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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[*Family Motto of the Maharajahs of Benares.*]

HUMAN SPIRITS AND ELEMENTARIES.*

[*Continued from p. 729.*]

YES—if the Spiritualists are as the sands of the sea-shore in number, why did they not, twenty years ago, organise, and have their well-paid ministers and their well-supported mediums? Why have they doled out their pennies to support a Spiritualistic literature, where the Christians lavished millions upon their press? Why have they left their mediums to starve in back garrets and dirty slums, to become the prey of the vilest spirits of the lower spheres? For my part, I do not blame the real mediums so much for cheating. Poor things! My heart has ached many a time to see the distress to which they were doomed, and which whiskey would not make them forget. I have a great compassion for them, for, the better they are as mediums, the less able they are to care for themselves. I do not blame them so much for feeding the credulity of people who insist upon being duped, and are as likely, if not more so, to endorse an unmitigated swindler as

* A lecture by H. S. Olcott, bearing dates, New York, 1875 and Boston, 1876. Colonel Olcott uses the word “Elementaries,” in this lecture, in the sense of “Elemental Spirits.” Later H.P.B. used “Elementary” as the name for a human being, after death, who was on the lower levels of Kāmaloka, and this use has become general in our literature. So far as I am aware, this has not been previously published.—Ed.]

a genuine medium. I lay the sin where it belongs—at the door of the whole body of Spiritualists, who let year after year go by, each as barren of practical results as its predecessors ; at the door of these millions, who go with gaping mouths to swallow each new miracle, and never take one step towards ensuring a decent support for the medium, and so placing him or her above the temptation of playing false. Let some of you well-fed, well-dressed people come face to face with starvation, and see whether *you* would not be tempted to earn your fee—even at the expense of laying a sin upon your consciences. Remember what Christ said to the sinning woman, and take the rebuke to heart.

And, be assured of one thing, ye millions of Spiritualists : if you do not organise to crush your irreconcilable enemy the Church, she *has* organised, and will crush *you*.

How many of these eleven millions, after becoming satisfied of the reality of Spiritual intercourse, and the falsity of the dominant theological creeds, keep their costly pews ; help pay the salaries of ministers ; call themselves Baptists, Methodists, Presbyterians, Congregationalists, Episcopalians, Catholics, or what not, and cover up the talent of Truth with the damask-napkin of respectability ? What share of their alms goes towards promulgating what they know to be Error, and how much for the spread of what they believe to be Truth ? Let the unimpeachable testimony of statistics answer.

There are now in existence three leading journals devoted to the subject of Spiritualism—the *Banner of Light*, the *Religio-Philosophical Journal*, and the *Spiritual Scientist*. Each of these occupies a sphere of its own and the interests of neither necessarily clash with those of the other. With a public of eleven millions to address, one would think that no three papers in the world would be better supported ; and yet what are the facts ? The combined circulation of these three does not exceed 40,000 copies—less than one-fourth that of a single journal published in the interest of one of the sects I have named. An edition of 2,000 copies is considered a good sale for a book or pamphlet by such scholars as Epes Sargent, Buchanan, Crookes, or Wallace, and taking the average of the past twenty-five years I doubt if the publishers of books of this class have done anything like as well as houses in other branches of the trade.

All the sects together buy and circulate 4,764,358 copies of

their magazines and newspapers, paying for them over 14 million dollars. But the Spiritualists of America and England have suffered to die for lack of patronage, since the *Spiritual Scientist* started two years ago, *Brittan's Quarterly*, *Common Sense*, *The Pioneer of Progress*, and the *Christian Spiritualist*. The Editor of the *London Spiritualist*, which I regard as the most interesting paper of its kind in the world, has to be supported by subscriptions from friends, and the *Medium and Daybreak* has made a last clutch at the straw of popularity by reducing its price to a penny.

This is a fine showing for the liberality and thirst for knowledge of the Spiritualists, is it not? But wait a moment, and listen further.

The Census Reports show that in the United States there are 63,000 churches, seating 21,665,062 people, which cost \$ 354,483,581. Do you want to know what sort of provision these famous eleven million Spiritualists have made for the accommodation of their speakers and the teaching of their philosophy? Listen: In 1870, there were in this whole country just 22 meeting-houses for Spiritualists. Why, even the Mormons had 171; the Swedenborgians 61; and the Jews 152. For their edifices the

Methodists paid	...	...	... \$ 69,000,000
Presbyterians paid	...	...	... „ 53,000,000
Roman Catholics paid	...	...	... „ 60,000,000
Baptists paid	...	...	... „ 41,000,000
Episcopalians paid	...	...	... „ 36,000,000

Those brother Spiritualists of ours, the Swedenborgians, paid out \$869,000 for their houses of worship; and the once down-trodden and despised Israelites, with only 73,000 church-goers, have expended \$5,155,234. But the Spiritualists—this grand army of eleven millions—have laid out for their beggarly 22 edifices the munificent sum of \$100,000! Estimating the several aggregates *per capita* to the sitters accommodated, the Methodists have contributed about \$10 each; the Baptists \$10; the Episcopalians \$36; the Swedenborgians \$50; the Roman Catholics \$30; the Presbyterians \$26; and the Jews—to their honor be it said—over \$70. Bringing up the list but, like a tin kettle at the dog's tail, making a tremendous clatter—the eleven millions bled their pockets to the tune of 99 cts. *per capita*.

Now what does this shameful record show, but that the Spiritualists have neither the courage to organise, the desire to study their

philosophy, nor the generosity to support those who have had the superb courage to throw up pastorates and parishes, and relinquish all worldly preferments and advantages for conscience' sake? I know some of these noble men, and I have seen them going from town to town to preach the great gospel of Spiritual intercourse according to the best light they possess, hardly knowing where they will get a meagre support for their families; while the pretended Spiritualists whom they have benefited, throw their superabundant wealth into the lap of Mrs. Grundy, and send their missionaries to the Hindus and Egyptians, who have forgotten more that is true about God and His Divine laws and attributes, than the Christians ever learned.

Can you independent thinkers tell me why you have had no philosophy developed such as I have described? Can you answer this plain question without passion and with plain logic? You cannot; and I will tell you why. It is because we have treated Spiritualism as if it were something new, something unprecedented; and as if it would be impossible to solve its mystery and learn its philosophy except by slowly collecting and patiently arranging the phenomena for some Newton of the future to deduce from them the law of their occurrence. With the Scriptures stuffed, from cover to cover, with kabalistic lore, and pointing us to its source, in India and Egypt; with the works of the Alchemists, Hermetists, and Kabalists accessible in the public libraries; with the records of the phenomena of Black and White Magic preserved, even in the writings of their bitterest enemies; with the unanimous testimony of the Patristic authors and their successors in the Romish Hierarchy; with the discoveries of Champollion, Bunsen, Layard, Lepsius and Abbott, amid the ruins of Egypt; nay, with the unwilling testimony of the very missionaries sent to the Orient to teach its inhabitants a system of theology, which was taken bodily from the Chaldean, Hindu, and Egyptian religious creeds, and then adulterated to suit the materialistic ideas of the Western nations—with all these it seems never to have occurred to American Spiritualists to seriously inquire into the origin and nature of their weird phenomena, and ascertain how far they might be subjected to the will-power of the investigators themselves.

It would be absurd for me to attempt, in a discourse of an hour, to supply the deficiency, and expound the true philosophy of spiritual phenomena in general, and of materialised spirits in

particular. The results of the reading of a hundred volumes cannot be compressed into a lecture of sixty minutes, and I shall not try to do it. But I can, at least, give you a few hints at the truth, and leave you to pursue the subject in the libraries at your leisure.

I presume that no better witness of the fact of Spirit materialisation can be cited than myself ; for I have seen with my own eyes between four and five hundred figures which, in the absence of proof to the contrary, I ought to call veritable people from the other world. I spent several weeks at the Eddy Homestead, and used every faculty of which I am possessed to discover the truth. I saw the medium surrounded by such physical conditions that it seemed an impossibility for him to resort to confederates, costumes, or apparatus for deception. I measured his height, took his weight, noted his habits, voice, figure, gait, and movements. I studied his disposition, mental peculiarities and intelligence ; traced his history ; hunted down every evil report afloat in the neighbourhood ; and got to know him about as well as one man could another. The result was that, after making allowance for all that there was bad in him, at the present time and in the past, I was forced to think that at least some of those four or five hundred figures of men, women, and children, which I saw emerge from the cabinet were spirits, not mortals. Perhaps I was deceived—it is possible, but I do not think so ; and if I saw one real spirit that is quite sufficient for my purpose. I have heard much about the doubts, and nods, and head-shakings of that poor old gossip Mrs. Cleveland, with whom I lodged for two months. In fact Mr. Algernon Joy shows us in the latest received number of the *Spiritualist*, that she deeply impressed him with her stories. But you may judge what her evidence against Wm. Eddy is worth when I tell you that she solemnly declared to me that Honto had materialized in her own room, in the dead of night ; and assured several different visitors that I was Jeff Davis in disguise.

I tried to give, in my recent work, a fair idea of the diversity of these spirits in height, form, dress, speech, and general appearance. I shall not weary you now by repetition. I will simply say that the figures were those of males and females, varying in age from infancy to tottering senility ; in dress from the plainest European to the most gaudy Oriental ; in height, from the child in arms to the towering

warrior of 6 feet $2\frac{1}{2}$ inches ; and in speech from English to Georgian, with French, Italian, German, Turkish and Russian intervening. I weighed a spirit on platform-scales, and had her vary her weight at my request 36 lbs. in fifteen minutes, without change of costume ; I measured their stature against the wall ; I tested the muscular force of a detached spirit-hand, with spring-balances, in both the direct and horizontal pulls ; and made other experiments, too numerous to mention at this time. In a word, I gathered together perhaps more real, practical evidence of the visitation of *materialised* spirits of some kind, than is to be found in any other work. And yet I did not pronounce my case proven, but simply suspended judgment, as you observe I have now qualified what I say. This was simply, because while, as an individual, I was long ago satisfied of the genuineness of spirit materialisation ; as an author, bound in honor to occupy a strictly judicial attitude towards the public and the case, I could not pronounce an unqualified decision, so long as my facts had not *all* been elicited under my own test conditions. The Eddys kept me off at arm's length, and did not give me as good a chance as they did to half a dozen other visitors who had no other object there than personal gratification. They seemed to suspect me and keep themselves aloof ; and finally found my presence so distasteful that they assailed me behind my back, and permitted their familiar spirits to abuse me to my face from the cabinet-door. I offered to try to repeat Mr. Crookes's experiment of photographing a materialised spirit by help of the magnesium light ; and when they and their whole spirit party gave willing assent, spent much time and money in hunting up a magnesium lamp. But when one was finally procured from the Stevens Institute of Technology, and I had engaged a photographer, they denounced my attempt as a selfish money speculation, and I got a sound rating from one of the spirits for trying to take advantage of the poor mediums !

I knew nothing then about Elementary Spirits. I had never read the works of the Hermetic authors. I took everything that looked like a man or woman spirit, and that *was* a spirit, to be what it seemed. I thought them a shabby lot as a rule, and the "Controls"—well I cannot do justice to their lovely dispositions, and so I refrain. If I had only been informed that there were such things as Elementaries, I would have been spared a world of angry

feelings, for who could be angry at creatures who knew no better than to act as they did ?

But there are thousands of Spiritualists who scout the idea of there being Elementaries, just as there are some of the cleverest of our authors who write me that they have read the Occultists and, like the Count de Gabalis, "can make neither head nor tail on't." Well, I'm sorry for them ! The powers enjoyed by these Occult Philosophers are described in many ancient books, and proved by the seeming miracles performed by them in the presence of a host of unimpeachable witnesses. Men like Paracelsus ; Cornelius Agrippa ; Sendivogius ; Robert Fludd ; Picus of Mirandola ; Bosco ; St. Germain ; Cagliostro ; Thomas Vaughan ; Dr. Henry More—that ripe scholar and most estimable man of the Carolian period of England ;— Abou Moussah Djafar, the discoverer of corrosive-sublimate, the red oxide of mercury, nitric-acid, and nitrate of silver—; Alfarabi ; Albertus Magnus ; Thomas Aquinas ; Arnold de Ville-neuve ; Raymond Lully ; Roger Bacon—but I should exhaust my brief hour in giving a bare catalogue of the illustrious line—each displayed in court and camp, in palace and market-place, before sovereigns and beggars, the wonders of a knowledge which our scientists, for want of understanding and to cover their own ignorance, call supernatural.

Lenglet, in his *Historie de la Philosophie Hermetique*, tells us of an adventure of William, Count of Holland and King of the Romans, and his Court, at the house of Albertus Magnus, near Cologne, in 1244. It was a bitter cold winter and the Rhine was frozen over. The great magician invited the royal retinue to a banquet, and upon repairing to his house at the appointed time, they found to their surprise that the table was laid in the garden, where the snow had drifted to the depth of several feet. The prince was indignant at what he regarded as an affront, and remounted his horse, but Albertus prevailed upon him to be seated at table, with his retinue. They had no sooner done this, "than the dark clouds rolled away from the sky, a warm sun shone forth ; the cold north wind veered suddenly round, and blew a mild breeze from the south, the snow melted away, the ice was unbound upon the streams, the trees put forth their green leaves and fruit, flowers sprang up beneath their feet, while larks, nightingales, black-birds,

cuckoos, thrushes, and every sweet song-bird sang hymns from every tree Immediately that the repast was over, he gave the word, and dark clouds obscured the sun—the snow fell in large flakes, the singing birds fell dead—the leaves dropped from the trees, and the wind blew so cold and howled so mournfully that the guests wrapped themselves in their thick cloaks, and retreated into the house to warm themselves at the blazing fire in Albertus' Kitchen."

Mackay quotes this story in his *Popular Delusions* as a rich joke, and discourses upon the subject with flippancy and ignorance. Lenglet may have exaggerated in his statement—probably he did—but things almost, if not quite, as wonderful as these have been done by experts. In the majestic prelude to his Belfast address, Professor Tyndall says of the ancients: "To supersensual beings, which, however potent and invisible, were nothing but species of *human creatures, perhaps raised from among mankind*, and retaining all human passions and appetites, were handed over the rule and governance of natural phenomena."

Shakespeare makes Macbeth say to the witches :

" I conjure you, by that which you profess,
 (Howe'er you came to know it) answer me,—
 Though you untie the winds, and let them fight
 Against the churches ; though the yeasty waves
 Confound and swallow navigation up ;
 Though blasted corn be lodged, and trees blown down ;
 Though castles topple on their warders' heads ;
 Though palaces and pyramids do slope
 Their heads to their foundations ; though the treasure
 Of nature's germins tumble all together,
 Even till destruction sicken—answer me
 To what I ask you."

Mr. Tyndall relegates all these popular beliefs so forcibly expressed by the Master of Literature, to the limbo of anthropomorphic fantasies. He cannot conceive of a possibility of any man being able, by resort to any measures whatever, to summon the invisible races of the "Æthereum" to produce natural phenomena out of their usual order. But, perhaps some day Tyndall may have the chance to see what others, equally credible as himself, have seen

and testified to ;—nay, I will say, what even I have seen—and we shall note how honestly he will report a modification of his views. Upon three separate occasions I saw a man—who was a foreigner and a Kabalist—by the burning of certain gums and the muttering of certain words, cause the clear face of a moonlit sky to be covered with dense clouds within the space of ten minutes, and in as brief a time cleared away again. And this when not a breath of air stirred the trees. I say I saw this, and I was not psychologised. One night he had sat in my library conversing until a very late hour. It was a rainy, disagreeable Summer night. As I showed him out of the door the rain beat in my face, and remarking that we were in for a regular South-Easter, I said : “ Come now, clear this away for me, there is a good-fellow ! ” He laughed, and having, like a true Occultist, protested that he could do nothing of the sort, bade me good-night. I returned to my desk, and began a note to a friend, but had written only one page, when there came a ring at the bell. Upon opening the door, there stood my Kabalist, with a face as white as paper—weak, and leaning against the railing for support. “ I left my umbrella,” said he . . . *It was under his arm.* “ A glass of water, please ! ” he faintly uttered. As I turned to get it, he caught my hand in his and pointed at the sky. Could I believe my eyes ? The starry vault was as clear as a sapphire, the moon shone like day—there was not a cloud as big as one’s hand !

These are the plain, unvarnished facts. Do you ask me how he did it ? I cannot answer. I did not ask him, for I knew it would be a fool’s errand. Suffice it he was a magician. Do I suppose you believe any of these stories ? Most decidedly not. I am too old a Spiritualist not to know that Spiritualists believe nothing upon *anybody’s* relation, but go and see for themselves. Nevertheless, I have told nothing but the truth ; and time will soon set my now shaky reputation for veracity to rights again : as right as it was when I was skimming the surface of spiritual phenomena at the Eddys, like the rest of you,—before I had dived for the pearls that lie at the bottom of the muddy water.

Again : It is related that when Apollonius of Tyana was arraigned before Nero to answer a charge of teaching Occult Philosophy in the streets, and his accuser stepped forward to hand the

Emperor the indictment, every word was suddenly obliterated from the scroll, and the parchment appeared as clean as if pen had never crossed its surface. Perhaps some will say this is a false report ; but I can testify to having had writing instantly appear and disappear on paper, cards, and in blank books—on several different occasions, when I held them in my own hands. More than this, I have had as many as two dozen letters come to me, by post from Europe and all parts of America, with unbroken seals, and upon opening them have found comments upon what my correspondents said, written across the pages in the handwriting of a certain “Spirit” of my acquaintance. I have laid a sealed letter upon the mantel-piece, addressed to a correspondent in India—a living Occultist—and after the lapse of an hour, upon opening the envelope, which had never left my sight, found a reply in my correspondent’s handwriting, inside, written upon a separate sheet of paper.

H. S. OLCOTT.

[*To be concluded.*]

THE GREAT PYRAMID.

[*Concluded from p. 658.*]

MYSTIC THEORIES.—III.

WE shall now try to follow the candidate at his initiation in the Great Pyramid, and as we have already quoted some parts of the ritual of the “Book of the Dead” in connection with this initiation in a previous number, we may now trace it out in its entirety, without any interruption. Adams asserts that it is possible to follow the candidate step by step throughout the whole Pyramid. This seems to me too hazardous an observation to be generally accepted. If, however, this theory is to be accepted, it is clear that one comes to this conclusion, but anyone considering it from the critical standpoint will surely not agree with it.

As we have already seen, the Chapters I.—XVII. embody a kind of introduction to the ritual itself ; from Ch. XVIII. upwards we

find the description of the candidate being subjected to the tests, and passing the initiation, the "Passing of the Days" begins. When the "dead" has been placed in the subterranean crypt, certain mantrams are pronounced over him, and I believe that during the earlier part of the initiation this was done a few times over the motionless and seemingly lifeless body. Such mantrams we find in Chs. XVIII. XIX. and XX. In Ch. XVIII. we read, for instance :

"When this chapter is recited the dead shall come forth by day, purified after death and (he shall pass) all the transformations, that his heart shall prescribe. If this chapter is said over him, he shall come forth on earth, he shall escape all fire ; and none of the evil things (that belong) to him shall prevent him in eternity for ever and ever."

Chapter XIX. speaks about the placing of talismans on the face, of the burning of incense and the putting down of offerings ; while the following, also to be found in it, is remarkable :

"(This chapter) must be recited by thee twice, at daybreak—now it is never a charm—regularly and continually."

Obviously Ch. XX. is also to be taken as a mantram.

In the ensuing chapters is described what happens to the astral body in the meantime, and notably in the first place, how the astral consciousness begins to work, and how the ego can act in the astral body. So Ch. XXII. speaks of "the opening of the mouth," while XXIV. and XXV. tell how the mind begins to come into function again in this new astral life ; for there we read :

"The chapter of, how to make a man possess memory in the underworld." Finally in Ch. XXVI. we read, that the "heart" is coming back to Osiris and how after this the candidate can work in his astral body. Part of this chapter I quote here :

. . . "May my mouth [be given] to me that I may speak therewith, and my two legs to walk therewith, and my two hands and arms to overthrow my foe. May the doors of heaven be opened unto me ; may Seb, the Prince of the gods, open wide his two jaws unto me ; may he open my two eyes which are blindfolded ; may he cause me to stretch apart my two legs which are bound together ; and may Anpu (Anubis) make my thighs firm so that I may stand upon them. May the goddess Sekhet make me to rise so that I may ascend unto heaven, and may that be done which I command in the

house of the *Ka* (double) of Ptah (*i.e.*, Memphis). I understand with my heart. I have gained the mastery over my heart, I have gained the mastery over my two hands. I have gained the mastery over my two legs, I have gained the power to do whatsoever my *Ka* (double) pleaseth. My soul shall not be fettered to my body at the gates of the underworld ; but I shall enter in peace and I shall come forth in peace."

Now come the trials and the dangers. The candidate sees in his astral consciousness the enemies that hold him back, namely, his passions, that throng about him in various shapes, trying to destroy him and to lead him from his goal and in the wrong path. Some of the chapters even speak of "the taking away of the heart of Osiris." Obviously this points to the danger of straying into the paths of black magic, which the candidate runs, who can work consciously on the astral plane ; in that case, his "ego" may finally be severed from the lower bodies. Here also the "crocodile," that is to say the mind, is one of his worst enemies.

In Chapters XXVII.—XXXII. we find described how the candidate has to face his passions, and his conquering of them. Apparently they are still extant, but subjected to the will of the Man-Osiris, and not as his rulers.

Chapters XXXIII.—XLI. tell of a harder struggle, of the struggle with the mind, that tries to lead the candidate astray in various ways. Here, too, magical words are spoken of, or words of order. The struggle seems to be rendered more fierce by "serpents." I presume that these are meant to represent the leading hierophants, who tested the constancy of the postulant ; therefore we have to consider these serpents not as real enemies, but only as apparent ones. This would also offer an explanation of the fact that at the end of the initiation in Ch. XLII. a vignette is to be seen, that represents the "dead," with a cord slung round the upper part of a *tet*, which according to Naville is an emblem of constancy.

Now the second part of the astral ordeals seems to commence, to test his self-control ; for much is spoken of the taking away of his head, the forgetting of the magical words, etc., while new enemies in different forms also come to meet him. Of his astral body it is said, however, that it is purified in the waters of the underworld, and has become glorious and beautiful. Nevertheless, if lacking in

courage, death awaits him at the hands of the creatures of darkness (XLIII.—LI.).

Again, seeking the connection with the Great Pyramid in this part of the initiatory ritual, I think it probable that at this junction the body of the postulant was carried upwards into the so-called "Well," while after this (in the third part of the astral initiation) the candidate *consciously realised* his divine origin. Adams speaks of this realization as "the second birth." This seems to me to be somewhat preposterous, as the second birth is understood to be the conclusion of the whole initiation.

Some chapters obviously refer to the tests of water and of fire of the astral plane ; so for instance in Ch. LXIII. we read :

"THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT BY FIRE [IN THE UNDERWORLD]."

Ch. LXIV. alludes to the success of the postulant in the different astral trials and gives him teaching. There we read :

"I am Yesterday, To-day, and To-morrow [and I have] the power to be born a second time I am the lord of the men who are raised up ; [the lord] who cometh forth from out of the darkness, and whose forms of existence are of the house wherein are the dead."

This last expression especially tallies very well with our theory. If here the hierophant be the speaker, he represents as such the Logos; the house containing the form of his existence is the Pyramid ; the dead are the candidates for initiation.

While the astral body gets rest, the ordeal in the mental body commences. This regeneration of the mental body takes place after the entranced body has been transported to the so-called Queen's Chamber. This second part of the initiation is very difficult to trace out, even in the "Book of the Dead," not because it is not described therein, but because we can but little understand it.

It seems that this second part of the initiation chiefly consists of the passing through certain tests, that promote the development of the causal body in order that the birth of the Buddhic body may be facilitated.

Then we find described in detail, how, after this second initiation Osiris returns to the body. For he has become so resplendent, that "the body would be burnt up by his glory," and hence several

transformations have to take place, before the body may again become ensouled. In Chapters LXV.—LXXV. the rebirth and the return to the body are detailed, while in Chapters LXXVII.—LXXXVII. the different transformations are described—all this, of course, in symbolical form. The divine Ego envelopes itself therefore in a *Khaibit* or light-atmosphere (aura) consisting of a series of etheric envelopes that soften down the brilliant light of the Ego and render it fit to be received by the earthly body. The form that is first assumed is that of the golden cloud, symbol of the Eternal One; then a transformation takes place, pictured symbolically by the head of Osiris in a lotus, the Deity manifested in immaculate matter; after this the form of the serpent is taken, showing the wisdom acquired, while finally the Ego has returned into the lower mind and as its symbol assumes the form of the crocodile. Regarding the symbol of the crocodile as representing the enemy as well as the divine manifestation, Adams remarks: “for the human passions, being part of the nature wherein man was originally created, are not intrinsically evil, but only become evil when insubordinate to the soul. And thus the crocodile, which attacked the departed before new birth, is rendered divine in the regenerate form. Therefore it was that the crocodile was held in high reverence by the Egyptians, for it spoke to them of the time when man should regain mastery of his passions, and when the last barrier between himself and his glorious soul should be removed for ever.”

The reunion of soul and body taking place after the second part of the initiation, we find described in Chapters LXXXIX.—XCIII.

In reality, however, it is hardly possible to follow the candidate throughout the Pyramid, as Adams does, chapter after chapter. So, in this last part of the initiation, the soul should be reborn in the Queen's Chamber, and the body be waiting on the bottom of the “well.” Then the soul should descend to the body. Here there is given too much scope to fantasy. But it is probable that the entranced body was first carried underground and after that into the Queen's Chamber. The last period of the initiation (three days and three nights) was passed in the King's Chamber.

Leaving Adams' realm of fantasy, and seeing what it was that actually happened to the candidate, as Madame Blavatsky tells us, we then have to regard the interior construction of the Pyramid merely

in a symbolical way, and not make the candidate pass literally, part after part, *pari passu*, with the progress of his initiation on higher planes. The symbolism of the monument has to be found entirely in the numerical values of the relations between the proportions, and these numerical values symbolize the progress of the candidate in his evolution. As we have asserted before, the Great Pyramid is a material symbol of the Solar Logos. Man accomplishes his evolution in the field of activity of the Logos, performs a certain passage in the body of that Logos (hence the symbol of the Zodiac as the path of evolution). During initiation the postulant again travels along that path in the edifice, which represents this "body," so, symbolically, as his initiation proceeds, he must find himself in different parts of the Pyramid, to finally reach his goal in the King's Chamber, "the heart." On his way he was guided by the Hierophants, who gave him teaching each time he had successfully passed the tests on the other planes, explaining the symbolical meaning of the road he passed. In this manner the knowledge of the interior of the "House" became a knowledge of fundamental cosmic truths.

In the third part of his initiation the postulant had to undergo fearful ordeals and was severely tested by a college of Adepts. In my opinion we find this represented in the scene known as the "weighing of the heart" of Ani. This might then be explained as meaning, investigating the causal body as to whether all germs of evil had been eliminated.

It would, however, carry us too far and surpass the limits of this paper, if we should try to trace out the symbology of the "Book of the Dead" in all its details. This is a subject to be treated separately, to which we may return later on.

The final stage of initiation took place in the King's Chamber, and is referred to in many works as "the mystery of the open tomb." The body of the candidate should then have been placed in the sarcophagus, to remain there during the last days of initiation. Madame Blavatsky says, that such indeed was the case, and that in this stage of initiation the candidate Osiris symbolized the male or creative principle in the Kosmos, and the sarcophagus the female, thus representing the descent of the Logos into matter. In connec-

tion with this part of our subject much is to be found in Gerald Massey's "The Natural Genesis."

When the postulant had again finished his "Path" on the higher planes, he was carried from the King's Chamber and lying on the cross was placed thus, that through one of the air-channels the rays of the sun fell on his forehead and made him wake up as one of the initiates.

A beautiful symbolization of this awakening we find in "Records of the Past," vol. XII., p. 77, where we see, on an unguent-jar of *Osor-Ur*, the goddess Nout, pouring the waters of life eternal over the dead. The best source of knowledge concerning what took place is, however, in the "Secret Doctrine," and I will close my treatise of this subject by quoting what Madame Blavatsky gives us in that work, in connection with the Pyramid-Initiations.

In the "Secret Doctrine," Part II., p. 589, we read :

"The Initiated Adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a Tau, in Egypt, of a *Svastika* without the four additional prolongations known in India, *plunged in a deep sleep*—the 'Sleep of Siloam,' as it is called to this day among the Initiates of Asia Minor, in Syria, and even higher Egypt. He was allowed to remain in this state *for three days and three nights*, during which time his Spiritual Ego was said to '*confabulate*' with the 'gods,' descend into Hades, Amenti or Pâtâlâ—according to the country—and do works of charity to the invisible Beings, whether Souls of men or Elemental Spirits; his body remaining all the time in a *Temple crypt or subterranean cave*. In Egypt it was placed in the *Sarcophagus in the King's Chamber of the Pyramid of Cheops*, and carried *during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth, the god of Wisdom.*"

In this quotation I have italicised those parts that affirm our theory of the initiation in the Pyramid. In the first place it is said here plainly that this initiation took place there in reality; in the second place, that the soul was staying in Amenti during the trance of the body; while thirdly, the awakening on the cross is given here nearly in the same words. Besides we may here find the confir-

mation of our hypothesis, namely, that Thoth-Hermes was the supreme hierophant at initiation, and personified the aspect of wisdom as messenger of the Deity. We quoted before a description of the awakening of the candidate as pictured on an unguent-jar of *Osor-Ur*. Madame Blavatsky points in this connection to a *bas-relief* in the Temple of Philae. She says that it represents indeed a scene from that initiation.

“Two God-Hierophants, one with the head of a hawk (the sun) the other ibis-headed (mercury, Thoth, the God of Wisdom and Secret Learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of ‘water’ (the Water of Life and of New-Birth), the streams being interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate who is now an Initiate, when the beams of the morning Sun, Osiris, strike the crown of his head; the entranced body being placed on its wooden Tau so as to receive the rays. Then appeared the Hierophant-Initiators and the sacramental words were pronounced, ostensibly to the Sun-Osiris, in reality to the Spirit-Sun within, enlightening the newly-born man.”* This awakening, if I mistake not, is rendered in the “Book of the Dead” by Ch. CLXVIII., called the “Chapter of Offerings.” Many gods empty their vases over the “Dead,” that is to say, impart to him their knowledge.

Another important point we may find corroborated in the “Secret Doctrine,” *viz.*, that the candidate in the edifice, which was the physical symbol of Osiris-Sun (Logos) symbolized the Logos in his outpouring. We shall understand this more fully if we study attentively the quotation from the “Secret Doctrine,” that follows here :

“ . . . and it is on this ‘knowledge’ that the programme of the Mysteries and of the series of Initiations was based : hence the construction of the Pyramid, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of the great series of cosmic changes to which astronomers have given the name of the Tropical or Sidereal Year. Just as, at the close of the cycle of the Sidereal Year (25,868

* “Secret Doctrine,” II., p. 589.

years) the heavenly bodies return to the same relative positions which they occupied at its outset, so at the close of the cycle of Initiation the Inner Man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnations." *

This symbolization of the cycle of Initiation in the construction of the Great Pyramid is only clear to those who understand the symbology of numbers and proportions. We shall therefore not go deeper into this, but only point out the means to penetrate this symbology. That the candidate at his initiation, on his "travel" through the edifice, passed along a road, which symbolized this cycle, is made the more clear to us by the following quotation, from which we also may gather that the heavenly temple (the temple of Solomon) was symbolized by the Great Pyramid, as were all Masonic Temples of later days. We read :

"Moses, an Initiate into Egyptian astrology, based the religious mysteries of the new nation which he created, upon the same abstract formulæ . . . derived from this Sidereal Cycle, symbolized by the form and measurements of the Tabernacle, which he is supposed to have constructed in the Wilderness. On these data the later Jewish High Priests constructed the allegory of Solomon's Temple, a building which never had any real existence, any more than King Solomon himself, who is as much a solar myth as is the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus if the measurements of this allegorical Temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses. It is impossible to go very deep into what has been said here, as I already stated, without a thorough knowledge of the symbology of numbers, but for those who wish to know more about it, I can say, that they will find the solution in "The Source of Measures," by Ralston Skinner, for Madame Blavatsky states repeatedly that this author has found *one* and even *two* of the keys to this symbology in connection with Initiation, the Pyramid and the Tabernacle of Moses.†

From the foregoing we may read that the *cycle of Initiation* was

* "Secret Doctrine," I., pp. 333-334

† "Secret Doctrine," I., p. 334.

a symbolical representation of the descent into matter of the Logos, and this symbolization was rendered more perfect by an Initiation in the Great Pyramid, as this monument symbolized this matter in its manifestation as the solar system.

In connection with this symbolization of the descent of the Logos another quotation from the "Secret Doctrine" will be a great help to us in showing that the "Book of the Dead" also mentions this descent :

"The crocodiles in the Celestial Nile are *five*, and the God Toom, the Primordial Deity, creating the heavenly bodies and living beings, calls forth these crocodiles in his *fifth* 'creation.' When Osiris the 'Defunct Sun,' is buried and enters into Amenti, the sacred crocodiles plunge into the abyss of primordial waters—the 'Great Green One.' When the Sun of Life rises, they re-emerge out of the sacred river. All this is highly symbolical, and shows how primeval esoteric truths found their expression in identical symbols." *

Further, Madame Blavatsky shows that the number five in connection with the initiation is also very symbolical, and points to the "five words" (*Zama, Zama, Ozza, Rachama, Ozai*), translated as the robe, the glorious robe of my strength. These words were, in their turn, the symbol of five powers, which were represented on the robe of the "resurrected Initiate after his last trial of three days' trance; the five becoming *seven* only after his 'death' when the Adept became the full Christos."

It is remarkable to read that the God with the crocodile's head in the "Book of the Dead" is the same as the Indian Makara of Mâra, being the god of darkness or death, but only . . . death of every physical thing; but in reality Mâra or the crocodile-headed god, is the unconscious quickener of the birth of the Spiritual. Hence after death in *five* bodies resurrection takes place in *seven* bodies.

However tempting this subject may be I must now conclude. Much more remains to be said concerning the initiation itself in connection with the "Book of the Dead." This I may do later on, as it forms a subject for treatment by itself. May this incomplete and in many respects very imperfect treatise, dealing with so grand a sub-

* "Secret Doctrine," II., p. 613.

ject, have encouraged a few readers to penetrate deeper into the study of many of the points here presented to their notice.

H. J. VAN GINKEL.

(Translated by Clara Streubel).

UNIVERSAL BROTHERHOOD AND LOVE IN ISRAELITISM.

[Concluded from p. 767.]

OUR esoteric teachings are equally grand, of which we quote a few instances, adhering to their literal sense only, as I have done in the exoteric, whose inner meanings are sublime. I shall deal with the subject from the esoteric point of view on some future occasion.

“Come and see,” says the *Zohar*, “when the Holy One made man, He took the dust of the holy ground of the four corners of the universe and fashioned his body; He then bestowed on him a living soul, and man became a heavenly and an earthly being. In like manner every son of man is made” (Book i., p. 130 *b*, section Haiye Sarah—all my quotations throughout are from the original texts). “There is not a limb or a member in man’s body that has not its corresponding type and affinity in the universe. As man’s body is composed of various parts (limbs, joints, muscles, veins, etc.), all fitted up in order, and each renders its service for the mutual preservation and welfare of all which make up the body, so every thing in nature all combined make up one body—one homogeneous whole—*viz.*, the universe. (*Ibid.*, Book i., p. 134 *b*, section Taldoth Iśhac.) “Man, therefore, should always look upon himself as if the whole world is dependent upon him and should ever be ready to sacrifice his body, spirit and soul for the good of humanity.” (*Ibid.*, Book iii., p. 29 *b*, section São; see also “Tiqunin,” part i, p. 77). “The rich and the poor should be united in helping and doing good towards each other. It is written in the ‘Book of Solomon:’ ‘Whoever shows mercy upon the poor in the willingness of his

heart will retain his resemblance to the divine image—in which Adam was made—and shall rule over all creatures upon the face of the earth” (*Ibid.*, Book i., p. 13 *b*; preface); and on p. 208 *a*, (Book i., section Wayigash Eläo) we read: “The Holy One, blessed be His name, made this world and placed Adam as King over all, whose descendants, however, became diverse in nature; some grew righteous and some wicked, some wise and some ignorant, some rich and some poor, and all are maintained through each other: for it is only by helping and upholding others that man can obtain life eternal, and be united to the ‘Tree of Life;’ and more, his righteousness shall stand for ever.”

“He who performs a virtuous deed with the poor, advances righteousness above and below, and draws blessings over all terrestrial and celestial beings, who will all be blessed and their light increased accordingly” (*Ibid.*, p. 153 *a*, section Waiyese Yaacob). And on p. 195 *a*, (section Waihi Miges) it is written; “Blessed are the righteous who have practised goodness for their benefit and for the welfare of all mankind.” Again, (Book ii., p. 5 *b*, section Shemoth): “Whoever shall have sown good deeds for righteousness’ sake, of him it shall be said: ‘Thy mercy (*hesed*) is great unto the heaven’” (Ps. lvii, 11.). “Whoever helps and maintains *a soul* will obtain eternal life and be united to the *Tree of Life*” (Book 1, p. 208, *b*, section Wayigash Eläo).

“The Holy One, blessed be His name, made man in order that he may strengthen himself by means of the law and walk on the right path. Men, therefore, should foster, not hatred, but love towards each other, which is the only means of enabling an Israelite (a spiritually-inclined person) to link himself to Him. . . . Man should not even return evil for evil done him by others. Joseph did not return evil to his brothers for the evil they had done him, but did them every good. Such are the ways of the righteous, and for this reason the Holy One shows them continual mercy and love here and hereafter” (*Ibid.*, p. 201, *a*, section Waihi Miges). The Holy One, blessed be His name, requires of man a loving heart above all things” (Book iv., p. 117 *b*, section Ba-Midbar).

Also, “Every person who practises loving-kindness is called ‘the messenger of the Lord of Hosts’ (and is on a level with a priest) as it is written: ‘For the priests’ lips keep knowledge, and men

should seek the Law at his mouth, as he is the messenger of the Lord of Hosts (Malachi ii. 7), (Book iv., p. 145 *a*, section Naso).

“ Abraham attained to the Sefirah of *hesed*, mercy (Micah, viii., 20), because he practised loving-kindness (*hesed*) towards all mankind ” (Book i, p. 96 *a*, section Lekh Lekha). “ Abraham gave himself up to the true worship of the Holy One, blessed be His name, by practising loving-kindness towards all creatures, such as are shown by the Almighty Himself, thus causing Him to be acknowledged by the mouth of every one, and making known to all generations the Divine truth, *hesed*, which is the foundation and the sustaining principle of the universe, on which it was founded and through which it is maintained, as it is written (Ps. lxxxix, 2) : ‘ For I have said, the universe is founded in mercy ’ (*hesed*), (Book i., p. 250 *b*, section Waihi Yaacob). With reference to the passage (Deut ; vi., 5), “ And thou shalt love the Living One thy God with all thy heart, and with all thy soul, and with all thy might,” the *Zohar* comments : “ He who loves the Holy King will surely do much good to every one, and show “ *hesed*,” loving-kindness based on “ *emeth*,” truth, *viz.*, for no reward or return whatever, but for the sake of the love itself he bears to the Holy King, on which *hesed* rests : hence Abraham has been called ‘ My beloved ’ (the beloved of God. Isa. xli., 8), as by loving the Holy King he increased true loving-kindness (*hesed*) in the world. This is the aim and object of this commandment ” (Book v., p. 260 *b*, section Wa-ithhanan).

“ Abraham recognized the Holy One, blessed be His name, through the effulgent light of His aspect ‘ Greatness,’ (*gedoollah*), the Sefirah of *hesed*, love which is the *right* of the Holy King, to which he thus united himself by practising goodness towards all creatures ; and such deeds of his, it is affirmed, enabled him to rise to that high sphere, *hesed* ” (Book iv., p. 301 *b*, section Naso).

Even his servant Eleazer, when commissioned by this venerable Patriarch to go to Mesopotamia and get a wife for his son Isaac, set his mind upon getting a damsel that had unselfish love for humanity and also for animals, as a fit help-mate for the son of his love-personified master : (see also *Zohar*, book i. p. 128 *a*, section Haiye Sarah). “ O Lord God of my Master Abraham,” says this worthy and trusty servant, “ I pray thee, send me good speed this day and shew kindness (*hesed*) unto my Master Abraham. Behold,

I stand here by the well of water ; and the daughters of the men of the city come out to draw water ; and let it come to pass that the damsel to whom I shall say, ' Let down thy pitcher that I may drink,' and she shall say, ' Drink and I will give thy camels drink also ;' let the same be she that thou hast appointed for thy servant Isaac ; and thereby shall I know that thou hast shewn kindness (*hesed*) unto my Master" (Gen. xxiv., 12—14). His prayer was soon answered ; for the very first damsel he met and asked for a drink, made haste in giving drink not only to him but to his camels also ; and more, when he asked her if there was a room in her father's house for him to lodge in, she readily answered : ' We have both straw and provender enough, and a room to lodge in ' " (verses 15—25).

" Only the person who cultivates unselfish love for *all* mankind can attain to *Haikhal Ahaha*—the Palace of Love, (the Buddhist Nirvâna—the highest spiritual state attainable by our humanity)—the state of undreamt of happiness and bliss " (Book i., p. 44 a, section Bereshith).

" O ye all that are blessed with insight, open your (minds') eyes and ponder well (act well), in order that you may exalt yourselves to this heavenly light,—Love, *hesed*—the state of happiness and bliss. Blessed are those who have thus accomplished this. . . Blessed are they who have walked on the path of truth and attained to that state of unrivalled heavenly light flowing with Divine blessings undreamt of " (Book i., p. 234 a, section Waihi Yaacob).

Thus we see that our religion exoterically and esoterically inculcates the truth of the universal origin and unity of not only humanity but of every thing in nature, and the means of regaining that unity by all and every one, if one only exerts himself. Our religion does not advocate self-immolation—the maiming and the mutilating of the body, as is practised by some yogîs and fakîrs ; nor the developing of one's psychical powers for his own aggrandisement and benefit to the exclusion of the welfare of others ; but insists upon leading a life of goodness, truthfulness, and holiness, practising benevolence and good-will towards each other, and loving any one and every one—yea, " one should always look upon himself as if the whole world is dependent upon him and *should ever be ready to sacrifice his body, spirit and soul for the good of all mankind ;*" and to crown all, loving the Supreme Being above every

thing we possess—body, substance and soul—and *cleaving* to Him (Deut. vi. 5, xiii. 4, etc.). These are the only means of attaining to that unity, becoming one in all and all in one, and these are what our religion teaches and insists upon.

Our religion yields to none in point of universality. Indeed, the spirit of universality is its chief aspect, even in its exoteric teachings: "Lord, who shall abide in thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his fellow-creatures, nor taketh up a reproach against his neighbour. In whose eyes a vile person who sweareth (atches himself) to evil and changeth not, is contemned; but he honoureth them that fear the Lord. He that putteth not out his money to usury, nor taketh bribe against the innocent. He that doeth these things shall never be moved" (Ps. xv.). "Who shall ascend into the hill of the Lord? And who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (*Ibid.*, xxiv. 3, 4). "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous. . . . The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (*Ibid.* xv. 12—18). "Blessed are they that dwell in Thy house. . . . Blessed is the man whose strength is in Thee" (*Ibid.* lxxxiv. 4, 5). "Blessed is the man that feareth the Lord, in whose commandments he delighteth greatly" (*Ibid.* cxii. 1). "Whosoever shall call on the name of the Lord shall be delivered" (Joel iii. 5, or ii. 32 of the English version). "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. iii. 13). "Blessed is the man," crieth Wisdom, "that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me has found life and obtained *acceptance* of the Lord" (*Ibid.* viii. 34, 35). These are universal terms meaning any one and every one of whatever nationality or creed, and do not apply to the Jew alone; and the Bible abounds with such terms.

Again; "Look unto Me and be ye saved, all ye ends of the earth; for I am the Lord, and there is none else. . . ." Isa. xlv. 22, etc.). "Seek ye the Living One all ye meek of the earth

who have wrought his judgments ; seek righteousness, seek meekness . . .” (Zeph. ii. 3). “Hear this, all ye nations, give ear all ye inhabitants of the world ; both low and high, rich and poor together, My mouths shall speak of wisdom, and the meditations of my heart shall be of understanding” (Ps. xlix. 1-3). “Make a joyful noise unto the Lord, all ye lands : sing forth the honour of his name, make his praise glorious. . . All the earth shall worship thee, and shall sing unto thee ; they shall sing to thy name. O, bless the Lord, ye nations, and make the voice of his praise to be heard. . . Come and hear all ye that fear the Lord, and I will declare what he hath done for my soul” (*Ibid.* lxvi). See also Psalms lxvii. ; xcvi. 1 ; c. 1 ; cxvii. 1, etc. These are universal preachings for *all the inhabitants of the world*, to be met with on almost every page of the Bible.

Our prophets, one and all, preached not only to the Jews but to other nations as well. Isaiah was called to be “a light to the Gentiles”—nations of the earth (Isa. xlii. 6). Jeremiah was ordained from his “Mother’s womb,” to be “a prophet unto the nations” (Jer. i. 5); and Jonah was commissioned to go to Nineveh and preach repentance to the people there who were not Jews. The Psalms are full of the most earnest and soul-affecting instructions, meditations and preachings for all and every human being ; and the teachings of the other prophets are no less so. Our Bible also assures us that all the nations of the earth will ultimately enter the Holy Temple and worship the Living One in his Holy Hill (Isa. ii. 2, 3 ; Micah iv. 1 ; Zech. viii. 20-23, etc., etc.); and many of them shall be “priests and Levites” (Isa. lxvi. 18-21). “Unto me, saith the Lord, every knee shall bow” (*Ibid.* xlv. 23, etc.); “all flesh shall worship the Lord” (*Ibid.* lxvi. 23 ; Ps. lxxv. 2, etc.). “All things shall worship Him ; all nations shall serve Him” (Ps. lxxii. 11). “All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name” (*Ibid.* lxxxvi. 9). “Even the sons of those who denied God (this is the right meaning of the word rendered ‘strangers’), that join themselves to the Living One to serve him, and love the name of the Lord, and keep his covenant ; the Lord shall bring to his holy mountain, and make them joyful in his house of prayer. . . ; for mine house,” saith the Lord, “shall be called the house of prayer for all nations” (*Ibid.* lvi. 6-7). Israel, the people of God, are the light of nations : and the

nations shall come to thy light, and Kings to the brightness of thy rising" (*Ibid.* lx. 3, etc.). "And the Living One shall be King over all the earth : in that day (the end of days, the sixth Round), shall there be one Living One and His Name One" (Zech. xiv. 9). There are Israelites in all nations and creeds. (The meaning of "Israel" and of the "Gentiles" will form the subject of a separate article).

Our sages and divines were so deeply impressed with the truth of a universal creed, that they not only preached the same but made it incumbent on every one to fervently pray for its speedy fulfilment. With the following supplication we conclude our daily prayers mornings and evenings, which they have ordained for us :—" We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when abominations will be removed from the earth, and idols be entirely cut off, when the world will be perfected under the Kingdom of the Almighty, and all the children of flesh will call upon thy name ; when thou wilt *turn unto thyself* all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must be devoted. Before thee, O Lord our God, let them bow and fall down ; and unto thy Glorious Name let them give honour ; let them all accept the yoke of Thy kingdom and do thou reign over them speedily, and for ever and ever. For the kingdom is surely thine, and to all eternity thou wilt reign in glory, as it is written in thy law : 'The Living One shall reign for ever and ever' (Exodus xv. 18, etc., etc.) ; also, 'And the Living One shall be King over all the earth : in that day shall the Living One be one and His Name One.'"

How sublime ! How theosophical ! What a spirit of unselfish brotherhood and love, to thus supplicate Heaven thrice daily throughout one's life, for the spiritual progress and welfare of all humanity, including even those who are most inhuman towards us, in order that even the wicked may turn to the Lord and enjoy life eternal, and bliss everlasting !

Such is Israelitism, such is its elevated nature, and such its excellent teachings and ideal conceptions. Its sole aim and object are the unity of all mankind under the banner of the Living One and His Divine Law. It is, in truth, life eternal to all who appreciate

Its doctrines and act up to them : "Ye shall keep my statutes and my judgment ; which if a man do, he shall live in them," says the Bible (Lev. xvii. 5 ; Ezekiel xx. 11, etc.) ; and the Talmud, commenting on this, says : " Holy Writ says, not Israelites, not Levites, not Priests, but *man* ; therefore the gentile who observes the Law stands on a level with the High Priest." This does not mean that a gentile should become a Jew, or an Israelite by name. He is required to observe the Divine Law, and this he can do by acting up to the spirit of the cardinal truths and moral ethics which are the basis of every religion. Surely Our Sages of blessed memory must have had this in mind when they declared that the "sum-total of the Law is righteousness ;" that "works of mercy (*gemiloth Hasadim*) are above the study of the Law," meaning thereby that a person may or rather should put aside meditation and study of the law for a while to perform a deed of benevolence and loving-kindness ; and that "Whosoever loves his fellow-being as his own self in the true sense of the term fulfils thereby the whole Law." So grand was their conception of a true religion, and so deeply were the ideas of an universal creed and of the superiority of good actions and benevolent thoughts rooted in their minds, that they asserted that "the godly" and "*Wise*" (spiritually) of all nations will inherit the Kingdom of Heaven ;" though they were fully aware of the fact that other nations do not conform to the outward forms and ceremonials of Judaism so-called. This is indeed a doctrine which many religions and their votaries can hardly boast of. Our prophets also, one and all, preached and insisted on righteousness and deeds of mercy and love as the only means of salvation.

Truly and verily, Israelitism, the Law of "Israel the Heavenly Man," the Divine Law expressed in the exoteric and esoteric teachings of Our ideal religion, has been and is still reigning in this wide world, though dressed in various garbs and disguised under different names by the numerous sections of mankind. She claims the flower of humanity, the virtuous and godly of all nations, as her own. They are all true Israelites—the people of God—spiritually considered ; though, physically, they are not known by that name. The truly enlightened and patriotic Israelite is fully aware of this fact and is glad and happy. He is not vain to covet a worldly name, neither is he partial to his own people so known by name ;

but has the disinterested motive at heart of the advancement of humanity, materially and spiritually, and it is a matter of indifference to him under what garb or name this is effected. This is all he covets and earnestly prays for from the very core of his heart. We are not told to pray that other nations may become Jews or that the sinners may perish ; but that "*evil and iniquity be blotted out of the earth, and humanity perfected under the Kingdom of the Living One, and the wicked turn unto Him.*" "I will teach transgressors thy way, O Lord, and sinners shall be converted unto Thee," says the sweet Psalmist of Israel (Ps. li. 13). Said Beruriah, the wife of Rabbi Meir, to her husband when he was once annoyed by certain of his co-religionists turning away from the Lord, "Be mindful of thy faith : pray not that sinners might perish, but that sin itself may disappear, and no opportunity for its practice remain." Such are the lofty sentiments of the true Israelite.

May such a spirit as is enjoined by our ideal creed prevail among all men of all creeds and colours.—Amen.

N. E. DAVID.

THE BASIS OF THE THEOSOPHICAL SOCIETY.

IN esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary ; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants. . . . We students of the sacred science ought to help each other, encourage research, and profit by our mutual knowledge, instead of unprofitably criticising it to satisfy personal pride. This is how I look at it ; for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.—H. P. B. in *Theosophist*, Nov., 1887.

NOW that the turmoil of the presidential election is over, it will, I trust, be possible to return to the position of last Christmas, and discuss, apart from personalities, the important question : What is the "fitness and propriety" necessary for membership in the Theosophical Society ?

On this question of principle but little light has been thrown,

the object of the article then written by me having been lost sight of in the side-issues raised. If my critics had understood my object they would have discovered that most of my statements were axioms, and that they only became dangerous when ideas—as far from my mind as from theirs—were read into them. For no member seriously believes that I have turned my back on all my teachings and am more indifferent to morality than he is himself. Members know that I uphold a lofty moral ideal, and that I believe the life of the Society to depend upon its morality. The only difference between us—if difference there be—is that I think that the Society lives by a spirit rather than by a law-code, and that I think our ideals protect us more surely than a penal article in our constitution.

I recall the positions I laid down :

(i) *That the Theosophical Society has the right to expel a member who is not a "fit and proper person" for membership.*

All agree on this, though most of the criticisms are made on the supposition that I said the reverse.

(ii) *That the first, and perhaps the only, fitness and propriety demanded is the recognition of Brotherhood and the effort to help in its realisation.*

The word "recognition" is further said to be "not merely a lip but a life recognition"—the man must live the brotherhood he professes. This at once shuts out all who are legally condemned for crime, unless they can show that the "crime" was technical, not moral ; this was the ground taken in our earlier rules, where a member was to be expelled if legally convicted, unless he could prove that he was not morally criminal. As Mr. Mead says : "We take this (the criminal codes of all countries) for granted as a foundation on which to base our movement." Unless I had seen it used as an argument against my position, I should never have supposed that murderers, thieves, etc., would be regarded as coming under those who recognise Brotherhood in their lives, and as helping in its realisation. A life-recognition of Brotherhood is a very high demand, and claims a morality distinctly above the average. If it were really *enforced*, very few members would remain to the Theosophical Society ; because we cannot fully meet it, it must be urged as an ideal rather than be made into a rule ; we can only grow towards it in our present lives, and that we are trying to grow towards it justifies

our membership. How lightly this life-recognition of Brotherhood is considered, as a qualification for the Theosophical Society, is clear from the fact that in the criticisms of my article it is ignored.

(iii) *Some members would not allow a member to hold opinions leading to murder, theft, adultery, any sexual irregularity, or other evil ways.*

This is, obviously, a mere statement of fact, not an "express reprobation" of these members, as one critic has it. There is no word of reprobation. There are opinions held by highly regarded men which "lead to" these crimes, as a matter of fact. Anarchy, as a philosophy, is held by some very noble thinkers; this opinion leads the starving to the assassination of kings, and the assassin would rightly be excluded from our nucleus; but would Theosophists exclude, say, Prince Kuropatkin? Socialism, declaring property to be robbery, advocating the collective ownership of land and capital, leads ignorant and reckless people to riot and theft; the rioters and thieves would rightly be excluded from our nucleus; but would Theosophists exclude Proudhon, Fourier and Karl Marx? These were the cases I had in mind when I wrote of "opinions leading to," and I wanted members to realise the difficulty of making a rigid rule. I did not suppose that any one, knowing me and my opinions, would come to the conclusion that I wanted to induce murderers and thieves to become members of the Theosophical Society. The trend of my thought was shown in the cases I cited "on matters connected with the relation of the sexes"—Socrates, Plato, Moses, Vyâsa. As Mr. Mead has asked for "the historical facts on which this startling statement is made," I give them, but as they are as well known to Mr. Mead as to myself, it is evident that he had in his mind something very different from what I wrote. I had been speaking of polygamy, polyandry, and prostitution, and said that on "the *relation of the sexes* some very great Initiates have taught most peculiar and, to our minds, outrageous doctrines . . . Socrates, Plato, Moses, Vyâsa."

With regard to Plato and Socrates, I had in mind the works under the name of the former. In the *Republic*, the guardians of the ideal city are to be its noblest men; the women of the same rank must be "the very best"; these "must be unclothed, since they are to put on virtue for clothes." "These women must be common to

all these men [the guardians], and that no one woman dwell with any man privately, and that their children likewise be common; that neither the parent know his own children, nor the children their parents." (*The Works of Plato*. Trans. Thomas Taylor. *Republic*, Bk. v.)

The citizens were to be chosen and mated so as to produce the best children. "Those of the youth who distinguish themselves, whether in war or anywhere else, ought to have rewards and prizes given them, and the most ample liberty in embracing women, that so, under this pretext likewise, the greatest number of children may be generated of such persons." (*Ibid.*)

The women were allowed to be mothers from 20 to 40 years of age; the men to be fathers from 30 to 55. Outside these years they might please themselves in sex relations, provided that the birth of a child should be prevented, or that a child born should be exposed, so that it might die.

Promiscuity, the giving of women as prizes for distinction, the procuring of premature birth and infanticide, were not, I think, too strongly described as "most peculiar" and "outrageous." Though nothing more than this was in my mind, I might have gone much further, as I found in glancing over Plato after many years. For the worst excesses of vice were winked at; in the *Laws*, viii., doubt is expressed if laws forbidding the most degrading acts could be made and enforced, and in the *Republic*, Bk. iv., it is said that it is better if such acts are avoided, but if not, appearances should be kept up. In the *Symposium* the conversation of Socrates and the young men cannot be reproduced with decency, and Prof. Jowett, Regius Professor of Greek in the University of Oxford, in his introduction to the *Symposium*, in his translation of the *Dialogues* of Plato, remarks that the view of one of the speakers in favour of certain vices "is greatly at variance with modern and Christian notions, but is in accordance with Hellenic sentiment. For it is impossible to deny that some of the best and greatest of the Greeks indulged in attachments which Plato in the *Laws*, no less than the universal opinion of Christendom, has stigmatised as unnatural. Pausanias is very earnest in insisting on the innocence of such loves, when pursued in a right spirit; and he speaks of them as generally approved of among the Hellenes, and disapproved of by the Barbarians. . . . Thus wide is the gulf

which separates a portion of Hellenic sentiment in the age of Plato (for about the opinion of Plato himself, as of Socrates, respecting these male loves, we are in the same perplexity as he attributes to his countrymen, 182 A, B ; cp. *Laws*, viii. 841 foll.) not only from Christian, but from Homeric feeling."

As regards Moses, let anyone read *Deut.*, xxi. 10-14, and say if such rape and subsequent desertion are not "outrageous." As to Vyâsa, the following translation of a Samskr̥it shloka may suffice :

" Subtle is the way of Dharma ! Merit accrues and sin is washed away by praisefully reciting the history of the Pāṇḍavas, five husbands of one common wife, themselves born to Kuntī, the wife of Pāṇḍu, from five different deities, and grandsons of Vyâsa, himself the son of an unmarried woman, and violator of the widowhood of his stepbrothers' wives."

My object in drawing attention to the divergencies of thought and practice in morality was not to defend vice, but to suggest to members of the Theosophical Society that they should realise how widely varied were opinions on many fundamental questions of morals, and that they should not hastily lay down a rule of expulsion which might commit the Society to an absurd position. No one supposes that when I say a member "cannot be excluded for teaching . . . the predestined damnation of souls presently to be created," I myself assert that doctrine to be true ; why then suppose that when I discuss exclusion for immoral opinions, I am defending the opinions ?

(iv) *I do not consider that the Theosophical Society has any moral code.*

One of the charges on which Mr. Jīnarājādāsa was expelled was that he said the Society had no moral code. I repeated his words in order to see if I should be similarly treated. Mrs. Mead and Mr. Fullerton both say the same : are they, therefore, to be supposed to be indifferent to morality ? The Theosophical Society used to have rules for expulsion for certain offences, but it has erased them. Has it, therefore, become indifferent to morality ? Or has it recognised that a code is not needed, because only those striving to lead a noble life are attracted to it ? Did it think that if, on a rare occasion, some one below the normal standard entered it, he would become purified by the spirit of the Brotherhood into which he had come ?

The Theosophical Society puts forward the highest moral standard, and seeks in every way to encourage members to strive towards it. On this we are all at one, and none of us is indifferent to the maintenance of a high moral tone in the Theosophical Society. Can we not differ as to the most efficacious means of preserving this tone, without charging each other with holding immoral views? And may we not discuss the best method of preserving it, without insinuating that anyone who does not agree with us on methods is indifferent to morality? "Law" and "Gospel" in Christian theology have connoted different methods; when S. Paul said that the law was "a schoolmaster to bring us to Christ," and declared that Christians "were not under the law but under grace," he did not mean that the Christian standard of morality was lower than the legal, and that the Christian might freely sin. But he believed that the compelling power of the Spirit was more reliable than the compulsion of the law.

It may be that I have erred in regarding the Theosophical Society as a spiritual society, and that I trust too much to the "law of the spirit of life" for the maintenance of its purity. But I do not think so. I believe that it is a spiritual society, and that it will become more and more spiritual as it trusts itself to the current of spiritual life rather than binds itself by the letter of a law. Of all that I have said in days gone by of noble living, of the necessity for high morality, I have nothing to unsay. Occultism is more exacting in its morality than are the people of the world in theirs, but it is "concerned with realities rather than with conventions," and hence the occultist is sometimes misunderstood. Its demands are higher, its penalties more terrible.

One other thing I may add: while I would have the Theosophical Society without a rigid law of expulsion, without a code enforced by penalties, I think that it has the right and the duty to demand from its authorised, or generally recognised, exponents conformity to a higher moral standard than the ordinary one of their time and country. Their position is not the position of the simple member: the credit of the Society is in their hands, and in proportion to the range of their work is the rightful claim of the Society on them to set a high example alike in theory and practice. If they are not prepared to meet this demand, they must not claim any endorsement

from the Theosophical Society. The leaders of the Society must accept the responsibility of their position, and live the teachings they proclaim.

ANNIE BESANT.

THE SCIENCE OF THE EMOTIONS.

III.

EVOLUTION OF EMOTION.

IN our study of the mind we must not forget the following fundamental principles.

(i) The mind is *one* and atomic. It is not a bundle of faculties, a synthesis of metaphysical 'principles,' a coalescence of entities. Every "element" of it involves other "elements." Perceptive, appetitive and motor elements coexist in every mental process. No "image" perceived or remembered but has bound up with it desire or aversion and certain motions. Popular psychology assumes that a perception rouses a desire and that leads to action. It is often said that the perceptive and appetitive faculties react on each other; perception awakens desire and desire strengthens perception, as if they were like two men pulling at a rope, each calling forth more and more strength from the other. This is poetry and not science. Desire and perception are two abstractions from one psychic fact. But is action, then, also an aspect of mentation? Action may be looked at from two aspects: one, that of the observer from without. This is the point of view of dynamics, which regards the motion of a tennis ball and that of a soldier running away from the battlefield as both action of the same kind and subject to the same laws of motion. But to the soldier his action is part of a new psychic situation. The physiologist explains the action as a series of very complicated, but well-co-ordinated muscular contractions. Prof. Loeb attempts to reduce all motion of animals as of plants to tropisms; he has proved many so-called purposive movements to be compulsory motions due to chemical action. But this does not alter the fact that to psychology, "muscular motion," is but a term in a

continuous psychic series. The former aspect of motion is so predominant in our regards that it is with an effort we understand that Kriyâ, action, is a psychic fact. Only we must again repeat that action, by itself, apart from perception and desire, is an abstraction. Dynamics, when it deals with the motion of beings which lead a psychic life, isolates motion, and very properly neglects the other psychic elements; but this must not blind us to the fact that the motion of such beings is—at least from the point of view of psychology—but one phase of mental life.

Professor James devotes one chapter of his *Textbook of Psychology* to prove that all “consciousness is motor;” in other words, Kriyâ, action, is the response of mind to its environment; but Kriyâ is always bound up with Jñâna and Ichchhâ, action, perception, and appetite always coexist in every psychic state. The classification of these three as three distinct factors of the mind has arisen from the fact that one of these three is more powerful than the other two in any given psychic state. When a man reads a book, the perceptive phase—Jñâna aspect of the mind—is predominant, but desire—attraction either to the subject-matter or to some remote acquisition which the reading will lead to—and very faint movements of the vocal organs making ghostly sound-images of the words of the book coexist along with their perception. When a man woos his mistress, surely he perceives her, and however sternly he inhibits his lips and arms they are in a state of strain. So, too, when a sculptor carves a statue, the perception and desire are as present as the action of carving. Hence the mind is *one*, and not a synthesis or a fusion of elements.

Cerebral physiology has, since the time of Dr. Gall, been working on the idea that different ‘centres’ of the brain correspond to different functions; but Prof. Loeb has recently raised a protest against this, and has proved, by a series of experiments, that with regard to psychical phenomena, “the cerebral hemispheres act as a whole and not as a mosaic of a number of independent parts.” (*Comparative Physiology of the Brain*, Chap. XVII.) This is, perhaps, the physiological correlate of what we have insisted on as the first characteristic of the mind, that it is not a complex.

(ii) Psychical phenomena form a continuous series, just as physical phenomena do, and are, therefore, as much under the law

of causality as the latter. "The elementary causal concept presents only an unconditional succession : If the phenomenon A appears, then B inevitably follows, and B only appears when A has preceded it. . . . The ideal causal concept goes a step further, and sees in the phenomenon, which we call the consequence, the continuation of that phenomenon which we call the cause, or its equivalent, in a new form. The ideal causal concept consequently passes over into the concept of development or evolution." (Hoffding : *Problems of Philosophy*, p. 66.) Mental life—as apart from that of the brain—is continuous in this sense. Each phenomenon is a continuation of a previous *mental* and not *neural* phenomenon, and mind evolves just in the same sense as the body evolves. It is absurd to speak of the evolution of the mind, and to assume at the same time that mental activity is a sporadic accompaniment, a sort of discontinuous shadow, of neural activity. The apparent discontinuity of mental states, as in swoons, dreamless sleep, etc., which is the great stumbling-block of modern psychology (*vide* Hoffding's *Problems of Psychology*, I., 2), is due to the inclusion of consciousness as a necessary factor of each mental state. If it is recognized that a mind-process as such need not be illuminated by consciousness, that the mind can perceive, desire and act all unconsciously, the difficulty disappears and the meaning of the Sāṃkhya concept of Antaḥkaraṇa being Prakṛt, *i.e.*, of mind being matter, can be understood. Matter is that which evolves in successive phenomena causally related to each other ; and when the Hindu philosopher says that mind is matter, he means that mental phenomena form a continuous series subject to the law of evolution.

(iii) The world of mental phenomena is a total cosmos, a closed circuit, and cannot be conceived as acting on, or acted on by, the world of physical phenomena ; "for it is not possible to conceive how one can have an influence upon the other." (Leibnitz : *Discourse on Metaphysics*, p. 56.) A crude realism still oppresses philosophical and scientific thought, so much so that uncritical science in the person of Richard Avenarius calls brain states "independent vital series," and psychical states "dependent vital series," just as uncritical philosophy still speaks of will influencing muscle. Hence we ought to clarify our notions of the mental cosmos and the physical cosmos. The former for each man is divided into his mind and its

environment. The environment of each mind is a world of objects, each presenting to the perceiving mind, on analysis, a bundle of sensations. Physiology, *for its own purposes*, may conceive these sensations as modes of motion either of a supersensuous ether or of ponderable matter. But this is an ideal construction, just like Euclid's space, where the three angles of a triangle are equal to two right angles, and *not* an interpretation of reality, though such is the physicist's make-believe. Psychology ought not to take any notice of the physicist's concepts, which help the physicist alone to fix his facts in an ideal picture. The facts of Psychology are sensations and perceptions. The objective world to the Psychologist is but a synthesis of sensations, and to him matter is, in Mill's luminous phrase, a "permanent possibility of sensation." Hence, Hindu philosophers of all schools have analysed matter into five elements, *tanmâtras*, or mere sensations as they call them. The sensations of smell, taste, color, touch and sound are, according to them, the final elements of the objective universe *as revealed to the perception*. The assumption behind European thought of all schools, that sensation is motion of matter till it impinges on a nerve, and that when it reaches the sensorium it is suddenly turned into a sensation, contravenes all sound philosophy. It is unthinkable that a vibration can become a sensation, that a vibration can start a perception (which is, after all, the unit of psychological experience), and that matter which is conceived as extended can affect or be affected by mind which is not so conceived.

In Western philosophy the pairs, subject-object, I-not-I, and mind-matter, are treated as synonymous. This is the root of the false metaphysics that underlies Western philosophy and science. It will tend much to classification of thought if it is recognised that there is a hierarchy of pairs: in the physical world, the world whose phenomena are capable of quantitative analysis, the subject-object antithesis assumes the lowly form of *my body* as against other bodies; in the psychical world, whose phenomena are capable only of qualitative analysis, it is *my mind* as against the world of sensations; in the highest metaphysics, it is consciousness as against unconsciousness, *Puruṣha* as against *Prakṛti*, *Âtmâ* as against *Jaḍa*.

(iv) All mental activity must be understood and defined with reference to its environment. The fact that the mind evolves, just

as does everything else in the world, in response to the influence of environment, necessitates this conception. All manifestation is subject to *dvandva*, relativity; and nothing, not even the *Âtmâ* can be understood except with relation to things related with it. It does not help us to imagine the mind as a mysterious, indefinable something existing, like Parabrahmam, absolute, apart from all things, solitary, or endowed with a life and energy welling from nowhere. Hence we have insisted on defining mental processes as responses to environment, reactions on outside influence. It is not right to regard this environment as material, *i.e.*, compounded of the atoms of the chemist; but as we have defined it, the world that environs the mind and conditions its reactions is compounded of the *tanmâtras*, a world of objects which are possibilities of sensation. So regarded, the Hindu analysis of all mental reaction as possessed of three phases, perception, desire and action, becomes intelligible. Action in physics is the transference of energy from one object to another, and results in locomotion or rise of temperature, etc. In psychology, the same action results in change of the sensations derived by the mind from the object. The mixing up of the physical and psychological standpoints has started the unanswerable problem of the connection of the mind and the body. "It is an irrational and hopeless task to inquire how mind acts upon matter or matter upon mind. We are trying to find a relation between things which have no common measure. The strength of an emotion cannot be expressed in foot-pounds, nor will our sensations of warmth help us to fix the mechanical equivalent of heat. Either we must give up the problem as a mystery, or we must invent another mystery to explain it, or we must say plainly that the common way of stating it is wrong, and that the distinction on which it is founded is wrong also." (Pollock's *Spinoza : his Life and Philosophy*, p. 102.) The mind, then, has to be conceived as evolving in a mental environment. As the world has been by Pantheists regarded as the body of God, so the same world may also be regarded as the mind of God; only it is difficult to answer the question what would be the normal activity of a cosmic mind, for we can conceive of mind only in reference to its environment, and it is difficult to guess to what environment the cosmic mind can respond. But we are concerned just now only with the evolution of individual minds.

Most Western psychologists who have dealt with this subject have, as it appears to the Hindu enquirer, hopelessly confused the question by their habit of regarding consciousness and mind, *samvit* and *antaḥkāraṇa*, as interchangeable terms. The problem of the evolution of consciousness has become inextricably mixed with that of the evolution of mind. Prof. Lloyd Morgan even goes the length of assuming an infra-consciousness, out of which consciousness evolves. This is but playing with metaphysics. Man is the slave of words, as of other idols of his own manufacture, and just as he fondly relies on a hollow idol to help him out of a scrape, so he equally foolishly leans on a phrase, devoid of context, a hollow pseudo-concept, to answer his questions of the universe. Consciousness is not perception. The latter is a psychological process by which the mind responds to any object it meets by imaging it. The man may be conscious of the presence of the image in his mind, or, to be more accurate, of his mind having taken the form of that image, or he may not be conscious of it. This consciousness is separate from the mental response. Hindu philosophers compare it to light. Just as we see an object when light falls on it, so the *Puruṣha*, the Seer, sees his mental activity when his consciousness falls on it; and just as when the light is extinguished, the object does not cease to exist, so when the *Puruṣha* is unconscious of his mental processes, they do not cease to go on. The concept of consciousness here explained is not the same as the concept of attention in Western Psychology, though there is some resemblance between the two. The ordinary Samskṛt word used to denote this concept, *Samvit*, is derived from a root which means to know, but *Samvit* is to be distinguished from the *Jñāna*, cognitive process of the mind. Consciousness, then, is akin to knowledge; it is the *Puruṣha*'s knowledge of the triple activity of his mind. But the English word attention suggests the idea of effort, more than that of awareness and is hence the last stronghold to which still cling the defenders of the theory of a Free Will. *Samvit*, as we have described it, is not capable of evolution, of change of form. Hence the phrases "evolution of consciousness," "infra-consciousness," etc., appear meaningless to a student of Hindu Philosophy.

The three concomitants of a psychological process are perception, desire and action. This last corresponds to the innumerable

nerve impulses which are essential parts of every mental state. These nerve-actions culminate either in organic effects, vaso-motor contractions and dilatations, increase or decrease of secretions, etc.; or in muscular contractions. Some of these contractions produce facial expression and other symptoms of emotion involving the whole body, like tremors, etc.; others culminate in what is ordinarily called animal behavior, or action proper. It is by observation of animal behavior that we observe the evolution of mind. For this purpose it is divided into various classes, Reflex Action, Instinct, Emotion, intelligent behavior. These words represent, according to different psychologists, various stages in the evolution of mind. The phrase "reflex action" was invented for the purpose of wresting from the hands of metaphysicians some, at least, of the animal's activities and submitting them to scientific explanation. All action that can be explained as response to the environment, without the intervention of a mysterious entity enthroned within, called will, is reflex action. We have insisted on the validity of the conception of all action as reflex. The so-called self-initiated actions are reflexes starting from memory of objects previously experienced. Hence all action starts from an object experienced or remembered and the current thus started flows through motor-paths and is reflex.

Professor Loeb has, by means of a series of brilliant researches, proved that all ordinary reflex actions in which memory is not involved are determined by physical and chemical properties of the protoplasm. The attraction of the light for the moth, the crawling of animals into cracks and crevices, the deposition of eggs by insects in places where the new-born larvae find just the kind of food they require, are explained in his *Comparative Physiology of the Brain*, Ch. XIII., on quite mechanical principles. His ideal in physiology is to explain all action as reflex; and this is quite right. The intrusion of false metaphysics into biology has stood in the way of discovering that all action is reflex, and hence the popular restriction of reflex action to action that is non-purposive, and the notion that such action is a stage in the evolution of mind is mistaken.

The distinction between instinct and emotion, as stages in the evolution of mind, has next to be considered. Instinct is activity "anterior to experience not acquired," which appears "ready-

made, as soon as the fitting conditions exist" (Ribot). Rooted on these, according to Ribot, arise complex synthetic states, essentially made up of produced or arrested movements, of organic modifications and of an agreeable or painful or mixed state of consciousness; these are emotions, which in the order of feeling are the equivalent of perception in the intellectual order. (*Psychology of the Emotions*, p. 12.) This labored definition of emotion is vitiated by the idea that a mental state is a synthesis; it is further rendered absurd by the notion that it is a synthesis of such incommensurable items as physical movements, organic changes and consciousness. Professor Lloyd Morgan regards it as the characteristic of emotions that "they introduce into the conscious situation elements which contribute not a little to the energy of behavior." (*Animal Behavior*, p. 246.) This definition is too vague to be of any use. Professor Lloyd Morgan attributes this vagueness to the "inherent dimness and haziness of psychological outline. We seem unable to focus them and get a clear-cut result." (*Ib.*, p. 293.) Dr. Salesby defines an emotion as "the psychical accompaniment of an instinctive action or an impulse thereto." (*Psychology*, p. 87.) This definition besides separating violently one aspect of mind-life from the rest, is also unsatisfactory in that it neglects to take note of all mental reaction which is not instinctive.

There remains to discuss the distinction between instinct and intelligent behavior. Prof. Lloyd Morgan distinguishes them thus:—"Instinctive behavior is always prior to experience, while intelligent behavior is always subsequent to experience." (*Ib.*, p. 120.) He points out that precision of adjustment to external circumstances, or apparent prevision, or again, complexity of the adjustment, does not serve to distinguish instinct from intelligence, as they are common to both. But "the ability to perform acts in special adaptation to new circumstances, and the individuality manifested in dealing with the complex conditions of a variable environment,—these seem to be distinctive features of intelligence." (*Ib.*, p. 123.) Mr. Hobhouse regards intelligence as generically distinguished from instinct as a correlation of experiences and actions effected by the individual within his own life-history. The experience, according to him, on which intelligence rests is generically an experience of relations, its simplest form being the confirmation or inhibition of a response

according to the resultant feeling, depending on a modified revival of the original experience. (*Mind in Evolution*, Chapter IV.) While there is much truth in the above distinction, it seems to imply that, in the course of evolution of intelligence, either from or after instinct, a new entity is introduced in the individual. This raises the question when in the course of evolutionary history mind makes its appearance. The concept that mind is an evolving entity, that psychological events constitute a continuous series, compels us to postulate some form of mind at all stages of evolution; but psychologists are unanimous in regarding only those organisms as having a mental life that possess a nervous system. The antecedent of nerve-matter in evolutionary history may, rather ought, to be bound up with the antecedent of mind, but as we have defined mental life to be one of perception, desire and action, it does not help thought to extend the term mind to what may have preceded such mental life in the course of evolution.

We must begin the study of the evolution of the mind from the simplest animal forms. The unicellular organisms react on their environment, and must be believed, therefore, to possess only a very vague "sense"—Dr. Salesby would call it an "energy-sense"—a sort of forecast of the specialised senses to be evolved therefrom. The simple nervous system of the jelly-fish or the sea-anemone possesses no differentiation of the nerves into sensory and motor. Hence the perceptive and appetitive factors of its mental life must be of the vaguest type. The behavior of the *Drosera* leaf to a touch cannot be differentiated from that of the jelly-fish, so far as they are considered as reflex action, but from a psychological point of view, we *assume* that there is some form of vague perception and appetite in the jelly-fish which does not exist in the *Drosera*, because the latter lacks even a primitive nervous system. Certainly there is in the plant something which in the animal could be evolved as mind, but this antecedent of mind, like the antecedent of matter before the nebula-stage, cannot profitably be discussed.

Gradually the nervous system evolves into more complex forms. "Sensory-motor arcs" increase in number, and become intimately connected into plexuses. The further evolution of the nervous system may be divided into three stages: (i) that of the fishes and simple amphibians; the nervous system at this stage consists of a

chain of ganglia in the body connected by a longitudinal strand, and certain ganglia in the head belonging to the special sense-organs there. This is represented in man by the spinal cord and the basal ganglia of the brain, which form systems of arcs—called arcs of the spinal level, and which preside over co-ordinated movements of various kinds. (ii) The next stage is represented by the rabbit. Loops growing out of the arcs already described grow into the cerebrum, and these may be called the arcs of the intermediate level. In the higher animals, these arcs form the portions of the brain called the sensory areas. (iii) Further loops combining the neural systems formed by the elements of the first and second levels into systems of still greater complexity, called association-areas by the physiological psychologists, mark the third stage of growth.* The three phases of mind—action, appetite and perception—correspond to these three levels. The first is accentuated in the spinal levels and the other two are not absent, but relatively weak. The desire aspect corresponds to the intermediate level. The movements controlled by this level of the nervous system are those which exhibit violent attractions and repulsions. The phase of perception is strongest in the action of the highest levels—the so-called association-areas, also called by the curious name of “silent areas,” energised according to Hindu notions from the third ventricle, which is their centre. Their action is slow, desires relatively weak, and perception-functions vigorous. From the fact that the organisation and interconnection of the arcs of this third level is “congenitally determined in a very partial degree only, and is principally determined in each individual by the course of its experience and the further fact that the enormous development of these areas makes the brain of man weigh relatively to his body, about six times as much as the brain of any existing ape,” it is inferred that the mind of man as opposed to that of animals, and especially that of the most intellectual man, is specially correlated to these “silent areas.”

P. T. SRINIVASA IYENGAR.

[*To be concluded.*]

* *Vide* McDougall's *Physiological Psychology*, Ch. I.

SEVENTY TIMES SEVEN.

THERE are few of us who have not at some time or other pondered deeply and long as to the possibility or propriety of condoning certain defects in our friends which have intruded themselves upon our notice. In rare, very rare cases only, can the average man boast a friend in whom he has nothing to forgive, nothing to overlook or blind himself to,—who presents no jarring contrasts but pleases in whatever aspect he be regarded. The question which agitates us in the first place in this respect is *how much* shall we forgive? but sooner or later, we are inevitably called upon to enquire, like the simple followers of the Nazarene, *how often*? When the attention of the more fair-minded is called to the shortcomings of their associates, the answer usually conveys that these exhibit an average of goodness, etc., sufficient to command regard and hold affection, and as long as that is maintained they remain within the circle.

Human conceptions of punishment merited by offenders of customs or laws have always varied according to the value placed upon life, person or property, etc., and according to the degree in which men were able to exercise their divine prerogative—and forgive. It has always been a very doubtful question with the orthodox, for instance, as to what will be the eventual fate of murderers, and few of them have even now settled it to their own satisfaction, or to the satisfaction of the criminal. “Shall murderers enter heaven?” they ask; and knowing but one life in form—and, despite their faith, clinging to that life as one who has fallen over the edge of a precipice clings thereto—these good souls can picture no other destiny for the life-taker than eternal cremation. Injuries and indignities to person are similarly judged—the fate of the wrong-doer always varying according to the value set upon the body by the enviring community. It is no great while—a few steps backward only—since men were exiled for life (if they escaped hanging) for annexing the most paltry possessions of other people. Here it will occur to many to ask if in such a comparatively short time the world can

change so greatly in its attitude and practice, how far will the Spirit of Justice and Mercy lead it? In other words, how much, in the Golden Age before us, shall we forgive, and how often? What is the logical conclusion of this development or evolution? what its climax? Is it one to which we can conscientiously lend our aid and should joyously hasten, or should we oppose the operation of the principles in question beyond a certain point?

It is clear that the change remarked is the gradual leavening of Justice (or so-called Justice) by Mercy. It marks the growth of Wisdom and Pity. Now Pity is akin to Love, and Mercy is a manifestation of Love. Therefore, is not the culmination in question that of Absolute, All-embracing Love—the mark of Deity Itself? Time has taught us the error, and the danger, of judging and punishing; with riper experience and wider views we have been forced to realise the faultiness of all human judgments. “I judge no man,” said the Christ, “yet if I judge my judgment is true.” And His judgment was true by virtue of His oneness with the Father, whereby he was able to contemplate evil and evil-doers as the Lord of All beholds them, and to act, or refrain from acting in respect thereof, as would the Supreme Himself.

Very many have solved to their entire satisfaction the most perplexing problems of life by projecting themselves, as well as might be, into the character of the Christ, and asking “what would Jesus do” in such and such a circumstance? The constant striving of the true Devotee (and Theosophist worthy the name)—his means of redemption, in fact—is nothing more nor less than the adoption of a life and practice absolutely consistent with his Lord’s Attributes and Will; and between himself and that Will, no personal considerations, no considerations of duty to family or society, are allowed to interfere in the slightest. His spiritual condition is determined by the extent to which he has made his Master’s Will his own; and he has attained his Supreme Object only when the Spirit finds through him complete expression in his attitude towards the world,—when in every act, in every thought and deed, he does what the Spirit would have him do.

It is, therefore, incumbent upon us to enquire, at this particular time, regarding the attitude of the Christlike man, and thus of the Supreme, in respect of alleged evil-doers. The foregoing facts (and recent events) call in no uncertain tone for a definite solution of the

doubts rather widely entertained in this connection. One would naturally expect, however, that the average Theosophist would experience comparatively little difficulty in arriving at a satisfactory solution of the problem ; for he has special facilities for learning a great deal about the cause, the method and the purpose of Existence, and is presumed to know that God is, first of all, Perfect Love, and, secondly, CHANGELESS. But there is good reason to think that the limitations imposed by considerations of a more or less personal nature, or the precedence given to the voice of the lower reason, have prevented the due fulfilment, in many cases, of the expectations which might so reasonably be entertained. At all events, it is at least well that we *remind* ourselves upon this subject, for present and future guidance. Now taking it as an accepted truth that our Father is altogether-loving, and thus condemns or punishes NO ONE (for that precious truth which Theosophists have promulgated, that man's own actions procure his punishment, is perhaps our most prominent tenet), how many, we wonder, have been seized with the full import of the attribute of CHANGELESSNESS in this regard ? As we meditate upon this glorious and stupendous fact, we are overwhelmed by the contemplation of its action in concrete cases. Marvellous indeed, and beyond all expression, is the changeless, eternally enduring Love of God for man,—erring and sinful man. That wonderful Love, which literally flows from the heart of the Eternal and Immutable, the tender, living, *palpable* streams of compassion for His wayward children struggling back to Himself through the miry wilderness of the world—manifesting itself in the meanest of forms, however remote from Him—never alters, never wavers, however soiled and stained the garments of the soul. It matters not how far nor how often they fall, God's Love *remains*, and is able to save unto the very uttermost.

It sends to the aid of the erring and fallen, compassionate and willing souls, who point the way and lead back to the Path. Nay, it almost seems as if the great love of the Father *intensified* with every slip from virtue, every fall from right, and made special efforts to draw to virtue's way again. Have we not heard that there is more rejoicing in heaven over the salvation of one lost soul than over the ninety and nine who need no repentance ? And in the glorious Song of God are we not told that even the most sinful, rightly resolving

may attain to Him? How ill poor mortals judge and blindly. Our brother falls from the Path, bewildered, as we may well suppose, by ever present illusions, by snares we are mercifully spared; and straightway he is condemned, ostracised and banished from contact with his fellows. "We will have none of you," is the cry; "hence into outer darkness, where is weeping and gnashing of teeth." Has it occurred to none that they may be as far removed in condition from the Perfect One as the most erring of our fellows is supposed to be from them? "Be ye merciful even as your Father is merciful." "Forgive us our trespasses as we forgive those who trespass against us." Shall we deny to another the grace we ask for ourselves? Judge not lest ye be similarly judged.

What is a small sin in one individual is exceeding great in another; and we who plume ourselves upon our freedom from vices may, rightly judged, be far more sinful and worthy of punishment than the most vicious. That unevolved, semi-animal man who, under the impulsion say of injustice and a thoroughly aroused passion entirely beyond his feeble will to control, in his blind anger slays another being, is hounded to an ignominious death by his fellowmen. And yet, contrasted with one possessed of knowledge and power, who partakes by acquiescence in the murder of some innocent brother of the animal kingdom, whose sin is the greater? But is the taking of life to be pardoned and condoned? be it asked. Assuredly. Is the destruction of one garment of such great consequence when we have countless others to replace it? None can really *destroy* life, not even his own: And if it be very wrong to take human life, and less wrong to unnecessarily slay animal life, where is the distinction to be drawn,—where the line of demarcation? All are expressions of the One Life, and, rightly regarded, the ox, the sheep, the savage and the sage are not essentially different. Clearly, sin is quite relative, and depends upon Knowledge and Will.

What if there be but the most feeble, flickering spark of goodness in the Soul of a Man? Should we not bend all our efforts to fanning it into flame, to kindling it by the warmth of our love and tenderness? With the evil done we have actually nothing to do. Our business is the enhancement of the good. Action itself, and the Magistrate of Justice, will, surely enough, need no assistance. Do we not see, every day, examples of suffering and utterly misshapen humanity and almost

weep with pity for them,—scarce giving a thought to the probable causes—the evil-doing most likely responsible for their condition ? It would indeed seem that he with the sword of Damocles over his head needed our pity the more. As long as there is the slightest possibility of a man doing good, as long as he has the mere shadow of a desire to refrain from injuring, or evinces a wish to aid another, all things are possible to him. Remember the return of the prodigal son, and how his father, seeing him *a great way off*, ran to meet him. The greater the evil in a man, the more pitiful his plight, and the greater his need of our love. The pure and holy need it not. Why concern ourselves so much with those safe within the fold ? the lost, the stricken, the fallen, cry without for aid and sympathy. So let us out into the byways and hedges and compel them, if need be, to come in, and be friendly even with the publicans and sinners.

Not only does blind humanity too hastily condemn and punish the sinner, but it refuses also to spare the *Saviour*, and would actually stay the hand stretched out in love divine to save. In the instance many will now have in mind, who, in their more spiritual times, will deny that in that supreme moment that great Soul rose to heights which few can hope to reach and dwell upon for many weary years to come, and, as the very mouthpiece of our loving Lord, declared that “we can prevent wrong-doing better by holding up lofty ideas than by separating ourselves disdainfully from those we condemn ; that the Society lives by the splendour of its ideals, not by the rigidity of its lines of exclusion ; . . . that we strengthen it in proportion as we love and pardon, and weaken it as we condemn and ostracise.”* This, we believe, is what the Christ would say.

CECIL W. WATSON.

* The writer of this article desires to specially emphasize the fact that ‘pardon’ and ‘reinstate’ (*i.e.*, to a place of trust or membership in a society) are not necessarily convertible terms. There is need of the wisdom of the serpent—for the once bitten—as well as the attribute of the dove.

MAZDEAN SYMBOLISM.

IN THE LIGHT OF "THE SECRET DOCTRINE."

[Concluded from p. 777.]

MOON.

[Mahâ-Yasht, VII.]

"Moon (is the) Deity of Mind." (S. D., I., 562 ; II., 520.)

"Moon (is the) Parent of our Earth." (S. D., II., p. 497.)

"Moon was the Fourth Globe." (S. D., I., pp. 187, 196.)

"Moon gives life to our Globe." (S. D., I., p. 415.)

"Moon (is the) mother of Earth." (S. D., I., pp. 180, 225.)

"Moon was the symbol of life-renewals or re-incarnations, owing to its growth, waning, dying, and reappearance every month." (S. D., I., p. 249.)

"Moon (and) vegetation." (S. D., I., p. 586.)

MOUNTAIN.

[Yaçna, II., 14.]

" 'The seven heads are seven mountains, on which the woman sitteth, and there are seven kings ; five are fallen, and one is, and the other is not yet come.' Who, in the least acquainted with the symbolical language of old, will fail to discern in the five kings that have fallen, the Four Root Races that were, and part of the Fifth the one that is ; and in the other that is not yet come the Sixth and Seventh coming Root Races, as also the sub-races of this our present Race ?" (S. D., II., p. 654.)

NAMBANZDISHT.

[Yaçna Ha., XXII., 27.]

"The Nebathians inhabited Lebanon as their descendants do to the present day and their religion was from its origin purely kabalistic." (I. U., II., p. 197.)

"Nebatheans were an Occult Brotherhood. . . . Nebo is the Deity of the present Mercury, and Mercury is the God of Wisdom." (S. D., II , pp. 476, 477.)

NINE KNOTTED STICK.

[Vendidad, IX., 14.]

“It is in the presence of his instructor, the guru, and just before the Vatoufakir is dispatched into the world of the living with his seven knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE.” (I. U., II., p. 114.)

NORTH SIDE.

[Vendidad, XIX., 1.]

“It is generally supposed that a strong terrestrial magnetic current flows from the north pole towards the Equator, bringing with it swarms of elementals (Nasus) who live and have their being in it.” (H. P. B., *Theosophist*, Vol., VI. p. 220.)

NIRANG.

[Nirang Âbezar.]

“The use of Nirang for libations and ablutions is a survival of very ancient—probably pre-Irânian—mythic conceptions. There is nothing in the fluid itself of a disinfectant or purificatory character, but a magical property is given to it by ceremonial magical formulas, as a glass of common water may be converted into a valuable medicine by a mesmerizer, by his holding it in his left hand and making circular passes over it with his right. “(H. S. O. Lecture on the Spirit of Zoroastrianism.—“Zoroastrianism in the Light of Theosophy,” p. 25).

OWL.—ASHOZUSHT—BIRD.

[Vendidad, XVII., 9.]

“In the early Egyptian tombs . . . images of Owls and Ox-headed goddesses . . . are found in abundance.” (S. D., II., p. 763.)

SRAVAH.

[Vendidad, XIX.]

“Sra vah means . . . the Amshaspands but in their highest occult meaning.” (S. D., II., p. 402.)

SAOSHIANT.

[Gathas in Yaçna Ha., XXXIV., 13.]

“ . . . Sosiosh, the Persian Saviour is also born of a virgin, and at the end of days he will come as a Redeemer to regenerate the world, but he will be preceded by two prophets, who will come to

announce him." (King's translation of Zend Avesta, quoted in I. U., II., p. 237.)

STONES : GIVEN TO ZARATHUSHTRA.

[Vendidad, XIX., 18.]

"There are stones, flints, pebbles, which have magic and psychic properties." (S. D., II., p. 357).

SIMORGH.

[Yacna Ha., X., 11.]

"Like his grandsire Huschank Tahmurath (Taimuraz) also had his steed, only far more rare and rapid—a bird called Simorgh-Anke . . . It has seen the birth and close of twelve cycles of 7,000 years each, which multiplied esoterically will give us again 84,000 years." (S. D., II., p. 415.)

". . . Simorgh being the Manvantaric Cycle." (S. D., II., p. 417.)

SUN.

[Khorshed Niaesh.]

"Sun . . . the Supreme Deity everywhere," (S. D., II., p. 148.)

"Agni son of the Sun" (S. D., II., p. 600).

"Seven Horses of Agni . . . the Seven Rays of the Sun." (S. D., II., p. 640.)

"Sun the symbol of Deity." (S. D., II., p. 617.)

"Sun and Initiation." (S. D., II., p. 588.)

"Sun the source of Life and Light." (S. D., I., pp. 227, 579.)

"Sun . . . Light of Wisdom." (S. D., II., p. 245.)

"Sun . . . stands for Logos." (S. D., I., pp. 139, 159, 462.)

"Sun is Ormazd." (S. D., I., p. 139.)

TREE.

[Vendidad, XIX., 18.]

"Initiates are called Trees." (S. D., II., p. 519.)

UDRA.

[Vendidad, XIII., 16.]

"Urdar is the Fountain of Life . . . in which lie buried Wit and Wisdom." (I. U., I., p. 151.)

"The clear and clean waters of Urdar were required for the daily irrigation of the mystical mundane Tree, and if they had been

disturbed by Thor, or active electricity, they would have been converted into mineral springs unsuited for the purpose." (I. U., I., p. 162.)

VARA.

[Vendidad, II., 23.]

"Those 'men' in the Vara are the Progenitors, the Heavenly men, or Dhyânis, the future Egos who are commissioned to inform mankind. For the Vara or ark, or again the Vehicle, simply means Man." (S. D., II., p. 304.)

WATER.

[Avân-Yasht, V.]

"Akash . . . symbolized by Water." (S. D., I., p. 494.)

"Water . . . Amrit of Life." (S. D., I., p. 97.)

"Divine soul symbolized by Water." (S. D., II., p. 119.)

"Water or Liquid fire." (S. D., II., p. 120.)

"Matter, female element represented by Water." (S. D., I., p. 495 ; II., pp. 67, 395.)

"Water is symbol of the fifth Principle." (S. D., I., p. 241.)

"The Water of Life." (S. D., I., pp. 59, 97, 109 ; II., pp. 418, 599.)

"Waters of Infinite Space." (S. D., II., p. 495.)

"Wisdom symbolized by Waters." (S. D., II., p. 520.)

"Water—Yazatas and Fohat—[Aham Nahât]." (S. D., II., p. 148.)

WIND.

[Vendidad, V., 6.]

"Wind is Spirit of God . . . brooding over the Chaos, the Divine Idea." (S. D., I., p. 499.)

WOLF.

[Vendidad, XIII., 40.]

"Wolf who comes out of Darkness These Evil Spirits . . . are the Elementals, generated or begotten by ignorance—cosmic and human passions." (S. D., II., p. 403.)

YIMA (JAMSHED) SON OF VINGHAM.

[Gatha in Yaçna, XXII., 8.]

"Yima the so-called 'first man' in the 'Vendidad' as much as his twin brother Yama, the son of Vaivasvata Manu, belongs to two

epochs of Universal History. He is the Progenitor of the Second Human Race, hence the Personification of the Shadows of the Pitris . . . The Magi said 'Yima' as we say 'man' when speaking of mankind. The 'Fair Yima' the first mortal who converses with Ahura Mazda, is the first man who dies or disappears, not the first who is born. The 'son of Vivanghat' who like the son of Vaivasvata, the symbolical man who stood in Esotericism as the representative of the First Three Races and the collective Progenitor thereof." (S. D., p. 644.)

"Yima is Adam." (S. D., II., p. 46.)

YAZATAS BORN OF FIRE.

[Visperad, XVI., 1.]

"Bear in mind that the Vedic and Avestaic name of Fohat is Apâm-Napât. In the Avesta he stands between the Fire Yazatas and the Water Yazatas . . . Fohat is Light of the Logos.'" (S. D., II., p. 418.)

ZEROÂNA AKERNE.

[Jasme Avanghe Mazda.]

". . . the Circle of Infinity, that no man comprehendeth, Ain Suph—the Kabalistic synonym for Parabrahman, for the Zeroâna Akerne, of the Mazdeans, or for any other 'Unknowable.' becomes One [the Achad, the Eka, the Ahu] ; . . . (S. D., I., p. 138.)

"'Zeroâna is the Chakra or Circle of Vishnu, the mysterious emblem which is according to the definition of a Mystic, 'a curve of such a nature that as to any, the least possible, part thereof, if the curve be protracted either way, it will proceed and finally re-enter upon itself, and form one and the same curve'—or that which we call the circle.'" (S. D., I., p. 139.)

". . . Horus, Brahmâ, Ahura-Mazda, etc., are primeval manifestations of the Ever-unmanifested Principle, whether called Ain Suph, Parabrahman, or Zeroâna Âkerne, or Boundless Time, Kala—. . . ." (S. D., II., p. 244.)

" . . . Ahura-Mazda (Asura-Mazda) himself issued from Zeroâna-Âkerne, the Boundless [Circle of] Time, or the Unknown Cause. They say of the latter : "Its glory is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see.'" (S. D., II., p. 512.)

ZOROASTER.

[Gatha in Yaçna, Ha, XVIII.]

“Zoroaster is not a name but a generic term, . . . the word guru-astara, the spiritual teacher of sun-worship . . . became gradually transformed in its primal form Zuryastara or Zoroaster.” (I. U., II., p. 141.)

“That which in the ‘Vendidad,’ for instance, is referred to as Airyana Vaejo, wherein was born the original Zoroaster . . . By ‘original’ we mean the Amshaspand called Zarathushtra, the lord and ruler of the Vara made by Yima in that land.’ There were several Zarathushtras or Zertusts, the ‘Dahistan’ alone enumerating thirteen ; but these were all reincarnations of the first one. The last Zoroaster was the founder of the Fire-temple of Azareksh, and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.” (S. D., II., p. 5).

“ . . . Prophet [Zoroaster] is not dead. He is not perished. He is watching over the religion that he founded, ever seeking to raise it from its present degradation to give it back its lost knowledge its lost powers.” (A. B. : “Zoroastrianism : ” lecture.)

NASARVANJI M. DESAI,

Compiler.

 STAGNATION AND CHANGE.

THEOSOPHISTS accept the law of Evolution as an explanation of human conditions. Evolution includes within itself many pairs of opposites. With one of these, this article will deal, *viz.*, that of latency, fixedness, or standing still, and, that of change or activity, or coming forth of latent powers for further unfoldment. All forms, whether planets, bodies of men, creatures, societies, are subject to this pair of opposites. The Theosophical Society is no exception to this law. It too has its periods of stagnation around ideas, and changes follow.

Of late years the members have been especially affected by a tendency to fixedness of thought and feeling upon such points as that Colonel Olcott had his immovable position as head of the outer body ;

that Mrs. Besant had her unchangeable place as head of the E. S. ; that any deviation from these fixed grooves would bring great disaster to the whole body. Also the connection of the Society with the Great Ones whose vehicle it was believed to be, has been largely looked upon in recent times as an obscure matter upon which one might vaguely dream, or in lectures expatiate, but for practical directions, in Theosophical affairs, No ! Hence the shock to the whole body when this condition of stagnation is painfully broken by the President-Founder's death, and, "wake up," "move on," change, readjust to new issues, becomes the order under the Law.

Just now, while the T.S. body is still quivering under its rough awakening, it is well to try to find the fallacies in our former views, and avoid further pain on this line. Reasonably, one of these errors has been our limited view of the physical powers of the Masters, and of Their use of different methods through T.S. agencies, as a means to further evolution. Reference to the early history of the Society is of value here.

For some years prior to 1888 there had been discussions between Colonel Olcott and Madame Blavatsky over the forming of a school within the T. S., with Madame Blavatsky as its head, for the purpose of a deeper study of the philosophy by such students as wished it. Colonel Olcott vigorously opposed such a separation, contending that it would be fatal to the life of the Society to have two separate heads. He remained immovable upon this point until 1888. At the 21st anniversary of the T.S. held at Adyar, Colonel Olcott read a "Historical Retrospect" dating back to 1875. In this "Retrospect" he states that in 1888 he was sent to London by the Executive Committee of the T.S. to disentangle some difficulties there. "While in London, and after having a full understanding with H. P. B. as to the best way to carry out the policy of *divided work in the Society, which had been indicated by a Master, in a letter phenomenally given me on board my steamer, the day before reaching port* (italics mine, M. W. B.), I issued the following Executive order to create the Esoteric Section of the Theosophical Society. This has since been made an independent body under the present title of the "Eastern School of Theosophy" (The Ex. Order is printed in full in the Historical Retrospect).

Note ; that the Colonel would not of himself have consented to the division. But the direction came from his Master whose purpose

only he sought to serve, to whom he looked for guidance in all T.S. matters ; and he at once unhesitatingly arranged for the division into the two bodies as the Master had indicated.

This arrangement for two heads remained until the present year, the place left vacant by the death of Madame Blavatsky having been filled by Mrs. Besant. In January 1907, when Colonel Olcott was winding up his affairs for this incarnation, his Master gave him a last message regarding the conduct of the Society. The Colonel had for many years accepted the necessity for two heads in Government, and had adjusted himself to it. His Master directed him to nominate the head of the E.S., Mrs. Besant, as his successor in the T.S. office. This direction came from his own Master who had before directed the division, and, as then, the Colonel instantly, and this time joyfully, accepted the change.

Why should we not try to glimpse some of the possibilities involved in these changes ? This latest one seems to be practically a direction to reunite the two bodies under one head as at first. If there was a purpose to be served in the 1883 division, may not that have been completed, and a further purpose now wait to be accomplished by the reuniting indicated in 1907 ?

We read that a new sub-race is being formed in America. Much flexibility and many changes are necessary in the adjustment of emigration to America in order to build a race Unit. As a T.S. we should give efficient help in its evolution equally under Mrs. Besant as under Colonel Olcott.

Let us cast off our self-made inflexible mental images, adjust ourselves to change as well as fixedness as unhesitatingly as the good Colonel has done for these many years, and, with faith in the Great Law, we will become helpful through this and all further storms.

MARY WEEKS BURNETT.

THE TRUE BASIS OF THE T.S.

ALL members of the T.S. will admit that the Society is a body of people, who have voluntarily drawn together for the purpose of making more clear to themselves and others, the reality of the Spiritual Life.

They will also admit that every organism in the Universe, is a form through which the Spiritual Life is working, by act, feeling and thought, for the manifestation, harmonising, and perfecting of its Power, Love and Wisdom. In the very lowest form there is at least the potentiality of action, feeling and thought, and the higher forms differ only from the lower in the amount of energy, sympathy and knowledge they are capable of manifesting.

What I am afraid very few of us grasp, much less admit, is the idea that the T.S. is also an organism, one stage higher in the scale of evolution than those organisms we call human beings, which the Spiritual Life has drawn together as a more perfect instrument for itself than separated, antagonistic, and egotistic men, could ever hope to be.

If the T.S. is such an organism, by analogy with ourselves we can begin to see a little more clearly, why it has not yet managed to do what its Founders felt and hoped it would be able to do.

We are all willing to admit that our own bodies have no value except as instruments of our souls, but we most of us regarded the physical body of the T.S. as if its soul—if it had one—existed only for its body's benefit.

But as much that we consider noblest, purest and best in human action is without rational sanction, except from the point of view that human bodies are the vehicles of evolving souls, so most Theosophic Activities are irrational, except from the point of view that the T.S. is, or ought to be, the vehicle for its soul.

If then we believe that the T.S. is an organism in which the people which form the mind-body, energising principles, and organs of action, have of their own will drawn together to make possible a higher manifestation of the Spiritual Life than any single human body

could make possible, it is now time that we organised ourselves for united action, instead of being content as we have been heretofore, with sporadic, often antagonistic efforts. If we were all working intelligently, sympathetically and with our whole souls for this end, the reports of our Activities would read very differently from what they do now. As Maeterlinck says :—" There needs but a little more thought, a little more courage, more love, more devotion to life, a little more eagerness, one day to fling open wide the portals of joy and truth."

Let each member of the T.S. put before himself, and keep ever before himself, this question : " Am I working as unselfishly, sympathetically, and intelligently as I can, to make possible a more perfect manifestation of the Spiritual Life ? " There will be little thought then of whether the work they have found, been given, or have been allowed to do, is in accordance with their wealth, position, or deserts ; to have the ability and to be allowed to use it, will be happiness enough.

As the true patriot when engaged on the affairs of the nation, is ready to give up joyfully his own life, to preserve, defend or enlarge, the life of his nation, so will the true Theosophist within the Lodge of which he is a part, be ready to forget himself in increasing the intelligence, harmony, and efficiency of the whole Lodge.

If every member would do this, or if even a few in each Lodge would do it, there would be no need to ask how can we revivify Lodges ? They would be revived. For from these few would flow an influence welding the scattered units and cliques of which most Lodges are now composed, into one body, with but one aim and one ideal, to make of the Lodge a more responsive centre for the manifestation of the Spiritual Life.

What a Lodge would then be to individual members, Sectional Head-quarters might soon be to Lodges, their unifying, correlating, synthesising centres or ganglions, linked in their turns to the main brain of the Head-quarters of the whole Society.

The T.S. would then be, without doubt, a living organism, ready to begin its real work in the world, to let its light so shine before men that they may be convinced that the true basis of the T.S. is and always has been, the reality of the Spiritual Life.

H. ARTHUR WILSON.

PRESIDENTIAL ADDRESS

TO THE THEOSOPHICAL SOCIETY, ITS OFFICERS
AND MEMBERS :

DEAR FRIENDS,

BY an overwhelming majority you have ratified the nomination of our President-Founder, made by his Master's order, and have called upon me to take up work as his successor in the high office of President of the Theosophical Society. The Society, as a whole, has thus chosen to continue in the path marked out from its inception, and trodden by its two outer Founders ; it has refused to reject the guiding Hand which gave it its first President, and indicated its second ; it therefore goes forward on its new cycle of activity, with its elected President at its head, under the benediction which rested upon it at its birth and is now repeated, as the chosen vehicle for the direct influence of the Masters of WISDOM on the world, as the standardbearer of the mighty Theosophical Movement which is sweeping through all religions, all literature, all art, all craft, through all the activities of a humanity preparing itself to take a new step forward in civilisation.

The Society asserts itself as a nucleus of Universal Brotherhood, and its speciality, as such a nucleus, is indicated by its name—Theosophical. It is its function to proclaim and spread abroad Theosophy, the Divine Wisdom, the Brahma Viḍyā, the Gnosis, the Hermetic Science—the one supreme Fact, the Truth of all truths, the Light of all lights, that Man may know God, may attain the knowledge which is Eternal Life, because he is himself of that Nature which he seeks to know.

On this fact, this all-pervading identity of nature, this UNITY, is based the Universal Brotherhood, and, to bring the outer proofs of it, it searches through all religions and philosophies, and dives into the hidden secrets of nature and of man.

Because of this fact, it welcomes to its membership men and women of all religions, of all opinions, and, provided that they recognise the Brotherhood as universal, it demands from them no belief in

any fact, however sure, in any teaching, however vital. With a splendid faith in the victorious power of Truth, it disregards all the barriers which superficially divide Humanity—sex, race, creed, color, caste—and welcomes those as brothers who deny even the very truths on which Brotherhood is based, and who reject even the Revealers who make its realisation possible for Humanity. Its platform is as wide as thought, its all-embracing love is as the sun which gives warmth and life to all, even to those who are blind to its light.

The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion. None has the right to exclude his brother for difference of thought, nor to claim for his own thought a fuller liberty of expression than he claims for that of another. Complete liberty of thought must be guarded by all of us—by me, as your President, most of all—not granted as a privilege or a concession, but recognised as the inherent right of the intellect, as its breath of life. Tolerance, even with the intolerant, must be our rule. And this must be our principle in life and action, not only in words, lest a fatal orthodoxy, checking new initiative and new growth, should stealthily spread in the Society. We must welcome differences of thought, and give free play to their expression, so that our windows may be kept open to all new light. This is not only sound principle, but it is also sound policy, for thus only can new avenues to knowledge constantly open before us. We possess only portions of the Truth, and no searcher must be hindered or frowned upon, lest the Society should lose some fragment that he may have found. Better the temporary life of a thousand falsehoods, than the stifling of one truth at the hour of its birth. I claim the help of every Theosophist in this guarding of our liberty, for universal and constant vigilance is necessary lest it should be infringed.

But let it not be supposed that this perfect freedom of opinion connotes indifference to truth in any who hold definite convictions as to any facts, or should prevent them from full expression of their own convictions, of their beliefs, or of their knowledge. There is perfect freedom of affirmation among us as well as of denial, and scepticism must not claim greater rights of expression than knowledge. For the Society as a whole, by its very name, affirms the existence of the Divine Wisdom, and the affirmation would be futile if that Wisdom were beyond human attainment. Moreover, the Society would be

without a reason for its being if it did not, as a whole, spread the Teachings which lead up to the attainment of that Wisdom, while leaving to its members as individuals the fullest freedom to give to any of those teachings any form which expresses their own thinking, and even to deny any one of them. Each Truth can only be seen by a man as he develops the power of vision corresponding to it; the Society, by refusing to impose on its members any expressions of Truth, does not mean that a man should remain blind, but declares that man's power of vision increases in the open air of freedom better than in the hot-houses of unreasoned beliefs. Hence the Society does not impose on its members even the truths by which it lives, although the denial of those truths by it, as a Society, would be suicide.

The Theosophical Society thus offers to the thinkers of every religion and of none a common platform, on which they may meet as Lovers of Truth, to learn from and to teach each other; it stands as the herald of the coming time when all religions shall see themselves as branches of One Religion, the WISDOM of GOD. As its President, I say to all men of peace and goodwill: "Come, and let us labor together for the establishment of the kingdom of religious Truth, religious Peace, and religious Freedom upon earth—the true Kingdom of Heaven."

So much for our principles. What of our practice?

We owe to the President-Founder a well-planned organisation, combining complete divisional liberty with the strength ensured by attachment to a single centre. Some details may need amendment, but the work of organisation is practically complete. Our work is to use the organisation he created, and to guide it to the accomplishment of its purpose—the spread of theosophical ideas, and the growth of our knowledge.

For the first, our Lodges should not be content with a programme of lectures, private and public, and with classes. The members should be known as good workers in all branches of beneficent activity. The Lodge should be the centre, not the circumference, of our work. To the Lodge for inspiration and knowledge; to the world for service and teaching. The members should take part in local clubs, societies, and debating associations, and should both offer theosophical lectures, and lectures in which theosophical ideas

can be put forth on the questions of the day. They should, when members of religious bodies, hold classes outside the Society for members of their faith, in which the spiritual, instead of the literal meaning of Hindu, Buddhist, Christian, and other doctrines should be explained, and the lives of the great mystics of all religions should be taught. They should see that children receive religious education, according to their respective faiths. They should in every way hand on the light which they have received, and replenish their own torch with oil at the Lodge meetings. People belonging the kindred movements should be invited to the Lodge, and visits should be paid to them in turn. Lodges with a numerous membership should form groups for special work. For the second, the growth of our knowledge, groups should be formed for study under each of our Objects. Under the first, the intellectual and social movements of the day should be studied, their tendencies traced out and their methods examined ; the results of these studies would help the outside workers in their choice of activities. It would be useful also if, in every Lodge, a small group of members were formed, harmonious in thought and feeling, who should meet once a week for a quite hour, for combined silent thought for a given purpose, and for united meditation on some inspiring idea ; the members of this group might also agree on a time at which, daily, they should unite in a selected thought-effort to aid the Lodge. Another group should study under the second Object, and this group should supply lectures on Theosophy to the outer world, and no lecturer should be sent out by a Lodge who was not equipped for his work by such study. A third group might take up the third Object of the Society, and work practically at research, carrying on their work, if possible, under the direction of a member who has already some experience on these lines, and thus increasing our store of knowledge.

There are many other lines of useful work which should be taken up, series of books to be planned, concerted, activities in different lands. These are for the future. But I trust to make the Presidency a centre of life-radiating force, inspiring and uplifting the whole Society.

In order that it may be so, let me close with a final word to all who have aided and to all who have worked against me in the election now over. We all are lovers of the same Ideal, and eager servants

of Theosophy. Let us all then work in amity, along our different lines and in our different ways, for our beloved Society. Let not those who have worked for me expect me to be always right, nor those who have worked against me expect me to be always wrong. Help me, I pray you all, in filling well the office to which I have been elected, and share with me the burden of our common work. Where you agree with me, follow and work with me ; where you disagree, criticise and work against me, but without bitterness and rancor. Diversities of method, diversities of thought, diversities of operation, will enrich, not weaken, our movement, if love inspire and charity judge. Only through you and with you can the Presidency be useful to the Society. Help me so to fill it as to hand it on, a richer legacy, to my successor. And so may the Masters guide and prosper the work which they have given into my hands, and blessed.

LONDON, }
29th June 1907. }

ANNIE BESANT,
President of the Theosophical Society.

ECHOES FROM THE PAST.

[The following statements of the President-Founder are worthy of being recalled to memory at this time, for no one will regard his testimony to his communications with his Master, and other Masters, as being vitiated by ill-health in 1882 and 1902. The communications of 1906-07 are best appreciated when seen as the closing experiences of thirty-one and a half years.]

SIR,

About two months ago, I sent you from Ceylon a letter respecting my personal knowledge of the so-called "Himālayan Brothers," which has not yet been published in your columns. It was called forth by your editorial remark that I have not given public testimony to the fact of their existence ; and the necessary implication that my silence was due to disbelief in the same, or at least to lack of proof sufficient to make me willing to so commit myself. Pray allow me to set the question at rest, once for all.

I have seen them, not once but numerous times. I have talked to them. I was not entranced, nor mediumistic, nor hallucinated, but always in my sober senses.

I have corresponded with them, receiving their letters. Sometimes enclosed inside the letters of ordinary correspondents, upon

common-place subjects coming to me by post ; sometimes written on blank spaces or margins of such ordinary letters ; sometimes dropped to me in full light from out the air ; sometimes in their own covers, through the post, and from places where I had no other correspondents, and where they personally did not reside, and in other ways.

I have seen them, both in their bodies and their doubles, usually the latter.

First and last, as many as 30—40 other witnesses have seen them in my presence.

I have thus personally known " Koot Hoomi " since 1875, making his acquaintance in New York. Since November last, four different Brothers have made themselves visible to visitors at our head-quarters. I know the Brothers to be living men and not spirits ; and they have told me that there are Schools, under appointed living adepts, where their occult science is regularly taught.

It is all this actual knowledge of them and close observation of multifarious phenomena shown me by them, under non-mediumistic conditions, that has made me take the active part I have in the Theosophical movement of the day.

And their precept and example has made me try to do some practical good to the Asiatics. For their lives and their knowledge are devoted to the welfare of mankind, though unseen by, they yet labour for, humanity. The first lesson, I, as a pupil, was required by them to learn, and having learnt, to put into practice, was unselfishness. For the sake of their fellowmen some of them have made sacrifices as great as any that history records of any philanthropist.

BOMBAY, }
7th February 1882. }

H. S. OLCOTT.

It was therein stated [see *Theosophist*, November 1901] that just before daybreak on the 10th of February 1892. I received clair-audiently a very important message from my Guru telling me, among other things, that a messenger from him would be coming and I must hold myself in readiness to go and meet him. Nothing

more than this was said, neither the name of the person nor the time of his or her arrival being indicated. In the absence of exact information, I jumped to the conclusion that the most likely person to be sent would be Damodar who, after a residence of seven years in Tibet would, presumably, and judging from his state of psychical development when he left us, be ready to carry out the Master's orders in co-operation with myself. This surmise was communicated by me to the few friends whom I had told about the message, and I kept a travelling-bag packed a full year-and-a-half, so as to be ready to start at a moment's notice for Darjeeling, the hill-station from which Damodar went to Tibet and where he had left his box of clothes. Nothing more having been heard of the matter, I had, naturally, come to think that I had, perhaps, been deceived as to the terms of the message and, finally, the preliminary arrangements for the projected tour of Mrs. Besant had driven the matter entirely out of my mind.

So things remained until the early morning after our arrival at our third Indian Station, *viz.*, Trichinopoly, when the familiar voice again spoke as I lay in that state between sleeping and waking, and said : " This is the messenger whom I told you to be ready to go and meet : now do your duty." The surprise and delight were such as to drag me at once into the state of waking physical consciousness and I rejoiced to think that I had once more received proof of the possibility of getting trustworthy communications from my Teacher at times when I could not suspect them of being the result of auto-suggestion. The development of Mrs. Besant's relations with our work in India have been, moreover, what, to me, is the best possible evidence that she is, indeed, the agent selected to fructify the seeds which have been planted by H. P. B. and myself during the previous fifteen years. She has swept away all the vestiges of the mistrust as to our mission in India, such as was entertained by the great body of orthodox Brahmins, who looked on my colleague and myself as in fact secret agents for a Buddhist propaganda and the would-be destroyers of Hinduism.

"THEOSOPHIST," }
 November 1902. }

H. S. OLCOTT.

THEOSOPHY IN MANY LANDS.

THE NORTHERN FEDERATION : GREAT BRITAIN.

HARROGATE, Yorkshire, has achieved fame as a popular resort for people afflicted with rheumatism, gout and kindred diseases, and to this distinction it has now added, at all events in the minds of Theosophists, the laurels of one of the most successful quarterly Conferences of the Northern Federation of the T.S. Mrs. Besant's presence as President of the Conference naturally accounted for much of the success, but the well-known earnestness and enthusiasm of our brethren of the North were essential factors without which little could have been done, and although in the two days during which the Conference lasted—June 8th and 9th—many meetings were held and much work accomplished, the organisers may justly regard as a reward for their labours, the remark frequently heard: "What a pity the Conference has lasted for so short a time."

Mrs. Besant arrived on the afternoon of the 7th, and after greeting a crowd of members who had assembled at the station to offer her a loving welcome, drove off to the house of those strong pillars of Theosophy in the North—Mr. and Mrs. Hodgson Smith, whose guest she was during her three days' visit. In the evening of the same day a meeting of the Harrogate Lodge was held in the T.S. Hall, Beulah Street, to hear Mrs. Besant lecture on "Communications between different planes." Spacious though the hall is, it contained with difficulty the large audience of members gathered to enjoy a treat all too rare in the North, for although the Conference was to begin officially only on the following day, many had made a special point of travelling up the day before in order to accept the invitation of the Harrogate Lodge to attend the lecture, and there were even representatives from Germany, Sweden and Russia. Mr. Hodgson Smith was in the chair and warmly welcomed Mrs. Besant, saying that he knew he was but voicing the feelings of all present when he expressed the deep satisfaction they all felt that our revered leader had been appointed to take up the burden of guiding the great Theosophical movement, a remark which was received with loud

applause. Mrs. Besant then rose and delivered an admirable lecture which, though of over an hour's duration, was listened to with the closest attention and which all felt has done much to explain how communications between different planes must be regarded from a common-sense standpoint and that, because a communication may come from some other plane, we must not fall into the error of regarding it as *therefore* a revelation from on high any more than as *ipso facto* of doubtful value. Mrs. Besant made it quite clear, however, that the basis of the T.S. was to a great extent in the acceptance of the possibility of such inter-communication, for the earlier teaching had all come to us in this way.

On the following day (Saturday) the proceedings of the Conference opened at 2-30 P.M., with a Council Meeting, at which the general business of the Federation was transacted. Great regret was felt that Miss M. Broughton Head, the Honorary Secretary of the Federation, was unable to be present on account of illness, and a telegram of sympathy was ordered to be sent to her. Mr. Hodgson Smith was elected Honorary Secretary for the coming year. At 3-30 P.M., the General Conference began under Mrs. Besant's presidency. Having heard the Minutes of the last Conference, the Annual Report and telegrams of good-wishes from the General Secretary, British Section, and from Miss Broughton Head, Mr. Watkinson, of Nottingham opened what proved to be a most interesting discussion on "Methods, of Theosophical Work." The Committee had very wisely printed an outline for discussion and had limited the length both of papers and of speeches, with the result that many members contributed most useful suggestions for the improvement in the work of Lodges, which will doubtless find fruit in the future activities of the T.S. in the North. Among those who spoke were Mr. Goode (Leeds), Miss Hilda Smith (Harrogate), Mr. Wood (Manchester), Miss Pattinson (Bradford) and Mr. Bell (Harrogate). Miss E. Severs (Southern Federation) also spoke and expressed the help that she and some fellow members of the Southern Federation had derived from the discussion.

Punctually at 5-15 P.M., the Conference adjourned to the Winter Gardens for a photograph and for a most enjoyable "Yorkshire" tea, while at 7 P.M., Mrs. Besant addressed the Conference on "The Relation of the Masters to the Theosophical Society." No one

after hearing her lecture could for a moment doubt the very great privilege people enjoy when their Karma permits them to become members of the T.S., but Mrs. Besant made it equally clear that with this privilege came a great responsibility and a deep, everlasting debt of gratitude and service to those who had taken upon themselves the burden of guiding along a shorter path those who can seize the opportunity thus afforded to them. A great lecture was this, and one which it is earnestly hoped will ere long be seen in print.

On Sunday afternoon and evening Mrs. Besant gave two public lectures in the Grand Opera House, one at 3-30, on "Psychism and Spirituality," and the other at 8 P.M., on "The Idea, and the work of Masters in Religions." Full houses were there at both lectures, and a word of thanks is due to Mr. Bell, of Harrogate, for kindly placing at the disposal of the Federation his valuable advertising spaces throughout the town. Both lectures, presided over by Mr. Hodgson Smith, were, of course, received with rapt attention and were interrupted by frequent outbursts of applause. Those who think that Mrs. Besant is overcome by the recent outbreak in the T.S. would have done well to listen to her wonderful oratory and power on these two occasions. An old member was heard to remark that he remembered listening to an address of Mrs. Besant's twenty years ago and he thought that, if possible, her voice had improved!

With these lectures, of which reports will be found in the local Press, ended the 53rd Conference of the Northern Federation, and we can sincerely congratulate the organizers on the complete success which has attended their efforts. A year ago it was our revered President-Founder—Colonel Olcott—who occupied the very same chair which Mrs. Besant filled at this Conference, and though at the time the official result of the Presidential election had not been declared, many who were present had in their minds that fact that the chairmanship of the 53rd Conference of the Northern Federation was the first public appearance in England of Mrs. Besant in what all knew to be her new capacity. Innumerable were the good wishes which went out to her and great was the gratitude which all felt for her inspiring words and for the noble aspirations which she urged us always to give a foremost place in our thoughts.

On Monday morning Mrs. Besant left for Bradford, accompanied by many members who had attended the Harrogate Conference, to

deliver a public lecture in the Central Hall on "Theosophy and the Theosophical Society." A large audience, under the chairmanship of Mr. Oliver Firth—the President of the local T.S. branch—gathered to listen to her, in spite of the inclement weather, and it was very evident that her clear explanations as to the light thrown by Theosophy on the problems of life created a deep impression. Especially was this the case with reference to her presentation of the doctrine of reincarnation, and the irresistible force of her arguments evoked repeated signs of approval. Increased Theosophical activity is expected in Bradford as a result of this address and it is, therefore, very fortunate that in the Bradford Lodge the movement has so earnest and capable a band of workers, able to take the utmost advantage of any interest which may be shown in Theosophical subjects.

On Tuesday morning Mrs. Besant left for London after a most useful tour, a tour which from start to finish had been accomplished without the slightest hitch, and which conclusively proved that her capacity for hard and strenuous work has, if possible, increased, for the amount of work which she insisted on cramming into each day would have utterly exhausted any one—except Mrs. Besant herself.

G. S. A.

GREAT BRITAIN.

Under this heading, in the May issue of the *Theosophist*, I inadvertently misrepresented Mrs. Hooper's position. I had been told that she was absent from the meeting of the British Executive which sent to the Colonel the now well-known resolutions, and, misled by my belief in our long friendship and sympathy with each other, I too hastily concluded that her resignation at that critical juncture, and her expressed lack of confidence in some of her colleagues, meant disapproval of the resolutions rejecting my nomination. Later, I learned that she approved these resolutions, and that I was included in the colleagues in whom she had not confidence. I regret the mistake, and regret also that absence from Adyar and India has delayed this rectification so long.

ANNIE BESANT.

The following notice appears in the August issue of the *Theosophical Review* :

To the Readers of the *Theosophical Review*.

In taking up the office of President of the Theosophical Society, I am obliged to re-arrange my duties and to ask my colleagues to take entirely into their own hands work that I have hitherto shared with them.

As I am now Editor of the *Theosophist*, it is better that I should not also remain one of the Editors of the second chief English organ of Theosophical opinion, especially as it has a competent editor in the person of my colleague Mr. Mead, who has been connected with it since its birth, as Sub-Editor and joint Editor. I therefore ask him to take it over entirely as sole Editor, with my hearty good wishes for its future success.

It would be idle to pretend that I resign quite without regret the Editorial Chair of the *Theosophical Review* with which many pleasant memories are connected during eighteen years of sunshine and cloud. But the regret is a superficial feeling, for there can be no deep regret over any of the changes which inevitably accompany life, and in past lives and in the present, one has taken up so many offices and laid them down again, that one more or less cannot much matter. Besides I do not propose to sever entirely, my connection with the *Review*, as with the Editor's permission I shall send occasional articles for it, and as my name will no longer be on the cover, I shall see that it appears more often inside. So I do not say good-bye to its readers, save as Editor.

As Editor, then farewell ; As friend and fellow-worker I pray you keep me in your hearts, and give me in my new duties the strong help of your kindly thoughts.

To my late colleague, and I trust, continuing fellow-worker, however much our opinions may differ, I offer a comrade's hand, and my hope that in guiding H. P. B.'s latest journal he may find full satisfaction to himself in spreading truth, and do royal service to the cause which we both love.

It is no light privilege to be placed by Karma in the position of a standard-bearer in the Theosophical Society. May my old friend bear worthily and nobly the standard given into his charge.

ANNIE BESANT.

Mrs. Besant was informed of her accession to office on June 29th by the Acting President. Some of the votes have not yet been received, but the majority is so overwhelming that Mr. Sinnott declined to wait for the laggards, 28 days having been given since the closing of the poll. A meeting is to be held on July 10th in the large Queen's Hall to celebrate her taking office, and she is to lecture on "The Value of Theosophy in the World of Thought."

Since coming to England, Mrs. Besant has lectured in Harrogate, Bradford, Edinburgh, Glasgow and London, and ere this reaches India, will have also visited Southampton, Bournemouth, Bath, Birmingham, Burnley, Manchester, Liverpool, Nottingham and Exeter. In London she has lectured to the London Lodge, given courses of four lectures to the Blavatsky Lodge, of three to the public, and of four at the sectional Head-quarters; she has also presided at the British Convention, lectured at seven Co-Masonic Lodges, and at one Congregational church, and is going to give a public lecture for the Library Fund of the C. H. College on July 19th. So she cannot be accused of idleness.

After returning from America, the President will stay for about a fortnight in England, and will then visit Belgium, Holland, Denmark, Sweden, Norway and Italy, and will leave Genoa for Colombo on November 6th, by the North German Lloyd line.

A Committee is being formed in Europe to carry on historical research on lines bearing on subjects of interest to the Theosophical Society. It is probable that one person will be chosen in each country, and this person will gather round him a small band of workers, and will direct their labors. The Great Libraries will be the hunting-grounds of the researchers, and a subject chosen by the Committee will be worked up at each literary centre, and the results collected, so that they may ultimately serve as the basis of a volume on the selected subject. In this way the toilsome work of research will be more effectively and speedily carried on than by an isolated student. The Committee will be definitely started by the President on July 7th.

It is hoped that other Committees will be formed for such co-operative work. The T.S., as an international body, is peculiarly fitted to initiate such activities.

A.

ITALY.

Wherever Theosophy and the Theosophical Society pitch their tents, there is new life and stimulus observable shortly afterwards in the various manifestations of ethical, spiritual, and idealist activities.

Without wishing to push the claim of cause and effect too far, nowhere more than in Italy is the truth of this assertion of the spreading of ideas better exemplified. For, subsequent to the beginnings of Theosophy in Italy and parallel with the development of the Italian Section, there has rapidly grown and spread throughout Italy, during these first seven years of the XXth century principally, an exceptional activity in all branches of scientific, philosophic and idealist thought.

The factors that have chiefly rendered possible this rapid development may be briefly summarized as follows :—

1. Increasing wealth and prosperity due to prolonged peace.
2. Spread of socialism in the lower working classes, stimulating to self-advancement and class emancipation.
3. Increase of freedom and tolerance of thought.
4. Improving and more general education.
5. Independence of the foreigner.
6. No barriers between class and class. Little conventionality.
7. General, quick and adaptive intelligence.
8. Re-action against seemingly empty dogma, growing indifference to the Church sway, hence temporary apathy in matters spiritual and slackness of moral standards, *but* :
9. Want of the latter felt, with consequent search for re-establishment of ideals; hence tendencies to broadening of Religion, and study of scientific, psychological, ethical and spiritual problems.

This revival is especially hopeful in a country with such splendid traditions of old as Italy possesses, and while, for the present, this movement of thought is taking place in many directions outside of the T. S., it is most encouraging to watch the rapidity with which ideas are assimilated, and the eager pushing forward of the stream along channels old and new, in the thirst for knowledge, in the new-found liberty of thought.

In vain does the more orthodox and conservative party in the Church attempt to disregard these new currents ; for in its very midst there are more liberal minded men, yet sincere Catholics, who feel the necessity for a closer and more rational tie between Science and Religion, which daily is rendered more impellent by the advancing discoveries and theories of the former, contrasting sharply with the dogmas and out of date rigidity of the latter.

Continually new publications, new magazines and new reviews spring up containing many of those subjects appertaining to the studies of Theosophists. Hardly a day passes that in one or other of the daily papers there do not appear able articles and essays dealing with problems on after-death conditions, the soul of

man, reincarnation, evolution, psychic phenomena, psychology of mediums, &c., &c., all these matters bring treated with freedom of thought and wide minded tolerance as well as with considerable ability.

Everywhere is growth observable in the attention paid to questions of philosophy, psychology, Spiritualism, idealism, art, sociology, idealism and comparative religion.

To enumerate the various examples of publications of these subjects would be too long a task for present purposes, but a few may be given which approach more closely to the Theosophical movement.

Thus among publications on Spiritualism and psychism may be mentioned the monthly magazine *Luce e Ombra*, a periodical similar to the *Annals of Psychical Science* and published in Milan since 1901: besides a quantity of books and articles on mediumship, hypnotism, psychism, &c., by such names as Lombroso, Morselli, Brofferio, Visani-Scozzi, &c. In the camp of ideals and free thought, there have sprung up latterly a whole crop of periodicals and monthly magazines.

Among the first to lead the way was the *Unora Parola*, Rome, 1901, started by members of the T.S. and dealing with subjects akin, to Theosophy in popular fashion. Eminent scientists, artists, and spiritists contributed to its pages.

In Florence 1903 the periodical *Leonardo*, called so often the great Leonardo, "a man of ideas, who painted pictures," was founded as a "Review of ideas," and has proceeded, in its rapid and independent career, to aim blows at all conventionalism and formalism, ancient and modern, and yet is imbued with a healthy and honest optimism stimulating young Italy to think, to aspire, and to will, independently and strongly.

Another more recent type of idealist publications is the *Cocnobium*, Lugano, 1907, calling itself an "international review of free studies." This contained recently two very favourable articles dealing with Theosophy as a system of thought.

Besides these must be mentioned as pointing to the general widening of ideas, the *Rimboramento* a very serious magazine started by the young Catholic party who are working for greater breadth and elasticity and liberality of views than is acceptable in Rome and the Vatican circles. The editors, though well-known and well-born men and professed Catholics have incurred the displeasure of Head-quarters and have had their publication named and banned by the Commission of the Index. Notwithstanding this they assert that while professing allegiance to the Church, they intend to continue, not admitting the principle of stifling liberty of opinion.—Some of the best known writers and thinkers in Italy are contributing to this Magazine.

Of purely theosophical publications there are the *Bollettino Teosofico*, the Italian Section's means of communication between

Head-quarters and the various lodges. This was started in Rome some years back and disappeared for a time through lack of support; it has now taken a new lease of life this year at the Sectional Head-quarters in Genoa. The Roman Lodge is responsible for the recent institution of a good tri-monthly magazine the *Ultra*, which also deals solely with T.S. questions.

The general interest aroused in deeper subjects in Italy is evidenced further by the quantity of new editions and revised translations of ancient and classical works; as well as by the rapid growth of circulating and local libraries.

In Florence, the "Biblioteca Filosofica," an offspring of the foundation of the T.S. in Italy, an institution supported and carried on by members of the T.S. and others, is flourishing, and, notwithstanding a certain aloofness from the Italian Section, is nevertheless doing admirable work in providing the means for study, in establishing a circulating library for all interested in philosophy, science, occultism, psychism, religion, mysticism, &c.

In Milan, the "Ars Regia" founded likewise by T.S. members, a library and publishing society for all literature on Theosophy and kindred subjects has latterly initiated its publications and promises to be a real success, a sort of T.P.S. for Italy.

The large publishers too in Milan, Bari, Palermo, Florence, Turin, Naples, are quite alive to the present demands, and are taking up and issuing works and new editions on all these subjects.

Thus we have appearing one after another, done into Italian, the chief works of each of the great philosophers, the mighty thinkers, the most eminent men of science, and the lives and teachings of great religious masters and mystics; continually new works are appearing or are announced: a 'sign of the times' in this Roman Catholic country. Nor is there lack of original work in the form of critical and historical essays on all these subjects.

Even the works of Edward Carpenter, Prentice Mulford, Horatio Dresser and others of the American "New Thought" School are bringing their healthy influence into Italian thought, along with new editions and settings of the writings of Giordano Bruno, Molinos, Sta. Teresa, L. C. de St. Martin, Eckhard, Böhme, Cardano, Plotinus, and the Early Gnostics, which are shortly to appear.

All this activity and movement in the realm of thought and of ideals is very interesting and encouraging, for it makes for progress and development.

The seed in Italy of Theosophy is very small, and the labourers are few and unskilled.

But the soil is being fertilised and nourished by these various streams of thought and who knows what strong and valuable plants may not in good time be developed to assist in the work.

And some may perchance come to discover by their own experience that these various streams of thought are but tributaries, and are contained and converge in Theosophy : and that Theosophy, besides affording a key to their comprehension and co-ordination, is not merely a system of thought, but is an attitude to Life, a system to be liked, to " God's wisdom is a mystery," which, by living, we can gradually discover and unfold.

WILLIAM H. KIRBY.

NORTH AMERICA.

The Board of Trustees of the Chicago Branch has dropped the question of the expulsion of the 30 members, who refused to submit to an inquisition into their views.

The Convention is fixed for September 15th, and a large gathering is expected. Arrangements are being made by Dr. van Hook and Mr. Burnett for three lectures by the President of the Theosophical Society ; they have taken the large Orchestra Hall, seating 2561 persons, for the 13th, 14th and 15th September, and are making great efforts to secure the success of these meetings. Mrs. Besant will probably lecture in Boston on September 21st and 22nd, and possibly in New York on the 23rd. She sails from New York for Plymouth, England, on September 24th. Mrs. Russak will accompany Mrs. Besant to America.

M. W. B.

INDIAN SECTION.

There has been very little to report during the past two months, the majority of the residents at the Head-quarters having been away. The College and Schools having now re-opened, the workers are returning, but the excessive heat precludes much in the way of activities. The Conversation Meetings held by Mrs. Besant when here, have been continued in her absence by a few of the members, but the attendance both at these and at the Sunday meetings has been very small.

The absorbing topic of interest has, of course, been the Presidential election, the result of which has been already published, and has been received with general satisfaction. At the last meeting of the Kâsi Tattva Sabha a telegram of greeting was sent to Mrs. Besant upon her election.

M. J.

REVIEWS.

MAGAZINES.

The Theosophical Review, July, continues the LXIVth Chapter of "The Book of the Dead," by M. W. Blackden. "The Usefulness of the Unreal" is discussed by N. W. J. Haydon. "A Modern Fragment," by M. E. Worth, is decidedly Shakespearean. In "The Words of Heraclitus," by G. R. S. Mead, we read, in his 'Introductory,' that "Heraclitus was known to the ancients as the 'obscure,' or the 'Dark,' because of the enigmatical and paradoxical nature of his sayings. He nevertheless stands out in many ways as a giant of thought, and in his leading conceptions with regard to physics is the nearest in thought of the ancients to the concepts of Modern physicists." Among these sayings is the following: "One is ten thousand for me if he be of the best." This reminds us of more modern sayings, such as, "One man, with God, is a majority," and, "When conscience claps, the world may hiss." His "Words" bear the stamp of wisdom. Henry Proctor writes concerning "The Tree of Life." "The Basis of the Theosophical Society," by Annie Besant, is an explanation of her former article of the same title, that was so much misunderstood. This article should suffice to dispel the doubts that have arisen in the minds of some members concerning Mrs. Besant's views on Theosophic morality. Babu Upendranath Basu, in his article "Concerning 'The Basis of the Theosophical Society'" shows that in past years the Rules of the T.S. embodied certain moral codes. "The purpose of Art," by Wm. C. Ward, and "Wisdom and Duty," by Dr. J. R. Spensley, are interesting and thoughtful productions. Following these we find a report of the proceedings of the "International Congress of the T.S. in Europe," by G. S. A., and a beautiful "Hymn for 1907," by Michael Wood.

Broad Views, for July, opens with a critical article by Isabelle de Steiger, entitled, "The Reflections of Herbert Spencer," the closing paragraph of which we here reproduce: "It may seem unkind to speak evil of a dead writer, but as his works are still read and considered by many as philosophy, it is surely in the true interests of his readers to show, that his life was indeed far from that beautiful idea, which we know was that of the Classical and Christian Philosophers of old, and still I trust is held to as an ideal for a true Philosopher. Does it not consist in self-mastery, dominance over our instincts, in ruling the body, in illuminating the mind by converse with the illumination of other minds? Surely the time is coming when Philosophers will belong to the Saviours of our race, and not be among its destroyers, for where would be its 'hopes' if Herbert Spencer's philosophy were true?" Mr. Mallock's romance, "An Immortal Soul," still continues. In Mr. Sinnett's paper which deals briefly with "Super-physical Science," he alludes to the fact that there is not yet "any general

recognition of the probability that the Super-physical aspects of Nature are simply parts of an organised whole, which includes the world of sense perception, and is regulated by a perfectly balanced system of coherent law, extending from the foundation to the apex of the structure ;” and proceeds to show the reasonableness of the idea that “ the uniformity of law and of the evolutionary method prevails on the higher planes of Nature as well as on the lower, and those states of being sometimes spoken of as ‘ the next world,’ are as much aspects of the great unity which embraces and includes the world, as the invisible, intangible ether is united with and related to the stupendous cosmic organism of which we are a part.” Mr. Walter Pierce writes on “ Democracy an Inevitable Disease.” We wonder if the writer would consider the growth which is characteristic of childhood and youth a disease. We cannot fully agree with Mr. F. Osborn’s remarks on the subject of “ Thrift,” and do not think a reasonable attention to thrift should be considered “ pure selfishness.” He says, in closing, “ when the poet, the painter, the author, the financier, the legislative genius shall devote their God-given abilities, not to Thrift, but to the service of their younger brothers ; to clothe the naked, to feed the hungry, to teach the ignorant, to raise up those fallen by the way,—then poverty and oppression, war and bloodshed, shall cease, and the reign of Christ begin upon earth.” But how, we would ask the writer, can we perform all these benevolent acts, unless we have, by a *proper* attention to ‘ Thrift,’ provided ourselves with the necessary financial means ? “ The Truth about the Bible,” should be an eye-opener to those who believe in the plenary inspiration of this unparalleled compilation which is almost worshipped by so many good people. The article on “ Automatic Drawing,” by Princess Karadja, is exceptionally interesting, and so is the peculiar and instructive geometric figure which precedes it. In his article on “ Christianity and Buddhism,” the author, John Butler Burke, says in his closing paragraphs : “ All systems of religious thought, however clear in principle, as in practice, they may be, inevitably become transfigured in passing through the doubtful hands or foggy minds of centuries with the wear and tear of unintelligible associations.

Christianity has, perhaps, suffered more from this even than Buddhism. But the true and earnest student of all phases of human thought cannot fail to notice in the fundamental teaching of both, some of the clearest notions that have elevated our race above the standard of mediocrity, intellectually, morally and physically.”

The N. Z. Theosophical Magazine, for June, contains a paper on “ Edification,” by D. W. M. Burn, which was read by him at the 11th Annual Convention of the N. Z. Section, T. S. It contains some very good suggestions relating to the needed work in the Section. “ The Being of God,” by W. A. Mayers, is concluded. There is always something helpful in ‘ The Stranger’s Page,’ and the Children’s Department is doing very good service.

Revue Théosophique (June) opens with a translation of Mrs. Besant’s “ Brotherhood of Religions,” followed by a continuation of Dr. Pascal’s article, “ Conscience.” “ Ordinary morality, Higher morality and Theosophy,” by L. Revel, is a good number. The translation of H. P.

B.'s "Theosophical glossary" is continued; the usual Echoes of the Theosophic world, Review of Reviews and Book notices have their place, and the continuation of the translation of "The Secret Doctrine" forms a Supplement to the excellent magazine.

Theosophy in India, July, opens with Mrs. Judson's notes of a very interesting lecture, by Mrs. Besant, on, "What do we think of the Masters?" The chief articles following are, the continuation of Miss Edger's scholarly "Studies in the Pedigree of Man," and the conclusion of 'Seeker's' series on "The Yogi and his Tat."

Theosophy and New Thought, for July, contains the first portion of an article on "Yagna and Yoga," by Seeker. "The Mystery of Gravitation," by G. E. Sutcliffe, is the beginning of a lecture delivered by him in Bombay, December, 1897. Following this is the conclusion of Prof. Wodehouse's interesting lecture on "Plato," and an article on "Garibaldi the Nationalist," by R. N. Bijur.

The Buddhist, June, is mainly occupied by the lecture of Dr. Solomon Fernando on, "The Sinhalese Buddhist virtually a Theist," and three articles following it by way of criticism--the whole being quite interesting. This number closes with a lengthy and able article on "Faith and Ignorance," by the Editor.

The Central Hindu College Magazine. The July number opens with a report (by Mrs. Judson) of an address by Mrs. Besant, to the C. H. C. Students, on "Religion and Patriotism." The instalment of the "Hindu Catechism," given in this issue, is remarkably progressive in tone, and seems to clearly indicate than many of the prevalent Hindu customs will, ere long, be out of date. Mr. P. T. Srinivasa Iyengar's article, "All is Life," is to be continued.

Theosophy in Australasia, (July), has some very readable matter in 'The Outlook.' "The Higher Life according to a travelling Swami," is continued. T. H. M. writes on "The New Theology Movement," a movement which has a mighty future before it. The chief articles following are, "The Incarnation," by W. A. Mayers, and "Horoscopes," by Theo., who thinks that "the best armour for all trouble is a true character, and happiness when it comes needs no forerunner to announce it;" also that "the happier, truer course is to trust the star within rather than the stars without."

The Lotus Journal, that well-conducted Magazine for children, contains much that is of interest to people of all ages.

Acknowledged with thanks: *The Arena*, *The Metaphysical Magazine*, *The Phrenological Journal*, *Notes and Queries*, *The Vahan*, *Theosophic Messenger*, *The Light of Reason*, *La Verdad*, *De Theosofische Beweging*, *Teosofisk Tidskrift*, *The Grail*, *Light*, and our numerous Indian Exchanges; also a small pamphlet—"The Ethics of National Prosperity, as enunciated by the Lord Buddha" (Reprinted from the *Indian Mirror*).



CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

The right note struck. In the June number of *Theosophy in Australasia*, its Editor, Brother W. G. John (who is also General Secretary of the Australasian Section, T.S.), has an article entitled, "Without Reservation," which we would earnestly commend to the attention of all Theosophists. We should like to copy the entire article, but must let the following extracts suffice :

"For we must remember that the position of the Theosophical Society is unique : never before was any body of people banded together on such a simple and wide-stretching foundation ; its boundaries are nothing less than humanity, *not in one world but in three*, and there is nothing before us but to carry our recognition of brotherhood absolutely to the bed rock. I say to myself again and again, *absolutely*, nothing else will hold ; nothing else spells consistency, nothing else spells safety if we would preserve our touch with those Divine Brothers of our humanity who gave us our knowledge and started our movement in the world. We seem to need to remind ourselves periodically as to the source of our great inheritance, and to call up the sweeping nature of the inclusive Love behind it all. On a question of access to the river bed where flow the waters of life we have simply one course before us—we must be prepared to give every man his chance now and always, and to go on giving it to him all the time."

"But you must defend the Society against the reprobate ? It seems to me to be needless, the very fact of the reprobation will suffice ; the very atmosphere, the ever-present aura, the evident leanings of the man's personality if he *be* a reprobate, and not merely *said* to be one, often two very different things, will defend us collectively better than any collective act of ostracism on our part. I see nothing for it but a never-ending forgiveness of offences on the part of the river bed through which flows the satisfying water, and into which descend the thirsty who want to drink, and the soul who seek to be clean. The very fact that it *is* the river bed of the great life declares it to be unclosable. Do we forget the injunction given when our Society was young, to Madame Blavatsky, when the two miserable Coulomb people who had eaten her bread for years, fell from the commonest standard of decent human gratitude ? The injunction then laid down applies just as clearly to-day, and with our minds carried back to this incident can any of us *dare* to judge, and if the blackest ingratitude, the darkest stains *are* shown, who is going to cast the first stone ?"

“ Yet we are not without some shield against the foulness that would assail, and we still need defence from it, for a foul thing, is foul, and will leave its mark around. Surely we have forgotten, some of us, that the Masters of Wisdom know the shield is there and are trusting us to its protection. Do they reckon the harvest of moral evolution up-to-date as nothing ? Do they not rather know that the constant pressure of the moral sense existing in the national life, the achievement of millions of years of effort, is an ever present factor defending the T. S. and all other civilized societies, from the poison of lives following any deliberately evil course ? Personally we shall each add to this outside pressure by making the transgressor feel the lack of confidence and esteem which we might otherwise have entertained for him, and that this lack is owing to the barrier *he* has erected. We don't ask a man of known loose morals to stay in our house, we should be neglecting a plain duty we owe to our household for their protection ; but to declare even such a man anathema and to deprive him of the most effective means we know for turning his mind towards the channel that will lead him to call upon the fount of purity within is quite another thing. Shall the T. S. have less charity than a church ? And do we not all know that the vilest reprobate can at any time reach the comfort, and, as some believe it, the absolution, of the church, not once, but a hundred times ? ”

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“ The gateway over which gleams the proud motto of the T. S. is one under whose vast canopy *all* may pass if so they should desire. Then our Branches may be exploited by all the ne'er-do-wells ? Oh, no ! Each Branch has its responsibilities, its honorable life to lead, and so may well decide that merely the default of payment of its annual dues may terminate a membership of that Lodge ; but it can carry the defaulter no further than the outer post of those in feeble touch with us, but still in touch, and, if there be any meaning in the spiritual forces we are dealing with, this slight touch means a lot, and may have important issues in the greater life to come. Who will sever this cord ? I can't. Every year memberships lapse by such default, but each year also such defaulters relent, simply because the cord has been quietly left uncut. Cannot a moral defaulter be given the same chance ? ”

“ Test this by the facts of life, the pressure of the moral sense of the age in which we live is abundantly evident. Is it the least likely that the morally reprobate will seek the atmosphere of the T. S., its members, or its meetings ? Is he the least likely *to want* to be a member, so long as he continues to be led by abandoned habits, and when such have ceased, are we going to ask any questions as to what *has been* ? ”
