnu Purâna*, which were printed and distributed at the expense of Bro. Goswami, and extracts from the *Bhagavad Gitâ* and *Light of Asia*. The speech of the President, Babu Norendra Nath Sen, editor of the *Indian Mirror*, was a touching tribute to the memory of H. P. B. The Bangalore Cantonment T. S. decorated the

¹ By Thaddeus Hyatt. Fowler and Wells, 775, Broadway, New York. L. N. Fowler, Ludgate Circus.

Society's premises with white flowers. And in addition to portions of the *Gita* and *Light of Asia* read the Cremation Address, and the concluding words of H. P. B., in the *Key to Theosophy*, on the future of the Society.

The General Secretary, Bertram Keightley, has been doing good work, and we regret that fuller reports have not been issued. At Muttra he spoke on Mesmerism; Clairvoyance and the Nature of the Mind; Has Man a Soul; Karma and Reincarnation; Modern Science and Occultism. The lectures were also translated into the vernacular by Pandit Jaynarain. At Fategarh, Mr. Keightley spoke on The Path; the Seal of the T. S.; Theosophy, Religion and Science; Karma and Rebirth.

The Bengal T. S. have obtained new rooms and arranged for a series of monthly public lectures. Rs. 142 were subscribed for the purchase of Theosophical books. The Poona T. S. hold weekly meetings and discuss the *Key* and articles from the magazines. The Satya Marga T. S. (Luknow) is reorganized and meets weekly in the Jalsu Tabzib Rooms.

We deeply regret to have to announce the disincarnation of our Brother Rustomji Ardeshir Master, a most enthusiastic and devoted Theosophist and one of the original founders of the Bombay T. S. He was a man of exemplary life and pure character, whose fiery eloquence has brought many into the path of Theosophy.

The President-Founder is now established in his quiet cottage at Ooty, engaged in literary labours.

INDIAN LETTER.

GULISTAN, OOTACAMUND,

NILGIRI HILLS,

14th June, 1892.

The soft velvety mist is creeping up the valleys hiding from sight the Mysore plains far below; onward it comes, and circling round the mountain tops wraps them in a robe of snowy splendour. The world below and around is hidden from our view, and but a small space seems left to us—a petty territory, yet sufficient to contain the small events, the few duties, the hopes and fears, that go to make up the life of man. Nearly eight thousand feet down there on the plains the Indian sun is pouring down in all the might of its June heat, scorching and withering up what little grass is left after the long-continued drought; while up here the trees, shrubs and verdure have taken on the freshest possible shades of green.

As I lay down my pen for a moment, and gaze out through a temporary rent in the misty curtain, those lines of Byron in "Childe Harold's Pilgrimage," come forcibly to mind:

To me
High mountains are a feeling, but the hum
Of human cities torture;

and a certain sense of gratitude to our President-Founder steals over me, for it is owing to his kindness that I am writing the present in the cool library of Gulistan, with faculties braced up by the mountain air, instead of in the heat of the Adyar Office.

But the readers of *Lucifer*, like Dickens' immortal character, whose name I unfortunately cannot recall, want "facts, facts, facts," and not rhapsodies, so like the pig in the fairy story I will proceed my tale to unfold.

Col. Olcott, I am happy to say, is now enjoying excellent health, and if events demand his return to office I fancy he will be able to respond to duty's call with all his old energy. By the way, the Akyab Buddhists are beginning again to clamour for his presence in Burmah, as they have important work waiting for him. Possibly he may at no distant date accede to their requests.

This little cottage of his is a charming place, simply and inexpensively fitted up, and yet everything pleases the artistic eye.

For what is worth in anything,
But so much money as 'twill bring?

says an old poem, but it certainly isn't the case here. Nothing has a pecuniary value, but everything has its intrinsic Theosophical worth. The place is in fact swarming with mementoes of the past history of the Society—photographs of past Conventions, leading Theosophists, famous men, curios from Japan, Burmah and other countries, and all those other things which mark out the dwelling place of a man who has travelled and seen much of life.

To pass to graver matters. The death of Rustomji Ardeshir Master, of Bombay, has been a grief to all of us, for an old and self-sacrificing member has passed away in his death. Like many another, he was, I have too good reason to believe, a devoted adherent of asceticism, and this has deprived his fellow-workers prematurely of a valuable colleague. The case points its own moral, but one can hardly refrain from once more emphasizing the fact that for ordinary workers—beginners—as the majority of us are, the right manner of living is the one that enables us to do the most on this physical plane for our cause.

Brother Dharmapala, writing from Calcutta, gives some interesting news of doings in the Buddhist world, which will probably reach you through other channels. I notice among other things that Babu Sarat Chandra Das, C.I.E., has discovered in an ancient Tibetan book a prophecy of the revival of Buddhism. The prediction states that the wave of Buddhism will take its rise in Ceylon, and pass through India to the extreme north. This prophecy is particularly interesting, as it exactly foreshadowed the actual course the Buddhist revival has taken in connection with our Society.

Some weeks ago, in Madras, I had the pleasure of attending a large Mohammedan meeting, before which a lecture on Islam was to be given by a famous speaker. The chair was taken by H. H. the Nawab of Arcot, and the hall was crowded. Unfortunately the principal speaker gave his address in Hindûstani and consequently the Colonel and I were left rather in the cold.

However, one had the opportunity of judging of the Hindûstani tongue, and I must say the language is preëminently fitted for oratory. An amusing incident terminated the meeting. After the principal speaker had concluded, another speaker, also a moulvi (priest), arose and proceeded to unburden himself. He was evidently wound up to the full, for his eloquence outlasted the patience of his hearers, and, after futile efforts to check his "heavenly eloquence," the meeting broke up in confusion, and it is to be presumed that the orator wasted the remainder of his sweetness on a collection of somewhat unsympathetic and unresponsive benches!

Speaking of Islam recalls to my mind that Mr. Alexander Russell Webb, United States Consul at Manila, Philippine Islands, an F.T.S. who takes a deep interest in Theosophy, has now become a convert to Islam, and is going to America to preach that faith.

One still hears tales of the witchcraft practised among the native tribes on these hills, such as are contained in Mrs. Morgan's article, "Witchcraft on the Nilgiris" in *Five Years of Theosophy*. A tribe

called the Kurumbers appear to excel most in the black art, and they consequently are a terror to the others. The tribe of the Badagas (mispronounced Burghers) seem to suffer the most. I have plenty of evidence that these Kurumbers have some power over the other two tribes, but of its nature it is impossible to judge. There are many cases on record of deaths being caused by the black arts of the Kurumbers, but such is the terror that the other tribes feel for them that it seems quite possible that they die out of sheer terror—by “suggestion” in fact. As long as the Kurumbers can continue to live on their reputation of magicians, they will have but little difficulty in “suggesting” death to their enemies. There are no cases on record, I believe, in which a white man has succumbed to the magic of this hill tribe.

S. V. E.

CEYLON LETTER.

(From our own Correspondent.)

June, 1892.

The month of May with the Buddhists is a very memorable one. It is called here by the Easterns Wesak, and Wesak now means among many a festival—for it was in this month the Lord Buddha was born, and the day is celebrated as a festival day.

On the 7th and 8th of May was held the long-talked-of fancy bazaar in aid of the Sangamitta Girls' School. I regret to say that it was not so great a success as we all thought it would be. The proceeds realized nearly Rs. 200. On the second day of the bazaar a magic lantern exhibition was given—the lantern, by the way, was a gift from our good sister Miss Emily Kislingbury, of London, to the Sangamitta Girls' School.

The 8th was White Lotus Day, and it was observed by us at the Sangamitta Girls' School. The music-room of the school, which is also the drawing-room, has in a prominent place a large picture of H. P. B., a personal gift from our dear departed teacher to Mrs. Higgins. It is the largest picture of H. P. B. in Ceylon, and beautifully mounted in a gold frame. On the morning of the 8th the music-room and the picture of H. P. B. were prettily decorated with lotuses by Mrs. Higgins, and at ten o'clock in the morning Mrs. Higgins and her twelve boarders, all dressed in white, assembled in the music-room with the teachers. Mr. Peter de Abrew read a select passage from the *Bhagavad Gitá*, and Miss Roberts and Mr. Robert de Fonseka gave addresses on the life of H. P. B. Mr. de Abrew then read a passage from the *Light of Asia*, and with the chanting of the Jayamangala by all those assembled in the room, the celebration of “White Lotus Day” was concluded.

Three days after, the Wesak festival, before described in our column, was celebrated in Ceylon. The girls trained by Mrs. Higgins sang very well, and it ought to be recorded that this was the first occasion in the annals of Ceylon on which Buddhist girls sang carols before a public audience.

Six weeks ago, Her Highness the Maharani of Cooch Behar in India, who is the eldest daughter of the late lamented Keshub Chunder Sen of Bengal, arrived at Colombo with a large suite. Soon after her arrival Mrs. Higgins, Miss Roberts and Mr. Peter de Abrew, called on the Maharani. She was too unwell to receive them, but her brother, Mr. Karuna Chundra Sen, welcomed the visitors most cordially, and they had a very interesting talk about the status of women's education in Ceylon, and the work the Theosophists are doing. Mrs. Keshub Chundra Sen and her daughters and sons and Miss Hammond called at the school on the day of the fancy bazaar, and made a tour of

the Institution, escorted by Mrs. Higgins. They were highly pleased with what they saw, and left the Institution promising to call again.

Friends of the Sangamitta Girls' School will be pleased to learn that the Institution is making rapid strides; there are now seventy-seven girls, of whom twelve are boarders. The work has increased so much that Mrs. Higgins has been obliged to add to her staff of assistants.

Several weeks have now elapsed since the death of the President of the Buddhist Branch of the T. S., and no successor to him in the office of Registrar of Marriages has been selected. A certain Government official has shown much reluctance to fill up this office, and there is a great sense of dissatisfaction among the Buddhists. The bigotry of Christian officialdom and the unchristian-like doings of the narrow-minded missionary, are two great opposing forces to good work being done in Ceylon, and the poor natives have a hard struggle. It is an open secret at Colombo that there is a strong body of Christians who are working against our poor Girls' School and every other work connected with the T. S.

SINHALA PUTTRA.

EUROPEAN SECTION.

ENGLAND.

The European Section Convention will be in session when this number of *Lucifer* reaches our readers' hands, and in our next issue we hope to report a successful gathering. W. Q. Judge, President-Elect, will be with us, being now on the Atlantic; representatives from Spain, France, Germany, Holland, will soon be starting hitherward; and all promises well.

The meetings of the Blavatsky Lodge have been very fully attended during the past month, and extreme interest has been shown in the discussion of the subjects. The new syllabus for July, August and September is issued and is as follows: July 7th, *Reincarnation*, Kate Hillard; July 14th, *Annual Convention*; Speeches by W. Q. Judge, Miss Hillard, Señor Xifré, M. Coulomb, G. R. S. Mead, W. R. Old, Herbert Burrows, Annie Besant, and others; July 21st, *Mesmerism and Hypnotism and their Explainer*, Theosophy, W. Q. Judge; July 28th, *Concentration in Daily Life*, W. Q. Judge; August 4th, *Retaliation or Forgiveness—Which?* Annie Besant; August 11th, *The Second Object of the Society*, G. R. S. Mead; August 18th, *The Coming Race*, Herbert Burrows; August 25th, *The Mystic Side of Christianity*, Emily Kislisbury; September 1st, *Death and After?* Annie Besant; September 8th, *The Morality of Evolution*, Herbert Burrows; September 15th, *The Vestures of the Soul*, G. R. S. Mead; September 22nd, *On Tao*, W. R. Old; September 29th, *Theosophic Principles and Theosophic Life*, Annie Besant.

It will be noticed that the names of the openers appear in this syllabus, a reversion to the old plan, made in order that the Lodge may know that the July meetings will be opened by American visitors, and especially to give members an opportunity of attending when Mr. Judge leads the discussion. The plan of omitting names, however, answered very well, as all the meetings held under it were full, and none was overcrowded.

The Saturday evening discussions draw the studious members regularly together, and rouse much interest.

Earl's Court Lodge.—During the summer the meetings are being held on Fridays at 8.30 p.m. instead of on Sundays, at 3, Scarsdale Studios, Stratford Road, Earl's Court Road. The Library is open for lending books on Fridays from 8 to 8.30 p.m.

Chiswick Lodge.—The following is the syllabus just issued for the alternate Monday evening meetings at 37, Barrowgate Road, at 8 p.m.: July 11th, *Practical Theosophy*, R. Machell; 25th, *The Ethics of Theosophy*, W. Q. Judge; August 8th, *Paracelsus*, L. W. Crippen; 22nd, *Theosophy and Socialism*, A. A. Harris; Sept. 5th, *Astrology*, W. R. Old; 19th, *The Vestures of the Soul*, G. R. S. Mead; Oct. 3rd, *French Spiritism*; 17th, *Spiritualism and Theosophy*, F. L. Gardner. Visitors are invited to take part in the discussion after each address. The intermediate Mondays are devoted to studying the *Secret Doctrine*, and form a more advanced class. They are open to members and associates only.

Birmingham Lodge.—The interest shown at Annie Besant's lectures at Baskerville Hall was so great that the Lodge has taken the Mechanics' Institute for July 24, on which day it is arranged that Annie Besant and William Q. Judge will visit the town. The Lodge, under the presidency of Mr. Duffel, has, we hope, a useful career before it in the capital of the Midlands.

Manchester Lodge.—The Hon. Sec., Bro. H. L. Price, has resigned the Secretaryship to Bro. John Barron, 56, St. Bees Street, Moss Side, a gentleman by whose efforts much interest in Theosophy was aroused in the Workington district. Bro. Barron left Workington for Manchester, and Bro. Price thinks his services should be utilized as Secretary, as he himself has comparatively little time to give to the work.

IRELAND.

The Dublin *North Centre* has issued the following syllabus for its fortnightly discussions during July, August and September: July 5th, *A Lecture*, Mrs. Dickson; July 19th, *Some Thoughts of a Catholic on Theosophy*, R. Coates; Aug. 2nd, *The Relations of the Sexes*, P. Jackson; Aug. 16th, *The Lotus*, Mrs. Dunlop; Aug. 30th, *Why I am a Theosophist*, J. Coates; Sept. 13th, *Buddha and Christ*, D. N. Dunlop; Sept. 27th, *Latter-Day Developments in Psychic Phenomena*, Miss Lawrence.

SWEDEN.

Our Lodge has now finished its work for the season and will recommence work on the second Sunday of September. All our meetings have been very well attended. A change has been decided on as to our meetings, and while we shall continue to hold them twice a month, one will be restricted to members only, and the second will be public. The lodge consists now of one hundred and ninety-eight members.

Our new reading-room, thanks to the generous gift of the Countess Wachtmeister, who has always shown a warm interest in our lodge, will be opened at 28, Sturegatan, in October. This room is intended to be used for small meetings, as a reading-room for members, and as a centre at which information can be obtained and questions answered. The lending library will be managed by some of the members, and books will be shown in one of the windows.

The translation of the *Secret Doctrine* is decided on, and one of our most able members, Dr. F. Kellberg, is to undertake this tremendous work, which will claim his time and strength for several years. Lists for subscription for the publication are now circulating, as at least three hundred and fifty names are wanted before the work can be definitely put in hand.

The Centre in Kalmar is now in working order, and a new centre has been founded at the University of Lund. Mr. Bengtson, well known to some London members, has been elected president, Dr. B. Gadelius, vice-president, Mr. Udden, secretary, Mr. Rosengren, treasurer, and Mr. Ohlin, librarian.

Our Gottenburg brethren send very favourable reports, they will soon have their own room and lending library.

White Lotus Day was duly observed, Dr. Zander speaking in terms of love and regret of our departed teacher, H. P. B.

Both translations and original articles have been read at our meetings during these last months. Among the original papers we had an answer by Mr. George Ljungström to an attack made on us last winter by Mr. Geijerstam in a book called *Modern Superstition*. Also a second paper by the same author on "Images in the Astral Light," and one "On Dreams and their Importance," by Mrs. Cederschiöld. Baron V. Pfeiff gave a public lecture on Vegetarianism, and it was well reported in the newspapers, the movement interesting many in this country, especially in connection with Theosophy.

Several members have kindly presented our lending library with interesting books. Mrs. E. Kjerner presented five valuable works by Swedenborg, Mrs. Deutgen one by "Justus" on *Nature's Medicine, and Medicine from the Apothecary*, and Mr. Algren a large work by Hallenberg, on *Revelation*.

A. C.

AMERICAN NOTES.

NEW YORK,

June 17th, 1892.

Greetings from the West to the East. Theosophical activity here increases hourly.

Dr. Allen Griffiths still steadily threads his way through the Pacific Coast cities on theosophic lecturing intent. Last month he addressed crowded houses at Ventura, Santa Barbara, San Francisco, Oakland, Victoria, receiving good notices in almost every case from the press.

Bro. Jerome A. Anderson has been compelled through ill health to cease his connection with *The New Californian* as editor. It now passes into the hands of Miss L. A. Off, the well-known Theosophist of Los Angeles.

The newspapers here have begun to discover that it is a paying game to get articles on Theosophy and kindred subjects, and just now it is exceedingly easy to obtain insertion of almost anything touching on these matters.

The last batch of press matter sent out by "F.T.S." to papers all over the country, resulted in no less than *two hundred* insertions in different magazines and journals during the space of a week.

Especially are Theosophists looked up to by newspaper men as specialists in the domain of the occult. Thus, a few weeks ago the *World* found it expedient to interview Bro. Judge concerning a remarkable case of clairvoyance which had come to the knowledge of the press. Some little children had unaccountably disappeared, and were seemingly lost for good. Suddenly the mother fancied she saw them locked in a room in a deserted house. Her notion was pool-pooled at first, but upon examination the children were discovered where she had seen them. Needless to say that Bro. Judge complied with the interviewer's request, and favoured him with the *rationale* of such occurrences. The lime-light of Theosophy reflected itself from off the *World's* screen a few days later.

A *Secret Doctrine* Class has been organized at Headquarters. It meets from eight to ten Saturday evenings. At its second meeting

twenty persons were in attendance. The class considers itself purely informal, elects its reader for each evening, and has no permanent chairman or secretary. The method of study at present adopted consists in the reading of the volumes paragraph by paragraph, the members asking questions, making suggestions, or giving information as they think well. As everybody has some remark or another to make, the interest is well maintained.

The Âryan T. S. listened to a most valuable address from Bro. Judge on Tuesday evening, the 14th June, on "Our Inheritance from the Moon." A thunderstorm lessened the attendance.

The American Section Headquarters room has now the nucleus of a reference library. Over forty books have been presented, these including bound volumes of the *Path*, *Lucifer*, and *Theosophist*. Besides, the table in the centre of the room is covered with monthly and weekly periodicals.

Brother Judge leaves us for Europe on the 29th inst. He lectured on May 29th to the Brooklyn Spiritualist Society on Theosophy.

Dr. J. D. Buck has made a visit to Washington and addressed the Branch there.

Some Theosophists here are wondering if the great and unusual heat of the past few days is to be taken as a sign of the times—as the commencement of the strange things which are to happen all over the world towards the end of the century.

The American papers just now teem with ghost stories, and seemingly will accept any light literature of this nature for publication.

CLAUDE F. WRIGHT.

NOTICE ABOUT ORIENTAL DEPARTMENT.

In LUCIFER for June, 1892, Bro. G. R. S. Mead, General Secretary European Section, gives notice on this subject and makes an apology referring to the Oriental Department and involving me in confession of error in these words:

But in the case of the Oriental Department both my respected colleague, William Q. Judge, the General Secretary of the American Section, and myself have erred through too great love for the East rather than from any other cause.

I do not agree with this statement, nor with the apology found in the rest of the notice, and reiterate what was said in my annual report to the Convention of 1892.

I have had from many quarters in the Society expressions of appreciation of the work of this Department. . . . In the course of time the work of the Department will be found to be of the greatest use. Meanwhile those Theosophists who do not wish to read the opinions of the ancient Hindûs, from whom, indeed, the Theosophical philosophy has come, can easily refrain from reading the publications of this Department.

We must take the Indian works as we find them, being only compelled by our laws to omit such portions as appear, to the hypocritical and over-prudish modern Western mind, to approach the line of impropriety; and if the judgment of the editor of this department is against some or any Yoga treatises, those can be omitted. But I deny any error and make no apology. All that I regret about this Department, in America, is its great lack of funds. The thanks of America are extended to the Hindûs who have helped us.

WILLIAM Q. JUDGE.

General Secretary American Section T. S.

New York, June 28th, 1892.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIII, No. 9:—1. Old Diary Leaves, III.—H. S. Olcott. 2. Shri Shankarāchārya's Mahāvākyadarpanam; or, The Mirror of Mystic Expressions—B. P. Narasimmaiah, B.A. 3. First Celebration of "White Lotus Day." 4. The Mystery Cards, II. Some Hints as to the Method of using them—Sydney V. Edge. 5. A Translation of the Sāṅkhya-Tattva-Kaumudī of Vāchaspati Mishra—Ganganatha Jha, B.A. 6. Elemental and Elementary Pranks—P. R. Venkatarama Iyer. 7. Analysis of *Rāmāyana*, 1st Canto—A. Nilakanta Sastri. 8. The Mystical Meaning of the White Lotus—S. E. Gopalacharlu. 9. A Catechism of the Ārya Dharma of Gautama Buddha—S. T. Kristnāma Charya. 10. Spiritualism in its Relation to Theosophy (Reprint from *Theosophical Siftings*—E. Kislingbury. 11. Reviews. 12. Correspondence. 13. Supplement.

1. A most interesting account of phenomena which took place in H. P. B.'s presence at Philadelphia, with some suggestions as to their *rationalis*. 2. Of interest for students, but difficult for ordinary readers ignorant of Sanskrit. The editorial attention paid to the publishing appears to be at a minimum. The same criticism, however, might justly be made on all translations and original native papers that appear in *The Theosophist*. Even though no attempt were made at correct transliteration, attention might nevertheless be paid to correct English. 3. The account of a memorable meeting, well worth perusal. The passages from the *Gītā* recited on this occasion "were chanted in Sanskrit with careful observance of the Svara, or rhythmic swing, which is heard in greatest perfection in Southern India, nine or ten Brāhman gentlemen taking part in the recitation."

6. A curiosity for "spookologists." 7. Some useful hints for students of the *Rāmāyana* from the mystical standpoint. Sitā, the Ayonijā or "un-womb-born," the wife of the Avatāra Rāma, is taken to correspond with Buddhi, and the personages and events of the epic at once fall into their proper places. It is to be regretted that Westerners unacquainted with the original have only the French translation of Hippolyte Fauche to depend on. Will none of our Indian colleagues essay the task? 8. A paper containing much information; the writer concludes with drawing a distinction between the symbolical meanings of the red and white varieties of the mystic flower.

The red is associated in the Indian writings on symbology with everything material. The female deities are all represented with red lotuses. Red lotuses, red flowers and fruits, and red articles including the blood, are objects fit for the worship of the Tāmasic deities.

The white colour, associated as it is with the idea of purity, enters largely into the composition of articles used for the worship of Sattvic, or benefic deities. Vishnu, Shiva in his quiescent state are worshipped with the white lotus. The white lotus, therefore, is the symbol of purity and spiritual progress, and it was due to no chance that one of the most precious allegories in our Theosophical literature was named after it; and, what is more, the day on which a soul left the earth, who laboured so much for the spiritual welfare of mankind and the resuscitation of the ancient world religions.

THE PATH (*New York*).

Vol. VII, No. 3:—1. Misunderstood Editorial. 2. The Horoscope of the New York Headquarters—Astrolabe. 3. Habitations of H. P. B., II.—The Witness. 4. Yoga: The Science of the Soul, I.—G. R. S. Mead. 5. What is Electricity?—J. H. Connelly. 6. Probation (*concluded*)—Lily A. Long. 7. "She being Deaf, yet Speaketh"—J. Campbell Keightley. 8. Literary Notes. 9. Mirror of the Movement.

2. The editorial note says: "It is not offered to show a belief in astrology, but as an interesting matter to record." 3. A description of H. P. B.'s rooms at Adyar. 4. A paper read at the Blavatsky Lodge. 5. "Some Oriental Ideas on the Subject," taken from an article of T. Subba Row in one of the early numbers of *The Theosophist*. It is clearly written and a contrast to the latest Western definition that Electricity is "the name given to the unknown thing, matter, or force, or both, which is the cause of electric phenomena." 6. The conclusion of a beautiful story with much truth in it. 7. Quotations from some characteristic letters of H. P. B. We wonder who of the readers will understand the reference to the "Star Rishis." An explanatory note would have been helpful.

THE BUDDHIST (Colombo).

Vol. IV, Nos. 19-21:—1. Ummaga Jātaka—T. B. Yatawara. 2. Bluchier's Dream. 3. The Arraignment of Orthodoxy—Robert G. Ingersoll (Reprint). 4. The Buddhist Era—Philalethes. 5. Children's Love of Poetry. 6. The Sangamitta Girls' School. 7. The Buddhist Defence Committee. 8. A Talk about Theosophy—Ella Wheeler Wilcox (Reprint). 9. Astro-Physics. 10. Man's Responsibility for Religious Belief (Reprint). 11. The Pāli College at Ratmalana. 12. The Crucifixion. 13. Christianity and Human Life.

3. Can Ingersoll believe in Karma? It would seem so to judge by the following:

There is no Being in the universe who rewards, and there is no Being who punishes—every act has its consequences. If the act is good, the consequences are good; if the act is bad, the consequences are bad; and these consequences must be borne by the actor. It says to every human being:—You must reap what you sow. There is no reward, there is no punishment, but there are consequences, and these consequences are the invisible and implacable police of nature. They cannot be avoided. They cannot be bribed. No power can awe them, and there is not gold enough in the world to make them pause. Even a God cannot induce them to release for one instant their victim.

This great truth is, in my judgment, the gospel of morality. If all men knew that they must inevitably bear the consequences of their own actions—if they absolutely knew that they could not injure another without injuring themselves, the world, in my judgment, would be far better than it is.

4. An interesting controversy on the date of Buddha's Nirvāna. 7. L. C. Wijesinha Mudaliyar and A. E. Bultjens, B.A., have been elected respectively President and Vice-President in place of our respected and deceased Brothers, Pandits Batuvantula and Epa Appuhāmi. 9. By the author of *The Light of Egypt*; we had thought, however, that this fraud had been sufficiently exposed.

LE LOTUS BLEU (Paris.)

Troisième Année, No. 4:—1. L'Homme, I. Sthūla Sharīra—Dr. X. 2. L'Adeptat—C. S. von Seeheim (Tr. from the *Sphinx* by Guymiot). 3. Le Microcosme Égyptien—Amaravella. 4. Lettres qui m'ont Aidé—(Tr.). 5. Introduction à L'Étude de la Doctrine Secrète: Troisième Logos—Un Disciple. 6. La Clef de la Théosophie (continued)—(Tr.). 7. Tribune Théosophique. 8. Échos du Monde Théosophique.

1. A most careful and scientific paper from the point of view of the Esoteric Philosophy—well worth reading. 2. Another good sound paper. 3. Careful and scholarly. 5. Excellent, like all its predecessors.

Le Lotus Bleu requires but one thing to make it entirely first-rate; and that is—a new cover.

THEOSOPHICAL SIFTINGS (London).

Vol. V, No. 6:—The Philosophy of Self-Knowledge—Franz Hartmann, M.D. A good paper, written by a man who evidently is tired of the mere show of things and longs for the reality. It will doubtless be of much service to many, though some may think it too vague. The doctor ends as follows:

Let then the "student of Occultism" cease to run after chimeras and fancies, and seek by becoming true to realize the nature of divine truth. Let him seek to facilitate the manifestation of truth in him, and increase its power by acting according to truth and doing his duty on all planes of existence. Let him not fear to act wrongly if he acts according to the dictates of the truth in him. He who acts according to his inmost conviction of truth is a saint; he who lives in fear is a fool. The highest wisdom is obedience to divine law, and from the death of egotism arises the true realization of the highest ideal, the self-knowledge of divine wisdom in man.

THE VĀHAN (*London*).

Second Series, Vol. I, No. 12. Questions LXI—LXVI:—An interesting number of much diversity. The answers are marked with moderation, if not always with clearness. The answer of J. W. B-I. as to the ideas of advanced and liberal Christians on the subject of prayer is especially interesting, though the following argument can hardly, we think, be considered convincing:

If a man considers, however mistakenly, that a victory of his countrymen's arms over their enemies will be for the unmixed good of humanity, he will endeavour to procure that advantage by all means, occult or otherwise, within his power, and will be quite right in so doing: since none of us can do more than endeavour, to the best of our lights, to carry out the highest good we are, by our development, able to recognize, and it certainly is not for our neighbour who thinks he can see a higher good than we can see to gird at us on that account, for there certainly are those to whom his conceptions of the highest good appear as faulty and imperfect as ours do to him.

Very true we are all ignorant, but there are degrees of ignorance. The whole teaching of Christ is in condemnation of war. How then from that which is entirely bad can anything be produced which is for the unmixed good of humanity? We are thus placed on the horns of the dilemma that either Christ is wrong or the professing Christian, and we prefer the latter alternative. The suppressed *argumentum ad hominem* in the word "gird" should not be used to obscure the direct question at issue. Excuse and justification are not identical terms.

THE THEOSOPHICAL FORUM
(*New York*).

No. 35. Questions CLXXIV—CLXXVIII:—Deals with the danger of "circles"; the absurdity of believing in mediumistic communications from H. P. B. the unphilosophical position of attributing sex to the Ego and the mischievous outcome of such theories; happiness in obedience to the laws of existence; and the question as to whether men or women have naturally the higher idea of justice.

ESTUDIOS TEOSÓFICOS (*Barcelona*).

Second Series, No. 11:—1. Francisco de Montoliu y de Togores—The Editor. 2. The Unforgettable Friend and Brother—Vina. 3. Don Francisco de Montoliu—

from *La Moralidad* of Barcelona. 4. Rosicrucian Letters—from *The Theosophist* (Tr. by Nemo). 5. True Progress—Bryan Kinnavan (Tr.). 6. The Theosophical Movement.

This is for the most part a "memorial number" in honour of our deceased friend and brother Montoliu. It also contains an excellent photograph of the staunchest "pioneer of Theosophy in Spain."

PAUSES (*Bombay*).

No. 10:—1. In Defence of Theosophy—Annie Besant (Reprint). 2. A Bewitched Life—H. P. B. (Reprint). 3. The Wisdom Religion—H. T. Edge. 4. Sorcery in Science—Anna Kingsford, M.D. (Reprint). 5. Universal Brotherhood—Claude F. Wright (Reprint). 6. Activities.

THE NEW CALIFORNIAN (*San Francisco*).

Vol. I, No. 12:—1. Reincarnation (a Poem)—Jerome A. Anderson, M.D. 2. Bulwer Lytton's *Zanoni*—Sarah A. Harris. 3. Change (a Poem)—Rose Maynard David. 4. Studies in *Isis Unveiled*—G. A. Danziger, M.D. 5. Letters to a Student—Jasper Niemand. 6. Indian Letter—S. V. E. 7. Crystals—L. D. Bothwell. 8. Memorial Day—E. B. Rambo. 9. Reviews. 10. Notes and News.

2. An interesting paper. 4. A most scholarly and discriminating paper, well worth perusal.

We are exceedingly sorry to see that Dr. Jerome A. Anderson is compelled by ill health to resign the editing of the magazine. Miss Louisa A. Off, of Los Angeles, will be the succeeding editor. And though we are confident that Miss Off will discharge her new office with her well-known energy and devotion, we cannot help expressing a hope that the recovery of health will once more see our able friend and colleague Dr. Anderson in the editorial chair.

THEOSOPHIA (*Amsterdam*).

No. 2:—1. A Golden Foreword—Afra. 2. The Key to Theosophy—H. P. Blavatsky (Tr.). 3. An Allegory. 4. Epitome of Theosophy—William Q. Judge (Tr.). 5. Glossary of some Theosophical Terms. 6. Stray Thoughts. 7. White Lotus Day.

TEOSOFISK TIDSKRIFT (*Stockholm*).

May:—1. To Everyone—Editor. 2. An Outline of the *Secret Doctrine*—C. J. (Tr.). 3. A Study from the XIIIth Chapter of the *Key to Theosophy*—C. S. 4. From the *Vāhan*. 5. Theosophical Activities.

In the announcements we notice a good plan which is to be adopted in Sweden this summer—a form of propaganda which might be tried with benefit in other countries. A *colporteur* will travel round to the different watering places and sea-side resorts. He will sell Theosophical literature, give lectures, and hold himself in readiness to answer questions and converse with those interested in Theosophy. The "*colporteur*" for this year is to be our colleague and brother Baron Pfeiff. This will be somewhat of a startling departure for conservative Sweden.

LOTUSBLÜTHEN (*Leipzig*).

No. 1:—*Lotus Blossoms* is a well-printed and artistically covered little magazine in German. In fact, the design on the cover is the prettiest we have yet seen for any Theosophical magazine. The first Lotus Blossom that the editor gives us is the "Voice of the Silence"—the first Fragment from the *Book of the Golden Precepts*, which H. P. B. has taught us all to love so much. It is excellently translated by Dr. Franz Hartmann, and published by Wilhelm Friedrich, Leipzig. Price 1 m. May the career of *Lotusblüthen* be long and prosperous.

JOURNAL OF THE MAHĀ BODHI SOCIETY (*Calcutta*).

No. 2:—1. Who destroyed Buddhism in India? 2. Who were the "Bauddhas"? 3. Rules of Life. 4. The attributes of Buddha. 5. The Daily Life of Buddha from the *Dharma Pradīpikā*. 6. The Dasa Dhamma Sutta. 7. Notes and News, both general and from Japan, Siam, and Nepal.

1. An exceedingly interesting article of much research. The blame is laid at the door of Mohammedan fanaticism. 2. Another interesting and scholarly article on another disputed question. The writer contends that the Bauddhas of

Sanskrit literature were not Buddhists, and shows that the source from which this misunderstanding has arisen is tainted. Learned Vedāntin scholars assert that the famous *Shankara-vijaya* of Ānandagiri is spurious, and that the section of Madhavāchārya's *Sarvadarshana Sangraha* on the Bauddhas is a criticism of second-hand information drawn from the above and other spurious sources. 4. The following is a summary quotation, leaving out many technical Pāli terms, of the attributes of Buddha:

1. Absolutely free from all passions, committing no evil even in secret, and constitutionally incapable of doing anything wrong.
2. Without a teacher, by self-introspection has he reached the state of Supreme Enlightenment.
3. By means of his divine eye, he looks into the remotest past and future. Knows the ways of emancipation and has accomplished the three Vidyās and gained perfect wisdom. Is in possession of all psychic powers; always willing to listen, full of energy, wisdom and Dhyāna.
4. Has realized Nirvāna and walks in the Perfect Way and shows others the Perfect Path of Virtue.
5. Knows the three states of being; first the realm of differentiated individualized consciousness, second the realm of space, third the realm of undifferentiated organisms.
6. Is incomparable in purity and holiness.
7. Is Teacher of gods and men.
8. He exhorts gods and men at the proper time according to their individual temperaments.
9. He is the supremely enlightened teacher and the perfect embodiment of all the virtues. Therefore is he called Buddha.

THE SANMĀRGA BODHINĪ. (*Bellary: Anglo-Telugu*.)

Vol. II, Nos. 19-22:—To be noticed: 1. *Andhra prakasika* (a Telugu paper) 2. Col. Olcott. 3. Swedenborg and Blavatsky—Philangi Dāsa. 4. Mr. Sathyakarman 5. Theosophy. 6. The Spiritual Struggle. 7. Study of Occultism.

BRANCH WORK PAPERS.

Indian Section, Paper XVII:—1. Self-Abnegation, the First Step to Divine Wisdom—A paper read before the Gyā T. S. by Baij Nath Singh. 2. "The Self is the friend of Self and also its Enemy"—A paper read before the Āryan T. S. by William Q. Judge.

Both good papers; the writers taking their stand on the teaching of the *Bhagavad Gītā*.

THE GUL AFSHÂN (*Bombay: Anglo-Gujerâti*).

Almost all the articles are in Gujerâti, some by our Bombay members; in English we have: 1. Jugglery 2. Magic. 2. A Suicide's Ghost by the Wayside.

MISCELLANEOUS NOTES AND QUERIES (*Manchester, U.S.A.*).

Vol. IX, Nos. 4-6:—To be noticed: 1. A Talk about Theosophy—Ella Wheeler Wilcox (Reprint). 2. A Chapter of Quotations on the Devil (most interesting). 3. Theosophy and Ethics—E. T. Sturdy (Reprint). 4. Was there a Continent Atlantis? 5. Ye Tragical Tale of ye Ancient Hiram. 6. Gems from the Orient. Also much out-of-the-way information, and mathematical problems on Platonic solids and Pythagorean numbers.

TRANSACTIONS OF THE SCOTTISH LODGE T. S. (*Edinburgh*).

Pt. III:—1. Our Calendar. 2. The Kabbalah—The Vice-President. 3. Health and Disease—M.D. 4. The Possibility of Precipitated Letters—The President.

1. The President has lectured to a gathering of some thirty of the clergy of the Scottish Church on Theosophy with much good result. 2. A good paper. 3. A strong paper by a learned physician, it contains the following oft reiterated warning:

I must refer for a moment to accidental diseases, among which I included insanity, not because it is always accidental, for, of course, it may be inherited. I mention it in order to give you all a warning with regard to the study of Occultism. You cannot go into it with impunity. It requires a very level-headed, pure-minded person (perhaps one only in ten thousand) to dare to know, to venture to invoke, unseen powers, and far be it from me to persuade anyone to make the

attempt. I, as a doctor, know the danger, and I venture to give each one here a solemn warning. Let them examine themselves, and if not stimulated by the purest of power to resist temptation, by all that you hold sacred, stop—it may not be too late, and it may save you an amount of misery which words would fail me to describe.

A healthy warning to mediums and so-called "Occult Societies," indeed! The President subsequently explained that the warning applied to the practice rather than the study of Occultism. 4. A most interesting and instructive paper.

ORIENTAL DEPARTMENT (*London*).

New Series, Vol. I, No. 1:—1. A Few Simple Rules for the Pronunciation of Sanskrit Words. 2. *Dvâdashamanjarika-stotrum*; or, A Cluster of Twelve Prayers, by Shrî Shankarâchârya—Tr. by R. Jagannathiah. 3. Evolution in the *Matsya Purâna*—P. Baijnath. 4. Extract from the *Bhâgavata Purâna*—K. P. Mukerji. 5. Extract from the *Bhagavad Gîtâ*—G. R. S. M. 6. Some Extracts from the Wisdom of Chuang Tsû—Giles' Translation. 7. Vedântic Teachers—V. C. Lonakar. 8. *Viveka-Chûdâmani*; or, The Crest-Jewel of Wisdom, by Shrî Shankarâchârya—Tr. by Mohini M. Chatterji.

An exceedingly interesting and instructive number. There is no doubt that this Department can be made of much utility, and that the New Series is a step in the right direction. It is difficult and perhaps invidious to select anything for especial notice; but Chuang Tsû is undoubtedly a book to be read in the West, and makes one long for more translations of a like nature. We are ignorant enough of the treasures of Sanskrit Literature, but of the mass of Chinese philosophy and wisdom we hardly possess a "finch egg." Alas, poor "foreign devils."

A SIMILE often used in the Eastern books, with regard to the upper and lower mind, is that of the moon reflected in the waves of a lake. So long as the surface is disturbed, the moonlight will be seen only as a broken and unsteady reflexion, and not until every ripple is gone will a true image of the divine man be reflected into our souls. Again, the lower mind is as a metal mirror, covered with dust and rust; and until this is removed no image will be seen; or, again, the mind must be as steady as the flame of a lamp in a place sheltered from our wind.

IN the "I will not" of renunciation and self-control morality begins.—*B. W. Betts.*

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This account shows that though there is still a balance in hand for working expenses, there is a debt of £50 owing to Mrs. Marshall, who kindly advanced the money for the heavy expenses of putting the house at St. John's Wood Terrace into good sanitary condition; and the Committee is desirous of discharging this obligation as quickly as possible. As it is nearly a year since the first subscriptions were paid, the Committee earnestly beg for further help towards carrying on the work now really started. All subscriptions should be paid to the treasurer, Miss E. Kislisbury, 19, Avenue Road, N.W. Friends are invited to visit and inspect the Crèche.

EDITORIAL NOTICE.

I have to apologize for a stupid blunder, arising from a misunderstanding, in last month's LUCIFER. A paragraph from Plotinus on Suicide, intended to fill up a couple of inches on p. 326, was accidentally inserted above Mr. Judge's signature as part of his article. Mr. Judge's article ends with the words: "Any other sort of practice leads only to additional bewilderment."